

## EPHESIANS - Notes for The Oak Hall Year - 26/09/22

Plagiarism / originality disclaimer – a heavy debt to John Stott (The Bible Speaks Today) in places

### Introduction

Summary sentence? (What makes this letter distinctive from say Romans or Galatians?)

What do you find striking / interesting / surprising about the letter?

Did you spot any themes?

Turning points?

Any issues / questions?

Samuel Taylor Coleridge called Ephesians “the divinest composition of man” (?!)

It was John Calvin’s favourite

J. Armitage Robinson called it “the crown of St Paul’s writings”

F. F. Bruce regarded it as “the quintessence of Paulinism” (these quotes from O’Brien, p1)

Ephesus in Asia Minor, the Roman province of Proconsular Asia of Paul’s day (present day Turkey)



Source: <http://www.ccel.org/bible/phillips/CN092MAPS1.htm>

Ephesus the gateway to Asia

Temple of Artemis (Greek) = Diana, fertility goddess, sexual orgies used in her worship – cf. the letter’s teaching on sexual immorality

Paul arrived in Ephesus at the end of his 2<sup>nd</sup> missionary journey in the autumn of AD 52 and ministered in the synagogue for a short time before returning to Jerusalem (Acts 18:18-21)

He returned a year later on his 3<sup>rd</sup> missionary journey and remained in Ephesus for 2 ½ yrs. leaving in the Spring of AD 56 (Acts 19:1-20:1)

A year later he visited the Ephesian elders at Miletus on his way to Jerusalem from Corinth (Acts 20:16-38). (The 3 paragraphs above, O'Brien, p5)

Letter to the Church at Ephesus in Revelation 2:1-7

O'Brien: the most general and least situational of Paul's letters (p49)

With Colossians, Philemon, Philippians, one of the so-called Prison Epistles

Paul literally a prisoner – 3:1, "Paul, the prisoner of Christ Jesus", 4:1, "As a prisoner for the Lord"; 6:20, "in chains"

Cf. Paul's appeal to the Emperor Nero (b. 37 AD – d. 68 AD; reigned 54 to 68) for trial in Acts 25:11-12

Acts 28 concludes with Paul in prison at Rome

Likely written during Paul's imprisonment in Rome around AD 61-62

Similarities between Ephesians and Colossians (likely written around the same time)

## Outline

- **John Stott's Outline: *Ephesians: God's New Society* (Bible Speaks Today Series, IVP)**
- Introduction (1:1-2)
- New life
  - 1. Every spiritual blessing (1:3-14)
  - 2. A prayer for knowledge (1:15-23)
  - 3. Resurrected with Christ (2:1-10)
- New Society
  - 4. A single new humanity (2:11-22)
  - 5. Paul's unique privilege (3:1-13)
  - 6. Confidence in God's power (3:14-21)
- New Standards
  - 7. Unity and diversity in the church (4:1-16)
  - 8. A new set of clothes (4:17-5:4)
  - 9. More incentives to righteousness (5:5-21)
- New Relationships
  - 10. Husbands and wives (5:21-33)
  - 11. Parents, children, masters and servants (6:1-9)

- 12. Principalities and powers (6:10-20)
- 13. Conclusion (6:21-24)

### 1:1-2

Modern letters: To..., [letter] From...,  
Ancient letters: From ..., To..., Greetings

“an apostle of Christ Jesus by the will of God”

“to the saints in Ephesus, the faithful / believers in Christ Jesus”

“in Christ” 27x in this letter – a key idea

Some early manuscripts lack the word “Ephesus” in v1 – a blank

A circular letter to the churches of the region? – O’Brien: to mainly Gentile believers in South Western Asian Minor (p5) / churches in and around Ephesus / on the road to Colossae

Relative lack of personal greetings etc. cf. end of Ephesians 6 and Romans 16 (when Paul had not even visited Rome)

### 1:3-14

A single sentence in the Greek – a great torrent of praise

V3 a headline / introduction

The Triune work of salvation:

the Father electing (vv4-6)

the Son redeeming (vv7-12)

and the Spirit sealing (vv13-14)

**Vv4-6: The PAST blessings of election (v4) to adoption (v5)**

**Vv7-9: The PRESENT blessings of redemption (v7) and revelation (v9)**

**V10: The FUTURE blessing of unification**

**1:15-23**

What are your prayers typically like?

