

Scripture Text Commentaries

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Ephesians

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Patrick Damonse :: Study Guide for Ephesians 1

Aleim's Ultimate Plan

A. Introduction to Paulo's letter to the Ephesians.

1. The character and themes of Paulo's letter to the Ephesians.

a. Paulo's letter to the Ephesians is different compared to many of the other Prophetic Scriptures (New Testament) letters he wrote. Like Romans, Ephesians was not written so much to address problems in a particular Ekklesia; more so, it was written to explain some of the great themes and doctrines of our faith.

i. The elevated themes of Ephesians make it highly praised and prized by commentators. Ephesians has been called "the Queen of the Epistles," "the quintessence of Paulinism," "the divinest composition of man" and even "the Waterloo of commentators." Some say that Ephesians reads "like a commentary on the Pauline letters" and probably it has been best termed "the crown of Paulinism." (Edgar Phillips)

ii. "It sums up in large measure the leading themes of the Pauline writings... But it does more than that; it carries the thought of the earlier letters forward to a new stage." (Edgar Phillips)

iii. "Among the Epistles bearing the name of Paulo there is none greater than this, nor any with a character more entirely its own... There is a peculiar and sustained loftiness in its teaching which has deeply impressed the greatest minds and has earned for it the title of the 'Epistle of the Ascension.'" (Peter Damonse)

iv. "The Epistle to the Ephesians is a complete Body of Divinity. In the first chapter you have the doctrines of the Glad Tidings; in the next, you have the experience of the Followers; and before the Epistle is finished, you have the precepts of the Follower faith. Whosoever would see our faith in one treatise, let him 'read, mark, learn, and inwardly digest' the Epistle to the Ephesians." (Edgar Phillips)

b. If the Letter to the Romans focuses more on Aleim's work in the individual Follower, Ephesians includes the great themes of Aleim's work in the Ekklesia, the community of believers.

i. Karl Marx wrote about a new man and a new society, but he saw man and society both in almost purely economic terms and offered only economic answers. In his letter to the Ephesians, Paulo also saw the new man and a new society, but he saw it all accomplished by the work of IESO.

c. Ephesians has many similarities with Paulo's letter to the Colossians. Since Paulo wrote both of them from his Roman imprisonment, his mind may have worked on the same themes when he wrote each letter.

i. "He wrote to the Colossians to meet a particular situation and danger in the Ekklesia at Colossae. Then with his mind still working over the theme of the greatness and glory of The Anointed One, but moving on to consider the place of the Ekklesia in the purpose of Aleim, he wrote Ephesians, this time without the limitation of any polemical aims." (Edgar Phillips)

ii. In looking at the great, majestic themes of Ephesians, it is important to remember that Paulo wrote this letter *from prison*.

d. Paulo wrote in 1 Corinthians 2:9-10: *But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which Aleim has prepared for those who love Him." But Aleim has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of Aleim.* Ephesians is the fulfillment of this. It reveals the things Aleim has prepared for those who love Him.

2. (Ephesians 1:1-2) Paulo's greeting to the Ephesians.

Paulo, an apostle of IESO The Anointed One by the will of Aleim, To the saints who are in Ephesus, and faithful in The Anointed One IESO: Grace to you and peace from Aleim our Father and the Ruler IESO The Anointed One.

a. **Paulo, an apostle of IESO The Anointed One:** The opening of the letter is brief, without the more detailed greetings from Paulo often found in his other letters.

b. **To the saints who are in Ephesus:** In a few ancient manuscripts there is a blank space instead of the words **in Ephesus**. Based partly on this, some believe that this letter was actually a circular letter written not to any one congregation, but meant to be passed on to many different congregations in different cities.

i. There is little doubt this letter was intended for Ephesus, and Ephesus was an important city to Paulo. "Here was his well-known Ephesus. Here for the space of three complete years — a unique length of stationary work for him — he had lived and laboured, not as the apostolic missionary only but as the apostolic pastor. Here he had taken that critical and momentous step, the 'separation' of the disciples from the Synagogue to a distinct place of teaching and no doubt of worship, 'the school of one Tyrannus,' the lecture-hall, we may suppose, of a friendly professor in what we may call the Ephesian University. Here he had laboured, watched, and wept, for both the community and individuals." (Edgar Phillips)

ii. At the same time, we can gather that the letter was also intended in a more general sense — to circulate among Followers as a great statement of Aleim's eternal plan, worked out in the Ekklesia and in individual Follower lives. If there is a blank space in a manuscript where others read **in Ephesus**, it is certainly because we are to put *our city* in that blank space.

c. **Grace to you and peace from Aleim our Father:** This greeting is typical of Paulo. The apostle knew the essential place of **grace** and **peace** from Aleim in the life of the believer, and He knew that receiving Aleim's grace comes *before* a walk in peace with Him.

B. The work of the Diety Aleim on behalf of the believer.

In ancient Greek (the language Paulo originally wrote in), Ephesians 1:3 through Ephesians 1:14 form one long sentence. As an opera has an overture, setting the tone for all the melodies that will follow, so Ephesians 1:3-14 sets the tone for the rest of Ephesians.

1. (Ephesians 1:3-6) The work of Aleim the *Father*.

Blessed be the Aleim and Father of our Ruler IESO The Anointed One, who has blessed us with every spiritual blessing in the heavenly places in The Anointed One, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by IESO

The Anointed One to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He has made us accepted in the Beloved.

a. **Blessed be the Aleim and Father of our Ruler IESO The Anointed One:** Paulo called for a blessing upon the Father (in the sense of recognizing His glory and honour and goodness), because the Father has *already* blessed the believer with every spiritual blessing (**who has blessed us with every spiritual blessing**).

i. Edgar Phillips wrote that the idea behind **blessed** is, “Praised with worshipping love.”

b. **Who has blessed us:** This blessing is ours. Aleim’s resources are there for us always. This speaks of an attitude of certainty and assurance.

i. “We are not sitting here, and groaning, and crying, and fretting, and worrying, and questioning our own salvation. He has blessed us; and therefore we will bless him. If you think little of what Aleim has done for you, you will do very little for him; but if you have a great notion of his great mercy to you, you will be greatly grateful to your gracious Aleim.” (Edgar Phillips)

ii. The “**us**” includes both Jews and Nations in the Ekklesia at Ephesus and beyond. It was important to point out that these blessings are for both Jewish and non Jew believers. First century Jews had a strong sense of being blessed, called, and predestined. Paulo showed that these things are now given to Followers, be they Jew or non Jew.

c. **With every spiritual blessing in the heavenly places in The Anointed One:** This describes both the *kind* of blessings and the *location* of those blessings. These are **spiritual** blessings, which are far better than material blessings. These blessings are ours **in the heavenly places in The Anointed One**, they are higher, better, and more secure than earthly blessings.

i. “Our thanks are due to Aleim for all temporal blessings; they are more than we deserve. But our thanks ought to go to Aleim in thunders of hallelujahs for spiritual blessings. A new heart is better than a new coat. To feed on The Anointed One is better than to have the best earthly food. To be an heir of Aleim is better than being the heir of the greatest nobleman. To have Aleim for our portion is blessed, infinitely more blessed than to own broad acres of land. Aleim hath blessed us with spiritual blessings. These are the rarest, the richest, the most enduring of all blessings; they are priceless in value.” (Edgar Phillips)

ii. If we have no appreciation for spiritual blessing, then we live at the level of *animals*. Animals live only to eat, sleep, entertain themselves, and to reproduce. We are made in the image of Aleim and He has something much higher for us, yet many choose to live at the level of *animals*. Aleim wants us know **every spiritual blessing in the heavenly places in The Anointed One**.

iii. We also note that this includes **every spiritual blessing**.

· This means that *every blessing we receive*, we receive *in The Anointed One*.

· This means that Aleim wants to bless us with *every blessing available to us*.

d. **Just as He chose us in Him:** Our possession of **every**

spiritual blessing is as certain as our being chosen by Him, and chosen **before the foundation of the world**.

i. We dare not diminish what Paulo writes here. Believers are chosen by Aleim, and they are chosen before they *have done* anything or *have been* anything for Aleim. The great light of this truth casts some shadows; namely, in trying to reconcile human responsibility with divine sovereignty. Yet the purpose of light is not to cast shadows but to guide our steps. The light of Aleim’s selection gives us assurance to the permanence of His plan and His love towards us.

ii. The reasons for Aleim’s choosing are not capricious, nor are they random. Though they are past our finding out, we know that they are altogether wise and good, but the reasons are all in Him, not in us. His choosing is *according to the good pleasure of His will* (Ephesians 1:5).

iii. We are chosen **in Him**. “For if we are chosen in The Anointed One, it is outside ourselves. It is not from the sight of our deserving, but because our heavenly Father has engrafted us, through the blessing of adoption, into the Body of The Anointed One. In short, the name of The Anointed One excludes all merit, and everything which men have of themselves.” (Peter Damonse)

e. **That we should be holy and without blame before Him in love:** We are chosen not only for salvation, but also for *holiness*. Any understanding of Aleim’s sovereign choosing that diminishes our personal responsibility for personal holiness and sanctification falls far short of the whole counsel of Aleim.

i. “The words [**holy and without blame**] are a metaphor taken from the *perfect* and *immaculate* sacrifices which the law required the people to bring to the altar of Aleim.” (Edgar Phillips)

ii. We cannot forget the words **in love**. Holiness and blamelessness are nothing without love. “But as *love* is the *fulfilling of the law*, and *love* the *fountain* whence their salvation flowed, therefore *love* must fill their hearts towards Aleim and each other.” (Edgar Phillips)

f. **Having predestined us to adoption as sons by IESO The Anointed One to Himself:** This is the Father’s destiny for His chosen — that they would enjoy **adoption as sons**. Aleim’s unfolding plan for us not only includes salvation and personal transformation, but also a warm, confident relationship with the Father.

i. In Roman law, “When the adoption was complete it was complete indeed. The person who had been adopted had all the rights of a legitimate son in his new family and completely lost all rights in his old family. In the eyes of the law he was a new person. So new was he that even all debts and obligations connected with his previous family were abolished as if they had never existed.” (Phillip Prins)

ii. Edgar Phillips takes the thought even further: “Believers in the Ruler IESO The Anointed One are not adopted into the family of Aleim; they are born into the family. The Greek has only one word ‘Sonplace.’ We are placed into the position of Sons.”

iii. This high position in the family of Aleim gives us something in IESO that Adam never had. “When people ask us the speculative question why Aleim went ahead with the

creation when he knew that it would be followed by the fall, one answer we can tentatively give is that he destined us for a higher dignity than even creation would bestow on us.” (Edgar Phillips)

g. **To the praise of the glory of His grace, by which He has made us accepted in the Beloved:** The relational aspect is emphasized again as Paulo describes the status of **accepted** (*charito*, “highly favoured” or “full of grace” as in Louka 1:28) that is granted to every believer because of Aleim’s grace.

i. IESO was completely accepted by the Father. All His character, all His words, all His work was acceptable to Aleim the Father. And now we are **accepted in the Beloved**.

ii. Paulo realized this plan gave glory to the **grace** of Aleim. “By the giving of the Law, Aleim’s *justice* and *holiness* were rendered most glorious; by the giving of the Glad Tidings, his *grace* and *mercy* are made equally glorious.” (Edgar Phillips) Aleim’s plan in the Glad Tidings is often rejected because it glorifies Aleim and His grace and not the effort or achievement of man.

iii. Edgar Phillips on the idea of being **accepted** by Aleim on the standing of grace: “Aleim’s grace has extended to his people and enfolded them: he has ‘be-graced’ them, says Paulo (using a verb derived from the Greek word for ‘grace’).”

iv. Chrysostom, speaking of the work by which Aleim makes us **accepted in the Beloved**: “It is as if one were to take a leper and change him into a lovely youth.”

2. (Ephesians 1:7-8) The work of Aleim the Son.

In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace which He made to abound toward us in all wisdom and prudence,

a. **In Him we have redemption through His blood:** The Him is the *Beloved* of Ephesians 1:6. **In Him** we have redemption and nowhere else. There is no possible redemption outside of IESO and His redeeming **blood**.

i. **Redemption** always implies a price being paid for the freedom that is purchased. It uses the ancient Greek word *lootruo*, which means, “to liberate on the receipt of a ransom.” (Edgar Phillips) Here the price is **His blood**, showing that the blessing from the Father and the Son comes not only from a divine decree, but it also comes according to His righteousness and holiness. He cannot bless in opposition to His righteousness and holiness.

ii. IESO does not redeem us by His sinless life or His moral example, but only by His death in our place — by **His blood**. “Observe, it is not redemption through his power, it is *through his blood*. It is not redemption through his love, it is through his blood.” (Edgar Phillips)

iii. We should not take a superstitious or mystical view of “the blood.” It was not IESO’s physical blood that saved anyone, but His real and total payment for the sins of man in His whole person on the tree. This is what the Prophetic Scriptures (New Testament) means when it talks about “the **blood**.”

b. **According to the riches of His grace:** The redemption and forgiveness given to us comes according to the measure of the **riches of His grace**. It is not a “small” redemption or forgiveness won by IESO on the tree. It is immense.

c. **Which He made to abound toward us in all wisdom and prudence:** Many think it is unwise of Aleim to lavish such redemption and forgiveness on guilty sinners. But it was **in all wisdom and prudence** that He gave this to us.

3. (Ephesians 1:9-12) The mystery of His will.

Having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in The Anointed One, both which are in heaven and which are on earth; in Him. In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, that we who first trusted in The Anointed One should be to the praise of His glory.

a. **Having made known to us the mystery of His will:** Part of what belongs to us under the *riches of His grace* is the knowledge of the **mystery of His will**, Aleim’s great plan and purpose which was once hidden but is now revealed to us in IESO. Through the Apostle Paulo, Aleim called us to consider the greatness of Aleim’s great plan for the ages and our place in that plan.

i. “In the Prophetic Scriptures (New Testament) sense a mystery is something which is hidden to the heathen but clear to the Follower.” (Phillip Prins)

ii. The idea behind the word **dispensation** also reflects a plan or a strategy. “The plan which the master of a family, or his steward, has established for the management of the family... it signifies, also, a plan for the management of any sort of business.” (Edgar Phillips)

b. **That... He might gather together in one all things in The Anointed One, both which are in heaven and which are on earth; in Him:** Aleim’s ultimate plan is to bring together — to ultimately resolve — all things in The Anointed One, either through IESO as a Saviour or IESO as a Judge; this will happen in the **fullness of the times**.

i. The word for **gather together** has the idea of “to unite” or “to sum up.” It was used for the process of adding up a column of figures and putting the sum up at the top. Paulo’s idea is that Aleim will make all things “add up” at the end, and right now He is in the process of coming to that final sum.

ii. This shows that Aleim wants to unify all things in our lives under Him. “It is a heresy of our times to divide life into sacred and secular.” (Edgar Phillips)

iii. This is the great resolution and deliverance that even the creation groans for (Romans 8:18-22), the day when every wrong will be righted and every matter resolved according to Aleim’s holy love and justice.

iv. Edgar Phillips on **the fullness of the times**: “When the time is ripe for the consummation of his purpose, in his providential overruling of the course of the world, that consummation will be realized.”

c. **In Him also we have obtained an inheritance:** For believers, IESO is not a judge, but the One in whom we have an inheritance. Believers are predestined for this according to the **counsel of His will** — again, the reasons for His choosing reside in Him, not in us.

d. **Being predestined according to the purpose of Him who**

works all things according to the counsel of His will: We see three aspects of Aleim's plan working together. It begins with His **purpose**, then the **counsel of His will**, and finally results in His **work**. Aleim made His plan carefully according to an eternal purpose, taking **counsel** within the Diety, and then He works with all wisdom.

i. "Our Aleim is a Aleim who not only wills; He works; and He works according to His will... The word *counsel* stands for deliberate planning and arranging, in which the ways and means of carrying out the will are considered and provided for." (Edgar Phillips)

ii. **By the counsel of His will:** "Aleim doth all by counsel, and ever hath a reason of his will, which though we see not for present, we shall at last day. Meanwhile submit." (Edgar Phillips)

e. **That we who first trusted in The Anointed One should be to the praise of His glory:** Aleim's purpose in all this is so that those who have trusted The Anointed One will exist **to the praise of His glory**. The goal of Aleim's ultimate plan is to glorify Him.

f. **We who first trusted in The Anointed One:** This speaks of Jewish believers. The words *you also* in [Ephesians 1:13](#) speak of non Jew believers. Aleim's great plan has a place for both Jew and non Jew, and it brings them both together in IESO.

4. ([Ephesians 1:13-14](#)) The work of the Holy Spirit.

In Him you also trusted, after you heard the word of truth, the Glad Tidings of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

a. **In Him you also trusted, after you heard the word of truth:** Aleim's sovereign choice works, but it does not exclude human cooperation. These ones who were so sovereignly chosen were also the ones who **trusted, heard the word of truth, and believed**.

b. **You were sealed with the Holy Spirit of promise:** Also essential in Aleim's work is the sealing work of the Holy Spirit. His presence in our lives acts as a seal which indicates ownership, and which is a **guarantee of our inheritance**.

i. "The seal is therefore the Holy Spirit Himself, and His presence in the believer denotes ownership and security. The sealing with the Spirit is not an emotional feeling or some mysterious inward experience." (Edgar Phillips)

ii. The word **guarantee** ("down payment") is used only in the Prophetic Scriptures (New Testament) of the Holy Spirit. He is our *only* down payment of coming glory; nothing else is provided — or *needed*.

c. **Having believed, you were sealed:** The sealing does not come *before* we believe, and those who demand some assurance from Aleim before they will believe treat Aleim as if His word could not be trusted.

i. "For sealing there are needed the softened wax; the imprint of the beloved face; the steady pressure. Would that the Spirit might impress the face of our dear Ruler on our softened hearts, that they may keep it for evermore!" (Edgar Phillips)

d. **Until the redemption of the purchased possession:** We have this **guarantee** until we are "completely purchased" by

Aleim through resurrection and glorification — again, all to the **praise of His glory**.

C. Paulo prays in light of Aleim's ultimate plan and the work of the Diety Aleim.

1. ([Ephesians 1:15-16](#)) Paulo's statement of prayer and declaration of thanksgiving.

Therefore I also, after I heard of your faith in the Ruler IESO and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers:

a. **After I heard of your faith in the Ruler IESO and your love for all the saints:** When Paulo heard of the **faith and love** of the Ephesians, he could do nothing else but **give thanks** for them. This was because their **faith and love** were evidence of their participation in this great work of Aleim.

i. Faith and love do not *earn* us participation in this great work of Aleim. They are *evidence* of our participation in Aleim's plan.

b. **Love for all the saints:** Significantly, Paulo gave thanks not for their love for Aleim, but for their **love for all the saints**. The real evidence of Aleim's work in us is not the love we claim to have for Him, but our love for His people that others can see ([1 Ioanne 4:20](#), [Ioanne 13:14](#) and [Ioanne 13:34-35](#)).

c. **Making mention of you in my prayers:** Paulo not only gave thanks for Aleim's work among the Ephesians; he also prayed that it would continue with greater strength, as the prayer in [Ephesians 1:17-23](#) makes clear.

i. Paulo shows us here that preachers must do more than preach to their audience — they must also *pray* for them. "Whether a minister shall do more good to others by his prayers or preaching, I will not determine, but he shall certainly by his prayers reap more comfort to himself." (Edgar Phillips)

ii. Paulo often prayed **making mention** of others in prayer. When he prayed he mentioned the Followers in Rome ([Romans 1:9](#)), the Followers in Thessalonica ([1 Thessalonians 1:2](#)), and Philemon ([Philemon 1:4](#)).

2. ([Ephesians 1:17](#)) Paulo prays that they would know Aleim.

That the Aleim of our Ruler IESO The Anointed One, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,

a. **May give to you the spirit of wisdom and revelation:** Paulo prayed that the Father would grant the Ephesians **the spirit of wisdom** and that He would give them **revelation**. But these are not so they may see into the lives of others, have the ability to predict events, or do what we commonly think of as "prophet stuff." He wanted them to have **the spirit of wisdom and revelation** simply so that they would have a better **knowledge of Him** (Aleim).

b. **In the knowledge of Him:** Our Follower life must be centered around this purpose — to know Aleim as He is in truth, as revealed by His Word, and to correct our false, idolatrous ideas of who Aleim is.

c. **The knowledge of Him:** It is important for us to have an accurate knowledge and understanding of who *we* are. Yet it is far more important (and beneficial) for us to know and understand who Aleim is.

i. A famous writer named Alexander Pope wrote, "Know then

thyself, presume not Aleim to scan; the proper study of mankind is man.” Edgar Phillips responded to this famous statement: “It has been said by someone that ‘the proper study of mankind is man.’ I will not oppose the idea, but I believe it is equally true that the proper study of Aleim’s elect is Aleim; the proper study of a Follower is the Diety. The highest science, the loftiest speculation, the mightiest philosophy which can ever engage the attention of a child of Aleim, is the name, the nature, the person, the work, the doings, and the existence of the great Aleim whom he calls his Father.”

ii. “For philosophy comes to man with the message, *Know thyself*; the Glad Tidings meets him with the far more glorious and fruitful watchword, *Know thy Aleim*.” (Edgar Phillips)

3. (Ephesians 1:18-19a) Paulo prays that they would understand everything Aleim gave them in IESO The Anointed One.

The eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe,

a. **The eyes of your understanding being enlightened:** If the Ephesians will know all Aleim has given them in IESO, it will take a supernatural work. It will require that **the eyes of your understanding be enlightened** by Aleim.

i. Paulo used a great expression when he speaks of *the eyes of your heart* (*heart* is more literal than *understanding*). Too many Follower *hearts* have no eyes (places where they gain real knowledge and understanding), and too many Follower *eyes* have no heart — Aleim wants both to be combined in us.

ii. “The word ‘*heart*’ in Scripture signifies the very core and center of life, where the intelligence has its post of observation, where the stores of experience are laid up, and the thoughts have their fountain.” (Edgar Phillips)

b. **What is the hope of His calling:** Paulo wanted them to know this. Few things give us a more secure and enduring **hope** in life than simply knowing that Aleim has called us and has a specific **calling** for us to fulfill.

i. The **hope of His calling** has its perspective on the *future*. The believer has a glorious future of resurrection, eternal life, freedom from sin, perfected justification, and glorious elevation above the angels themselves.

c. **What are the riches of the glory of His inheritance in the saints:** Paulo wanted them to know the greatness of Aleim’s inheritance in His people. We usually think only of *our* inheritance in Aleim, but Paulo wanted the Ephesians to understand that they are so precious to Aleim that He considered them *His* own **inheritance**.

i. Several commentators believe that Paulo also spoke of Aleim’s inheritance in His people back in Ephesians 1:11. But that is certainly his idea here, with Paulo probably drawing his idea from 5th MoUse (Deuteronomy) 32:8-9: *When the Most High divided their inheritance to the nations, when He separated the sons of Adam, He set the boundaries of the peoples according to the number of the children of Israel. For the Ruler’s portion is His people; Jacob is the place of His inheritance.*

ii. Knowing our spiritual poverty, we wonder how Aleim can

find *any* inheritance in the saints. Yet Aleim can make riches out of poor men and women because He invests so much in them. He has invested riches of love, riches of wisdom, riches of suffering, riches of glory. These things accrue to a rich inheritance in the saints.

d. **The exceeding greatness of His power toward us who believe:** Paulo wanted them to know how great the **power** of Aleim is **toward us who believe**. Followers should know they serve and love a Aleim of living power who shows His strength on behalf of His people.

i. Many Followers do not know this power — or they only know it from a distance. Aleim wants resurrection life to be *real* in the life of the believer. “The very same power which raised The Anointed One is waiting to raise the drunkard from his drunkenness, to raise the thief from his dishonesty, to raise the Pharisee from his self-righteousness, to raise the Sadducee from his unbelief.” (Edgar Phillips)

ii. This ends the “request” portion of Paulo’s prayer. The following section explains more of this mighty power and what it did. Paulo asked these things because they were important to ask for. We could say that the prayer of Ephesians 1:17-19 is essentially a request that the promises of Ephesians 1:3-14 be found as real in the lives of the Ephesian Followers.

iii. In the same way, your prayers for the spiritual growth and enlightenment of others are important. If Paulo believed it was important to pray these things for the Ephesian Followers, it is important for us to pray them for others — and for ourselves.

