

*An Inheritance in the Kingdom
Flying through Ephesians*

Ephesians 5:1–8a
INTRODUCTION

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REVIEW OF THE EXPOSITION:

1:3–14	Gentile believers should praise the Father for what the Trinity did for Jews first
1:15–23	Paul [a Jewish bel] thankfully prays for enlightened EphGBels to know their calling in hope, their rich inheritance, & the Father’s powerful working for bels w/ His power that raised & seated Christ
2:1–10	Despite Jews & Gentiles being dead, God made alive, raised, & seated them together w/ Christ (separated – from – God - people by grace through faith) so they cannot boast but that His created Church would do the good works He prepared for it.
2:11–13	These now alive & near-to-God Gentiles are to remember their former alienation
2:14–22	Christ made peace between alienated JBels & GBels when he made both one & broke down the dividing Law & reconciled both to God, so Gentiles are no longer aliens, but fellow citizens w/ JBels, (both having been built into a (God indwelt) holy temple—the Church.
3:1-7,13	Paul [requests that they not lose heart at his imprisonment] on behalf of the GBels, because he assumes that they know of the grace (spiritual gift) given to Paul, namely that God revealed the previously unrevealed mystery to the apostles and NT prophets [e.g., that some Gentiles would be fellow heirs, of the same body, and fellow partakers (with some Jews)]
3:8–13	Paul rec’d a grace (gift) to announce the Church’s inheritance & the mystery dispensation—the Church—hidden from creation by the Creator— God’s great eternal plan accomplished thru Christ. Thus, Paul’s imprisonment should not discourage them, because (his message, that resulted in) imprisonment is their glory
3:14–19	In light of God uniting Jews & Gentiles Paul prays to the Church’s Father to strengthen the EphGBels that Christ might indwell their assembly in order that they (who were established in God’s love) would know the extent & depth of Christ’s love with the goal that they would manifest God’s character in its fullness.
3:20–21	Believers should praise the Father forever who works exceedingly [on behalf of Christ’s body] doing for it what we never could have imagined, let alone, asked for.
4:1–6	[In light of God joining Jews and Gentiles in one body] bels ought to live in a way appropriate to the fact that God has called them into His Church by humbly bearing with one another in love, that is, by preserving the unity that the Holy Spirit has effected through a jointly-bound peace [treaty, the peace-treaty that created the Church] is because the one body corresponds to the fact that one triune God has called the church in one way
4:7–16	[In mild contrast w/ the body’s unity] the Spirit gave spiritual gifts in proportion to the gifted people given to the Church by the ascended Christ, based upon Christ (as the divine Victor who descended to earth before ascending to heaven) having the right to give them to the church; & (specifically) Christ gave apostles, prophets, evangelists, pastors, & teachers to equip the saints, so the saints will minister to edify the body until its maturity in faith matches Christ’s mature stature; & the purpose for the body maturing is that (rather than being childishly unstable & subject to trickery) its maturity (resulting from the body speaking doctrinal truth lovingly) would match its head (Christ) The whole body, because of being joined to Christ by every part effectively doing its role, causes the body to grow (into the head) in order that it edify itself in love
4:17–24	[In light of Christ designing each part of the positionally unified body to cause it to grow to a maturity matching that of its head, Christ] GBels ought not live within the futile mindset (unenlightened-alienated-ignorant-blindness causing lewd & greedy uncleanness) of GUnbels; but the EphBels did not learn Christ through a futile mindset, but learned Christ by Him teaching them [thru gifted APEPTs He gave] non-futile Christ-centered knowledge, namely that [when they were joined to Christ] (1) regarding their old conduct, they (corporately) put off their being-corrupted old-man position [in Adam], (2) their mind was renewed, & (3) they had corporately put on their new-man position (created according to God in righteousness & holiness)
4:25–32	Bels are to please the HS (because He sealed us); e.g. speak God’s truth w/ bels, because we are of the same body; resolving righteous indignation before it becomes sinful & allows Satan to divide the body; working laboriously to have something to give to needy bels (rather than stealing); speaking what edifies, rather than what destroys, to give grace to hearers; kindly forgiving rather than venting destructively because Christ thus forgave us.