How do our prayers compare to Paul's prayers here?

Prayers for others, in a different place, while in prison

Thankfulness (v16)

Persistence (vv15, 16, 17)

V15 "For this reason..." seems to link back to v13

- (i) Paul has heard of their faith in Jesus
- (ii) Paul has heard of their love for all the saints (v15)

Saints – cf. v1

What does Paul pray for the Ephesian Christians? (v17ff)

Paul is praying that the believers might grasp the fullness of the blessing they have already received (vv3-14) – not some kind of "second blessing" experience

Why does Paul want God to give the Ephesians “the Spirit of wisdom and revelation”? (v17)

People sometimes look for the gifts of the Spirit for rather different reasons

What things does Paul want the believers to know? (vv18-19)

- (1) the hope of God’s call (v18) – what have we been called to?
- (2) the glory of God’s inheritance (v18b)
- (3) the greatness of God’s power (v19f)

Where was the “power for us who believe” supremely demonstrated (v19ff)?

On Paul’s prayers, see D. A. Carson, *A Call to Spiritual Reformation: Priorities from Paul and his prayers* (IVP) also published as *Praying With Paul* – Chapter 10: Praying to the sovereign God (Ephesians 1:15-23); Chapter 11: Praying for Power (Ephesians 3:14-21) – see also: [www.thegospelcoalition.org/publication/praying-with-paul/](http://www.thegospelcoalition.org/publication/praying-with-paul/)

## 2:1-10

Before and after pictures

V4: “But ... God”

### **(1) BEFORE PICTURE: Humanity by nature / the human condition (vv1-3)**

(a) Dead (v1)

We are rebels and failures, wilful and weak

(b) Enslaved (vv2-3)

(c) Condemned (v3)

An inclusive diagnosis:

V1, “As for you, you were dead...”

V3, “All of us also lived among them...”

The end of v3, “like the rest...”

**(2) AFTER PICTURE: humanity by grace / the divine compassion (vv4-10)**

(a) What God has done

(b) Why God has done it

**2:11-22**

Similar before and after structure as 2:1-10

Then, formerly, before (vv11-12)

But now, after (vv13-17)

So, consequently (v19)

A more corporate rather than individual level

**(1) The portrait of an alienated humanity / what we once were (vv11-12)**

(a) the abolition of the law of commandments (v15a)

(b) the creation of a single new humanity (v15b)

(c) the reconciliation of Jew and Gentile to God (v16)

**(2) The portrait of God’s new society / what we have now become (vv19-22)**

(a) God’s kingdom (v19a)

(b) God’s family (v19b)

(c) God’s temple (vv20-22)

2:20 – “apostles & prophets” note 3v5

Peace -1:2; 6:23, 6:15

peace-keeping in practice - 5:21

REMEMBER WHAT WE'VE BEEN SAVED *FROM*: hostility to God and exclusion from the people of God – (vv11-12)

REMEMBER WHAT WE'VE BEEN SAVED *FOR*: friendship with God and unity with the people of God – (vv13-22)

### 3:1-13

3v1 – “for this reason” – link back to 2vv19-22 and God’s plan to include the Gentiles with Israel in the church

V1, v14, “For this reason I...”

vv2-13 grammatically, a digression sparked by Paul’s mention of himself as a prisoner of Christ Jesus for the sake of the Gentiles

Vv2, 7 repeat the same words: “God’s grace that was given to me”

2 privileges which God in his unmerited favour has given to Paul:

a certain revelation as a result of which Paul had come to know something (vv2-3)

a certain commission as a result of which Paul was responsible to make something known to others (vv7-8)