4. (Ephesians 1:19b-21) A description of the great power of Aleim that Paulo wants the Ephesians to know.

According to the working of His mighty power which He worked in The Anointed One when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

a. **According to the working of His mighty power:** The power that works in us is the **mighty power** that raised IESO **from the dead**. With this **mighty power** available to us, there never needs to be a “power shortage” in the Follower life.

i. “If the death of The Anointed One is the supreme demonstration of the love of Aleim... the resurrection of The Anointed One is the supreme demonstration of his power.” (Edgar Phillips)

b. **And seated Him at His right hand:** It is the **mighty power** that raised IESO to heaven after His resurrection, raising Him above all demonic foes and every potential enemy of all time — this *same* power is at work in Followers.

i. “The *right hand* is the place of friendship, honour, confidence, and authority.” (Edgar Phillips)

c. **Far above all principality and power and might and dominion:** From other passages in Ephesians (Ephesians 3:10 and 6:12) we know that this refers to angelic beings, both loyal and lethal. We don’t completely understand the ranks of the angelic realm, but we do know that IESO is raised above them. “We know that the king is above all, though we cannot name all the officers of his court. So we know that The Anointed One is above all, though we are not able to name all

His subjects.” (Edgar Phillips)

i. “Think of the paradox. The Apostle is speaking of a Personage of history, of recent, almost contemporary, history... He had worked with His hands, He had walked from place to place like other men, and man could no doubt accurately describe His look and manner when He talked... He is now ‘seated at the right hand of’ Almighty Aleim, on His very throne.” (Edgar Phillips)

5. (Ephesians 1:22-23) Where this great power has placed IESO.

And He put all *things* under His feet, and gave Him *to be* head over all *things* to the Ekklesia, which is His body, the fullness of Him who fills all in all.

a. **He put all things under His feet:** This great resurrection power placed IESO above all things. Now all things are **under His feet**. It set IESO as the **head over all things**, including the Ekklesia.

i. “He says that The Anointed One in his exaltation over the universe is Aleim’s gift to the Ekklesia.” (Edgar Phillips)

b. **The Ekklesia, which is His body:** If IESO is the head, then the community of Followers make up **His body**. The idea of **the fullness of Him** here is probably connected to the manner in which IESO fills His Ekklesia with His presence and blessings.

i. “Yes, this is here given as the final glory of the infinitely exalted The Anointed One. Angels and archangels are subject to Him. But believing men are *joined to Him*, with a union such that He and they, by this same messenger of His, are called elsewhere (1 Corinthians 12:12) one ‘*The Anointed One.*’ ” (Edgar Phillips)

Patrick Damonse :: Study Guide for Ephesians 2

Aleim's Way of Reconciliation

A. The need for reconciliation.

1. (Ephesians 2:1) Followers are alive from the dead.

And you He made alive, who were dead in trespasses and sins,

a. **And you He made alive:** The words **He made alive** are in italics, which indicates that they are added to the text but implied from the context. Paulo wrote to believers who were **made alive** by Aleim's work.

i. Paulo ended the last chapter by considering that the ultimate example of Aleim's power was the resurrection of IESO. Now Paulo considers what the implications of IESO's resurrection power are for our life.

b. **Who were dead in trespasses and sins:** Though Followers are now **alive**, they must never forget where they came *from*. They were **dead in trespasses and sins**.

i. There are many kinds of life: vegetable life, animal life, mental life, moral life, and spiritual life. A being might be alive in one sense but dead in another. To be spiritually dead does not mean that we are physically dead, socially dead, or psychologically dead. Yet it is a real death, a "dead death" nonetheless. "The most vital part of man's personality – the spirit – is dead to the most important factor in life – Aleim." (Edgar Phillips) "Not in a moral sense, nor a mental sense, but in a spiritual sense, poor humanity is dead, and so the word of Aleim again and again most positively describes it." (Edgar Phillips)

ii. This touches on one of the most controversial areas in theology – in what manner, and to what extent, is a person **dead** before conversion? Must a person be converted *before* he can believe, or can there be a prior work of Aleim to instill faith that is still short of conversion? Those who argue that man must be regenerated *before* he can believe like to say that a dead man cannot believe. This takes this particular description further than intended, to say that unredeemed man is *exactly like* a dead man, because a dead man also *cannot sin*.

iii. We err if we think that **dead in trespasses and sins** says *everything* about man's lost condition. It is an err because the Scriptures uses many different pictures to describe the state of the unsaved man, saying he is:

- Blind (2 Corinthians 4:3-4)
- A slave to sin (Romans 6:17)
- A lover of darkness (Ioanne 3:19-20)
- Sick (Marhko 2:17)
- Lost (Louka 15)
- An alien, a stranger, a foreigner (Ephesians 2:12, 2:19)
- A child of wrath (Ephesians 2:3)
- Under the power of darkness (Colossians 1:13)

iv. Therefore, in some ways the unregenerate man is dead; in other ways he is not. Therefore, it is valid to *appeal to all men to believe*. We need not look for evidence of regeneration before we tell men to believe and be saved. As the Puritan Edgar Phillips wrote, "Howbeit, the natural man, though he be theologically dead, yet is ethically alive, being to be wrought upon by arguments; hence Osee 11:4, 'I drew them by the

cords of a man,' that is, by reason and motives of love, befitting the nature of a man. So the Spirit and Word work upon us still as men by rational motives, setting before us life and good, death and evil."

c. **In trespasses and sins:** The idea behind the word **trespasses** is that we have crossed a line, challenging Aleim's boundaries. The idea behind the word **sins** is that we have missed a mark, the perfect standards of Aleim.

i. **Trespasses** speaks of man as a rebel, **sins** speaks of man as a failure. "Before Aleim we are both rebels and failures." (Edgar Phillips)

2. (Ephesians 2:2-3) The life of death.

In which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

a. **In which you once walked:** At one time we lived in *trespasses and sins*, **according to the course of this world**, which is orchestrated by satan. satan (**the prince of the power of the air**) is still very much active among those in rebellion against Aleim – **the sons of disobedience**.

b. **You once walked:** The self that **once walked** was the old man, now impaled with IESO at the time of conversion. The sin nature inherited from Adam influenced the old man, but the world system and satan do also. One might say that the influence of the old man lives on in what the Prophetic Scriptures (New Testament) calls the flesh.

i. **Once walked** means it should be different for those who are made alive by IESO The Anointed One. A dead man feels comfortable in his coffin; but if he were to be made alive again, he would instantly feel suffocated and uncomfortable. There would be a strong urge to escape the coffin and leave it behind. In the same way, when we were spiritually dead we felt comfortable in trespasses and sins; but having come to new life we feel we must escape that coffin and leave it behind.

c. **Who now works in the sons of disobedience:** In sin we respond to satan's "guidance." The same ancient Greek verb is used in Ephesians 2:2 for the work of satan in unbelievers as is used in Ephesians 3:20 for the power of Aleim that works in believers.

d. **The prince of the power of the air:** This unique title for satan speaks of his authority (**prince**) and his realm (**the air**, a way of referring to satan's "environment").

i. "The *domain of the air*, in fact, is another way of indicating the *heavenly realm*, which, according to Ephesians 6:12, is the abode of those principalities and powers, *world-rulers of this darkness* and *spiritual forces of wickedness* against which the people of The Anointed One wage war." (Edgar Phillips)

ii. satan is not the ultimate ruler, but he is a prince in the sense that "Evil men set him up for their sovereign, and are wholly at his beck and obedience." (Edgar Phillips)

e. **We all once conducted ourselves in the lusts of our flesh:** We once were among the *sons of disobedience*, proven by our conduct. We embraced **the lusts of the flesh**, which are primarily perversions of the legitimate desires of human

nature.

i. “The converts are to be reminded what they have been delivered from, as well as what they have been lifted into. They must be led to look down again into the pit, into the grave, from which grace called them out and set them free.”

(Edgar Phillips)

f. **And were by nature children of wrath:** Because of our surrender to the old man, the world, and the devil, we **were by nature children of wrath**. We rightfully deserved Aleim’s wrath, and deserved it because of who we were by our heritage.

i. The Scriptures knows nothing of the idea that all men are “children of Aleim,” except in the sense that He is our common creator (Acts 17:28). Here Paulo says that there is a “family” of wrath that has its children, and IESO called the Pharisees “a family of snakes” (*brood of vipers* in Matthio 3:7, 12:34, and 23:33) and said that their father was the Devil (Ioanne 8:44).

B. The process of personal reconciliation to Aleim.

1. (Ephesians 2:4) Aleim’s motive in reconciliation.

But Aleim, who is rich in mercy, because of His great love with which He loved us,

a. **But Aleim... because of His great love:** With **but** and **because**, Paulo explained Aleim’s reason behind reconciling man to Himself, and these reasons are found totally in Aleim. The reasons are His rich **mercy** and His **great love**, which He focuses on **us**.

i. “As they were *corrupt* in their *nature*, and *sinful* in their *practice*, they could possess no *merit*, nor have any *claim* upon Aleim; and it required much *mercy* to remove so much *misery*, and to pardon such transgressions.” (Edgar Phillips)

b. **With which He loved us:** We might imagine a Aleim of rich **mercy** and **great love** who did not focus that mercy and love upon *us*. But behind the good news of Aleim’s salvation offered in IESO is the fact that this mercy and love *is* extended to **us**.

c. **His great love with which He loved us:** Some warp the idea of Aleim’s great mercy and love into something that justifies our pride. Some imagine that Aleim loves us *because we are so lovable*. Instead, Aleim’s love is so great that it extends even to the unlovely – to the *children of wrath* mentioned in the previous verse.

i. Every reason for Aleim’s mercy and love is found in Him. We give Him no *reason* to love us, yet in the greatness of His love, He loves us with that great love anyway.

ii. Therefore, we must stop trying to make ourselves lovable to Aleim, and simply receive His great love while recognizing that we are unworthy of it. This is the *grace secret* of the Follower life.

2. (Ephesians 2:5-7) The past, present, and future of Aleim’s work of individual reconciliation.

Even when we were dead in trespasses, made us alive together with The Anointed One (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in The Anointed One IESO, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in The Anointed One IESO.

a. **When we were dead:** This is when Aleim started loving us. He did not wait until we were lovable. He loved us even when we were **dead in trespasses**, providing nothing lovable to Him.

i. This is the requirement for being saved. You must first be dead, dead to every attempt to justify yourself before Aleim. *He who hears My word and believes in Him who sent Me... has passed from death into life* (Ioanne 5:24).

b. **Made us alive together with The Anointed One:** This is what Aleim did to those who were dead in sin. He shared in our death so that we could share in His resurrection life. The old man is impaled and we are new creations in IESO with the old things passing away and all things becoming new.

i. **By grace you have been saved:** Paulo is compelled to add here that this is the work of Aleim’s **grace**, in no way involving man’s merit. Our salvation – our rescue – from spiritual death is Aleim’s work done for the undeserving.

c. **Sit together in the heavenly places in The Anointed One IESO:** This is the present position of the Follower. We have a new place for living, a new arena of existence – we are not *those who dwell on the earth* (as Revelation often calls them), but our *citizenship is in heaven* (Philippians 3:20).

i. We don’t sit in the heavenly places *with* The Anointed One IESO, or at least not yet. Instead, we sit in the heavenly places **in The Anointed One IESO**. Since our life and identity is **in The Anointed One**, as He sits in heavenly places, so do we.

ii. “And now we *sit in heavenly places* – we have a *right* to the kingdom of Aleim, anticipate this glory, and are indescribably happy in the possession of this salvation, and in our fellowship with The Anointed One IESO.” (Edgar Phillips)

d. **In the ages to come He might show the exceeding riches of His grace:** *In the future*, Aleim will continue to **show the exceeding riches of His grace** to us. Aleim will never stop dealing with us on the basis of grace, and will forever continue to unfold its riches to us through eternity.

i. **He might show:** “The original implies, that the exhibition is for His own purpose, for his own glory.” (Edgar Phillips) This work in us reflects infinitely more on the glory of *Aleim* than on our *own* glory, and Aleim will use His work in the Ekklesia to display His glory throughout the ages.

ii. “From this verse it is clear that Paulo fully expected the Glad Tidings of the grace of Aleim to be preached in the ages to come. He had no notion of a temporary Glad Tidings to develop into a better, but he was assured that the same Glad Tidings would be preached to the end of the dispensation. Nor this alone; for as I take it, he looked to the perpetuity of the Glad Tidings, not only through the ages which have already elapsed since the first advent of our blessed Ruler, but throughout the ages after he shall have come a second time. Eternity itself will not improve upon the Glad Tidings.” (Edgar Phillips)

iii. “When all the saints shall be gathered home they shall still talk and speak of the wonders of IEUE’s love in The Anointed One IESO, and in the golden streets they shall stand up and tell what the Ruler has done for them to listening crowds of angels, and principalities, and powers.” (Edgar Phillips)

iv. **The exceeding riches of His grace:** “So is it with the grace of Aleim: he has as much grace as you want, and he has a

great deal more than that. The Ruler has as much grace as a whole universe will require, but he has vastly more. He overflows: all the demands that can ever be made on the grace of Aleim will never impoverish him, or even diminish his store of mercy; there will remain an incalculably precious mine of mercy as full as when he first began to bless the sons of men.” (Edgar Phillips)

v. One way to see the greatness of the grace of Aleim is to see how He *begs* man to receive it. When we offer a gift to someone and they refuse it, we are likely to allow them to refuse and leave them alone. Aleim does not do this with us; even when we refuse His mercy He reaches into His storehouse of grace and persists with us, *begging* us to receive the free gift.

3. (Ephesians 2:8-10) A summing up of Aleim’s work of individual reconciliation.

For by grace you have been saved through faith, and that not of yourselves; it is the gift of Aleim, not of works, lest anyone should boast. For we are His workmanship, created in The Anointed One IESO for good works, which Aleim prepared beforehand that we should walk in them.

a. **For by grace you have been saved:** Paulo cannot speak of this glorious work Aleim does without reminding us that it is a gift of **grace**, given to the undeserving. We are not even saved by our faith (though faith itself is not a work), but **by grace through faith**.

i. We can think of water flowing through a hose. The water is the important part, but it is communicated through the hose. The hose does not quench your thirst; the water does. But the hose brings water to the place you can benefit from it.

ii. “The precise form of words here stresses two things. As consistently emphasized by Paulo, it is entirely of His *grace*, His free, undeserved favour to mankind. Then also this salvation is presented as an accomplished fact.” (Edgar Phillips)

b. **And that not of yourselves, it is the gift of Aleim:** The work of salvation is Aleim’s gift. Paulo’s grammar here indicates that the words apply to the gift of *salvation* mentioned in Ephesians 2:4-8, and not directly to the **faith** mentioned in this verse.

i. Edgar Phillips emphatically states that the original Greek is clear in noting that when it says **it is the gift of Aleim**, the **it** referred to is *salvation*, not *faith*. The great Greek scholar Dean Edgar Phillips also clearly pointed out that the **this not of yourselves** referred to *salvation*, not to *faith* in this passage.

ii. Yet, even our faith is a **gift of Aleim**. We *cannot* believe in IESO unless Aleim does a prior work in us, for we are blinded by our own deadness and by the god of this age (2 Corinthians 4:4).

iii. “But it may be asked: Is not *faith* the *gift of Aleim*? Yes, as to the *grace* by which it is produced; but the *grace* or *power* to believe, and the act of believing, are two different things. Without the *grace* or *power* to believe no man ever did or can believe; but with that *power* the *act of faith* is a man’s own. Aleim never believes *for* any man, no more than he *repents* for him; the penitent, through this grace enabling him, believes for himself.” (Edgar Phillips)

iv. This shows us the essential place of *prayer* in evangelism.

Since Aleim initiates salvation, we should begin our evangelism with asking Aleim to do the initiating, and granting the ability to believe to those we want to see saved.

c. **Not of works, lest anyone should boast:** Aleim did it **not of works** simply so that no one could **boast**. If salvation was the accomplishment of man in any way, we could boast about it. But under Aleim’s plan of salvation, Aleim alone receives the glory.

i. “I thought Napoleon did a good thing, when, on the day of his coronation, he took his crown, and put it on his own head. Why should he not take the symbol that was his due? And if you get to heaven, one half by grace and one half by works, you will say, ‘Atonement profited me a little, but integrity profited me much more.’ ” (Edgar Phillips)

d. **For we are His workmanship:** Aleim saves us not merely to save us from the wrath we rightly deserve, but also to make something beautiful of us. We are **His workmanship**, which translates the ancient Greek word *poiema*. The idea is that we are His beautiful poem. The Jerusalem Scriptures translates **workmanship** as “work of art.”

i. Aleim’s love is a transforming love. It meets us right where we are at, but when we receive this love it always takes us where we should be going. The love of Aleim that saves my soul will also change my life.

ii. We are **His workmanship**, His creation – something new He has made of us in IESO The Anointed One. “The spiritual life cannot come to us by development from our old nature. I have heard a great deal about evolution and development, but I am afraid that if any one of us were to be developed to our utmost, apart from the grace of Aleim, we should come out worse than before the development began.” (Edgar Phillips)

iii. “Our new life is as truly *created out of nothing* as were the first heavens, and the first earth. This ought to be particularly noticed, for there are some who think that the grace of Aleim improves the old nature into the new. It does nothing of the sort.” (Edgar Phillips)

e. **Created in The Anointed One IESO for good works:** That beautiful thing Aleim is making of us is active in **good works**. These are just as much a part of Aleim’s predestined plan as anything else is. These good works are valid evidence that someone is walking as one of Aleim’s chosen.

i. “Works play no part at all in securing salvation. But afterwards Followers will prove their faith by their works. Here Paulo shows himself at one with Iakobo.” (Edgar Phillips)

C. The reconciliation of Jews and Nations in IESO.

1. (Ephesians 2:11-12) The need for the reconciliation of non Jew and Jew.

Therefore remember that you, once Nations in the flesh; who are called Uncircumcision by what is called the Circumcision made in the flesh by hands; that at that time you were without The Anointed One, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without Aleim in the world.

a. **You, once Nations in the flesh:** Aleim’s work of reconciliation is not only between Aleim and the individual, though it must begin there. It is also between groups of people

that are at odds, such as Jews and Nations were in the days of Paulo.

b. **Who are called Uncircumcision by what is called the Circumcision:** Nations were in a desperate place, being **aliens, strangers, having no hope** and being **without Aleim**.

This shows that they were not only spiritually dead, but they also did not have the access to Aleim that the Jews enjoyed.

i. Before coming to IESO, Nations were “Christless, stateless, friendless, hopeless and Aleimless.” (Edgar Phillips)

ii. **Having no hope:** “The absence of hope in the face of death is amply attested in the literature and epigraphy of the Gaeco-Roman world of that day.” (Edgar Phillips)

iii. **Without Aleim in the world:** Some people believe in Aleim, but they believe He lives in heaven and has nothing to do with this **world**. In that way, a person can still believe in Aleim and be **without Aleim in the world**.

c. **Without The Anointed One:** These are terrible words, and the implications of them are the sum of the woeful condition of the lost man or woman. To be **without The Anointed One** means to be:

- Without spiritual blessings
- Without light
- Without peace
- Without rest
- Without safety
- Without hope
- Without a Prophet, Priest, or King

i. “Without The Anointed One! If this be the description of some of you, we need not talk to you about the fires of hell; let this be enough to startle you, that you are in such a desperate state as to be without The Anointed One. Oh! What terrible evils lie clustering thick within these two words!” (Edgar Phillips)

d. **Aliens from the commonwealth of Israel:** This likely includes separated Jews as well as Nations. “For there were also Israelites who were outside the commonwealth, not only as foreigners but as lax Jews, and lost their part in the covenants, not as foreigners, but as unworthy.” (Edgar Phillips)

2. (Ephesians 2:13) Nations brought near to Aleim.

But now in The Anointed One IESO you who once were far off have been brought near by the blood of The Anointed One.

a. **But now in The Anointed One IESO:** Those Nations who are **now in The Anointed One IESO** are no longer **far off**. They are **made near** to the things of Aleim, and the **blood of The Anointed One** accomplishes this, by His sacrificial death.

i. This coming near happens only **by the blood of The Anointed One**.

Nations who are not **in The Anointed One IESO** are just as **far off** as they ever were. This reconciliation only happens in IESO.

ii. It is important the Paulo connects the ideas of the great love of IESO and His sacrificial death. Many people think that preaching The Anointed One impaled is all about a bloody, gory IESO. But the point of The Anointed One impaled is not gore, but love. Preaching The Anointed One impaled means

we preach IESO full of love – sacrificial, giving, saving love.

b. **By the blood of The Anointed One:** Many people suggest different ways to come **near** to Aleim. Some think you can come by keeping the law or by belonging to a group (such as Israel or even the Ekklesia). But the only way to be **brought near** to Aleim is **by the blood of The Anointed One**. What IESO did on the tree, suffering as a guilty sinner in the place of guilty sinners, brings us **near** to Aleim.

3. (Ephesians 2:14-16) Jew and non Jew brought together in the Ekklesia.

For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to Aleim in one body through the tree, thereby putting to death the enmity.

a. **For He Himself is our peace:** IESO Himself is our peace; He hasn’t simply *made* peace between Aleim and man and Jew and non Jew; He *is* our peace.

b. **Who has made both one, and has broken down the middle wall of separation:** The work of IESO on the tree is the common ground of salvation for both Jew and non Jew. Therefore, there is no longer any dividing wall between Jew and non Jew. IESO broke that wall down.

i. In the temple, in between the court of the Nations and the court of the women, there was a physical barrier, an actual **wall of separation** between Jew and non Jew.

ii. Paulo was, at the time of this writing, under house arrest in Rome, awaiting trial because he was falsely accused by the Jews of taking a non Jew into the temple past the literal **wall of separation** dividing Jew and non Jew. Paulo made it clear that in IESO, the wall is gone.

iii. The **wall of separation** is gone because the common Rulership is greater than any previous division. If the Rulership of IESO The Anointed One is not greater than any difference you have with others – be it political, racial, economic, language, geography or whatever, then you have not fully understood what it means to be under the Rulership of IESO.

c. **Having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances:** The source of contention between Jew and non Jew was the fact that the Nations did not keep the law. But since IESO fulfilled the law on our behalf, and since He bore the penalty for our failure to keep the law, we are reconciled through His work on the tree – putting to death the *source* of contention.

i. “The *enmity* of which the apostle speaks was reciprocal among the *Jews* and *Nations*. The *former* detested the *Nations*, and could hardly allow them the denomination of *men*; the *latter* had the *Jews* in the most sovereign contempt, because of the peculiarity of their religious rites and ceremonies, which were different from those of all the other nations of the earth.” (Edgar Phillips)

ii. “And the separation was intensified and emphasized by those institutions which were, in part, *designed* to isolate Israel from the world, until the fit time for the wider blessing. And He ‘annulled’ them by fulfilling them, in His sacrificial work;

thus at once reconciling man to Aleim and man to man.” (Edgar Phillips)

iii. The law as a source of righteousness is no longer an issue. That source of **enmity** between Jew and non Jew is dead.

d. **That He might reconcile them both to Aleim in one body through the tree:** Nations and Jews are brought together into **one body**, the Ekklesia, where our unity in IESO is far greater than our previous differences.

i. **So as to create in Himself one new man from the two:** Early Followers called themselves a “third race” or a “new race.” Early Followers recognized that they were not Jews, not Nations, but **one new man** embracing all who are in IESO.

ii. “As Chrysostom explained, it is not that The Anointed One has brought one up to the level of the other, but that he has produced a greater: ‘as if one should melt down one statue of silver and another of lead, and the two together should come out gold.’” (Edgar Phillips)

e. **Through the tree:** We see the emphasis Paulo places on the work of IESO on the tree. He repeats the idea several times: **made near by the blood... having abolished in His flesh the enmity... in one body through the tree.** This unity didn’t just happen, it was the hard-fought accomplishment of IESO.

i. This means that IESO’ prayer in Ioanne 17 (*that they all may be one*) wasn’t “just” a prayer. It was a prayer IESO prayed knowing that His work of the tree would *accomplish* the answer, and a prayer He was willing to pray knowing that His *agony* would be used to answer.

ii. This bringing together of Jew and non Jew in IESO is a partial fulfillment of Aleim’s eternal purpose as stated in Ephesians 1:10: *that... He might gather together in one all things in The Anointed One.* Aleim uses the bringing together Jew and non Jew into the Ekklesia as a preview of His ultimate work of summing up all things into IESO The Anointed One. Since He can do this, He can also do that.

