

THE BOOK OF EPHESIANS 1:1-6:24
KRESEFSKY OUTLINE: BEIT BRACHOT — SUMMER 2024

(CHAPTER 1)

I. THE BELIEVER'S POSITION IN THE MASHIACH

A. Salutation (1:1–2)

B. Spiritual Blessings (1:3–14)

1. Chosen by the Father (1:3–6)
2. Redeemed by the Son (1:7–10)
3. Sealed by the Ruach Kodesh (1:11–14)

C. Paul's First Prayer (1:15–23)

(CHAPTER 2)

D. Salvation by grace (2:1–10)

1. What We Were in the Past (2:1–3)
2. What We Are in the Present (2:4–6)
3. What We Shall be in the Future (2:7–10)

E. Oneness of Jews and Non-Jews in Mashiach (2:11–22)

1. What the Goyim were without Mashiach (2:11–2)
2. The ONE Body (2:13–18)
3. The ONE Building (2:19–22)

(CHAPTER 3)

F. The Revelation of ... The Mystery (3:1–13)

1. The Disbursement of the Grace of the Father (3:1–6)
2. The Fellowship of ... *The Mystery* (3:7–13)
3. Paul's Second Prayer (3:14–21)

(CHAPTER 4)

II. THE BELIEVER'S CONDUCT IN THE WORLD (4:1–6:24)

A. The Worth Walk (4:1–16)

1. The Unity of the Ruach (4:1–6)
2. The Gift of THE Mashiach (4:7–12)
3. The Unity of Faith and Knowledge (4:13–16)

B. The *Different* Walk (4:17–32)

1. The Goyim Walk (4:17–19)
2. Off with the Old – and on with the New (4:20–24)
3. Practical Application (4:25–32)

(CHAPTER 5)

C. The *Loving* Walk (5:1–14)

1. Walking in love (5:1–7)
2. Walking in light (5:8–14)

D. The Wise Walk (5:15–6:9)

1. Being Prudent (5:15–17)
2. Being Filled with Ruach HaKodesh (5:18–6:9)
 - a. Rejoicing and Thanksgiving (5:19–20)
 - b. Submission in Relationships (5:21–6:9)
 - (1) Wives and Husbands (5:21–33)

(CHAPTER 6)

- (2) Children and Parents (6:1–4)
- (3) Servants and Lords (6:5–9)

E. Our walk as a warfare (6:10–20)

1. Being strong in the Lord - on the foundation (6:10–17)
2. Prayer for all saints and for Paul (6:18–20)

F. Conclusion: The Closing Greeting (6:21–24)

ARIEL'S EPHESIANS TEACHING Beit Brachot — Summer 2024

INTRODUCTION

A. An Alternative Outline

- I. Torah Chapters 1–3
 - A. Teaching about Our Personal Identity in Messiah 1:1–2:10
 - B. Teaching about our Corporate Identity in Messiah 2:11–3:21
- II. Halakhah Chapters 4–6
 - A. Living as a Unified People 4:1–16
 - B. Living as the New Creation 4:17–32
 - C. Living as Children of Light 5:1–20
 - D. Living in New Creation Relationships 5:21–6:9

B. We pick up Yoseph's Outline at this point:

- D. Salvation by grace (2:1–10)
 1. What We Were in the Past (2:1–3)
 2. What We Are in the Present (2:4–6)
 3. What We Shall be in the Future (2:7–10)

I. THE NEED FOR SALVATION: WHAT WE WERE IN THE PAST 2:1–3

A. The Greek Grammar

1. The Greek of 2:1–4 is difficult and complex.
2. The syntax in Greek for 2:1–3 constitutes one incomplete sentence, though it seems to have been done intentionally. “The dangling participle leaves the readers in suspense while they wait for the solution (2:4) to their spiritual dilemma.”¹
3. The use of the participles suggests that Paul is describing our identity: we were ones who were dead. That is who we were.

¹ *The NET Bible, Second Edition Notes* (“NET Notes”), comments on Ephesians 2:1.

B. Our Condition: Well, Sick, or Dead? Three possibilities

1. People basically are okay. In medical terms we would say that they are well or healthy, as opposed to being sick or dead.
2. People are not well; they are sick. That is, there is indeed something wrong with human beings. But the situation is not hopeless. People are at least alive, and as long as they are alive ... well, where there is life, there is hope. There is no need to call the mortician yet.
3. The biblical view (Paul's language in 2:1–4), agrees that man is not well. In fact it makes a more serious diagnosis: man is dead — dead so far as his relationship to God is concerned. We are walking corpses!
4. The death about which Paul is speaking is a strange one — one in which, although dead, the sinner nevertheless walks about quite actively in sin. He is dead toward God. But he is alive to all wickedness.²

C. The Cause of Our Condition

1. ***Our trespasses and sins*** 2:1
2. ***We walked in them.*** 2:2
 - a. “Walked” refers to how we lived our lives, not to our physical walking.
 - b. Jewish people call their laws of conduct *halakhah*, which means “walking.” This figure is used later in this letter (2:10; 4:1; 5:2, 8, 15).
3. ***Before Yeshua, what was our halakhah based on?*** 2:2
 - a. It was in accordance with “***the course of this world.***” Both of these two words, *aion*, translated “course” or more often “age,” and *kosmos* translated “world,” are often used elsewhere in the Apostolic Scriptures to contrast the life of humanity apart from God. They express a whole social value-system which is alien to God.
 - b. “***following the prince of the power of the air***”
See 6:12 | “spiritual *forces* of wickedness in the heavenly *places*”
Undefined entities that we cannot always see, yet have immense control over us who yield our members to them.
 - c. Paul speaks of the authority of “***the spirit that is now at work in the sons of disobedience.***” the essential meaning is clear. The old life, without the energizing of God is subject to the energizing of the powers of evil, controlled by *the spirit* which has the evil one as its source. For a person's inner life must be surrendered to the working of God. And if people are surrendered to the power of evil, they become those whose habit of life is contrary to the living God, and so they are rightly called *the sons of disobedience* (cf. 5:8).³
 - d. This is how life is among the “***Sons of disobedience.***” A Semitic idiom that means ‘people characterized by disobedience’.⁴ We simply did not listen to God!
4. ***Our Life before Messiah*** 2:3
 - a. We lived in the lusts of our flesh.
 - b. We indulged the desires of the flesh and of the mind.
 - c. We were by nature children of wrath, even as the rest.