Vv2-7 – how the grace of God gave Paul this message and ministry

Vv8-12 – how the grace of God empowered Paul for this ministry

A revelation and a commission

#### **(1) Revelation – the mystery revealed (vv2-7)**

mystery: v3, 4, 9

V6 tells us the content of the mystery:

the equal inclusion of the Gentiles with Israel

3 things – in the NIV 3 “together”s

(a) Co-heirs: fellow heirs of the same blessing

(b) Con-corporate: fellow members of the same body

(c) Co-sharers: fellow partakers of the same promise

I.e. the mystery is what Paul explained in 2:11-22

The OT did reveal something of God's purpose for the gentiles: Gen 12:1-3; Ps 2:8; Is 42:6; 2:2-4 – radical nature of God's plan for replacement of nation with international people of God not clear in OT times, equal union

**(2) Commission – the mystery must be made known (vv8-13)**

V8 – Paul the least because of his persecution of the church of God – 1 Cor 15:9

Paul elaborates the privileged ministry entrusted to him in 3 ways:

- (a) Making known Christ's riches to the gentiles (v8)
- (b) Making known the mystery to all men (v9)
- (c) Making known God's wisdom to the cosmic powers (v10)

SO, v13, don't lose heart

Conclusions:

- (a) The church is central to history
- (b) The church is central to the gospel
- (c) The church is central to Christian living

To put it another way / application / how this might be preached:

**(1) The shock of revelation: you can be part of the church**

**(2) The necessity of proclamation: the world must know this truth**

**(3) The result:**

Satan will see God's wisdom

Sinners can approach God's throne

Suffering for the gospel makes sense

**3:14-21**

3v14 repeats 3v1 after the digression of vv2-13

The "reason" of verse 14 arises from chapter 2: the reconciling work of Christ moves Paul to pray – he was praying according to God's revealed plan

V14 – the Jews normally stood to pray. Kneeling suggests particular earnestness / ? humility



V14 – “Father” – Jews and Gentiles now one family

Paul’s main items of prayer:

strengthened with power (v16)

rooted and established in love (v17)

V17 SO THAT Christ may dwell in their hearts through faith

but Jesus lives in all believers – Paul is praying that Jesus might be at home in their lives

knowing Christ’s love (v18)

v19 – “know the love that surpasses knowledge” – paradoxical

“Jesus’ love is very wonderful; so high, you can’t get over it; so wide you can’t get round it: oh, wonderful love!”

filled up to God’s fullness

these are bold prayers – are our requests often too small?

Again, cf. Paul’s prayers / priorities and ours

#### 4

Major turning point of the letter: from doctrine to duty, belief to behaviour, exposition to exhortation, sublime theology to down to earth day to day conduct  
Both needed – neither irrelevant information nor mere moralising

What we must DO follows from what Christ has DONE

(vv1-2, Charity, love)

V1 – the calling the Ephesians have received c.f. 1:18-19; 4:4

#### **(1) Unity (vv3-6)**

On unity see also 1:9-10; 2:14

V3 - “peace” cf. 2:13-18

Vv4-6 are a list of what Christians have in common – “one...”

V4 – “body” cf. 1:22f

Vaughan Roberts’ outline for vv1-6:

- (1) Calling: Christian unity is a fact
- (2) Command: Christian unity must be worked at
- (3) Creed: Christian unity depends on truth

## **(2) Diversity (and Ministry) (vv7-12)**

Cf. the spiritual blessings of chapter 1 and the spiritual gifts of this chapter

Different graces or gifts – spiritual gifts, different offices or roles, different jobs

Unity does not mean uniformity  
Unity in diversity cf. an orchestra

Vv8-10 describe Christ’s great victory – a conqueror sharing the spoils of his triumph

In Ps 68:18 King David pictures God having a great victory parade

Word gifts

2v20 – apostles and prophets - special gifts for the foundational period of the church

V12 – the job of the pastor-teacher

Every member ministry, not a one-man band

The church is more like an orchestra than a bus

## **(3) Maturity (vv13-16)**

V15 – truth and love together

Vv15-16 – a vision of a church that’s growing

Christ the head, the source of unity and life, Christ in charge

From John Stott:

Christian unity depends on the charity of our conduct (v2)

Christian unity arises from the unity of our God (vv3-6)

Christian unity is enriched by the diversity of our gifts (vv7-12)

the giver of spiritual gifts is the ascended Christ (vv7-10)

the character of spiritual gifts is extremely varied

the purpose of spiritual gifts is service

Christian unity demands the maturity of our growth (vv13-16)

#### **4:17-5:4 – A New Set of Clothes**

##### **(1) The doctrinal basis (4:17-24)**

(a) the pagan life (vv17-19)

(b) the Xian life (vv20-24)

##### **(2) 6 concrete examples (4:25-5:4)**

(a) Don't tell lies, but rather tell the truth (v25)

(b) Don't lose your temper, but rather ensure that your anger is righteous (vv26-27)

(c) Don't steal, but rather work and give (v28)

(d) Don't use your mouth for evil, but rather good (vv29-30)

(e) Don't be unkind or bitter, but rather kind and loving (4:31-5:2)

(f) Don't joke about sex, but rather give thanks for it (vv3-4)

#### **5:1-21**

"Imitators" (v1), mimics, copy cats

Learning by example, Master and apprentice

"As dearly loved children" – like father like son, a family resemblance

What would "a life of love" (v2) look like in all our different relationships?

V2 – "Just as Christ loved you"

What was Christ's love like?

Vv3-6, how we should live among ourselves as Christians

vv7ff, how we should relate to outsiders

##### **(1) Live as is proper for God's holy people (vv3-4)**

We could add to unity, diversity, maturity etc., purity

Impropriety / appropriateness / fitting / out of place / incongruous (vv3-4)

Be who you are (indicative and imperative)

The king to the prince: "Remember who you are!"

V3 – "holy" – separate / set apart from all evil and wrong, distinctive

**(2) Live knowing that judgement is coming (vv5-7)****(3) Live as children of light (vv8-17)**

Vv8-14 - Darkness is a characteristic of the thinking of those who are not God's people cf. 4v18

**(4) Live the Spirit's way (vv19-21)**

What do people often associate with the Spirit-filled life?

What does this passage suggest a Spirit-filled life is like?

4 beneficial results of being filled with the Spirit (as John Stott describes them):

(a) fellowship: addressing one another in psalms and hymns and spiritual songs (v19a)

(b) worship: singing and making melody to the Lord with all you heart (v19)

(c) gratitude: always and for everything giving thanks in the name of the Lord Jesus Christ to God the Father (v20)

(d) submission: be subject to one another out of reverence for Christ (v21)

"Let the Spirit go on filling you all" might be a better translation (present, passive, plural, imperative)

V19ff – present participles – speaking... submitting... etc. - what the Spirit filled life looks like

V19 our songs are partly to one another, not just to God

**5:22-33**

V21 – "submitting" the 4<sup>th</sup> participle describing the Spirit filled life

**Wives... (v22ff)**

V21 qualifies v22 but it doesn't cancel it out

The husband-wife relationship is asymmetrical

Husbands and wives aren't completely interchangeable and they're not meant to behave as if they are

Equal but different

V23 – an appeal to a theologically grounded principle rather than some particular temporary / local cultural factor

V31 appeals to God's original creation design

For the unmarried:

You may get married one day

We all interact with lots of marriages

V22 – "as to the Lord" – how should we submit to the Lord Jesus?

An attitude and actions, demeanour and deeds, e.g. not grumpily, grudgingly, resentfully

Submission is not the same as agreement – after all, he will sometimes be wrong!

The wife may be smarter and godlier than her husband etc.

“Wives submit to your husbands” doesn’t mean, “wives, be doormats!”

Submission doesn’t mean being entirely passive

Nor abdicating your personality

Or not making suggestions

Or not taking initiative

Wives are responsible, active and essential partners with their husbands

Submission has nothing to do with inferiority

Men and women have equal value, dignity, status and worth

1 Corinthians 11:3 – headship – the head of Christ is God

Acts 4:19; 5:29 – a prior loyalty to God

### **Husbands... (v25ff)**

Paul spends longer telling husbands to love their wives than he does telling wives to submit to their husband

Who has the harder job, wives or husbands?