4. (Ephesians 2:17-18) How Jews and Nations are brought together.

And He came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father.

a. **He came and preached peace to you who were afar off and to those who were near:** As they respond to the same Glad Tidings, the same **peace** that is **preached** to those **afar off** (Nations) and those **near** (Jews).

b. **Through Him we both have access by one Spirit to the Father:** They enjoy the same **access** to Aleim, access that comes **by one Spirit to the Father**. Not only are Jews and Nations saved by the same Glad Tidings, but they also have the same essential walk with Aleim and **access** to Him. One group does not have a greater **access** than the other does.

i. “Access is probably the best translation of *prosagoge*, though it could be ‘introduction.’ In oriental courts there was a *prosagoges* who brought a person into the presence of the king.” (Edgar Phillips)

ii. When conflict arises among Follower groups of different backgrounds, you can be sure that they forget that they were saved by the same Glad Tidings and that they have the same access to Aleim. One or both groups usually feel they have superior access to Aleim.

iii. “This text is a plain proof of the *holy Trinity*. Jews and Nations are to be presented unto *Aleim the Father*; the Spirit of Aleim works in their hearts, and prepares them for this presentation; and IESO The Anointed One himself *introduces* them.” (Edgar Phillips)

5. (Ephesians 2:19-22) A picture of Aleim’s work of reconciliation, both individual and among groups.

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of Aleim, having been built on the foundation of the apostles and prophets, IESO The Anointed One Himself being the chief cornerstone, in whom the whole building, being joined together, grows into a holy temple in the Ruler, in whom you also are being built together for a dwelling place of Aleim in the Spirit.

a. **You are no longer strangers and foreigners:** Paulo refers to Followers of non Jew background. They should not regard themselves as “second-class citizens” in Aleim’s kingdom in any regard. They are not only full **citizens**, but also full and equal members of Aleim’s **household**.

b. **Built on the foundation of the apostles and prophets:** Because we are one body and have the same access to Aleim, it also follows that we are all built upon a common **foundation**. That foundation is the original **apostles and prophets**, and their enduring revelation, recorded in the Prophetic Scriptures (New Testament). May no one ever lay any other foundation.

i. Though Chrysostom, Jerome, Peter Damonse and others saw the **prophets** mentioned as Scriptures (Old Testament) prophets, it is better to see them as Prophetic Scriptures (New Testament) prophets, perhaps Prophetic Scriptures (New Testament) authors who were not strictly members of the core apostolic group.

ii. “Those who ranked next to the Apostles in the government of the Ekklesia... They were not in every case distinct from the Apostles: the apostleship probably always including the gift of *prophecy*: so that all the Apostles themselves might likewise have been *prophets*.” (Edgar Phillips)

iii. In this sense of laying a foundation of supremely authoritative revelation for all Aleim’s people, there are no more **apostles** or **prophets** today. The foundation is already set. In a *lesser* sense there may be apostles and prophets today, but not in the sense Paulo means here.

c. **IESO The Anointed One Himself being the chief cornerstone:** This **corner stone** “literally means at the tip of the angle. It refers to the capstone or binding stone that holds the whole structure together... often the royal name was inscribed on it. In the East it was considered to be even more important than the foundation.” (Edgar Phillips)

i. Peter Damonse on **corner stone**: “It denotes the stone placed at the extreme corner, so as to bind the other stones in the building together – the most important stone in the structure, the one on which its stability depended.”

ii. “That structure and cohesion may have for its *scaffolding* the sacred order of the Ekklesia in her visible aspect. But the *cement* is not of these things; it is wholly divine; it is the Spirit, possessing each saint for Aleim, and binding them all together by articulating them all to their Head.” (Edgar

Phillips)

d. **In whom the whole building, being joined together, grows into a holy temple in the Ruler:** As we keep to our common foundation, the **whole building** of Aleim's people grows together in a beautiful way, as a **holy temple** where Aleim dwells in beauty and glory.

i. This tells us that the Ekklesia is a **building**, perfectly designed by the Great Architect. It is not a haphazard pile of stones, randomly dumped in a field. Aleim *arranges* the Ekklesia for His own glory and purposes.

ii. This tells us that the Ekklesia is a **dwelling place**, a place where Aleim lives. It is never to be an empty house that is virtually a museum, with no one *living* inside. The Ekklesia is to be both the living place of Aleim and His people.

iii. This tells us that the Ekklesia is a **temple**, holy and set apart to Aleim. We serve there as priests, offering the spiritual sacrifices of our lips and hearts, our praises to Aleim (Hebrews 13:15).

e. **You also are being built together for a dwelling place of Aleim in the Spirit:** When Solomon's temple was built, the stones were prepared at a place far from the temple building sight. It was said that you couldn't hear the sound of a hammer or axe or other iron tools at the sight (1 Kings 6:7). In the same way, Aleim prepares us first, and then He fits us into His building.

i. "The Father makes choice of this house, the Son purchaseth it, the Holy Ghost taketh possession of it." (Edgar Phillips)

ii. "And the everlasting Father will perfectly reveal Himself, to all the watchers of all the regions of the eternal world, not anyhow but *thus* – in His glorified Ekklesia, in the Race, the Nature, once wrecked and ruined, but rebuilt into this splendour by His grace." (Edgar Phillips)

iii. Edgar Phillips explained how Aleim's work in the Ekklesia gave glory to the wisdom, power, and love of Aleim. See all this, we should praise Aleim for His glorious Ekklesia.

· There is nothing as *noble* as the Ekklesia, seeing that it is the temple of Aleim.

· There is nothing so worthy of *reverence*, seeing Aleim who *dwells* in it.

· There is nothing so *ancient*, since the *patriarchs* and *prophets* worked to building it.

· There is nothing so *solid*, since *IESO The Anointed One* is the *foundation* of it.

· There is nothing so *high*, since it reaches as high as to the *heavenly places in The Anointed One IESO*.

· There is nothing so *perfect* and *well proportioned*, since the *Holy Spirit* is the *architect*.

· There is nothing more *beautiful*, because it is adorned with building stones of every age, every place, every people; from the highest kings to the lowest peasants; with the most brilliant scientists and the simplest believers.

· There is nothing more *spacious*, since it is spread over the whole earth, and takes in all who have washed their robes, and made them white in the blood of the Lamb.

· There is nothing so *Divine*, since it is a *living* building, *animated* and *inhabited* by the *Holy Spirit*.

Patrick Damonse :: Study Guide for Ephesians 3

The Revealing of Aleim's Mystery

A. Aleim's mystery and man's place in it revealed.

1. (Ephesians 3:1-5) Preface to the revelation of the mystery.

For this reason I, Paulo, the prisoner of The Anointed One IESO for you Nations; if indeed you have heard of the dispensation of the grace of Aleim which was given to me for you, how that by revelation He made known to me the mystery (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of The Anointed One), which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:

a. **I, Paulo, the prisoner of The Anointed One IESO for you Nations:** During his Roman imprisonment Paulo was under house arrest. In the day he was free to move around the house with the supervision of soldiers, but every night he was chained to a soldier to make sure he did not escape before his trial before Caesar. Yet he saw himself as **the prisoner of IESO The Anointed One**. He knew that IESO was the Ruler of his life, not the Roman government, so if he was a prisoner, he was IESO's prisoner.

b. **For you Nations:** The entire reason he was under arrest and awaiting trial was because of his missionary efforts on behalf of the Nations.

i. Paulo suffered for the very truth he would explain to the Ephesians, and this did not make him back down one bit.

ii. The last thing Paulo wanted was people to feel sorry for him because he was imprisoned. He wanted his readers to realize that it was a benefit for them that he was a prisoner.

c. **If indeed you have heard:** This suggests Paulo knew his particular calling to the non Jew world was well known among non Jew Followers.

d. **You have heard of the dispensation of the grace of Aleim which was given to me for you:** The word **dispensation** speaks of the "implemented strategy" of Aleim's plan in the Ekklesia. "Here as in Ephesians 1:10, however, it is to be interpreted rather as the implementation of a strategy." (Edgar Phillips)

i. "By the *dispensation of the grace of Aleim* we may understand, either the *apostolic office* and *gifts* granted to St. Paulo, for the purpose of preaching the Glad Tidings among the Nations... or the *knowledge* which Aleim gave him of that gracious and Divine *plan* which he had formed for the conversion of the Nations." (Edgar Phillips)

e. **How that by revelation:** Paulo wanted them to know, "I'm not making this up. This isn't my invention. Aleim gave me the **revelation** and I am only His messenger of this truth." It cost Paulo a lot to hold on to this mystery, so he probably would not have made it up himself.

i. It is indeed amazing that Aleim would take a Hebrew of the Hebrews, a Pharisee, and a persecutor of the Ekklesia to be the main minister of the mystery, the mystery of the work of the Glad Tidings in bringing Jew and non Jew together into one new body.

f. **He made known to me the mystery:** The principle Paulo will describe is a **mystery**, yet it is known. However, it would

never be known if Aleim did not make it **known**.

i. "In English a 'mystery' is something dark, obscure, secret, puzzling. What is 'mysterious' is inexplicable, even incomprehensible. The Greek word *mysterion* is different, however. Although still a 'secret', it is no longer closely guarded but open... More simply, *mysterion* is a truth hitherto hidden from human knowledge or understanding but now disclosed by the revelation of Aleim." (Edgar Phillips)

g. **He made known to me the mystery:** Paulo did not hesitate to claim that the mystery he will reveal was given to him **by revelation**. But it was not given to *only him* by revelation. It was also given specifically to Petrho by revelation (Acts 11:1-18), and it is consistent with prophecy in the Scriptures (Old Testament) (such as Isaia 49:6) and the specific words of IESO (Acts 1:8).

i. However, it seems that Aleim used Paulo to declare specifically how Jews and Nations would be joined together in one body of The Anointed One. This was something hinted at through others, but only specifically detailed through Paulo's revelation. Paulo trusted that his readers would understand what Aleim revealed to him.

h. **Was not made known to the sons of men, as it now has been revealed:** The nature of the union of Jews and Nations into this new body is the aspect that was **not made known**. In the Scriptures (Old Testament), the salvation of Nations in the Moseea is prophesied, the coming together of Jew and non Jew into the Ekklesia is never spoken of.

2. (Ephesians 3:6-7) The mystery described.

That the Nations should be fellow heirs, of the same body, and partakers of His promise in The Anointed One through the Glad Tidings, of which I became a minister according to the gift of the grace of Aleim given to me by the effective working of His power.

a. **That the Nations should be fellow heirs, of the same body:** This describes the mystery itself – that believing Jews and believing Nations are joined together into one body of The Anointed One, into one Ekklesia, and no longer separated before Aleim as such.

b. **Partakers of His promise in The Anointed One:** The truth of this mystery means that Nations are now full **partakers of His promise**. This was a privilege no longer reserved only for the believing Jewish person.

c. **Through the Glad Tidings:** This could only happen **through the Glad Tidings**, where all men have an equal standing in IESO. This is the same Glad Tidings Paulo is a servant of, because of **the gift of grace given** to him by the working of Aleim's power.

i. Paulo says he is a **minister**, but that is a title of service, not exaltation. In classical literature of ancient Greece, the **minister** (*diakonos*) "is a table waiter who is always at the bidding of his customers." (Edgar Phillips)

3. (Ephesians 3:8-9) Paulo's presentation of the mystery.

To me, who am less than the least of all the saints, this grace was given, that I should preach among the Nations the unsearchable riches of The Anointed One, and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in Aleim who created all things through IESO The Anointed One;

a. **To me, who am less than the least of all the saints:** Paulo marveled at the **grace** given to him, by which he was called to preach the Glad Tidings that makes the mystery a reality. When we consider Paulo's personal history, we see that his calling really was all of **grace**.

i. "But while Paulo was thus thankful for his office, his success in it greatly humbled him. The fuller a vessel becomes the deeper it sinks in the water. A plenitude of grace is a cure for pride." (Edgar Phillips)

ii. "Preachers ought to grow in grace, for their very calling places them at a great advantage, since they are bound to search the Scriptures, and to be much in prayer. It is a choice mercy to be permitted to preach the Glad Tidings. I wish some of you would be ambitious of it, for earnest preachers are wanted." (Edgar Phillips)

b. **That I should preach:** The ancient Greek word translated "**preach**" literally means "to announce good news." Paulo's *preaching* was simply the announcement of the good news of what Aleim has done in IESO.

c. **The unsearchable riches of The Anointed One:** This mystery is like great **riches** for the Nations. They can now come before Aleim in a standing they could only dream of before.

i. Paulo tried to figure out the greatness of Aleim's grace, and started tracking it out as one might track out the shore of a lake. He soon discovered that it wasn't a lake at all, but an ocean, an immeasurable sea. Aleim's riches are unsearchable; we will never know them completely.

ii. "I am bold to tell you that my Master's riches of grace are so unsearchable, that he delights to forgive and forget enormous sin; the bigger the sin the more glory to his grace. If you are over head and ears in debt, he is rich enough to discharge your liabilities. If you are at the very gates of hell, he is able to pluck you from the jaws of destruction." (Edgar Phillips)

d. **To make all see what is the fellowship of the mystery:** Having been entrusted with such riches, Paulo's passion was to make this Glad Tidings known to *all people*. He wants everybody to see and share in the fellowship of this **mystery** – which is a **mystery** precisely because it was unknown and unknowable until Aleim revealed it.

e. **Fellowship of the mystery:** We should carefully consider what this phrase means. It demonstrates that these are not only facts to know but also a life to live, united in IESO with other believers, without any separation such as existed between Jew and non Jew.

f. **Which from the beginning of the ages has been hidden in Aleim:** This great truth – the **fellowship of the mystery** – was **hidden** before it was revealed after the finished work of IESO on the tree. This reinforces the idea that there is genuinely something *new* in the New Covenant, and that it is wrong to consider Israel simply the Scriptures (Old Testament) Ekklesia and the Ekklesia the Prophetic Scriptures (New Testament) Israel.

i. "This statement settles the question once for all concerning the existence of the Ekklesia, the body of The Anointed One, in and during the Scriptures (Old Testament) dispensations. Yet it is one of the most widespread views that the Ekklesia

existed from the beginning of creation and the words of promise contained in the Scriptures (Old Testament) prophetic Word are the promises of the Ekklesia, and its glorious future on the earth, in reigning over the nations." (Edgar Phillips)

4. (Ephesians 3:10-12) The purpose of the mystery.

To the intent that now the manifold wisdom of Aleim might be made known by the Ekklesia to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in The Anointed One IESO our Ruler, in whom we have boldness and access with confidence through faith in Him.

a. **That now the manifold wisdom of Aleim might be made known:** Aleim is a being of infinite wisdom and glory, and He wants His creatures to know His great and **manifold wisdom**. One purpose in His great plan of the ages is to reveal this wisdom.

i. Understanding the character of Aleim, we can say that this is not for a *selfish* or *self-glorying* motive, in the way we think of the proud man showing his brains and accomplishments to everyone. Aleim does this for the glory of His *creatures*, because the glory of the creature is directly connected to the glory of the *Creator*.

ii. This wisdom is **manifold**. The ancient Greek word *polupoikilos* has the ideas of intricacy, complexity, and great beauty. "That hath abundance of curious variety in it, such as is seen in the best pictures or textures." (Edgar Phillips)

iii. It also **must be made known**. Dean Edgar Phillips points out that the words **might be made known** are emphatic, strongly contrasting the idea of *hidden* in Ephesians 3:9.

b. **Might be made known by the Ekklesia to the principalities and powers:** This explains *how* Aleim will reveal His wisdom, and to *whom* He reveals it. He will reveal it *by* His work in **the Ekklesia**, and He will reveal it *to* angelic beings (**principalities and powers**).

i. Of course, Aleim also wants to reveal this wisdom to the Ekklesia. Yet in the big picture, Aleim doesn't use the angels to reveal His wisdom to the saints, but He does use the saints to reveal His wisdom to the angelic beings, both faithful and fallen angels. This reminds us that we are called for something far greater than our own individual salvation and sanctification. We are called to be the means by which Aleim teaches the universe a lesson, and a beautiful lesson.

ii. We are surrounded by invisible spiritual beings, and they intently look upon us. Here, Paulo draws back the invisible curtain that hides these beings just as Elisa prayed at Dothan, *Ruler, I pray, open his eyes that he may see* (2 Kings 6:17). These angelic beings see us perfectly and know us far better than we know them.

iii. "What then have they to learn *from us*? Ah, they have to learn something which makes them watch us with wonder and with awe. They see in us indeed all our weakness, and all our sin. But they see a nature which, wrecked by itself, was yet made in the image of their Aleim and ours. And they see this Aleim at work upon that wreck to produce results not only wonderful in themselves but doubly wonderful because of the conditions." (Edgar Phillips)

iv. "In his immortality, never touched by one drop of our cold river, it is instructive to him beyond all our thought to see his

Aleim triumphing over pain and death in some sufferer in the fire of martyrdom, or in the torture of cancer, or in the shipwreck, or just in the silent awe of any form of our departure from the body... They see these fallen and mortal beings, this Community of the lost and saved, not only bearing and doing for Aleim here on earth, but spiritually present with Him in the Holy of Holies above.” (Edgar Phillips)

v. Sometimes Followers get the crazy idea that Aleim saved them and works in their life because they are somehow such great people. The angels see right through this. We might believe that it is because of us; the angels know better. We may think our lives are small and insignificant; the angels know better. We may doubt our high standing, seating in heavenly places; the angels see this spiritual reality with eyes wide open.

vi. “It is as if a great drama is being enacted. History is the theatre, the world is the stage, and the Ekklesia members in every land are the actors. Aleim himself has written the play, and he directs and produces it. Act by act, scene by scene, the story continues to unfold. But who are the audience? They are the cosmic intelligences, *the principalities and powers in the heavenly places.*” (Edgar Phillips)

vii. “The Angels are instructed in Aleim’s wisdom... by the fact of the great spiritual body, constituted in The Anointed One, which they contemplate, and which is to them the *theatre of the glory of Aleim.*” (Edgar Phillips) “The history of the Follower Ekklesia becomes a graduate school for angels.” (Edgar Phillips)

c. **To the principalities and powers in the heavenly places:** This means that angelic beings are *interested* and *instructed* by the lives of Followers. This is why the conduct of the Ekklesia is so important: because angelic and demonic beings are looking on, and Aleim’s intent is to teach them through us. Several passages refer to this:

· *For this reason the woman ought to have a symbol of authority on her head, because of the angels (1 Corinthians 11:10).*

· *The things which now have been reported to you through those who have preached the Glad Tidings to you by the Holy Spirit sent from heaven; things which angels desire to look into (1 Petrho 1:12).*

· *I charge you before Aleim and the Ruler IESO The Anointed One and the elect angels that you observe these things without prejudice, doing nothing with partiality (1 Timotheo 5:21).*

i. We should take this responsibility seriously, for angels are given the responsibility to carry souls to heaven at death (Louka 16:22) and are the reapers of the final harvest (Matthio 13:39-43).

ii. “And, lastly, what think some of you, would angels say of *your* walk and conversation? Well, I suppose you don’t care much about them, and yet you should. For who but angels will be the reapers at the last, and who but they shall be the convoy to our spirits across the last dark stream? Who but they shall carry our spirit like that of Lazarho into the Father’s bosom? Surely we should not despise them.” (Edgar Phillips)

iii. “O be not, ye converts, ignorant of the word of Aleim; be not oblivious of the operations of Aleim in your own souls! The angels desire to look into these things. Do you look into

them?” (Edgar Phillips)

iv. A popular interpretation today sees the **principalities and powers** as modern political states and economic structures. The idea is that the Ekklesia primarily is a witness to them, and should redeem governments and social structures through its witness. But Paulo specifically wrote that these **principalities and powers are in the heavenly places**, not in earthly places.

d. **According to the eternal purpose which He accomplished:** The mystery reveals and furthers Aleim’s **eternal purpose** in IESO, previously described in Ephesians 1:10 – that in the fullness of the times, Aleim will gather together (essentially, to sum up or resolve) all things in IESO.

i. The mystery of the unified body of The Anointed One is **according** to that purpose. It is a preview of what IESO will ultimately do in the fulfillment of summing up all things in Himself.

ii. “The Ekklesia thus appears to be Aleim’s pilot scheme for the reconciled universe of the future, the mystery of Aleim’s will *to be administered in the fullness of the times* when *the things in heaven and the things on earth* are brought together in The Anointed One.” (Edgar Phillips)

e. **Which He accomplished:** There is a sense in which Paulo can say that this eternal purpose is already **accomplished**. Its fulfillment is a certainty (as shown by the initial work of bringing Jew and non Jew together in IESO), so he can speak of it as already finished.

f. **Through faith in Him:** The fact of this unity is shown by the truth that **we** (Jew and non Jew collectively) have the identical **boldness**, **access**, and **confidence** before Aleim – because it has nothing to do with national or ethnic identity, only with **faith in Him** (IESO).

i. The word for **boldness** has the idea of “freedom of speech.” We have the freedom to express ourselves before Aleim, without fear or shame. “The Greek word ‘parresia’ translated by ‘boldness’ means really ‘free speech’ – that is, the speaking of all. It is the blessed privilege of prayer.” (Edgar Phillips)

ii. Divisions in the Ekklesia have not always been between Jew and non Jew. The Reformers spoke out against the division between “clergy” and “laity” and the teaching of the priesthood of all believers insisted that all had the same access to Aleim.

5. (Ephesians 3:13) Paulo’s current personal participation in the mystery.

Therefore I ask that you do not lose heart at my tribulations for you, which is your glory.

a. **Therefore I ask that you do not lose heart:** Though under arrest for the sake of the Glad Tidings, Paulo asked his readers to not **lose heart**. Paulo didn’t want them to be discouraged for *his* sake, because Paulo was still being used in the service of Aleim’s eternal plan.

b. **My tribulations for you:** Paulo wrote the Letter to the Ephesians from prison, and it is useful to remember why Paulo was in prison. He lived his whole life with the passion to bring salvation to his own people, the Jews (Romans 9:1-3). On a strategic visit to Jerusalem he had the opportunity to preach to a vast crowd on or near the temple mount (Acts 21:39-22:22), but the opportunity ended in disaster because the Jewish

crowd could not stand the idea of the good news of the Moseea being extended to the Nations ([Acts 22:21-22](#)). The ensuing riot put Paulo in a legal dilemma, from which he used his right as a Roman citizen and appealed to Caesar. Now Paulo was imprisoned in Rome, waiting for his trial before Caesar – and there because he knew Aleim wanted Nations to share in the good news of the Moseea, and he wasn't afraid to preach that truth.

c. **Which is your glory:** Paulo was being used, and probably in a greater way than he ever imagined. This Roman imprisonment produced the letters of Ephesians, Colossians, Philippians, and Philemon. They all certainly have a place in Aleim's eternal plan.

i. In the same manner, each of us has a place in the service of Aleim's eternal plan. Knowing this and working towards it is a great guard against losing heart in the midst of tribulation.