² James Montgomery Boice, *Ephesians (Boice Expository Commentary)*, 47.

³ Francis Foulkes, *Ephesians: An Introduction and Commentary (Tyndale Commentaries)*, 78–79.

⁴ *NET Notes* on Ephesians 2:2.

II. THE APPLICATION OF GOD'S SALVATION: WHAT WE ARE IN THE PRESENT 2:4–9

“Set against ‘the desperate condition of fallen mankind’ we have ‘the gracious initiative and sovereign action of God’.”⁵

A. Note the Contrast: “But God...”

D. Martyn Lloyd-Jones rightly says in his commentary, “These two words, in and of themselves, in a sense contain the whole of the gospel.”⁶ Before God’s intervention, we were as 2:1–4 stated — Dead, Spiritual Corpses! What do we know about the God about whom Paul is speaking?

1. *God is Sovereign.*

Chapter 1 already told us: *God controlled what our past is like, He entered into our present, and forms our future.*

2. *God is Holy.*

God “is not indifferent to issues of right and wrong, justice and injustice, righteousness and sin. On the contrary, it is because of His opposition to everything sinful that His great plan of salvation was devised and is being executed. Sin will be punished; righteousness will be exalted in His universe.”⁷

3. *God is Full of Wrath against Sin.*

This point flows from God’s holiness. It is the outworking of His holiness against all that is opposed to it. This is why our condition is so frightful!

4. *God is merciful — full of mercy! 2:4*

a. Mercy is kindness or concern expressed for someone in need.

b. The Greek word corresponds to the Hebrew “*rechem*” (רחם), or “*rachamim*” (רחמים). This is used sometimes to speak of the womb. As a mother conducts herself toward her child, so God relates in the same way to us, His children.

c. He is Rich in Mercy:

- To be “rich” means “to being plentifully supplied with something., *abound in*,⁸
- In 1:7 we are told of the riches of God’s grace. Now we are told of the riches of God’s mercy.

d. The difference between grace and mercy:

- Grace is when God gives us something that we do **not** deserve.
- Mercy is when God does not give us what we **do** deserve!

5. *Our Idneitty in Messiah to This Point*

Chapter 1 | Saints, Chosen, Adopted, Forgiven, Redeemed, Predestined, Sealed

B. No Words Can Express 2:5–6

In Paul’s day adequate words did not yet exist to describe what happened. So, he actually made up three words in these verses to express what we have now in Messiah. He took the Greek prefix *syn*, meaning “together with,” and combined it with three words used elsewhere to describe what God did with Yeshua after his crucifixion: (1) “made alive,” (2) “raised up,” and (3) “sat down” by him in heaven. The results were this:

⁵ Foulkes, *op. cit.*, 80

⁶ D. Martyn Lloyd-Jones, *God’s Way of Reconciliation: Studies in Ephesians, Chapter 2*, 59.

⁷ Boice, *Ephesians Commentary*, 52.

⁸ Arndt, William F., and Gingrich, F. Wilbur. *Bauer’s Greek-English Lexicon of the New Testament and Other Early Christian Literature* (“BDAG”), 831.

1. *Synzōopoiēō*, which means “to make alive together with”
2. *Synegeirō*, which means “to raise up together with”
3. *Synkathizō* which means “to sit down together with.”

C. Union with Messiah 2:5–6

What Paul says reminds us of what Paul said in Romans 6 about our union with Messiah “Taken together, these words make one of the most significant statements in the Bible of what has happened to us as a result of [our] union with Yeshua the Messiah in God’s great work of salvation.”⁹

D. “God’s Publicity Program”¹⁰

What God did for sinners in Messiah was God’s publicity program for the whole of history—and beyond. He planned a continuing exhibition of his favor toward man.

E. “You Have Been Saved” 2:8

Three parts to this verse:

1. The first part tells **how** a person is saved: **It is by grace.**
The perfect tense in Greek. It connotes both completed action (“you have been saved”) and continuing results (“you are saved”).
2. The second part speaks of **the channel** through which this grace of God comes to us: It is “through faith.”
3. The last part, which is **a contrast**, tells how God does not save us, and it explains why: It is “not by works, so that no one can boast.”
Although faith is a channel by which the grace of God comes to us, it is not a deserving action or attitude on our part. The salvation which is ours through faith is not of ourselves but rather is God’s gift.

F. We are God’s Poem! 2:10

This leads us to...

III. THE RESULT OF GOD’S SALVATION 2:10

A. We are God’s New Creation

1. *What happened to us in Yeshua reversed what happened in the Fall.*
2. *This is our identity in Yeshua*

B. Our Purpose in Life

1. *We live to do good works.*
 - a. When God created the world in Genesis 1, at the end of each day of creation, He said that it was good. That means that His creation functioned exactly as God created it to function.
 - b. We function the same way when we do what God created us to do: that is |good works.”
2. God always had it planned that way.
3. Those works are our halakhah.

⁹ Boice, *op. cit.*, 58.

¹⁰ A. Skevington Wood, *Ephesians (Expositor’s Bible Commentary)*, Comments on Ephesians 2:7.