It is not the husband’s job to get his wife to submit to him. His job is to love her whether she does or not

Self-sacrificial love

Not only the (theoretical) grand gesture but also picking up your socks

The Bible as a love story – kill the dragon, get the girl

### **6:1-4**

Christian family relationships are a matter of discipleship

All of us are children even if we never knew our parents or they have died

Children: Obey *in the Lord*

Fathers: bring up your children *in the Lord*

Union with Christ undergirds it all

### **V1, Children...**

Paul addresses the children of believers as members of the church

Children are to obey their parents while they are still minors

Prompt, happy obedience

V2 a life-long command, even after our parents have died

Westminster Larger Catechism – Questions 123-133 – on the 5<sup>th</sup> Commandment -  
[https://reformed.org/documents/wlc\\_w\\_proofs/](https://reformed.org/documents/wlc_w_proofs/)

2 reasons to keep these commands – it is right (v1), it is rewarding (v2)

V2 – a general, collective promise

#### **V4, Fathers...**

Proverbs 6v20 specifically talks about mothers instructing their children

Fathers are the responsible heads of their households (5:23)

Perhaps fathers are also esp. tempted to abdicate this responsibility?

Fathers (/parents) not the state are primarily responsible for the education of their children

According to William Barclay, Roman fathers were thought to have absolute authority: he could sell his children into slavery or execute them

The word translated “exasperate” means “provoke to anger or wrath”.

The Amplified Bible suggests: “do not irritate *and* provoke your children to anger [do not exasperate them to resentment]”.

The similar passage in Colossians 3:21 says: “Fathers, do not embitter your children, or they will become discouraged.”

Again, according to the Amplified Bible, it means do not arouse, provoke, irritate, or exasperate them.

Don’t be hard on them or harass them, lest they become discouraged *and* sullen *and* morose *and* feel inferior *and* frustrated.

Do not break their spirit.

What are our main ambitions for our children?

“bring them up” can mean feed or nourish

Dt 6

Heb 12:4-12

Cf. God the Father – 3v15

We are his dearly loved children (5v1)

**6:5-9**

Irrelevant?

principles here that apply to any hierarchical relationship

relevant particularly to the world of work

God cares about “secular” work, about Wednesday as well as Sunday

The Christian view of work: “it’s not what you do it’s the way that you do it!”

distinguish Old Testament "slavery", slavery in the ancient world and the 18th Century slave trade

In the Old Testament a brief period of indentured servitude (up to 7 years) was a bankruptcy and social security provision for those who could not afford to repay their debts. The debtor would be given food and a home in return for their labour and their rights were strictly safeguarded.

In the ancient world, slaves could be comparatively high status and live good lives. A rich man might have many slaves as a status symbol with not a lot to do. A business man’s right-hand man might be a slave. The state employed slaves as doctors and teachers.

Paul doesn’t call for the immediate overthrow of that system of slavery. Paul told slaves to win their freedom if they could. He encouraged Philemon to free the runaway slave Onesimus. Paul says that in Christ there is neither slave nor free – Galatians 3:28. But ending ancient slavery was not item 1 on the Christian manifesto. But the gospel radically transforms slavery.

It was William Wilberforce and other Bible believing Christians who first rightly saw that the Word of God required the immediate and complete end of the 18th Century slave trade as immoral.

**Slaves,... (vv5-8)**

V5 – “earthly masters” (lit. masters according to the flesh) – cf. heavenly master!

V5, literally, “with fear and trembling”

V5 – “with sincerity of heart” or singleness of heart, with an undivided heart

V6 - Literally, “not by way of eye-service”

V8 – cf. Matthew 6:4

The Christian’s work should be respectful (v5), conscientious (v6) and enthusiastic (v7)

**Masters, ... (v9)**

John 13 – Jesus the perfect Master and Servant

**6:10-end**

V10 “Finally” = lit. for the rest, “from now on, in the future” (Gal 6:17) - “above all”?