B. Paulo prays in light of the mystery.

1. ([Ephesians 3:14-15](#)) Introduction to the prayer.

For this reason I bow my knees to the Father of our Ruler IESO The Anointed One, from whom the whole family in heaven and earth is named,

a. **For this reason:** The basis of Paulo's prayer was his knowledge of Aleim's purpose. This means he confidently prayed according to Aleim's will. We can't pray effectively if we do not have insight into Aleim's purpose and will.

b. **I bow my knees:** Paulo prayed in the posture of bowing his knees. This position of utmost humility was in contrast to the more normal posture of prayer in that culture, to pray standing with hands raised up.

i. The humility came when he considered Aleim's great eternal plan, his place in that plan, and how Aleim's work is unstoppable even when Paulo was imprisoned.

ii. Solomon prayed on his knees ([1 Kings 8:54](#)). Ezra prayed on his knees ([Ezra 9:5](#)). The Psalmist called us to kneel ([Psalm 95:6](#)). Daniel prayed on his knees ([Daniel 6:10](#)). People came to IESO kneeling ([Matthio 17:14](#), [Matthio 20:20](#), and [Marhko 1:40](#)). Stephen prayed on his knees ([Acts 7:60](#)). Petrho prayed on his knees ([Acts 9:40](#)). Paulo prayed on his knees ([Acts 20:36](#)), and other early Followers prayed on their knees ([Acts 21:5](#)). Most importantly, IESO prayed on His knees ([Louka 22:41](#)). The Scriptures has enough prayer *not* on the knees to show us that it isn't required, but it also has enough prayer *on* the knees to show us that it is good.

iii. Edgar Phillips saw a connection between Solomon's kneeling prayer at the dedication of the temple and Paulo's kneeling prayer here. "Many parts of this prayer bear a strict resemblance to that offered by Solomon when dedicating the temple... The apostle was now dedicating the Follower Ekklesia."

c. **To the Father of our Ruler IESO The Anointed One:** Paulo directed his prayer to the **Father**, who is presented as the "planner" among the members of the Trinity. In the Scriptures, prayer is usually directed to **the Father**, through the Son, by the empowering and direction of the Holy Spirit.

d. **From whom the whole family in heaven and earth is named:** In remembering that all Aleim's family is called after His name, Paulo showed that his mind was rather taken with this idea of the essential unity of the Body of The Anointed

One. Aleim is Father of both Jew and non Jew.

i. Edgar Phillips preached a touching sermon on this verse titled, *Saints in Heaven and Earth One Family*. In it he developed the idea that we are one with our brothers and sisters in heaven, and how this enriches our hope of heaven.

ii. Some commentators think Paulo refers to heavenly families in the sense of families of angels. "May not the holy Angels be bound up in spiritual *families*, though they marry not nor are given in marriage?" (Edgar Phillips)

2. ([Ephesians 3:16-19](#)) Paulo prays again for the Ephesians.

That He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that The Anointed One may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height; to know the love of The Anointed One which passes knowledge; that you may be filled with all the fullness of Aleim.

a. **To be strengthened with might through His Spirit in the inner man:** Paulo asked that they would **be strengthened with might**, and that the strength would be **according to the riches of His glory** (a most generous measure). He also prayed that the strength would come **through the Holy Spirit** and that it would be put into their **inner man**.

i. There is an **inner man** just as real as our physical body. We all understand the importance of strength in our physical body, but many are exceedingly weak in the **inner man**.

ii. **According to the riches of His glory:** "It would be a disgrace to a *king* or a *nobleman* to give no more than a *tradesman* or a *peasant*. Aleim acts up to the dignity of his infinite perfections; he gives *according* to the *riches* of his *glory*." (Edgar Phillips)

b. **That The Anointed One may dwell in your hearts through faith:** Paulo asked that IESO would live in these believers, even as IESO promised in [Ioanne 14:23](#): *If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.*

i. Two ancient Greek words convey the idea "to live in." One has the idea of living in a place as a stranger, and the other has the idea of settling down in a place to make it your permanent home. **Dwell** uses the ancient Greek word for a *permanent home*. IESO wants to settle down in your heart, not just visit as a stranger.

ii. The glory of the indwelling IESO is something for us to know, and to know by faith. It is there for us, but must be taken hold of **through faith**. "You have your Scriptures, and you have your knees; use them."

iii. We need spiritual strength to let The Anointed One dwell within us because there is something in us that *resists* the influence of the indwelling IESO. That something can be conquered as the Spirit of Aleim gives us the victory of faith.

c. **Being rooted and grounded in love:** Paulo asked that all this would take place as they were **rooted and grounded in love**. The meaning seems to be that they should be rooted and grounded in their love for one another, more than being rooted and grounded in their love for Aleim and the knowledge of that love.

i. "Two expressions are used: 'rooted,' like a living tree which

lays hold upon the soil, twists itself round the rocks, and cannot be upturned: 'grounded,' like a building which has been settled, as a whole, and will never show any cracks or flaws in the future through failures in the foundation." (Edgar Phillips)

d. **May be able to comprehend with all the saints:** Paulo asked that they might be able to understand together in community every dimension of the love of IESO. Paulo wanted them to know it by experience and not just in words.

i. "In this measurement may you and I be skilled. If we know nothing of mathematics, may we be well-tutored scholars in this spiritual geometry, and be able to comprehend the breadths and lengths of Jesu's precious love." (Edgar Phillips)

e. **What is the width and length and depth and height:** This means that the love of IESO has *dimensions* and that it can be *measured*.

i. "Alas, to a great many religious people the love of IESO is not a solid substantial thing at all – it is a beautiful fiction, a sentimental belief, a formal theory, but to Paulo it was a real, substantial, measurable fact; he had considered it this way, and that way, and the other way, and it was evidently real to him, whatever it might be to others." (Edgar Phillips)

ii. The love of IESO has **width**. You can see how wide a river is by noticing how much it covers over. Aleim's river of love is so wide that it covers over my sin, and it covers over every circumstance of my life, so that all things work together for good. When I doubt His forgiveness or His providence, I am narrowing the mighty river of Aleim's love. His love is as wide as the world: *For Aleim so loved the world (Ioanne 3:16)*.

iii. "Some of them seem to be so taken up with the height and length that they deny the breadth, and you would think from hearing them preach that The Anointed One came into the world to save half-a-dozen, and that they were five of them... Out on their narrowness! There will be more in heaven than we expect to see there by a long way; and there will be some there with whom we had very little comfortable fellowship on earth who had fellowship with The Anointed One, and who are therefore taken to dwell with him for ever." (Edgar Phillips)

iv. The love of IESO has **length**. When considering the length of Aleim's love, ask yourself, "When did the love of Aleim start towards me? How long will it continue?" These truths measure the *length* of Aleim's love. *Yes, I have loved you with an everlasting love (Ierhemia 31:3)*.

v. The love of IESO has **depth**. *Philippians 2:7-8* tell us how deep the love of IESO goes: *but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the tree*. You can't go lower than the *death of the tree*, and that is how deep the love of IESO is for us.

vi. The love of IESO has **height**. To see the height of Aleim's love, ask yourself, "How high does it lift me?" It lifts me to heavenly places where I am seated with The Anointed One. He has *raised us up together, and made us sit together in the heavenly places in The Anointed One IESO (Ephesians 2:6)*.

vii. Can we really **comprehend** the **width and length and depth and height** of Aleim's love? To come to any understanding of the dimensions of Aleim's love, we must come to the tree. The tree pointed in four ways, essentially in every direction, because...

- Aleim's love is wide enough to include every person.
- Aleim's love is long enough to last through all eternity.
- Aleim's love is deep enough to reach the worst sinner.
- Aleim's love is high enough to take us to heaven.

f. **To know the love of The Anointed One:** Paulo wrote of something we can *know*. This isn't speculation, guesswork, emotions, or feelings. This is something to **know**.

i. "One of these philosophers kindly says that religion is a matter of belief; not of knowledge. This is clean in opposition to all the teaching of Scripture." (Edgar Phillips)

g. **That you may be filled with all the fullness of Aleim:** Paulo asked Aleim to fill these Followers *unto all the fullness of Aleim*. The word *unto* is a better translation than the word **with**. Paulo wanted Followers to experience life in IESO The Anointed One, the fullness of Aleim (*Colossians 2:9*), and to be filled to their capacity with IESO, even as Aleim is filled to His own capacity with His own character and attributes.

i. "Among all the great sayings in this prayer, this is the greatest. To be filled *with Aleim* is a great thing; to be *filled with the fullness of Aleim* is still greater; but to be *filled with all the fullness of Aleim* utterly bewilders the sense and confounds the understanding." (Edgar Phillips)

3. (*Ephesians 3:20-21*) A glorious doxology.

Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the Ekklesia by The Anointed One IESO to all generations, forever and ever. Amen.

a. **Now to Him who is able to do exceeding abundantly above all that we ask or think:** As Paulo came to this great height (what can there be higher than the *fullness of Aleim*?), it is logical to ask how this can ever be. How can something so far above us ever become reality? It can only happen because Aleim is able to do far beyond what **we ask or think**.

i. This doxology does not only belong to the prayer that precedes it, but also to every glorious privilege and blessing spoken of in the first three chapters. Who **is able** to bring such things to pass? Only Aleim can do this because He can do far beyond our ability to think or ask.

ii. Paulo says that Aleim is able to do above all that *we* ask or think. The *we* included Paulo and the other apostles and they certainly knew that IESO could do great things.

- You can ask for every good thing you have ever experienced – Aleim can do **above** that.
- You can think of or imagine things beyond your experience – Aleim can do **above** that.
- You can imagine good things that are beyond your ability to name – Aleim can do **above** that.

iii. Edgar Phillips on the phrase **exceedingly abundantly**: "He has constructed here in the Greek an expression which is altogether his own. No language was powerful enough for the apostle, – I mean for the Holy Ghost speaking through the apostle, – for very often Paulo has to coin words and phrases

to shadow forth his meaning, and here is one, 'He is able to do exceeding abundantly,' so abundantly that it exceeds measure and description." (Edgar Phillips)

iv. "Therefore he is able to do all things, and able to do *superabundantly above the greatest abundance*." (Edgar Phillips)

b. **According to the power that works in us:** Aleim is able to do this in our life now, not beginning with heaven. This **power... works in us** now.

i. The things Paulo prayed for in the previous verses (spiritual strength, the indwelling IESO, experiential knowledge of Aleim's love, and the fullness of Aleim) belong to us as children of Aleim. However, they must be received by believing prayer and can be furthered in the lives of others by our prayers for them.

c. **To Him be glory in the Ekklesia by The Anointed One IESO:** The only fitting response to this great Aleim is to give Him glory – especially in the Ekklesia, the company of His redeemed, and that He receive that glory **throughout all ages, world without end** – Amen!

i. When the Ekklesia understands and walks in Aleim's eternal purpose, Aleim will be glorified and the Ekklesia will fulfill its important duty of simply glorifying Aleim.

ii. "But the apostle felt that he must not say, 'Unto him be glory in my soul.' He wished that, but his one soul afforded far too little space, and so he cried 'unto him, be glory *in the Ekklesia*.' He calls upon all the people of Aleim to praise the divine name." (Edgar Phillips)

Patrick Damonse :: Study Guide for Ephesians 4

Living to Aleim's Glory

A. A call for unity among Aleim's people.

1. (Ephesians 4:1) The foundation for all exhortation.

I, therefore, the prisoner of the Ruler, beseech you to walk worthy of the calling with which you were called,

a. **Therefore:** Paulo spent three chapters spelling out in glorious detail all that Aleim did for us, freely by His grace. Now he brings a call to live rightly, but only *after* explaining what Aleim did for us.

b. **Walk worthy of the calling with which you were called:** When we really understand how much Aleim did for us, we will naturally want to serve and obey Him out of gratitude.

i. Understanding *who we are* is the foundation of this worthy walk. "Luther counsels men to answer all temptations of satan with this only, *Christianus sum*, I am a Follower." (Edgar Phillips)

ii. The idea is clear. We don't walk worthy *so that* Aleim will love us, but *because* He does love us. It is motivated out of gratitude, not out of a desire to earn merit.

iii. "Every believer is Aleim's first-born; and so higher than the kings of the earth, Psalm 89:27. He must therefore carry himself accordingly, and not stain his high blood." (Edgar Phillips)

2. (Ephesians 4:2-3) The character of a worthy walk.

With all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.

a. **With all lowliness and gentleness:** A worthy walk before Aleim will be marked by **lowliness and gentleness**, not a pushy desire to defend our own rights and advance our own agenda.

i. Before our faith, the word **lowliness** always had a bad association to it. In the minds of many it still does; but it is a glorious Follower virtue (Philippians 2:1-10). It means that we can be happy and content when we are not in control or steering things our way.

b. **Longsuffering, bearing with one another:** We need this so that the inevitable wrongs that occur between people in Aleim's family will not work against Aleim's purpose of bringing all things together in IESO – illustrated through His current work in the Ekklesia.

i. Chrysostom defined **longsuffering** as the spirit that has the power to take revenge, but never does. It is characteristic of a forgiving, generous heart.

c. **Endeavoring to keep the unity of the Spirit in the bond of peace:** This humble, forgiving attitude towards each other naturally fulfills this gift of the **unity of the Spirit**.

i. We must *endeavor to keep* this unity – we do not create it. Aleim never commands us to create unity among believers. He has created it by His Spirit; our duty is to recognize it and keep it.

ii. This is a spiritual unity, not necessarily a structural or denominational unity. It is evident in the quick fellowship possible among Followers of different races, nationalities, languages, and economic classes.

iii. We can understand this **unity of the Spirit** by

understanding what it *is not*. In a sermon on this text, Edgar Phillips pointed out some of the things that the text does *not* say.

· It does not say, "To endeavour to maintain the unity of evil, the unity of superstition, or the unity of spiritual tyranny."

· It does not say, "Endeavoring to keep up your ecclesiastical arrangements for centralization."

· It does not say, "Endeavouring to keep the uniformity of the Spirit."

iv. Structural unity can even work *against* true **unity of the Spirit**. We can perhaps see a purpose Aleim has in preventing a structural unity of the Ekklesia right now, to keep misdirected efforts of the Ekklesia (such as ambitions for political power) from fulfillment. "It is not a desirable thing that all Ekklesias should melt into one another and become one; for the complete fusion of all Ekklesias into one ecclesiastical corporation would inevitably produce another form of Popery, since history teaches us that large ecclesiastical bodies grow more or less corrupt as a matter of course. Huge spiritual corporations are, as a whole, the strongholds of tyranny and the refuges of abuse; and it is only a matter of time when they shall break to pieces." (Edgar Phillips)

v. "For the Ekklesia fellowship in which the non Jew and Jewish believers were united was no mere enrollment on a register of membership; it involved their union with The Anointed One by faith and therefore their union with each other as fellow-members of his body." (Edgar Phillips)

vi. We are confident that this unity is found in IESO The Anointed One, by the Spirit of Aleim. "We want unity in the truth of Aleim through the Spirit of Aleim. This let us seek after; let us live near to The Anointed One, for this is the best way of promoting unity. Divisions in Ekklesias never begin with those full of love to the Saviour." (Edgar Phillips)

3. (Ephesians 4:4-6) The description of the unity of the Ekklesia.

There is one body and one Spirit, just as you were called in one hope of your calling; one Ruler, one faith, one baptism; one Aleim and Father of all, who is above all, and through all, and in you all.

a. **There is one body and one Spirit:** We have unity because of what we share in common. In IESO we share one **body**, one **Spirit**, one **hope** of our **calling**, one **Ruler**, one **faith**, one **baptism**, and one **Father**. Each of these common areas is greater than any potential difference.

b. **One baptism:** Some think that because Paulo says there is **one baptism** that the idea of the baptism of the Holy Spirit as a subsequent experience is invalid. But Paulo only spoke here of the baptism by water which is the visible token of Aleim's common work in every believer, and thus a basis of unity. There aren't separate baptisms for Jew and non Jew.

i. The concept of the baptism in the Holy Spirit is spoken of clearly in Matthio 3:11, Acts 1:5 and 11:16. This may be considered an initial (and sometimes dramatic) experience one has with the fullness of the Holy Spirit, a filling Aleim wants to continue through a person's Follower life.

B. The way Aleim works unity: through spiritual gifts of leadership in the Ekklesia.

1. (Ephesians 4:7-10) The giving of spiritual gifts to the Ekklesia.

But to each one of us grace was given according to the measure of The Anointed One's gift. Therefore He says: "When He ascended on high, He led captivity captive, and gave gifts to men." (Now this, "He ascended"; what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.)

a. **Grace was given:** We all have **grace** given to us **according to the measure** of IESO's **gift**. This is basis for Aleim's distribution of spiritual gifts through His Ekklesia: **grace**, the free, unmerited giving of Aleim. No one deserves or has earned spiritual gifts.

b. **When He ascended on high:** This giving happened (as described prophetically in Psalm 68:18) when IESO **ascended** to heaven. This was evidence of His triumph over every foe (the leading of **captivity captive**).

i. Edgar Phillips on the picture from Psalm 68: "One may picture a military leader returning to Jerusalem at the head of his followers, after routing an enemy army and taking many prisoners."

ii. As IESO said, *It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you* (Ioanne 16:7).

c. **When He ascended on high, He led captivity captive, and gave gifts to men:** Paulo did not quote the passage exactly as it appears in Psalm 68. Either he altered it under the inspiration of the Holy Spirit or under similar inspiration he quoted from an ancient translation (called a Targum) that quotes the Psalm in this manner.

i. Psalm 68:18 reads: *You have ascended on high, You have led captivity captive; You have received gifts among men.* There is certainly enough room in the language of the original Hebrew to *allow* Paulo's reading, even though it is unusual.

ii. "It is enough for me that the apostle, under the inspiration of Aleim, applied the verse in this way; and whatever David might intend, and of whatever event he might have written, we see plainly that the sense in which the apostle uses it was the sense of the Spirit of Aleim." (Edgar Phillips)

d. **Now this, "He ascended"; what does it mean:** In this, Paulo demonstrated how the words **He ascended** in Psalm 68:18 had reference to the resurrection of IESO, speaking first of His rising from **the lower parts of the earth**, and secondly of His ascension **far above all the heavens**.

i. Some think that the phrase **lower parts of the earth** refers to IESO's preaching *to the spirits in prison* described in 1 Petrho 3:19 and 4:6. While this aspect of IESO's ministry in Hades following His work on the tree is true (and prophesied in Isaia 61:1-2 and Louka 4:18), Paulo did not *necessarily* refer to it here.

2. (Ephesians 4:11-12) The offices of spiritual leadership in the Ekklesia and their purpose.

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of The Anointed One,

a. **He Himself:** This means that IESO established these offices. They are the work and appointment of IESO, not men. Though pretenders may lay claim to them, the offices themselves are a Divine institution and not a human invention.

b. **Gave some to be apostles, some prophets, some evangelists, and some pastors and teachers:** Paulo described four offices (not five, as in the commonly yet erroneously termed "five-fold ministry").

i. **Apostles**, who are special ambassadors of Aleim's work, though not in the same authoritative sense of the first century apostles. Those first century apostles were used to provide a foundation (preserved as the Prophetic Scriptures (New Testament)) as described in Ephesians 2:20.

ii. **Prophets**, who speak forth words from Aleim in complete consistency with the foundation of the Old and Prophetic Scriptures (New Testament)s. Sometimes they speak in a predictive sense, but not necessarily so, and they are always subject to the discernment and judgment of the Ekklesia leadership (1 Corinthians 14:29). As with the **apostles**, modern **prophets** do not speak in the same authority as the first century prophets brought Aleim's foundational word spoke (Ephesians 2:20).

iii. **Evangelists**, who are specifically gifted to preach the good news of salvation in IESO The Anointed One.

iv. **Pastors and teachers** (or, *pastor-teachers*; the ancient Greek clearly describes one office with two descriptive titles), who shepherds the flock of Aleim primarily (though not exclusively) through teaching the Word of Aleim. "Teaching is an essential part of the pastoral ministry; it is appropriate, therefore, that the two terms, *pastors and teachers*, should be joined together to denote one order of ministry." (Edgar Phillips)

v. These gifts are given at the discretion of IESO, working through the Holy Spirit (1 Corinthians 12:11). The importance of having "all four in operation" in any Ekklesia body is up to IESO who appoints the offices. The job of responsible Ekklesia leadership is to not hinder or prevent such ministry, but never to "promote it into existence."

c. **For the equipping of the saints for the work of ministry:** The purpose of these gifts of leadership is also clear. It is that **saints** (Aleim's people) might be *equipped* **for the work of ministry** (service), so that the **body of The Anointed One** would be built up (expanded and strengthened).

i. **Equipping** also has the idea of "to put right." This ancient Greek word was used to describe setting broken bones or mending nets. These ministries work together to produce strong, mended, fit Followers.

ii. Aleim's people do the real **work of ministry**. Leaders in the Ekklesia have the first responsibility to equip people to serve and to direct their service as Aleim leads.

iii. "The primary purpose of the Ekklesia isn't to convert sinners to our faith, but to *perfect* (complete and mature) the saints for the ministry and edification of the Body." (Edgar Phillips)

3. (Ephesians 4:13-16) The desired goal of Aleim's work through Ekklesia leadership and equipped saints.

Till we all come to the unity of the faith and of the knowledge of the Son of Aleim, to a perfect man, to the

measure of the stature of the fullness of The Anointed One; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head; The Anointed One; from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

a. **Till we all come to the unity of the faith:** This is the first goal of Aleim's work through the gifted offices and equipped saints. This is consistent with both the ultimate purpose of Aleim ([Ephesians 1:10](#)) and the mystery of Aleim revealed through Paulo ([Ephesians 3:6](#)).

i. Again, by clearly stating that this is a **unity of the faith**, Paulo did not command a structural or organizational unity, but a spiritual unity around a common faith.

b. **And of the knowledge of the Son of Aleim:** When the gifted offices work right and the saints are properly equipped, Follower maturity increases and there is greater intimacy in the experience of Aleim.

c. **To a perfect man, to the measure of the stature of the fullness of The Anointed One:** The gifted offices and equipped saints bring the saints to maturity, according to the **measure** of IESO Himself. As years pass by, we should not only grow *old* in IESO, but *more mature* in Him as well, as both individuals and as a corporate body.

d. **We should no longer be children, tossed to and fro and carried about with every wind of doctrine:** The gifted offices and equipped saints result in stability, being firmly planted on the foundation of the apostles and prophets ([Ephesians 2:20](#)).

i. Those who do not mature in this way are targets of deceivers, who are effective precisely because they operate with **trickery** and **cunning craftiness** – and they **lie in wait to deceive**. They are out there like land mines that the mature can avoid.

ii. The ancient Greek word for **tossed to and fro** is from the same words used to describe the stormy Sea of Galilee in [Louka 8:24](#) (*raging of the water*). We can wrongly value *movement over growth*; mere movement is being tossed to and fro, but Aleim wants us to **grow up in all things**.

iii. **By the trickery of men:** "The words... refer to the arts used by gamblers, who employ false *dice* that will always throw up one kind of number, which is that by which those who play with them cannot win." (Edgar Phillips) Running after spiritual fads always leaves one a loser.

e. **Speaking the truth in love:** This speaks to not only how we are to relate to one another in Aleim's family, but also to how leaders and saints are to deal with deceivers. We should deal with them in **love**, but never budging from the **truth**.

f. **May grow up in all things into Him who is the head:** Another way maturity is described is as the growing up into IESO, who is the head. Again, this defines the *direction* of maturity. We never grow "independent" of IESO, we grow up **into Him**.

i. "A Ekklesia that is only united in itself, but not united to

The Anointed One, is no living Ekklesia at all. You may attain to the unity of the frost-bound earth in which men and women are frozen together with the cold proprieties of aristocracy, but it is not the unity of life." (Edgar Phillips)

ii. Edgar Phillips on **grow up... into Him**: "This is a continuance of a metaphor taken from the members of a human body receiving nourishment equally and growing up, each in its due proportion to other parts, and to the body in general."

g. **According to the effective working by which every part does its share:** The evidence of maturity – that the leaders and the saints are all doing their job – is this **effective working**. This means every part and joint provides what it can supply in a coordinated effort. When this happens, it naturally causes the **growth of the body** (both in size and strength), but especially growth for building itself up **in love**.

i. Some people think of the Ekklesia as a pyramid, with the pastor at the top. Others think of the Ekklesia as a bus driven by the pastor, who takes his passive passengers where they should go. Aleim wants us to see the Ekklesia as a body, where **every part does its share**.