A cosmic perspective

Paul moves from the domestic to the demonic

The relationships Paul has been discussing are essential elements of a larger struggle between good and evil

The battle between good and evil is sometimes fought at the kitchen sink or in the office

Recapitulation of themes from earlier in the letter in this section: truth, righteousness, faith, word, spirit, all the saints (3:18), mystery (1:9; 3:3, 4, 9; 5:32); boldness (3:12), Pl’s imprisonment (3:1, 4:1)

The imperatives in this passage:

V10 – BE STRONG in the Lord...

V11 – PUT ON the whole armour of God...

V13 – TAKE UP the whole armour of God...

V14 – STAND...

“be strong” (v10) - more literally, “be empowered”, be made strong, be strengthened (passive), i.e. by God

“in the Lord” (v10) - remember that if you are a believer you have been joined together with Jesus (2:21; 4:1, 17; 5:18; 6:1,21)

God’s mighty power (v10) demonstrated in raising and exalting Jesus (1:19-20)

Strengthening of the Spirit (3:16) – God’s power at work in them (3:20)

Joshua, “be strong and ever so courageous” – “Be bold, be strong” (Joshua 1:6,7,9; cf. Dt 31:6,7,23)

David “found strength in the LORD” (1 Samuel 30:6);

the returning exiles would be made strong in the Lord (Zech 10:12)

Know your enemy (v11-12):

Your enemy is (a) scheming (v11), (b) powerful (v12)

the bully & the beguiler – uses force & fraud

Snodgrass: “Mention of the “schemes” of the devil reminds us of the trickery and subterfuge by which evil and temptation present themselves in our lives. Evil rarely looks evil until it accomplishes its goal; it gains entrance by appearing attractive, desirable, and perfectly legitimate. It is a baited and camouflaged trap.” (quoted by O’Brien, p464)

Cf. 4:14 – cunning, crafty deceitful scheming of people threatens the church too

V11 – *panoplian* – the panoply of God’s armoury – cf. military arsenal – full armour, the complete gear of a heavily armed foot soldier

The armour of God:



- (1) the armour which God supplies and / or
- (2) the armour which God himself wears – God’s own armour

Isaiah on the armour of Yahweh and his Messiah (11:4-5; 59:17; cf. 49:2; 52:7)

Cf. putting on the new self (4:24) & putting on the armour

v11, 13 (twice), 14: stand, stand firm, withstand

V12 – struggle / “wrestle”, hard work, a fierce battle, hand to hand combat

V13 – what is the evil day?

times of difficulty?

death??

2<sup>nd</sup> coming???

c.f. 5v16: the days are evil, i.e. the whole time

“The evil day” see Gal 1:4; Jer 17:17f; Ob 13 cf. Dan 12:1 – an apocalyptic end-time ring to it

V14ff – participles – how to stand...

Already / not yet tension – the overlap of the ages

Jesus has already triumphed over the powers (1:21, 3:10) but they continue to exist & be disobedient (2:2)

4:27

Principalities & powers of 6:12, 1:21, 3:10

Stott: “If we hope to overcome them, we shall need to bear in mind that they have no moral principles, no code of honour, no higher feelings. They recognise no Geneva Convention to restrict or partially civilize the weapons of their warfare. They are utterly unscrupulous, and ruthless in the pursuit of their malicious designs.” (p264)

heavenly realm 6:12, 3:10

Dark (6:12) evil days (5:16)

Items of armour:

(BELT) of truth - girding round your loins with truth (v14)

leather apron hung under the armour to protect the thighs

fastening the belt → preparation for vigorous activity, ready for battle – (Is 11:4-5)

truth (4:24; 5:9; 1:13; 4:15, 21, 24f)

BREASTPLATE of righteousness - putting on the breastplate of righteousness (14)

protection from blows & arrows – Is 59:17

(SHOES) - shoeing the feet with readiness of the gospel of peace (v15) –

Is 52:7, “How beautiful on the mountains are the feet of those who bring good news, who proclaim peace” etc.