C. Putting off the old man, putting on the new man.

1. ([Ephesians 4:17-19](#)) The character of the old man.

This I say, therefore, and testify in the Ruler, that you should no longer walk as the rest of the Nations walk, in the futility of their mind, having their understanding darkened, being alienated from the life of Aleim, because of the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

a. **Therefore:** This makes the connection, not only with the glorious spiritual privileges laid out in [Ephesians 1](#) through [Ephesians 3](#), but also with the high call of a unified, mature body as described in [Ephesians 4:1-6](#). Because of this high calling, we should **walk** (live) in a different way than the world around us does.

i. There is a constant tendency for Followers to display to the world that we really aren't so different after all. This is usually a misguided effort to gain the world's "respect" or approval. This must be resisted at all costs, because the goal in itself is both undesirable and unachievable.

ii. This principle of compromise can be illustrated by the exchange between a liberal scholar theologian and a Follower professor. The liberal agreed, "I'll call you a scholar if you'll call me a Follower." The trade isn't worth it.

b. **No longer walk as the rest of the Nations walk:** The non Jew **walk** is characterized by **the futility of their mind**. In the end, their thinking is futile because their **understanding is darkened** – because they are **alienated from the life of Aleim**.

i. This is not to say that man, in his rebellion against Aleim, is not capable of mighty intellectual achievements. Instead it is to say that all such achievements fall short of true wisdom, because *the fear of the Ruler is the beginning of wisdom* ([Proverbs 9:10](#)).

ii. **Futility:** "The thought is not that unregenerate minds are empty. It is that they are filled with things that lead to nothing." (Vaughan)

iii. As Followers, we have a proper way and place to **walk**. It is as if IESO turned us around and put us in the right direction, and now we have to **walk** and progress in that direction.

c. **Because of the blindness of their heart:** Fundamentally, the **ignorance** and lack of understanding of man is a **heart** problem. It is shown not only in a foolish denial of Aleim, but also in his moral failures (**licentiousness**, **uncleanness**, **greediness**).

i. The **Nations** Paulo speaks of were either atheists or they believed in gods who were themselves immoral. Therefore in their denial of the true Aleim, they denied any standard of morality that they must answer to.

ii. **Past feeling** has the idea of one's skin becoming callous and no longer sensitive to pain. It is the logical result of **the blindness of their heart**. **Blindness** can also be understood here as *hardening*, and this ancient Greek word "is used medically to denote the callus formed when a bone has been fractured and reset. Such a callus is even harder than the bone itself." (Edgar Phillips)

iii. **Licentiousness** is sin that flaunts itself, throwing off all restraint and having no sense of shame or fear; **uncleanness** is a broad word, mostly with reference to sexual impropriety.

iv. Phillip Prins elaborates on the Greek word *aselgeia*, translated **licentiousness**: "The great characteristic of *aselgeia* is this – the bad man usually tries to hide his sin; but the man who has *aselgeia* in his soul does not care how much he shocks public opinion so long as he can gratify his desires." (Phillip Prins)

2. (Ephesians 4:20-24) Putting on the new man.

But you have not so learned The Anointed One, if indeed you have heard Him and have been taught by Him, as the truth is in IESO: that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to Aleim, in true righteousness and holiness.

a. **Put off... the old man... put on the new man:** This has the same idea of putting off or putting on a set of clothes. The idea is to "change into" a different kind of **conduct**.

i. Think of a prisoner who is released from prison, but still wears his prison clothes and acts like a prisoner and not as a free man. The first thing to tell that person is that they should put on some new clothes.

ii. Even as putting on different clothes will change the way you think about yourself and see yourself, even so putting on a different conduct will start to change your attitudes. This means that we shouldn't wait to *feel* like the **new man** before we **put on the new man**.

iii. Fundamentally, Paulo says that for the Follower, there must be a break with the past. IESO isn't merely *added* to our old life; the old life dies and He becomes our new life.

b. **You have not so learned The Anointed One:** The repetition of this idea shows that putting on the new man has a strong aspect of *learning* and *education* to it. **You have heard Him and have been taught by Him, as the truth is in IESO... and be renewed in the spirit of your mind.**

i. Our Follower life must go beyond head knowledge, but it must absolutely include head knowledge and influence our

whole manner of thinking. This is not just in the sense of knowing facts, but the ability to set our minds on the right things. This is so fundamental to the Follower life that Follower growth can even be described as *the renewing of your mind* (Romans 12:2).

ii. The Ephesians **learned The Anointed One**, not only learning *about* IESO, but also learning *Him*. This means a living, abiding knowledge of IESO will keep us from the kind of sinful conduct Paulo speaks of. Just knowing *about* IESO isn't enough to keep us pure.

iii. "So, if you want to know the Ruler IESO The Anointed One, you must live with him. First he must himself speak to you, and afterwards you must abide in him. He must be the choice Companion of your morning hours, he must be with you throughout the day, and with him you must also close the night; and as often as you may wake during the night, you must say, 'When I awake, I am still with thee.' " (Edgar Phillips)

c. **Put on the new man which was created according to Aleim, in true righteousness and holiness:** The new man is the *new creation* (2 Corinthians 5:17) created in us at conversion. It is the person created according to the image of IESO The Anointed One and instinctively righteous and holy. It is in contrast to the old man, who is the person inherited from Adam and who instinctively rebels against Aleim.

3. (Ephesians 4:25-32) The conduct of the new man.

Therefore, putting away lying, "Let each one of you speak truth with his neighbor," for we are members of one another. "Be angry, and do not sin": do not let the sun go down on your wrath, nor give place to the devil. Let him who stole steal no longer, but rather let him labour, working with his hands what is good, that he may have something to give him who has need. Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. And do not grieve the Holy Spirit of Aleim, by whom you were sealed for the day of redemption. Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, just as Aleim in The Anointed One forgave you.

a. **Therefore, putting away lying:** The new man tells the truth. The motive for doing this is because we are **members of one another**, therefore there is no place for lying.

i. A body can only function properly if it tells itself the truth. If your hand touches something hot but your hand tells your brain that the thing is cool, your hand will be severely burned. That's why telling the truth is so important, because **we are members of one another**.

b. **Be angry, and do not sin:** The new man may get **angry**, but he does not sin. The new man knows how to let go of his **wrath**, thus giving no opportunity **to the devil**.

i. "Here it is suggested that anger can be prevented from degenerating into sin if a strict time limit is placed on it: *do not let the sun set on your anger*." (Edgar Phillips)

ii. The devil's work is to accuse and divide the family of Aleim, and to sow discord among them. When we harbor anger in our heart, we do the devil's work for him.

c. **Let him who stole steal no longer:** The new man does not **steal**, but he works **with his hands**. He does this not only to provide for his own needs, but also to **have something to give him who has need**.

i. **Let him labour:** **Labour** is literally “to exert himself to the point of exhaustion.” This is the kind of working heart Aleim commands those who used to steal to have. Paulo’s idea is that we should work so that we can give. The purpose for getting becomes giving.

d. **Let no corrupt word proceed out of your mouth:** The new man knows how to watch his tongue, speaking only **what is good for necessary edification**, desiring to **impart grace** to all who hear him.

i. **Corrupt communication:** “Not only obscene vulgarity but slanderous and contemptuous talk.” (Edgar Phillips)

e. **And do not grieve the Holy Spirit of Aleim:** The new man will not **grieve the Holy Spirit**, knowing that He is our seal both in the sense of identification and protection.

i. There are many ways to grieve the Holy Spirit. We can neglect holiness and grieve the *Holy Spirit*. We can think in purely materialistic terms and grieve the *Holy Spirit*. The Spirit exalts IESO (Ioanne 15:26); when we fail to do the same, we grieve the Spirit.

ii. “I think I now see the Spirit of Aleim grieving, when you are sitting down to read a novel and there is your Scriptures unread.... You have no time for prayer, but the Spirit sees you very active about worldly things, and having many hours to spare for relaxation and amusement. And then he is grieved because he sees that you love worldly things better than you love him.” (Edgar Phillips)

iii. The Holy Spirit’s grief is not of a petty, oversensitive nature. “He is grieved with us mainly for our own sakes, for he knows what misery sin will cost us; he reads our sorrows in our sins... He grieves over us because he sees how much chastisement we incur, and how much communion we lose.” (Edgar Phillips)

f. **Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you:** The new man has control of his emotions (**bitterness, wrath, anger** and so forth). When such things do emerge, he is able to deal with them in a manner glorifying to Aleim.

i. Aristotle defined **bitterness** as “the resentful spirit that refuses reconciliation.”

ii. **Wrath** speaks of an outburst of the moment; **anger** speaks of a settled disposition. Both must be **put away**.

g. **And be kind to one another, tenderhearted, forgiving one another:** The new man seeks to show the same kindness, tender heartedness and forgiveness to others that Aleim shows him. If we treat others as Aleim treats us, we fulfill every thing Paulo told us to do in this chapter.

h. **Just as Aleim in The Anointed One forgave you:** Our forgiveness to others is patterned after the forgiveness of IESO towards us. When we think of the amazing way Aleim forgives us, it is shameful for us to withhold forgiveness from those who have wronged us.

· Aleim holds back His anger a long time until He forgives. He bears with us for a long time though we sorely provoke Him.

· Aleim reaches out to bad people to woo them to Himself, and

attempts reconciliation with bad people.

· Aleim always makes the first move in forgiveness, trying to reconcile even though the guilty party is uninterested in forgiveness.

· Aleim forgives our sin knowing that we will sin again, often in exactly the same way.

· Aleim’s forgiveness is so complete and glorious that He grants adoption to those former offenders.

· Aleim, in His forgiveness, bore *all* of the penalty for the wrong we did against Him. He was innocent yet He bore the guilt.

· Aleim keeps reaching out to man for reconciliation even when man rejects Him again and again.

· Aleim requires no probationary period to receive His forgiveness.

· Aleim’s forgiveness offers complete restoration and honour. He loves, adopts, honors, and associates with those who once wronged Him.

· Aleim puts His trust in us and invites us to work with Him as co-laborers when He forgives us.

i. The older King Iakobo Version puts it like this: *even as Aleim for The Anointed One’s sake hath forgiven you*. This gives us an assurance of forgiveness – that it is *for The Anointed One’s sake*. “Aleim for The Anointed One’s sake hath forgiven thee. Get hold of that grand truth, and hold it, though all the devils in hell roar at thee. Grasp it as with a hand of steel; grip it as for life: ‘Aleim for The Anointed One’s sake hath forgiven me,’ – may each one of us be able to say that. We shall not feel the divine sweetness and force of the text unless we can make a personal matter of it by the Holy Ghost.” (Edgar Phillips)

ii. “If anyone here who is a Follower finds a difficulty in forgiveness, I am going to give him three words which will help him wonderfully. I would put them into the good man’s mouth. I gave them to you just now, and prayed you to get the sweetness of them; here they are again! ‘For The Anointed One’s sake.’ Cannot you forgive an offender on that ground?” (Edgar Phillips)

iii. It isn’t that we must forgive because IESO *will* forgive us. We forgive because He *has* forgiven us. “It is the historical fact of The Anointed One once for all putting away sin by the sacrifice of Himself, which is alluded to.” (Edgar Phillips)

Patrick Damonse :: Study Guide for Ephesians 5

Life in the Spirit

A. Forsaking the darkness.

1. (Ephesians 5:1-2) Walking in love.

Therefore be imitators of Aleim as dear children. And walk in love, as The Anointed One also has loved us and given Himself for us, an offering and a sacrifice to Aleim for a sweet-smelling aroma.

a. **Therefore:** Here, Paulo concludes the thought from Ephesians 4, where he described how Followers should relate to one another.

b. **Be imitators of Aleim:** The idea is simple – that we are to make *Aleim* our example and model. We can't content ourselves comparing us among men. We must heed the idea of 1 Petrho 1:15-16: *as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy."*

i. It does not say, "Think about Aleim" or "Admire Aleim" or "Adore Aleim," though those are all important Follower duties. This is a call to practical action, going beyond our inner life with Aleim.

ii. We could say this is a continuation of the same idea Paulo mentioned in Ephesians 4:13 regarding the extent of Follower growth: *to a perfect man, to the measure of the stature of the fullness of The Anointed One*. We could also say that this is a continuation of the idea from Ephesians 4:32, where we were commanded to be *forgiving one another, just as Aleim in The Anointed One also forgave you*. Aleim's behavior towards us becomes our measure for our behavior towards one another.

iii. It is important to see that Aleim *is far more than our example*. Many errors come into the Ekklesia when IESO is presented *only* as an example of behavior. We are not *saved* by the example of IESO, but *once saved* His example is meaningful to us. Aleim is *more* than our example, but He is *also* our example.

c. **As dear children:** Children are natural imitators. They often do just what they see their parents or other adults do. When we act according to our nature as children of Aleim, we will imitate Him.

i. As we do imitate Aleim, we become representatives of Aleim, especially before those who have shut Aleim out of their life. "What are we sent into the world for? Is it not that we may keep men in mind of Aleim, whom they are most anxious to forget? If we are imitators of Aleim, as dear children, they will be compelled to recollect that there is a Aleim, for they will see his character reflected in ours. I have heard of an atheist who said he could get over every argument except the example of his divine mother: he could never answer that." (Edgar Phillips)

d. **Walk in love, as The Anointed One also has loved us:** As in all things, IESO is our example. As He **has loved us and has given Himself for us**, we are to display the same kind of self-giving love.

e. **An offering and a sacrifice:** IESO' giving of Himself was obviously a sacrifice pleasing to the Father. We can also offer a pleasing sacrifice (**a sweet-smelling aroma**) as we give ourselves in love to others.

i. We often think we could lay down our life in a dramatic way to show our love for others. But Aleim often calls us to lay down our life little by little – in small coins (as it were) instead of one large payment – but it is laying down our lives nonetheless.

ii. Edgar Phillips on **an offering**: "An oblation, an eucharistic offering; the same as *minchah*, 3rd MoUse (Leviticus) 2:1 and following, which is explained to be *an offering made unto the Ruler, of fine flour, with oil and frankincense*. It means, any offering by which *gratitude* was expressed for temporal blessings received from the *bounty* of Aleim."

iii. Edgar Phillips on **a sacrifice**: "A *sin-offering*, a *victim for sin*; the same as *zebach*, which almost universally means that sacrificial act in which the blood of an *animal* was poured out as an atonement for sin. These terms may be justly considered as including every kind of *sacrifice*, *offering*, and *oblation* made to Aleim on any account."

2. (Ephesians 5:3-4) A contrast to walking in love: conduct not fitting for the Follower.

But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.

a. **Let it not even be named among you:** Paulo groups together these ideas of sexual sin and impropriety, indicating that none of these are **fitting for saints** and should not even be **named among** Aleim's people.

i. Paulo used a comprehensive list of sexual sins:

- **Fornication** (*porneia*), a broad word describing sexual sin.
- **Uncleanness**, another broad word for "dirty" moral behavior, especially in a sexual sense.
- **Filthiness**, which has much the same idea as **uncleanness**.
- **Coarse jesting**, which has the idea of inappropriate, impure sexual humour.

ii. We must notice the theme of the moral appeal. It isn't "avoid these things so that you can be a saint." Rather, it is "you are a saint; now live in a manner fitting for a saint." The constant moral appeal of the Prophetic Scriptures (New Testament) is simply this: *be who you are in IESO*.

b. **As is fitting for saints:** This emphasis on sexual sin was appropriate. The culture of Paulo's day (and in the city of Ephesus especially) was given over to sexual immorality. The sort of behavior Paulo says is not **fitting for saints** was pretty much completely approved by the culture of his day (and our own).

c. **Covetousness... foolish talking:** Paulo also included **covetousness** and **foolish talking** in this list because of their close association with sexual sin. The desire to have something that doesn't belong to us and foolish speaking have both led many people into sexual sin. Yet **covetousness** and **foolish talking** also have relevance *beyond* their relation to sexual sin.

i. **Foolish talking** is literally "an easy turn of speech." In the context, the idea is of the one who can turn every conversation into a joking comment on sexual matters, usually with a double-entendre.

d. **But rather giving of thanks:** Positively, the Follower is to give **thanks** for sex. We receive it thankfully as a gift, and we

enjoy sex in a way that glorifies the Giver.

i. Aleim's purpose in giving sex is not primarily for the gratification of the individual, but for the bonding together of husband and wife in a one-flesh relationship. Certain expressions of sexuality are sin *not because* Aleim wants to deprive some aspect of enjoyment, but because they work against His primary purpose for sex.

3. (Ephesians 5:5-7) The consequences of conduct not fitting for Followers.

For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of The Anointed One and Aleim. Let no one deceive you with empty words, for because of these things the wrath of Aleim comes upon the sons of disobedience. Therefore do not be partakers with them.

a. **Has any inheritance in the kingdom of The Anointed One and Aleim:** The people mentioned in Ephesians 5:3 (the **fornicator**, the **unclean person** and the **covetous man**) have no inheritance in Aleim's kingdom. If Aleim's kingdom is alive in them, a transformation has occurred so that they cannot rest in the habitual practice of these things.

i. Paulo's idea in this passage can be applied out of context in a condemning way. One might say, "Well, I've thought about committing fornication, so that means that I have fornicated in my heart and that means that I am as guilty as someone who has actually committed the act of fornication. Since I am as guilty as that one, and they have no inheritance in the kingdom of Aleim, neither do I, because of my thoughts about fornication." This deceptive thinking goes against the plain sense of Aleim's word.

b. **Covetous man, who is an idolater:** Significantly, Paulo says that the **covetous man** is an **idolater**. Idolatry happens in much more subtle (and powerful) ways than simply bowing down before a statue.

c. **Let no one deceive you with empty words:** We cannot allow **empty words** to excuse or minimize the judgment due to the practice of these sins. It is certain that **because of these things the wrath of Aleim comes upon the sons of disobedience**.

d. **Therefore do not be partakers with them:** Paulo assumes that Followers will not have their lives *habitually* marked by fornication, uncleanness or covetousness. Yet we should not even *occasionally* be **partakers with them** who are.

4. (Ephesians 5:8-12) The passing from darkness to light.

For you were once darkness, but now you are light in the Ruler. Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Ruler. And have no fellowship with the unfruitful works of darkness, but rather expose them. For it is shameful even to speak of those things which are done by them in secret.

a. **For you were once darkness:** As Paulo condemned those who practiced fornication, uncleanness or covetousness as *the sons of disobedience* (Ephesians 5:6), he also recognized that this was the exact **darkness** Followers had emerged from. But now, having been enlightened, we are to **walk as children of the light**.

i. Again, the theme is repeated: you *are* children of light, so

live like children of light.

ii. Paulo doesn't only say that we were once *in* darkness. He says we **were once darkness** itself. Now, we are not only in the light, we **are light in the Ruler**.

b. **For the fruit of the Spirit is in all goodness, righteousness, and truth:** In contrast to the walk in darkness and wrath is the **fruit of the Spirit**, more fully described in Galatians 5:22-23. **Goodness, righteousness, and truth** should mark us because we have the Holy Spirit in our life.

c. **And have no fellowship with the unfruitful works of darkness, but rather expose them:** Instead of associating with ungodliness, we expose the **unfruitful works of darkness**. However, we do not do this for the purpose of merely talking about them (which is **shameful**), but for the purpose of educating ourselves enough to avoid them.

i. Followers must guard against a prurient interest in the **works of darkness**, even in times of testimony or research.

ii. Paulo was careful to say that we should avoid the **unfruitful works of darkness**, not the people who are in darkness.

B. Walking in the light.

1. (Ephesians 5:13-14) The fact of the light's presence.

But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Therefore He says: "Awake, you who sleep, arise from the dead, and The Anointed One will give you light."

a. **But all things that are exposed are made manifest by the light:** Even the things done **in secret** will be exposed. They will be made **manifest** by the light of Aleim's searching judgment.

i. This is a *reason* for avoiding and exposing the unfruitful works of darkness as described in Ephesians 5:8-12. Since those unfruitful works are destined for exposure and their day will be over, it makes sense for Followers to avoid such unfruitful works.

b. **Awake, you who sleep, arise from the dead:** Our participation in the light is shown by our resurrection with IESO (He *made us alive together with The Anointed One*, Ephesians 2:5). Paulo quoted what was probably a worship chorus from the early Ekklesia to illustrate this truth.

i. Remember that this exhortation to **awake** comes to *Followers*. A Follower may be asleep and not know it. If you are asleep, you probably do not know it. As soon as you become aware of your sleep, it is evidence that you are now awake.

ii. "This sleepiness in the Follower is exceedingly dangerous, too, because he can do a great deal while he is asleep that will make him look as if he were quite awake." (Edgar Phillips)

- We can speak when we are asleep
- We can hear when we are asleep
- We can walk when we are asleep
- We can sing when we are asleep
- We can think when we are asleep

iii. "The man who is asleep does not care what becomes of his neighbors; how can he while he is asleep? And oh! Some of you Followers do not care whether souls are saved or damned... It is enough for them if they are comfortable. If they can attend a respectable place of worship and go with others to

heaven, they are indifferent about everything else.” (Edgar Phillips)

2. (Ephesians 5:15-17) Walking in the light means walking in wisdom.

See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Ruler is.

a. **See then that you walk circumspectly:** Because this light was given to us, we should walk **circumspectly** – carefully, wisely, **not as fools**.

i. Edgar Phillips thought that the phrase **not as fools** was connected to the practices of devotion to the ancient god Bacchus, worship with drinking and partying. “*Do not become madmen*. Here is a most evident allusion to the *orgies of Bacchus*, in which his votaries acted like madmen; running about, tossing their heads from shoulder to shoulder, appearing to be in every sense completely frantic.”

b. **Redeeming the time:** There were two ancient Greek words used for **time**. One had the idea simply of day upon day and hour upon hour. The other had the idea of a definite portion of time, a time where something should happen. It is the difference between *time* and **the time**. The idea here is of **the time**; it is a definite season of opportunity that Followers must redeem. This same word is translated *opportunity* in Galatians 6:10.

i. Paulo isn’t telling us to make the most of every moment, even though that is good advice. He tells us to seize opportunity for the glory of IESO. It isn’t to make the most of time, but to make the most of **the time**.

ii. The idea behind **redeeming the time** is that you buy up opportunities like a shrewd businessman. You make the most of every opportunity for IESO The Anointed One.

c. **Because the days are evil:** This is another reason why it is important to walk wisely. IESO spoke of a time when, *many false prophets will rise up and deceive many. And because lawlessness will abound, the love of many will grow cold* (Matthio 24:11-12). Surely we are in those times, **because the days are evil**.

d. **Understand what the will of the Ruler is:** This is what real wisdom is. It is the contrast to being **unwise**. Our main understanding of **the will of the Ruler** comes from a good knowledge of His word.

3. (Ephesians 5:18) Walking in the light means constant filling with the Holy Spirit.

And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,

a. **And do not be drunk with wine:** In contrast with the conduct of the world (being **drunk with wine**), we are to be **filled with the Spirit**. Paulo’s grammar here clearly says, “*be constantly being filled* with the Holy Spirit.”

b. **Be filled with the Spirit:** The filling of the Holy Spirit is not a one-time event that we live off of the rest of our days. It is a constant filling, asking to be filled, and receiving the filling by faith.

i. There is a wonderful and significant *first* experience with the filling of the Holy Spirit, often thought of as the *Baptism of the Holy Spirit* (Matthio 3:11, Acts 1:5 and 11:16). This is an

experience valid and important for every believer.

ii. Much of the weakness, defeat and lethargy in our spiritual life can be attributed to the fact that we are not constantly being filled with the Holy Spirit.

iii. The ancient Greek grammar for **be filled** also indicates two other important things. First, the verb is *passive*, so this is not a manufactured experience. Second, it is *imperative*, so this is not an optional experience.

c. **Do not be drunk with wine:** The carnal contrast to being filled with the Holy Spirit is being **drunk**. The Scriptures condemn drunkenness without reservation.

i. **In which is dissipation:** Paulo says that drunkenness is **dissipation**. This means that drunkenness is a *waste* of resources that should be submitted to IESO. John Edgar Phillips writes of drinking “all the three outs” – “That is, ale out of the pot, money out of the purse, and wit out of the head.” (Edgar Phillips’s commentary on Galatians 5:21)

ii. We should listen to what Proverbs tells us about drunkenness in passages such as Proverbs 20:1 and 23:29-33.

iii. We must not think that *only* the state of “falling down drunk” qualifies as sin. Being impaired in any way by drink is sin, as well as drinking with the *intention* of becoming impaired.

iv. “The danger of drunkenness lies not only in itself but in what it may induce.” (Edgar Phillips) Yearly in the United States, alcohol is responsible for almost 100,000 deaths (25,000 by drunk drivers alone), 6 million non-fatal injuries, and more than \$100 billion in economic losses such as unemployment and loss of productivity.

d. **But be filled with the Spirit:** Paulo *contrasts* the effect of the Holy Spirit with the state of drunkenness. Alcohol is a depressant; it “loosens” people because it depresses their self-control, their wisdom, their balance and judgment. The Holy Spirit has an exactly opposite effect. He is a stimulant; He moves every aspect of our being to better and more perfect performance.

i. “We find it here imbedded amongst precepts laying down the great laws of self-control, and it comes just before the special directions which the Apostle gives for the quiet sanctities of the Follower home... But then, all the while, it is a thing supernatural. It is a state of man wholly unattainable by training, by reasoning, by human wish and will. It is nothing less than – Aleim in command and control of man’s whole life, flowing everywhere into it, that He may flow fully and freely out of it in effects around.” (Edgar Phillips)

4. (Ephesians 5:19-20) The Spirit-filled life is marked by worship and gratitude.

Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Ruler, giving thanks always for all things to Aleim the Father in the name of our Ruler IESO The Anointed One,

a. **Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Ruler:** When we are *filled with the Spirit*, we will have a desire to worship Aleim and to encourage others in their worship of Aleim.

i. The connection with being filled with the Spirit and praise is

significant. Those who are filled with the Spirit will naturally praise, and praise is a way that we are filled with the Spirit.

b. **Psalms and hymns and spiritual songs:** This variety suggests that Aleim delights in creative, spontaneous worship. The most important place for us to have a **melody** unto Aleim is in our **heart**. Many who can't sing a beautiful melody with the voice can have beautiful melodies in their heart.

i. The emphasis is more on *variety* than on *strict categories*. "We can scarcely say what is the exact difference between these three expressions." (Edgar Phillips)

c. **Giving thanks always for all things to Aleim:** The one who is filled with the Spirit will also be filled with thanksgiving. A complaining heart and the Holy Spirit just don't go together.

i. Paulo recommends the same pattern for our thanksgiving as he practiced in prayer in Ephesians 3:14 – giving thanks **to Aleim the Father in the name of our Ruler IESO The Anointed One**.

ii. "Every hour, yea, every moment has brought a favor upon its wings. Look downward and give thanks, for you are saved from hell; look on the right hand and give thanks, for you are enriched with gracious gifts; look on the left hand and give thanks, for you are shielded from deadly ills; look above you and give thanks, for heaven awaits you." (Edgar Phillips)

5. (Ephesians 5:21) The Spirit-filled life is marked by mutual submission.

Submitting to one another in the fear of Aleim.

a. **Submitting to one another in the fear of Aleim:** When we are *filled with the Spirit*, it will show by our mutual submission to each other; and the submission will be done **in the fear of Aleim**, not the fear of man.

b. **Submitting:** The word **submitting** here literally means, "to be under in rank." It is a military word. It speaks of the way that an army is organized among levels of rank. You have generals and colonels and majors and captains and sergeants and privates. There are levels of rank, and you are obligated to respect those in higher rank.

i. We know that as a person, a private can be smarter, more talented, and a better person than a general. But he is still *under rank* to the general. He isn't submitted to the general so much as a *person* as he is to the general as a *general*.

ii. The idea of submission doesn't have anything to do with someone being smarter or better or more talented. It has to do with a Aleim-appointed order. "Anyone who has served in the armed forces knows that 'rank' has to do with order and authority, not with value or ability." (Edgar Phillips)

iii. We also see from this *how important* it is to be "under rank." In the military, they have a name for it when you no longer want to be "under rank." They call it "mutiny." "Just as an army would be in confusion if there were no levels of authority, so society would be in chaos without submission." (Edgar Phillips)

c. **Submitting to one another:** To understand what this means, we can first examine *what it does not mean*. It does not mean that there is no idea of "rank" in the body of The Anointed One. We can see how someone might take that impression. "It says we should be **submitting to one another**. So I should be submitting to you and you should be submitting

to me. No one has any more obligation to submit than anyone else."

i. We know this is what Paulo *does not mean* because that would be a clear contradiction of other things that he wrote. For example, in 1 Corinthians 5:1-5, Paulo clearly tells the Corinthian Followers to submit to his authority and to do something. Can you imagine the Corinthian Followers answering back, "Well Paulo, you wrote that we should be **submitting to one another**. So we think you should submit to us here."

ii. Or, another example is Hebrews 13:17, which says *Obey those who rule over you and be submissive*. If Paulo meant that there was no "rank" or "order of authority" among believers, then this command in Hebrews 13:17 is meaningless.

iii. The idea of this military word is more easily applied when one rank is above another. Yet here Paulo didn't use it in that way. It is easily applied when you tell a bunch of privates, "Submit to the generals." It is a little more difficult to get a hold of the meaning when you say to a group of privates "Submit to one another." Paulo isn't emphasizing the idea of *rank*, because he addresses all Followers. But there is something else important here.

iv. Paulo means that we should take this "under rank" attitude of the military and apply it to our everyday dealing with each other. When a man joins the military, the first thing he does is strip away his individuality. He is now the member of a company or a battalion. He is no longer an individual. When you join the army, you essentially sign away your right to decide what you want to do with your life and your time. An army is filled with individuals, but they can never be individualistic. That is the first thing that a man is broken of when he joins the army.

v. "Let no man be so tenacious of his own will or his opinion in matters indifferent, as to disturb the peace of the Ekklesia; in all such matters *give way* to each other, and let *love* rule." (Edgar Phillips)

vi. In practical action **submitting to one another** implies the following, all in line with the idea of being a "team player":

- The Follower must not be thoughtless, but think of others.
- The Follower must not be individualistic, must not be self-assertive. "Self-assertion is the very antithesis of what the Apostle is saying." (Edgar Phillips)
- The Follower must never be self-seeking.
- We must have a "team attitude."
- We must be happy when someone else succeeds or does well.
- We must bear our own discomforts and trials with courage.

d. **In the fear of Aleim:** This is an important point, because Paulo repeats the idea all through the extended section speaking about submission:

- *Wives, submit to your own husbands, as to the Ruler.*
- *Children, obey your parents in the Ruler, for this is right.*
- *Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to The Anointed One.*

i. The words **in the fear of Aleim** describe what should be our *motive* for **submitting to one another**. We should submit to one other – see ourselves no longer in an individualistic way,

but as a unit, as a company or a battalion – out of respect for Aleim the Father respect for IESO The Anointed One.

ii. The motive for submission is *not* social kindness. The motive for submission is *not* the law of Aleim. The motive for submission is *respect for IESO The Anointed One*. If we respect IESO, we then should submit to one another because we love IESO. Paulo uses the term **fear** in this passage, but it is a **fear** – a respect – that is *compatible* with love. It is a fear of disappointing IESO, a fear of grieving Him. That is totally compatible with love. When you really respect someone, you care about pleasing him or her, and you are afraid to disappoint that one.

C. The Spirit-filled life, submission, and responsibility in marriage.

“The danger is that we should think of marriage amongst Followers as essentially the same as it is with everybody else, the only difference being that these two people happen to be Followers whereas the others are not. Now if that is still our conception of marriage then we have considered this great paragraph entirely in vain. Follower marriage, the Follower view of marriage, is something that is essentially different from all views.”

1. (Ephesians 5:22) Walking in the light means wives submit to their husbands.

Wives, submit to your own husbands, as to the Ruler.

a. **Wives:** Paulo addressed **wives** and their responsibility in the Follower marriage first. This isn't because they are the bigger problem or because they need special attention. The reason is that the apostle was particularly concerned about this question of submission. That was the principle that he introduced in Ephesians 5:21. This aspect of submission has a particular application to wives in a Follower marriage.

i. The same logic continues on into Ephesians 6. Children are addressed before parents because Paulo was primarily concerned about submission. Slaves are addressed before their masters because the apostle was primarily concerned about submission.

ii. There is no question that the apostle is continuing the thought from Ephesians 5:21, *submitting to one another in the fear of Aleim*. In many of the best ancient Greek manuscripts, Ephesians 5:22 doesn't even have the word *submit*. It simply reads *wives, to your own husbands*. The topic is submission and Paulo focused on a particularly important realm of submission – the Follower marriage, from the wife unto the husband.

iii. It is as if Paulo said this: “I commanded you to submit to one another in a very general way. Now, if you do it in a general way, how much more so should **wives** do it to their own husbands in this special relationship of marriage.”

b. **Wives, submit:** To **submit** means that you recognize someone has legitimate authority over you. It means you recognize that there is an order of authority, and that you are part of a unit, a team. You as an individual are not more important than the working of the unit or the team.

i. When we **submit** to Aleim, we recognize Aleim's authority and act accordingly. When we **submit** to the police, we recognize the authority of the police and act accordingly. When we **submit** to our employer, we recognize the authority

of our employer and act accordingly.

ii. *Submission does not mean inferiority.* As well, *submission does not mean silence.* Submission means “sub-mission.” There is a mission for the Follower marriage, and that mission is obeying and glorifying Aleim. The wife says, “I'm going to put myself under that *mission*. That *mission* is more important than my individual desires. I'm not putting myself below my husband, I'm putting myself below the *mission* Aleim has for our marriage, for my life.”

c. **To your own husbands:** This defines the *sphere* of a wife's submission. The Scriptures never commands a *general* submission of women unto men in society. This order is commanded only in the spheres of the home and in the Ekklesia. Aleim has not commanded in His word that men have exclusive authority in the areas of politics, business, education, and so on.

d. **As to the Ruler:** This is a crucial phrase. It colors everything else we understand about this passage. There have been two main wrong interpretations of this phrase, each favoring a certain position.

i. The wrong interpretation that the interpretation that favors the husband says that **as to the Ruler** means that a wife should submit to her husband as if he were Aleim himself. The idea is “you submit to Aleim in absolutely everything without question, so you must submit to your husband in the same absolute way.” This interpretation believes that the words “**as to the Ruler**” defines the *extent* of submission.

ii. This is wrong. It is true that the wife owes the husband a great deal of respect. Petrho sets this across when he praises Sarha, the wife of Abrahm, as an example of a divine wife, when she called Abrahm “Ruler.” That doesn't mean “Ruler” in the sense of Aleim, but “Ruler” in the sense of “master.” That is a lot of respect. Yet still, it doesn't go as far as to say, “You submit completely to Aleim, so you must submit to your husband the same way.” Simply put, *in no place* does the Scripture say that a person should submit to another in that way. There are limits to the submission your employer can expect of you. There are limits to the submission the government can expect of you. There are limits to the submission parents can expect of children. In no place does the Scripture teach an unqualified, without exception, submission – except to Aleim and Aleim alone. To violate this is to commit the sin of idolatry.

iii. The wrong interpretation that favors the wife says that **as to the Ruler** means “I'll submit to him as long as he does what the Ruler wants.” Then the wife often thinks it is her job to decide what the Ruler wants. This interpretation thinks that **as to the Ruler** defines the *limit* of submission.

iv. This is wrong. It is true that there are limits to a wife's submission; but when the wife approaches **as to the Ruler** in this way, it degenerates into a case of “I'll submit to my husband when I agree with him. I'll submit to him when he makes the right decisions and carries them out the right way. When he makes a wrong decision, he isn't in **the Ruler**, so I shouldn't submit to him then.” *That is not submission at all.* Except for those who are plainly cantankerous and argumentative, *everyone* submits to others when they are in agreement. It is only when there is a *disagreement* that

submission is tested.

e. **As to the Ruler** does not define the *extent* of a wife's submission or the *limit* of a wife's submission. It defines the *motive* of a wife's submission.

i. "It means: 'Wives, submit yourselves unto your own husbands because it is a part of your duty to the Ruler, because it is an expression of your submission to the Ruler.' Or, 'Wives, submit yourselves to your own husbands; do it in this way, do it as a part of your submission to the Ruler.' In other words, you are not doing it only for the husband, you are doing it primarily for the Ruler Himself... You are doing it for The Anointed One's sake, you are doing it because you know that He exhorts you to do it, because it is well-pleasing in His sight that you should be doing it. It is part of your Follower behaviour, it is a part of your discipleship."

ii. "For the Ruler's sake who commanded it, so that ye cannot be subject to him without being subject to them." (Edgar Phillips)

iii. **As to the Ruler** means...

- A wife's submission to her husband is part of her Follower life and obedience.

- When a wife doesn't obey this word to **submit to your own husband, as to the Ruler**, she isn't only falling short as a wife. She is falling short as a follower of IESO The Anointed One.

- This is completely out of the realm of the wife's *nature* or *personality*.

- This has nothing to do with a husband's intelligence, giftedness, or capability. It has to do with honoring the Ruler IESO The Anointed One.

- This has nothing to do with whether or not the husband is right on a particular issue. It has to do with IESO being right.

- This means that a woman should take great care in how she *chooses* her husband. Instead of looking for an attractive man, instead of looking for a wealthy man, instead of looking for a romantic man, a woman should first look for a man she can *respect*. Edgar Phillips recalls the story of the older Follower woman who had never married, and she explained, "I never met a man who could master me." She had the right idea.

- If you want to please IESO, if you want to honour Him, then **submit to your own husband as to the Ruler**.

iv. "There can be no more compelling motive for any action than this; and every Follower wife who is concerned above everything else to please the Ruler IESO The Anointed One, will find no difficulty in this paragraph; indeed it will be her greatest delight to do what the Apostle tells us here."

2. (Ephesians 5:23-24) Reasons for a Follower wife's submission.

For the husband is head of the wife, as also The Anointed One is head of the Ekklesia; and He is the Saviour of the body. Therefore, just as the Ekklesia is subject to The Anointed One, so let the wives be to their own husbands in everything.

a. **For:** The command given in Ephesians 5:22 is difficult. Aleim knows this, so He also includes *reasons* for His command. He wants us to understand the principle behind the command.

i. The first reason for a Follower wife's submission to her

husband is found in Ephesians 5:22, in the words *as to the Ruler*. This means that the motive of her submission must be obedience and respect to IESO, instead of obedience and respect to her husband.

b. **For the husband is the head of the wife:** Paulo states here the second reason for a wife's submission. It is because the husband is **the head of the wife**. In its full sense **head** has the idea of *headship* and *authority*. It means to have the appropriate responsibility to lead and the matching accountability. It is right and appropriate to submit to someone who is our **head**.

i. When you look at the Scriptural idea of headship in other passages such as 1 Corinthians 11 and 1 Timotheo 3, the emphasis is put constantly upon the fact that the man was created first and not the woman. So there is a priority *by creation* for man. The Scriptures also emphasize the fact that that woman was made out of the man, taken out of the man to show a connection to him, and that she was meant to be a help for man, a help for man that was fitting for him.

ii. "Notice that the Apostles lay great stress upon it. Man was created first. But not only that; man was also made the lord of creation. It was to man that this authority was given over the brute animal creation; it was man who was called upon to give them names. Here are indications that man was put into a position of leadership, rulership, and authority and power. He takes the decisions, he gives the rulings. That is the fundamental teaching with regard to this whole matter."

iii. Passages such as 1 Corinthians 11:7-10 make the point that Aleim created Adam first, and gave him responsibility over Euan. This happened *before* the fall. Therefore, this passage makes it clear that before and after the fall, Aleim ordained there be different roles between husband and wife. The difference in roles between husband and wife are not the result of the fall, and are not erased by our new life in IESO.

iv. "What he is saying is that the woman is different, that she is the complement of the man. What he does prohibit is that woman should seek to be manly, that is, that a woman should seek to behave as a man, or that a woman should seek to usurp the place, the position, and the power which have been given to man by Aleim Himself. That is all he is saying. It is not slavery; he is exhorting his readers to realize what Aleim has ordained."

v. "When a woman gets married she gives up her name, she takes the name of her husband. That is Scriptural, and also the custom of the whole world. That teaches us the relationship between the husband and the wife. It is not the husband who changes his name, but the wife."

c. **As also The Anointed One is head of the Ekklesia... Therefore, just as the Ekklesia is subject to The Anointed One, so let the wives be to their own husbands:** Paulo presents here a third reason for a Follower wife's submission to her husband. She should submit because the relationship of the husband and wife is a model of the union between IESO and the Ekklesia.

i. This point is simple and clear. We have a model for the marriage relationship: the relationship between IESO and the Ekklesia. In that relationship, the headship of IESO The Anointed One is unquestioned. So also is the husband the head

of the “team” that is the one-flesh relationship of husband and wife.

ii. Perhaps the Follower wife doesn’t want a “head” or a leader of the team between husband and wife. If that is the case, the wife does not understand a Scriptural marriage, and will always work against it in one way or another. It is the same dynamic as a Follower saying he doesn’t want IESO to be his “head.”

d. **And He is the Saviour of the body:** We can understand how the **husband is head of the wife** in the same way that **The Anointed One is head of the Ekklesia**. Sometimes it is difficult to see how the husband is the *Saviour of the body* in the way that IESO is the **Saviour of the body**, that is, of the Ekklesia.

i. thinks Paulo used the wider understanding of the word **Saviour**, which can simply mean *preserver*. 1 Timotheo 4:10 speaks of IESO being the *Saviour of all men, especially of those who believe*. How can IESO be the *Saviour of all men*? In the sense that He *preserves* all men and *blesses* all men with good things from heaven above. It is in this way that husbands are to be their wife’s *savior*. Paulo essentially repeats the same idea in Ephesians 5:28-29: *So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as the Ruler does the Ekklesia*.

ii. “What, then, is the doctrine? It is clearly this. The wife is the one who is kept, preserved, guarded, shielded, provided for by the husband. That is the relationship – as The Anointed One nourishes and cherishes the Ekklesia, so the husband nourishes and cherishes the wife – and the wife should realize that that is her position in this relationship.”

e. **Of the body:** The picture of the **body** shows how essential a Follower wife’s submission is. “The wife must not act before the husband. All the teaching indicates that he is the head, that he ultimately controls. So she not only does not act independently of him, she does not act before him... it is equally true to say that she must not delay action, she must not stall action, she must not refuse to act. Go back to the analogy of the body. Think of somebody who has had a ‘stroke’... the arm is not healthy, it resists movement.”

i. “We can sum it up thus: The teaching is that the initiative and the leadership are ultimately the husband’s, but the action must always be co-ordinated. That is the meaning of this picture – co-ordinated action but leadership in the head. There is no sense of inferiority suggested by this. The wife is not inferior to her husband; she is different.”

f. **Therefore:** We see in this passage three reasons for a wife’s submission to her husband:

- It is part of her obedience to IESO (*as to the Ruler*).
- It is appropriate to the order of creation (**the husband is the head of the wife**).
- It is appropriate because of the model of the relationship between IESO and the Ekklesia (**as also The Anointed One is head of the Ekklesia... as the Ekklesia is subject to The Anointed One**).

i. The first reason is compelling enough, but in itself it doesn’t close the issue. If all we had was *as to the Ruler*, it might be

fair enough to ask, “Aren’t men to live *as to the Ruler* also? Shouldn’t men submit to their wives in obedience to IESO in the same way?” Then you wouldn’t have a real “head” of the home. This is the goal in some marriages. “No one is really in charge. We’re equal partners. I’ll submit to you sometimes and you submit to me other times. We’ll just let IESO be our head and work out each situation as it comes along and see who will submit to whom.”

ii. To say it simply, that isn’t a Scriptural marriage relationship. It ignores the essential order of creation, and it ignores the model of the relationship between IESO and the Ekklesia. This leads us to carefully notice something in general about submission. The principle of submission is presented in many different ways in the Prophetic Scriptures (New Testament).

- IESO submitted to His parents (Louka 2:51).
- Demons submitted to the disciples (Louka 10:17).
- Citizens should submit to government authority (Romans 13:1 and 5, Tito 3:1, 1 Petrho 2:13).
- The universe will submit to IESO (1 Corinthians 15:27 and Ephesians 1:22).
- Unseen spiritual beings submit to IESO (1 Petrho 3:22).
- Followers should submit to Ekklesia leaders (1 Corinthians 16:15-16 and Hebrews 13:17).
- Wives should submit to husbands (Colossians 3:18, Tito 2:5, 1 Petrho 3:5, Ephesians 5:22-24).
- The Ekklesia should submit to IESO (Ephesians 5:24).
- Servants should submit to masters (Tito 2:9 and 1 Petrho 2:18).
- Followers should submit to Aleim (Hebrews 12:9 and Iakobo 4:7).

iii. We notice that none of these relations are reversed. For example, masters are never told to submit to servants, IESO is never told to submit to the Ekklesia, and so forth. The consistent use of the idea of submission in the Scriptures illustrates basically a “one-way” submission according to how Aleim has arranged the order of authority.

iv. If Paulo stopped at Ephesians 5:24, it would be easy for a Follower wife to feel that all the obligations were on her. Thankfully, he continues and shows what obligations the Follower husband has in marriage. But the Follower wife still has her obligations.

- Both husband and wife are called to die to self – submission is the way the wife does it.
- Both husband and wife are called to sacrifice – submission is the way the wife does it.
- Both husband and wife are called to see their marriage as a model of IESO’ relationship with the Ekklesia – submission is how the wife honors that model.
- Both husband and wife are called to honour the order of creation – submission is the way the wife fulfills her place in that order.

g. **To their own husbands in everything:** Paulo says that the wife should be subject to her husband **in everything**. Does he really mean **everything**? This needs to be understood in same way we understand submission in other spheres. For example, when Paulo says in Romans 13 that the Follower must submit to the state, we understand there are exceptions. So, what are

the exceptions to **everything**?

i. *When the husband asks or expects the wife to sin*, she is free from her obligation to submit. This applies in a place of clearly Scriptural sin – such as signing a fraudulent tax return. It also applies in matters of true Follower conscience. But we must be very careful to distinguish between true Follower conscience and mere opinion. Yet the wife does not have to submit to a request to commit sin.

ii. *When the husband is medically incapacitated or insane*, she is free from her obligation to submit. A wife does not have to submit to the requests a husband makes when he is insane or medically incapacitated.

iii. *When the husband is physically abusive and endangers the safety of the wife or children*, the wife is free from her obligation to submit. She does not have to submit to his violence.

iv. *When the husband breaks the marriage bond by adultery*. Obviously, a wife does not have to submit to her husband's adultery, and just accept it. The Scriptures says she has the right to "come out from under his rank" in such cases. "If the husband has been guilty of adultery the wife is no longer bound to give him obedience in everything. She can divorce him, she is allowed to do so by the Scripture. She is entitled to do so because adultery breaks the unity, breaks the relationship. They are now separate and no longer one. He has broken the unity, he has gone out of it. So we must not interpret this Scripture as teaching that the wife is this irrevocably, inevitably bound to an adulterous husband for the rest of her life. She may choose to be – that is for her to decide. All I am saying is, that this Scripture does not command it."