*caliga* = half-boot of a Roman soldier

Rm 10:15 (Song 2:17; 8:14)  
 on peace see 2:11-22  
 ironic that the soldier is to announce the gospel of peace!

SHIELD of faith - in all things take up the shield of faith (v16) – by which you will have power to quench all the flaming darts of the evil one  
 “the flaming darts of the evil one”? = every kind of attack but also the attacks of conscience  
 remember “Satan” means “the accuser”  
 large shield carried by Roman soldier to cover the whole body  
 shield as an image of God’s protection of his people (Gen 15:1; Ps 5:12; 18:2, 30, 35; 28:7)  
 faith & resisting the devil (1 Pt 5:8-9)  
 arrows dipped in pitch & set alight could be put out by the shield soaked in water

HELMET of salvation - take the helmet of salvation (v17) = the helmet which is salvation  
 bronze helmet with cheek pieces  
 Is 59 (1 Thess 5:8)

SWORD of the Spirit - and the sword of the Spirit, which is the Word of God  
 Cf. Hebrews 4:12, the Word of God is living and active, sharper than any double-edged sword  
 the sword is the only offensive weapon in the armoury  
 it is by his Word that the Spirit of God works in the world  
 short handled sword for close combat  
 Is 11:5 – (Rev 19:15)  
 word of God could = gospel – it is by proclaiming the gospel that we will win victories

Though it might seem less glamorous and exciting, prayer is given great prominence than any of the weapons listed in vv14-17  
 v18 – how to take up the armour: by means of all prayer and petition, praying at every time in the spirit  
 STAND .... PRAYING...

What does it mean to pray in the Spirit?  
 in line with being filled with the Spirit, going the Spirit’s way, according to the Spirit’s word

The Spirit helps us with groans words cannot express (Romans 8:26f)

The Spirit gives you access to the Father (2:18) see also 2:22, 5:18  
 v18 – watching → keeping alert  
 in all perseverance and petition concerning all the saints  
 watch & pray (Mk 14:38; Lk 21:34-36; Mk 13:32-37)

Four “all”s in verse 18:

- (1) “all times” – lit. at every opportunity, continually – appropriate as our spiritual battle is constant
- (2) “all prayer and supplication” – all kinds of prayers and requests, ask God for everything you need
- (3) “all perseverance”
- (4) for “all the saints”

Cf. Paul’s own prayers for the Ephesians in 1:15-23; 3:14-21

Mystery (v19) – cf. 1:9. 3:4-6

Paul as ambassador (2 Cor 5:20; Phlm 9)

Vv23-24 - Peace & grace also mentioned in 1v2

### Conclusion

**Summary sentence?**

**Aim sentence? (What should we believe / think / feel / do – or not! - etc. in the light of this letter?)**

NIV Proclamation Bible summary:

### Resources

Free online audio sermons by Bible reference - <http://marclloyd.blogspot.co.uk/2013/12/audio-sermons-by-bible-reference.html>

Some of my more recent attempts to preach the letter:  
<http://www.warbletonchurch.org.uk/sermons-talks/?book=Ephesians>

A list of commentaries - <http://bestcommentaries.com/ephesians/>

Stott, Peter O'Brien (Pillar) plagiarism, Calvin (free online), Hendrickson, Martyn Lloyd-Jones, N T Wright, Tyndale Series

Simon Austin, Teaching Ephesians: From text to message (Proclamation Trust / Christian Focus)

Paul Mallard, Ephesians: His Glorious Riches – 34 Undated Devotions (10 Publishing)

<https://www.thegoodbook.co.uk/bible-study/book-by-book/ephesians/>  
Ephesians: God's Big Plan for Christ's New People, Thabiti Anyabwile;  
Ephesians: Walk this Way, Bryson Smith;  
Ephesians: Your place in God's plan, Richard Coekin;  
He Is Our Peace (Ephesians), David Jackman;

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