3. (Ephesians 5:25a) The simple command to Follower husbands: love your wife.

Husbands, love your wives,

a. **Husbands, love your wives:** Paulo's words to Follower husbands safeguards his previous words to wives. Though wives are to submit to their husbands, it never excuses husbands acting as tyrants over their wives.

i. According to 2 Timotheo 1:7, Aleim has given us the spirit of power – but also of love. Power, in their Follower life, is always to be exercised in love. "It is not naked power, it is not the power of a dictator or a little tyrant, it is not the idea of a man who arrogates to himself certain rights, and tramples upon his wife's feelings and so on, and sits in the home as a dictator... No husband is entitled to say that he is the head of the wife unless he loves his wife... So the reign of the husband is to be a reign and a rule of love; it is a leadership of love."

b. **Love your wives:** Paulo used the ancient Greek word *agape*. The ancient Greeks had four different words we translate **love**. It is important to understand the difference between the words, and why the apostle Paulo chose the Greek word *agape* here.

i. *Eros* was one word for love. It described, as we might guess from the word itself, *erotic* love. It refers to love driven by *desire*.

ii. *Storge* was the second word for love. It refers to family love, the kind of love there is between a parent and child or between family members in general. It is love driven by *blood*.

iii. *Philia* is the third word for love. It speaks of a brotherly friendship and affection. It is the love of deep friendship and partnership. It might be described as the highest love of which man, without Aleim's help, is capable of. It is *fondness*, or love driven by *common interests and affection*.

iv. *Agape* is the fourth word for love. *Eros*, *storge*, and *philia* each speak about love that is *felt*. These describe "instinctive" love, love that comes spontaneously from the heart. Paulo *assumes* that *eros* (desire) and *phileo* (fondness) are present. Followers should not act as if these things do not matter in the marriage relationship. They do matter. But Paulo's real point is to address a higher kind of love, *agape* love. *Agape* describes a different kind of love. It is a love more of *decision* than of the *spontaneous heart*. It is as much a matter of the *mind* as the *heart*, because it chooses to love the undeserving.

v. "*Agape* has to do with the *mind*: it is not simply an emotion which rises unbidden in our hearts; it is a principle by which we deliberately live." (Phillip Prins) *Agape* really doesn't have much to do with *feelings* – it has to do with *decisions*.

vi. Strictly speaking, *agape* can't be defined as "Aleim's love," because men are said to *agape* sin and the world (Ioanne 3:19 and 1 Ioanne 2:15). Yet it can be defined as a sacrificial, giving, absorbing, love. The word has little to do with emotion; it has much to do with self-denial for the sake of another.

- It is a love that loves without changing.

- It is a self-giving love that gives without demanding or expecting re-payment.

- It is love so great that it can be given to the unlovable or unappealing.

- It is love that loves even when it is rejected.

- *Agape* love gives and loves because it wants to; it does not demand or expect repayment from the love given. It gives because it loves, it does not love in order to receive.

vii. We can read this passage and think that Paulo is saying, "Husbands, be kind to your wives." Or "husbands, be nice to your wives." There is no doubt that for many marriages this would be a huge improvement. But that isn't what Paulo wrote about. What he really meant is, "Husbands, continually decide to practice self-denial for the sake of your wives."

4. (Ephesians 5:25b-27) The standard and example of a Follower husband's love.

Just as The Anointed One also loved the Ekklesia and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious Ekklesia, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

a. **Just as The Anointed One also loved the Ekklesia:** IESO's attitude towards the Ekklesia is a pattern for the Follower husband's love to his wife. This shows that the loveless marriage doesn't please Aleim and does not fulfill His purpose. This is love given to the undeserving. This is love given *first*. This is love that may be *rejected*, but still loves.

i. "It is possible that some husbands might say, 'How can I love such a wife as I have?' It might be a supposable case that some Follower was unequally yoked together with an unbeliever, and found himself for ever bound with a fetter to

one possessed of a morose disposition, of a froward temper, of a bitter spirit. He might therefore say, 'Surely I am excused from loving in such a case as this. It cannot be expected that I should love that which is in itself so unlovely.' But mark, beloved, the wisdom of the apostle. He silences that excuse, which may possibly have occurred to his mind while writing the passage, by taking the example of the Saviour, who loved, not because there was loveliness in his Ekklesia, but in order to make her lovely." (Edgar Phillips)

b. Just as The Anointed One also loved the Ekklesia: We might say that Paulo taught two things at once here. He taught about the nature of the relationship between husband and wife, and he taught about the relationship between The Anointed One and His Ekklesia. Each illustrates important principles about the other.

i. It demonstrates the IESO loves his Ekklesia with a *special* love. IESO loves the world and died for the world; but just as a husband can have a general love for everyone, he must also have a *special* love for his bride.

ii. "I ask you to notice what is not always the case with regard to the husband and the wife, that *the Ruler IESO loves his Ekklesia unselfishly*; that is to say, he never loved her for what she has, but what she is; nay, I must go further than that, and say that he loved her, not so much for what she is, but what he makes her as the object of his love. He loves her not for what comes to him from her, or with her, but for what he is able to bestow upon her. His is the strongest love that ever was." (Edgar Phillips)

iii. Using the love of an ideal husband as a pattern, we could say that IESO has a *constant* love for His people, an *enduring* love for His people, and a *hearty* love for His people.

c. And gave Himself for her: IESO's *action* towards the Ekklesia is a pattern. This helps us define what *agape* love is all about: it is self-sacrificing love. How should a husband love his wife? **As The Anointed One loved the Ekklesia and gave Himself for it.** What did that involve? Perhaps the best statement concerning that matter is in [Philippians 2:5-8](#), where it shows that the focus of IESO was on the Ekklesia. It was for the Ekklesia that He did what He did, not for Himself.

i. *Let this mind be in you which was also in The Anointed One IESO, who, being in the form of Aleim, did not consider it robbery to be equal with Aleim, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the tree (Philippians 2:5-8).*

ii. This word is especially needful for husbands who see headship in submission with worldly understanding instead of divine understanding. Some husbands think that because Aleim said they are the head of the home and the wife is obligated to submit to them that they do not have to be humble, lay down their lives, and sacrifice for the benefit of their wife. They need to understand the difference in thinking between worldly headship and divine headship.

· Worldly headship says, "I am your head, so you take your orders from me and must do whatever I want."

· Divine headship says, "I am your head, so I must care for you and serve you."

· Worldly submission says, "You must submit to me, so here are the things I want you to do for me."

· Divine submission says, "You must submit to me, so I am accountable before Aleim for you. I must care for you and serve you."

iii. This is not the height of romantic love as the world knows it. This isn't love based on looks, image, the ability to be suave and cutting-edge cool. This is love expressed through *sacrifice*.

d. That He might sanctify and cleanse her with the washing of water by the word: When IESO gave Himself for the Ekklesia on the tree, it also provided cleansing from every stain sin makes. Since the work of IESO on the tree comes to us through the Word of Aleim and the preached word, it can be said that we are washed **of water by the word**.

i. When Paulo wrote **the washing of water by the word**, he used the ancient Greek word *rhema*. "It is true that *rhema* is not quite the same as *logos*, but carries with it the definite sense of the *spoken* word... it may have the sense of that truth as *proclaimed*, the *preached* Word or Glad Tidings." (Peter Damonse) There is something cleansing about being under the teaching of the Word.

ii. "I do not believe that baptism is intended here, nor even referred to. I know that the most of commentators say it is. I do not think it. It strikes me that one word explains the whole. The Anointed One sanctifies and cleanses us by the washing of water, but what sort of water? By the Word. The water which washes away sin, which cleanses and purifies the soul, is the Word." (Edgar Phillips)

iii. This speaks of IESO's work for the Ekklesia. Obviously, a husband cannot spiritually cleanse his wife the same way IESO cleanses the Ekklesia. Yet a husband can take an active, caring interest in his wife's spiritual health. As the priest of the home, he helps her keep "clean" before the Ruler.

e. That He might present her to Himself a glorious Ekklesia: This means that IESO Himself shares His prospects, His future with His bride. A Follower husband should also share his prospects and future with his wife. Even as a wife will share in the husband's future, so we will share in the glorious future of our Ruler.

i. "Since the Ekklesia is not fit for The Anointed One by nature, he resolved to make her so by grace. He could not be in communion with sin. Therefore it must be purged away. Perfect holiness was absolutely necessary in one who was to be the bride of The Anointed One. He purposes to work that in her, and to make her meet to be his spouse eternally. The great means by which he attempts to do this, is, 'he gave himself for her.' " (Edgar Phillips)

f. Not having spot or wrinkle: The idea isn't that the bride is in this state *before* the wedding day, but *on* the wedding day. We are made this pure in heaven when we are joined to IESO The Anointed One in a way beyond all previous experience.

i. "The Holy Ghost seems to exhaust language to describe this purity. He says, 'Without spot, or wrinkle, or any such thing!' She shall have nothing like a spot, nothing that can be construed into a wrinkle; she shall be fair, and the world shall be compelled to acknowledge that she is." (Edgar Phillips)

ii. "When He presents her to Himself, with all the

principalities and powers and the serried ranks for all the potentates of heaven looking on at this marvelous thing, and scrutinizing and examining her, there will not be a single blemish, there will not be a spot upon her. The most careful examination will not be able to detect the slightest speck of unworthiness or of sin.”

5. (Ephesians 5:28-29) The application of the principles to the duty of a Follower husband.

So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as the Ruler does the Ekklesia.

a. **So husbands:** In Ephesians 5:22-24, Paulo gave three reasons for a Follower wife’s submission to her husband. In addressing the Follower husbands, Paulo also gave three reasons to love their wife:

i. First, they should love their wife this way because *this is what love is*. Paulo indicates this in Ephesians 5:25: *Husbands, love your wives*.

ii. Second, they should love their wife this way because *the relationship between husband and wife has a pattern*: the relationship of IESO and His Ekklesia. Paulo indicates this in Ephesians 5:25-29: *Just as The Anointed One also loved the Ekklesia... So husbands ought to love their own wives... just as the Ruler does the Ekklesia*.

iii. The third reason is found in Ephesians 5:28-32. The Follower husband must love his wife this way *because you are one with her*, just as IESO is one with the Ekklesia.

b. **So husbands ought to love their own wives as their own bodies:** The single word **as** is important. Paulo did not say, “So ought men to love their wives in the same way as they love their bodies.” That would be an improvement in many cases, but that is not the meaning. The meaning is, “So ought men to love their wives because they *are* their own bodies.”

i. A man must love his wife as he would his body, as a part of himself. As Euan was a part of Adam, taken out of his side, so the wife is to the man because she is a part of him. The reality of this union must dominate the husband’s thinking and actions in marriage.

ii. “The Apostle puts it in this form in order that a husband may see that he cannot detach himself from his wife. You cannot detach yourself from your body, so you cannot detach yourself from your wife. She is a part of you, says the Apostle, so remember that always.”

iii. “The husband must realize that his wife is a part of himself. He will not feel this instinctively; he has to be taught it; and the Scriptures in all its parts teaches it. In other words, the husband must understand that he and his wife are not two: they are one.”

iv. This means for that success in the marriage relationship, we must *think* and *understand*. The world relies upon overly romantic ideas about love and upon feelings to make marriage work, and never really makes a person *think* and *understand* about marriage.

c. **He who loves his wife loves himself:** Simply said, when you love your wife, *you benefit yourself*. Perhaps it is better to put it in the negative: *when you neglect your wife, you neglect yourself; and it will come back to hurt you*.

i. We all know what it is like to neglect something – like a noise or a maintenance issue on an automobile – and it comes back to hurt us. Husbands, it is *even more true* regarding your wife, because *she is part of you*. Only a fool neglects his own broken arm or infected leg; yet there are many foolish husbands who hurt or neglect their wives and they do and will suffer from it.

ii. “On the practical level, therefore, the whole of the husband’s thinking must include his wife also. He must never think of himself in isolation or detachment. The moment he does so he has broken the most fundamental principle of marriage. In a sense, the moment a man thinks of himself in isolation he has broken the marriage. And he has no right to do that! There is a sense in which he cannot do it, because the wife is a part of himself. But if it happens he is certain to inflict grievous damage on his wife; and it is damage in which he himself will be involved because she is a part of him.”

d. **For no one ever hated his own flesh, but nourishes and cherishes it:** Any man in his right mind is going to take care of **his own flesh**, even if it is just in the sense of feeding and clothing and caring for his own body. He knows that if he doesn’t, *he* is going to suffer for it. In the same way, once we know the Scriptural fact of this unity, if we are in our right minds we will *nourish and cherish* our wives because she is part of us.

e. **Just as the Ruler does the Ekklesia:** The principle of *oneness* also is dominant in the relationship between IESO and His people.

· There is oneness of *life*: We share the same vital resurrection life that resides in IESO Himself.

· There is oneness of *service*: We are privileged to be co-workers with our Ruler.

· There is oneness of *feeling*: IESO feels a unique sympathy with us, and we feel a unique sympathy with Him.

· There is oneness of mutual *necessity*: We cannot exist without Him and He cannot exist without us, in the sense that a redeemer is not a redeemer without any redeemed; a savior is not a savior without any saved

· There is oneness of *nature*: The same genetic code links us with our Saviour, and we are partakers of the divine nature

· There is oneness of *possession*: We share in the riches of His glory both now and in the age to come

· There is oneness of present *condition*: When our Saviour is lifted high, so are His people with Him.

· There is oneness of *future destiny*: We will be glorified with Him.

6. (Ephesians 5:30-32) The mystical union between IESO and the Ekklesia, and its relation to marriage.

For we are members of His body, of His flesh and of His bones. “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” This is a great mystery, but I speak concerning The Anointed One and the Ekklesia.

a. **For we are members of His body, of His flesh and of His bones:** Paulo here brings the analogy back in a circle. First, the relationship between IESO and the Ekklesia spoke to us about the husband-wife relationship. Now the marriage relationship speaks to us about the relationship between IESO

and His people.

b. **For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh:** Paulo quoted this essential passage from 1st MoUse (Genesis) 2:24. Relevant to marriage, it shows that just as the first man and the first woman were one – she was taken from him, and then brought back to him – so it could be said of every married man today that he is **joined to his wife**. Aleim did the joining. Husbands can resent it, they can resist it, they can ignore it, but it doesn't change the fact.

i. It shows a fundamental principle for promoting oneness in marriage: there must be a *leaving* (of former associations) and a *cleaving* (joining together as one).

c. **This is a great mystery, but I speak concerning The Anointed One and the Ekklesia:** It would be easy to think that the 1st MoUse (Genesis) 2:24 passage (also quoted by IESO in Matthio 19:5) *only* speaks about marriage. Paulo wants us to know that it also speaks about the relationship between **The Anointed One and the Ekklesia**.

i. This is true in regard to the pattern of the first man and the first woman. "Woman was made at the beginning as the result of an operation which Aleim performed upon man. How does the Ekklesia come into being? As the result of an operation which Aleim performed on the Second Man, His only begotten, beloved Son on Calvary's hill. A deep sleep fell upon Adam. A deep sleep fell upon the Son of Aleim, He gave up the ghost, He expired, and there in that operation the Ekklesia was taken out. As the woman was taken out of Adam, so the Ekklesia is taken out of The Anointed One. The woman was taken out of the side of Adam; and it is from the Ruler's bleeding, wounded side that the Ekklesia comes."

ii. It is also true in regard to the pattern of marriage in general.

- It shows us that IESO wants more than just an external, surface relationship.

- It shows us that IESO wants us to be *one* with Him.

- It shows us that there is a sense in which IESO is incomplete without us. Adam was incomplete without Euan; we can say that Euan makes up the "fullness" of Adam and makes up that which was lacking in him. And that is exactly what the Ekklesia does for IESO; Ephesians 1:23 says of the Ekklesia, *which is His body, the fullness of Him who fills all in all*.

iii. It shows the common connection of *unity* and *oneness* in the two relationships. "Unity, mark you for that is the essence of the marriage-bond. We are one with The Anointed One, who made himself one with his people." (Edgar Phillips)

7. (Ephesians 5:33) A summary comment to husbands and wives.

Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.

a. **Nevertheless:** Paulo really taught on two things at once. He teaches about marriage, but he also teaches about Aleim's *pattern* for marriage – the relationship between IESO and His people. So in Ephesians 5:31 and 32 he has focused on the relationship between IESO and His people and is getting really excited about it. Then Paulo seemed to remember that his original topic was marriage, so that is why he used the word **nevertheless** in Ephesians 5:33.

i. This was Paulo's way of saying, "I know I got off the topic a little bit. So let's come back to the matter of marriage, and I'll sum it up for you. **Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.**"

b. **Let each one of you:** This means that *everyone* is included. We can say this about all the teaching on marriage. It is easy to say, "Well, I'm just not that sort of person, so I'll never do very well." Husbands do it, saying, "I'm just not very loving." Wives do it, saying, "I'm just not the submissive sort." But no matter what our natural disposition is, we have a target to shoot for, and **let each one of you in particular** means we all should set our eyes on the target the Scriptures shows us.

c. **So love his own wife as himself:** Paulo again stressed the *unity* that a husband must recognize and let shape his thinking and his actions.

i. "Unity is the central principle in marriage; and it is because so many people in this modern world have never had any conception of what is involved in marriage, from the standpoint of unity, that they are riding so loosely to it and breaking their vows and pledges, so much so that divorce has become one of the major problems in our age. They have never caught sight of this unity; they are still thinking in terms of their individuality, and so you have two people asserting their rights, and therefore you get clashes and discord and separation. The answer to all that, says Paulo, is to understand this great principle of unity."

ii. "He is given the position of dignity and of leadership and of headship; and if he understands what it means he will never abuse it, he will never misuse it, by being harsh or dictatorial or unkind or unfair. To be guilty of such behaviour is a denial of the marriage principle, and means that there is an absence of the Spirit."

d. **Let the wife see:** Paulo called the wife to pay special attention here. This may be a point where many wives might excuse themselves for one reason or another, but Paulo emphasized, "**Let the wife see.**"

e. **Let the wife see that she respects her husband:** This word **respects** is the same word often used of the reverential fear and awe the disciples had toward IESO. It is a strong statement, but it indicates that the wife should respect the husband so highly that it points in this direction.

i. "The Apostle used a very striking word here. It is rightly translated in the Authorized Version as 'reverence'; but the word really means 'fear'. 'And the wife see that she fears her husband'. But we must remember that there are different types of fear... he speaks of 'reverential' fear. What it really means is 'deference', 'with reverential obedience'."

ii. "The wife is to treat her husband with deference; in other words, she is to recognize this biblical and Follower view of marriage, she is to regard the husband as her head, the head of this new unit. They are both one, but there is a head to the unit, as there is a head to our body, as The Anointed One is the Head of the Ekklesia."

f. **Let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband:** If Paulo's message in this great passage could be boiled down to two principles which must govern our thinking and our

actions as married people, those two are:

- Husbands: Understand that you and your wife are one, are a unity.
- Wives: Understand that your unity has a head – your husband.
- i. Wives are quick to embrace and understand the *husband's* principle, and they want *that* to be the governing principle of the marriage.
- ii. Husbands are quick to embrace and understand the *wife's* principle, and they want *that* to be the governing principle of the marriage.
- iii. But we must let *our* principle govern *us*. When you have a husband thinking, “I’m one with my wife, and I must think and act that way,” and a wife thinking, “My husband is the head of our oneness, and I need to respect and defer to him as the head,” then you will have a healthy, Scriptural marriage.
- iv. “The supreme thing always is to consider our Ruler IESO The Anointed One. If a husband and wife are together considering Him, you need have no worry about their relationship to each other.”

Patrick Damonse :: Study Guide for Ephesians 6

Walking in the Light and Fighting the Darkness

A. The Spirit-filled life and two other special areas of submission.

1. (Ephesians 6:1-3) The Spirit-filled life and the parent-child relationship.

Children, obey your parents in the Ruler, for this is right. “Honour your father and mother,” which is the first commandment with promise: “that it may be well with you and you may live long on the earth.”

a. **Children, obey your parents:** The command is simple. Children are to **obey** their **parents**. This not only means that children have the responsibility to obey, but parents have the responsibility to *teach* their children obedience – one of the most important jobs for a parent.

i. We don’t need to teach our children how to disobey because they have each inherited an inclination to sin from Adam – but obedience must be taught.

ii. It is essential that a parent teach the child obedience, so that the child will grow up knowing how to obey Aleim even when he doesn’t understand everything or doesn’t want to.

iii. This is what all a parent’s discipline for a child must come to. Disobedience must be punished, so that obedience can be learned.

b. **In the Ruler, for this is right:** The apostle gives us two reasons for the child to obey the parent. First, they are to obey **in the Ruler**. This means that their obedience is part of their Follower obedience, in a similar way to the wife’s command to submit to her husband *as to the Ruler* (Ephesians 5:22). The second reason is because it is simply **right** for a child to obey their parent.

i. What it *means* to **honour our father and mother** may change as we grow into adulthood, but the principle always endures. The adult child does not owe the parent obedience, but they do owe the parent *honour*.

ii. “When the bonds of family life break up, when respect for parents fails, the community becomes decadent and will not *live long*.” (Edgar Phillips)

c. **The first commandment with a promise:** Paulo reinforced this idea with a reference to 5th MoUse (Deuteronomy) 5:16, where Aleim promised to bless the obedient child.

i. Followers have normally divided the Ten Commandments into the first four (directed towards Aleim) and the last six (directed towards their fellow man). But the Jews divided the commandments in two sets of five, seeing the law to **honour your father and mother** more as a duty towards Aleim than a duty towards man.

2. (Ephesians 6:4) How parents walk in the light: not provoking their children to wrath.

And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Ruler.

a. **Do not provoke your children to wrath:** Parents certainly have the opportunity to **provoke** their **children to wrath**, through an unkind, over-critical attitude that torments the child instead of training them. But Follower parents should never be like this.

i. “The Glad Tidings introduced a fresh element into parental responsibility by insisting that the feelings of the child must be taken into consideration. In a society where the father’s authority (*patria potestas*) was absolute, this represented a revolutionary concept.” (Edgar Phillips)

b. **Provoke your children to wrath:** This harsh kind of parenting Paulo speaks against gives an unnecessary justification to a child’s natural rebellion.

i. “When you are disciplining a child, you should have first controlled yourself... What right have you to say to your child that he needs discipline when you obviously need it yourself?”

c. **Bring them up in the training and admonition of the Ruler:** This does not mean merely scolding your children in the sense of **admonition**. It means to *train* and *admonish*. Encouragement and rebuke must be combined with training and teaching.

i. This is a responsibility for **fathers**. They must not neglect their responsibility to teach and be a spiritual example for their children. It is not a responsibility that should be left to the mother or the Sunday School.

ii. **Training** is the same word translated *chastening* in Hebrews 12:5-11. It has the idea of training through corrective discipline. **Admonition** has more of the idea of *teaching* – both are necessary, though it may be significant that **training** comes first.

iii. Significantly, both **training and admonition** are used to describe the purpose of the Scriptures (2 Timotheo 3:16 and 1 Corinthians 10:11). Parents are to raise their children on the Word of Aleim.

d. **Bring them up:** This ancient Greek word was originally used of bodily nourishment as in Ephesians 5:29. But the word came to be used for the nurture of body, mind, and soul. The form here suggests “development by care and pains” or as Peter Damonse translated, “Let them be fondly cherished.”

3. (Ephesians 6:5-8) How employees walk in the light: working as servants of IESO.

Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to The Anointed One; not with eyeservice, as men-pleasers, but as bondservants of The Anointed One, doing the will of Aleim from the heart, with goodwill doing service, as to the Ruler, and not to men, knowing that whatever good anyone does, he will receive the same from the Ruler, whether *he* is a slave or free.

a. **Bondservants, be obedient... as to The Anointed One:** The words “**as to The Anointed One**” change our entire perspective as workers. It reminds us that our work can and should be done as if we were working for IESO – *because we are!*

i. “The Glad Tidings found slavery in the world; and in many regions, particularly the Roman and the Greek, it was a very bad form of slavery. The Glad Tidings began at once to undermine it, with its mighty principles of the equality of all souls in the mystery and dignity of manhood, and of the equal work of redeeming love wrought for all souls by the supreme Master. But its plan was – not to batter, but to undermine.... So while the Glad Tidings in one respect left slavery alone, it doomed it in another.” (Edgar Phillips)

b. **Not with eyeservice:** We are not to work with **eyeservice** (working only when the boss is looking) or as **men-pleasers** (those who only care about pleasing man), but with **good will** (a good attitude, not complaining) **doing service, as to the Ruler, and not to men.**

i. **As to the Ruler** means that all our work is really done unto the Ruler, not unto man. “Grace makes us the servants of Aleim while still we are the servants of men: it enables us to do the business of heaven while we are attending to the business of earth: it sanctifies the common duties of life by showing us how to perform them in the light of heaven.” (Edgar Phillips)

c. **Doing the will of Aleim:** In Greek culture manual work was despised and the goal of being successful was getting to the point where you never had to do any work. This isn’t how it is in Aleim’s kingdom, where hard work and manual labour are honorable.

i. It should be said of every Follower that he is a hard worker and gives his employer a full day’s work for his pay; to do anything less is to steal from your employer.

d. **He will receive the same from the Ruler, whether he is a slave or free:** Paulo relates a final reason for working hard for the Ruler. Aleim will return to us in the measure that we have worked hard for others; He will not allow our hard work to go without reward.

i. This connects to an interesting principle. When people are born again, their life changes and they become harder workers and less wasteful, and they are blessed thereby and become prosperous. But after becoming prosperous, we often allow our hearts to grow far from Aleim, then Aleim disciplines us with hard times, and then we repent – and then the cycle starts again. This is not a *necessary* cycle, but it is a common one.

4. (Ephesians 6:9) How employers walk in the light: treating their workers well.

And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and there is no partiality with Him.

a. **You, masters, do the same things to them:** Masters are told to **do the same things to them** (their employees). Even as servants are to work hard and honestly for their masters, so masters are to do the **same** on behalf of those who work for them.

i. “So the Glad Tidings leaves its message of absolutely *equal obligation*, in IESO The Anointed One, upon the slave and upon the slave owner. The principle will do its work. There is no word of Revolution.” (Edgar Phillips)

b. **Giving up threatening:** Employers are also to give up **threatening** and other forms of harsh treatment. They do this knowing that they are employees of their Master in heaven, and He judges without regard to wealth or position.

B. Fighting against the darkness.

1. (Ephesians 6:10) The call to stand against the devil.

Finally, my brethren, be strong in the Ruler and in the power of His might.

a. **Finally:** This comes at the end of the letter – a letter in which Paulo has carefully established our place in IESO, and then the basics of the Follower walk. This is his last section dealing with that walk. For Paulo to write **finally** here means

that he speaks in light of all he has previously said.

· In light of all that Aleim has done for you.

· In light of the glorious standing you have as a child of Aleim.

· In light of His great plan of the ages that Aleim has made you part of.

· In light of the plan for Follower maturity and growth He gives to you.

· In light of the conduct Aleim calls every believer to live.

· In light of the filling of the Spirit and our walk in the Spirit.

· In light of all this, *there is a battle to fight in the Follower life.*

b. **Be strong in the Ruler and in the power of His might:** Literally, Paulo wrote *strengthen yourselves in the Ruler*. He probably took the idea from 1 Samouel 30:6, where it is said that David *strengthened himself in the Ruler his Aleim*.

i. The detailed teaching of spiritual warfare in this passage presents two essential components. First, you must **be strong in the Ruler and in the power of His might**. Then, you must **put on the whole armor of Aleim**. The two are essential, and much teaching on Follower combat neglects the first. If you take a weak man who can barely stand, and put the best armor on him he will still be an ineffective soldier. He will be easily beaten. So equipping for Follower combat must *begin* with the principle, **be strong in the Ruler and in the power of His might**.

ii. Before a soldier is given a gun or shown how to fire a missile, he goes through *basic training*. One great purpose for basic training is to build up the recruit’s physical strength. It is as if the army says, “Soldier, we are going to give you the best weapons and armor possible. But first we have to make sure that you are strong and that you can use what we give you.”

c. **And in the power of His might:** This shows how to get this strength. This does not happen just by saying the words. It is not an incantation or a spell. You can’t just walk around saying, “**be strong in the Ruler and in the power of His might**” over and over and it will happen. Those kind of mental games can accomplish something, but it certainly wasn’t what Paulo meant here.

i. **Might** is inherent power or force. A muscular man’s big muscles display his might, even if he doesn’t use them. It is the *reserve* of strength.

ii. **Power** is the exercise of might. When the muscular man uses his might to bend an iron bar, he uses his power. It means that the reserve of strength is actually in operation.

iii. Aleim has vast reservoirs of **might** that can be realized as **power** in our Follower life. But His **might** does not work in me as I sit passively. His might works in me as I rely on it, and step out to do the work. I can rely on it and do no work. I can do work without relying on it. But both of these fall short. I must rely on His might *and then* do the work.

iv. It is not “I do everything and Aleim does nothing.” It is not “I do nothing and Aleim does everything.” It is not “I do all I can and Aleim helps with what I can’t.” Each of those approaches falls short. The key is for me to by faith rely on His **might** – and rely on it more and more – and then do the work.

v. In his great series of sermons on this text, D. Martyn listed many ways in which he believes Followers *wasted* their

strength. It was as if they had received some of the available **might** of Aleim, but it simply leaked away like water in a bucket that is full of holes. These are some of the things thought sapped the strength of the Follower:

- Committing to too many spiritual works or things

- Too much conversation

- Arguments, debates, wrangling

- Laziness

- Too much time in the wrong company

- Too much foolish talk and joking

- Love of money and career

- A desire for respectability and image

- An unequal yoking with an unbeliever

- wicked entertainment

- A wrong attitude toward or doubting the Word of Aleim

vi. “We have to walk on a knife-edge in these matters; you must not become extreme on one side or the other. But you have to be watchful. And, of course, you can always tell by examining yourself whether your strength is increasing or declining.”

2. (Ephesians 6:11) The command for the whole armor of Aleim.

Put on the whole armor of Aleim, that you may be able to stand against the wiles of the devil.

a. **Put on the whole armor of Aleim:** The armor of Aleim will be explained more fully in the next passage; but here the emphasis is on **the whole armor of Aleim**. Aleim gives the believer a full set of equipment, and He sends us out into battle with everything we need at our disposal.

i. This ancient Greek word for **armor** is used in only one other place in the Prophetic Scriptures (New Testament). In Louka11:21-22, IESO speaks of the *strong man* who is *fully armed*, but is stripped of *all his armor* when a *stronger* one comes and defeats him. We know that IESO disarmed all principalities and powers (Colossians 2:15).

ii. This armour is **of Aleim** both is the sense that it is from Him, and in the sense that it is *His actual armour*. In the Scriptures (Old Testament), it is the Ruler who wears the armor (Isaia 59:17). He now shares that armor with us. Equipped with Aleim’s armor, no wonder we are *more than conquerors* (Romans 8:37).

b. **That you may be able to stand against the wiles of the devil:** We express the strength we have in Aleim by standing **against the wiles of the devil**. satan’s schemes against us come to nothing when we stand against them in the power of Aleim.

i. Edgar Phillips quoting Simpson: “The tactics of intimidation and insinuation alternate in satan’s plan of campaign. He plays both the bully and the beguiler. Force and fraud form his chief offensive against the camp of the saints.”

3. (Ephesians 6:12) The fact of spiritual warfare.

For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

a. **For we do not wrestle against flesh and blood, but against principalities, against powers:** Paulo did not call the believer to *enter into* spiritual warfare. He simply announced

it as a fact: **we do not wrestle against flesh and blood, but** (we do wrestle) **against principalities** and so forth. You *are in* a spiritual battle. If you are ignorant or ignore that fact, you probably aren’t winning the battle.

b. **For we do not wrestle against flesh and blood:** The fact that our real battle is not against **flesh and blood** is forgotten by many Followers, who put all their efforts in that direction. Paulo’s idea here is much the same as in 2 Corinthians 10:3-4: *For though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty in Aleim for pulling down strongholds.*

i. Edgar Phillips says a more literal translation is, *Not for us is the wrestling against flesh and blood.*

c. **Principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places:** Paulo used a variety of terms to refer to our spiritual enemies. We should regard them as being on many different levels and of many different ranks, yet they all have one goal: to knock the Follower down from their place of standing.

i. Ephesians 6:11 tells us that all of our warfare is combating *the wiles of the devil*. At the end of the day it is completely irrelevant if the particular opponent we face is a principality, a power, or a ruler of the darkness of this age. Collectively, they are all members of **spiritual hosts of wickedness in the heavenly places**. They are all part of a spiritual army that is organized and established into ranks and is under the headship of satan who comes against us.

ii. We learn more about these **principalities** and **powers** from other passages in the Prophetic Scriptures (New Testament).

- Romans 8:38 tells us that **principalities** cannot keep us from Aleim’s love. Therefore, there is a *limit* to their power.

- Ephesians 1:20-21 tells us that IESO is enthroned in heaven, far above all **principalities** and **powers**. Colossians 1:16 tells us that IESO created **principalities** and **powers**. Colossians 2:10 tells us that IESO is head over all principalities and power. Therefore, IESO is not the *opposite* of satan or principalities.

- Ephesians 3:10-11 tells us that the Ekklesia makes known the wisdom of Aleim to **principalities** and **powers**. 1 Corinthians 15:24 tells us that **principalities** and **powers** have an end; one day their purpose will be fulfilled and Aleim will no longer let them work. Therefore, Aleim has a *purpose* in allowing their work.

- Colossians 2:15 tells us that IESO disarmed **principalities** and **powers** at the tree. Therefore, *our victory is rooted in what IESO did*, not in what we do. It isn’t that there is no doing on our part – but our doing is the *appropriation* and *application* of what IESO did.

iii. Some interpret the nature of **principalities** and **powers** in purely naturalistic terms. Markus Barth wrote, “We conclude that by principalities and powers Paulo means the world of axioms and principles of politics and religion, of economics and society, of morals and biology, of history and culture.” Yet this contradicts what Paulo says about our battle *not* being against **flesh and blood**.

4. (Ephesians 6:13) The proper response to the fact of spiritual warfare.

Therefore take up the whole armor of Aleim, that you may be able to withstand in the evil day, and having done all, to stand.

a. **Therefore take up the whole armor of Aleim:** Paulo introduced the idea of **the whole armor of Aleim** back in [Ephesians 6:11](#). In the following passage he details the specific items related to the armor of Aleim. In this verse, he simply states what the main purpose of spiritual warfare and the armor of Aleim is.

b. **That you may be able:** Without the strength of Aleim and the protection of spiritual armor, it is impossible to stand against the attacks of spiritual enemies.

c. **That you may be able to withstand in the evil day, and having done all, to stand:** This describes the purpose for the strength of Aleim and the armor of Aleim; what we are to use them for.

i. Aleim has given His people a call, a mission, a course to fulfill. Satan will do his best to stop it. When he attacks and intimidates, we are to **stand**. It is plain that this is Paulo's emphasis in [Ephesians 6:11](#) and [6:13](#). We do the Ruler's work and stand against every hint of spiritual opposition.

ii. Aleim gives the Follower a glorious standing to maintain by faith and spiritual warfare:

- We stand in **grace** ([Romans 5:2](#)).
- We stand in the **Glad Tidings** ([1 Corinthians 15:1](#)).
- We stand in **courage** and **strength** ([1 Corinthians 16:13](#)).
- We stand in **faith** ([2 Corinthians 1:24](#)).
- We stand in Follower **liberty** ([Galatians 5:1](#)).
- We stand in Follower **unity** ([Philippians 1:27](#)).
- We stand in the **Ruler** ([Philippians 4:1](#)).
- We should stand **perfect** and **complete** in the will of Aleim ([Colossians 4:12](#)).

iii. All in all, there is a lot indicated by that one word, **stand**.

- It means that we are going to be attacked.
- It means that we must not be frightened.
- It means that we must not droop or slouch; nor be uncertain or half-hearted in the fight (no self-pity is allowed).
- It means that we are at our position and alert.
- It means that we do not give even a thought to retreat.

5. ([Ephesians 6:14-15](#)) The spiritual armor to *have*.

Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the Glad Tidings of peace;

a. **Stand therefore:** We can only **stand** when we are equipped with the armor Aleim has given us in IESO The Anointed One. Each aspect of this symbolic armor answers to a specific dynamic within the Follower life that enables us to stand against spiritual attack.

i. Paulo wrote this while in the custody of Roman soldiers. It was easy for him to look at the equipment of his guards and see how Aleim has equipped the believer.

ii. The order in which the pieces of armor are described is the order in which the soldier would normally put them on.

b. **Having girded your waist with truth:** **Truth** is symbolically represented as a belt which both protects our abdomen and gathers up our garments so that we can fight effectively.

i. Strictly, the belt is not part of the armor, but before the armor can be put on, the garments underneath must be gathered together.

ii. "The soldier might be furnished with every other part of his equipment, and yet, wanting the girdle, would neither be fully accoutered nor securely armed. His *belt*... was no mere adornment of the soldier, but an essential part of his equipment... it was of especial use in keeping other parts in place, and in securing the proper soldierly attitude and freedom of movement." (Peter Damonse)

iii. When a man sat down and was relaxed, he took off his belt. Putting on the belt prepared for action, it freed one for movement, and it put a soldier in a battle frame of mind. The same idea was communicated by IESO in [Louka 12:35-36](#).

iv. The belt of truth puts on the Scriptural beliefs of the Followers as a whole, what other passages call *the faith*. Many people believe that the Ekklesia will never go forward until it takes off this belt of truth, but that is completely wrong. This is part of the armor to *have*, which is a foundation to live upon all the time, our understanding of and confidence in the basic doctrines of the faith.

c. **Having put on the breastplate of righteousness:** **Righteousness** is represented as a **breastplate** which provides essential protection for the most vital organs. We can no sooner battle against spiritual enemies in our *own* righteousness than a soldier can effectively fight without his breastplate.

i. This is not our own earned righteousness, not a feeling of righteousness, but a righteousness received by faith in IESO. It gives us a general sense of confidence, an awareness of our standing and position.

ii. "Thank Aleim for experiences, but do not rely on them. You do not put on the 'breastplate of experiences', you put on the breastplate of 'righteousness.' "

iii. We are sometimes tempted to say to the devil, "Look at all I've done for the Ruler." But that is shaky ground, though sometimes it feels good. It is shaky because feelings and experiences change quickly. Aleim's righteousness isn't. The breastplate of righteousness is your best defense against the sense of spiritual depression and gloom that comes against us.

d. **Having shod your feet with the preparation of the Glad Tidings of peace:** The **preparation of the Glad Tidings** is represented as the protective shoes (or sandals) worn by Roman soldiers. No one can fight effectively or effectively go about his business without this equipment.

i. **Preparation** is a word meaning "a prepared foundation." The Glad Tidings provides the footing for everything we do. However powerful the rest of your body is, if you are wounded in your feet you are easy prey for the enemy.

ii. On the shoes: "Josephus described them as 'shoes thickly studded with sharp nails'... so as to ensure a good grip. The military successes both of Alexander the Great and of Julius Caesar were due in large measure to their armies' being well shod and thus able to undertake long marches at incredible speed over rough terrain." (Edgar Phillips)

iii. Paulo had [Isaiah 52:7](#) in mind when he referred to **having shod your feet:** *How beautiful upon the mountains are the feet of him who brings good news, who proclaims peace, who*

brings glad tidings of good things, who proclaims salvation, who says to Zion, "Your Aleim reigns!"

iv. The idea of **preparation** is really *readiness*. We must be mobile, flexible, and ready with the truth. This is a place to *have* in the Follower life, to live in constant readiness and flexibility.

6. (Ephesians 6:16-18) The spiritual armor to *take*.

Above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of Aleim;

a. **Above all:** This really has the idea of "in addition to the previous," and it applies to each of the three pieces of armor that follow. It isn't the idea, these parts of the armor are more important than the others.

b. **Taking the shield of faith:** Ephesians 6:13-14 tells us of armor to *have*. Some of the armor we must wear all the time and have as a standing foundation. Therefore *having* comes first. We must be rooted in the belt of truth, the breastplate of righteousness, and the "combat boots" of the Glad Tidings. Yet now Paulo will deal with aspects of the armor we are to *take* at the necessary moments of spiritual warfare and opportunity.

c. **Taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one:** **Faith** is represented as a **shield**, protecting us from the **fiery darts of the wicked one**, those persistent efforts of demonic foes to weaken us through fear and unbelief.

i. The **shield** Paulo describes is not the small round one, but the large, oblong shield that could protect the whole body. In ancient warfare, these **fiery darts** were launched in great numbers at the beginning of an attack. The idea was not only to injure the enemy, but to shoot at him at all sides with a massive number of arrows, and thus to confuse and panic the enemy.

ii. "Even when such a missile was caught by the shield and did not penetrate to the body, says Livy, it caused panic, because it was thrown when well alight and its motion through the air made it blaze most fiercely, so that the soldier was tempted to get rid of his burning shield and expose himself to the enemy's spear-thrusts. But the *shield of faith* not only catches the incendiary devices but extinguishes them." (Edgar Phillips)

iii. Thoughts, feelings, imaginations, fears, and lies – all of these can be hurled at us by satan as **fiery darts**. **Faith** turns them back.

d. **And take the helmet of salvation:** In the ancient world this usually was a leather cap studded with metal for extra strength. Often some kind of plume or decoration was added, perhaps to identify the soldier to his regiment. **Salvation** is pictured as this kind of **helmet**, protecting an essential part of the body. A soldier would be foolish to go into battle without his **helmet**.

i. 1 Thessalonians 5:8 speaks of the helmet of salvation in connection to *the hope of salvation*. The helmet of salvation protects us against discouragement, against the desire to give up, giving us hope not only in knowing that we *are* saved, but that we *will be* saved. It is the assurance that Aleim will triumph.

ii. One of satan's most effective weapons against us is *discouragement*. When we are properly equipped with the helmet of salvation, it's hard to stay discouraged.

e. **The sword of the Spirit, which is the word of Aleim:** The idea is that the *Spirit provides a sword* for you, and that *sword is the word of Aleim*. To effectively use the sword of the Spirit, we can't regard the Scriptures as a book of magic charms or tie one around our neck the way that garlic is said to drive away vampires.

i. To effectively use the sword, we must regard it as **the word of Aleim – which is the word of Aleim**. If we are not confident in the inspiration of Scripture, that the sword really came from the Spirit, then we will not use it effectively at all.

ii. But we must also take the sword of the Spirit in the sense of depending that He helps us to use it. Not only did the Spirit *give* us the Scriptures, but also He makes them alive to us (or us alive to them), and He equips us with the right thrust of the sword at the right time.

iii. Think of a soldier or a gladiator in training, practicing sword thrusts and moves and positions. Now, he must practice them ahead of time and if he is a superior fighter and has a great fighting instinct, at the time of battle he will instantly recall which thrust, which position suits the precise moment. He will never be able to use the thrust in the fight if he has not first practiced it; but he still needs to make the move at the moment.

iv. Therefore, effectively using the sword takes practice. The great example of this was IESO combating the temptation of satan in the wilderness.

7. (Ephesians 6:18-20) How to use spiritual strength and the armor of Aleim.

Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints; and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the Glad Tidings, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

a. **Praying always with all prayer:** The idea is *all kinds of prayer* or *prayer upon prayer*. We should use every kind of prayer we can think of. Group prayer, individual prayer, silent prayer, shouting prayer, walking prayer, kneeling prayer, eloquent prayer, groaning prayer, constant prayer, fervent prayer – *just pray*.

i. We can say that it is through prayer that spiritual strength and the armor of Aleim go to work. In theory, the prayerless Follower can be strong and wearing all the armor; but never accomplishes anything because he fails to go into battle through prayer.

ii. Often we just don't pray because we are simply overconfident in our own abilities. Winston Churchill said to Britain in the early days of the Second World War: "I must drop one word of caution, for next to cowardice and treachery, overconfidence leading to neglect and slothfulness, is the worst of wartime crimes."

b. **For all the saints:** We can battle spiritually not only on our own behalf, but also on the behalf of others. The soldier isn't only concerned for his or her own safety. He feels an instinct

to protect and to battle on behalf of *others*.

c. **And for me, that utterance may be given to me:** After bringing up the idea that spiritual warfare can be waged on behalf of others, Paulo asks his readers to pray for him.

d. **Boldly to make known the mystery of the Glad Tidings:** Paulo could have asked prayer for many things, but he wanted his readers to pray for this. He probably had in mind his upcoming defense before Caesar.

i. We *could* imagine Paulo asking for many things, such as relief from his imprisonment or for other comforts. But his heart and mind were fixed on his responsibility as an **ambassador** of the Glad Tidings.

e. **That utterance may be given to me:** The idea behind **utterance** is clear speaking. Added to **boldly**, Paulo asked for prayer that he might proclaim the Glad Tidings both *clearly* and with a *fearless* power. It is easy to neglect one or the other.

f. **I am an ambassador in chains:** Of course, the ancient Greek word for **chains** meant a prisoner's shackles. But it could also be used for the gold adornment worn around the neck and wrists of the wealthy and powerful. On special occasions, ambassadors wore such chains to show the riches, power, and dignity of the government they represented. Paulo considers his prisoner's chains to actually be the glorious adornment of an **ambassador** of IESO The Anointed One.

C. Conclusion to the letter.

1. (Ephesians 6:21-22) The sending of Tichikou.

But that you also may know my affairs and how I am doing, Tichikou, a beloved brother and faithful minister in the Ruler, will make all things known to you; whom I have sent to you for this very purpose, that you may know our affairs, and that he may comfort your hearts.

a. **Tichikou, a beloved brother and faithful minister:** Tichikou was an associate of Paulo's mentioned in other letters (Acts 20:4, Colossians 4:7, 2 Timotheo 4:12, Tito 3:12). Tichikou seems to have been often used by Paulo as a messenger (**that you may know our affairs**).

b. **That he may comfort your hearts:** Paulo wanted Tichikou to comfort the Ephesians (and everyone else who read the letter) about Paulo's condition during his imprisonment in Rome.

2. (Ephesians 6:23-24) Final words.

Peace to the brethren, and love with faith, from Aleim the Father and the Ruler IESO The Anointed One. Grace be with all those who love our Ruler IESO The Anointed One in sincerity. Amen.

a. **Peace to the brethren... Grace be with all those who love our Ruler IESO:** Paulo concluded the letter as he began it, with reference to **grace** and **peace**, these two essential cornerstones for the Follower life.

b. **All those who love our Ruler IESO The Anointed One in sincerity:** **In sincerity** is literally "in uncorruptness." The idea may well be *with an undying love*. Our love for the Ruler should be undying.

c. **Grace be with all those who love our Ruler IESO The Anointed One in sincerity:** Paulo ended by pronouncing a blessing, which was his way of helping the Ephesians to walk in every spiritual blessing in the heavenly places in The

Anointed One. (Ephesians 1:3)