NEW EXPOSITION

5:1 [Based on the need for bels to walk worthy (4:1), rather than walking as unenlightened GUnbels walk (4:17), which would grieve the HS (4:25–32)] bels should imitate God [by pleasing the HS through thought, word, and deed that edifies (4:25–32)]

The referents of *Therefore*

Is this a new paragraph?

If this were not a new paragraph, *Therefore* would refer to 4:31–32

If this is a new paragraph, *Therefore* refers to 4:1 and 4:17 via 4:25–32

The meaning of *be imitators*

If this were not a new paragraph

If this is a new paragraph

The relation of *as beloved children* to Paul's argument

Simple comparison: *Be imitators in the way beloved children imitate their parents*

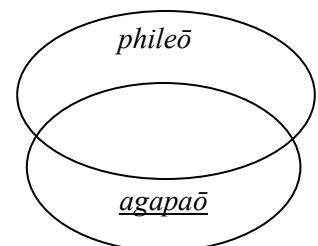
Causal comparison: *Be imitators in as much as beloved children imitate their parents*
e.g., *Be imitators because beloved children imitate their parents*

5:2 [In addition to imitating God (through edifying thought, word, and deed)] bels should love their fellow-believers (in as much as) because Christ loved us and offered Himself to God (fulfilling OT sacrifices) for us

What does it mean to *walk in love*?

1 Thess 4:9 But concerning **brotherly love** (*phil-adelphia*) you have no need that I should write to you, **for** you yourselves are taught by God to **love** (*agapaō*) one another.

Phileō and *agapaō* have much overlap



The meaning of the phrase *loved and sacrificed*

This is *hendiadys* (*hen* = one; *dia* = through; *dys* = two). It is one idea through two words
Stars & stripes, horse & carriage, love & marriage, block & tackle, meat & potatoes

Christ loved us by paying our death penalty on the cross so that believers would live
 Christ's *sacrificial love* (e.g., *love & sacrifice*) enabled Him to give life to believers

The meaning of the phrase *an offering and sacrifice*

This is another *hendiadys*

The meaning of the phrase *to God for a sweet-smelling aroma*

An illustration: Genesis 8:20–21, Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And the LORD smelled a soothing aroma. Then the LORD said in His heart, “I will never again curse the ground for man's sake, although the imagination of man's heart *is* evil from his youth; nor will I again destroy every living thing as I have done.”

5:3–4 [In contrast to how *bels* are to walk in love] they (as is fitting for saints) are not to converse about fornication, uncleanness, or covetousness, nor speak in a filthy way, nor speak foolishness, nor tell coarse-jokes; but *bels*' speech should give thanks (to God and to fellow *bels*)

The meaning of the phrase *let it not even be named among you*

Does it mean *let it not be named [as occurring] among you?*

Does it mean *let it not be named [as a suitable conversation topic] among you?*

Verse 4 focuses on _____

By itself, verse 3 could focus on _____ or _____

As part of the same sentence as verse 4, verse 3 emphasizes _____

Such speech

5:5 [The explanation of why bels' speech should edify (as in thanksgiving)] is that idolaters—e.g., fornicators, unclean people, & coveters—lose all kingdom inheritance

The meaning of the phrase *has any inheritance in the kingdom*

Does it mean: “He will *not enter the kingdom*”?

Does it mean: “Tho he will enter the kingdom, he will *not inherit rewards*”?

Num 18:20 Then the LORD said to Aaron: “You shall have no inheritance in their land, nor shall you have any portion among them; I *am* your portion and your inheritance among the children of Israel.

Num 18:24–26 “For the tithes of the children of Israel, which they offer up *as* a heave offering to the LORD, I have given to the Levites as an inheritance; therefore I have said to them, ‘Among the children of Israel they shall have no inheritance.’ “ Then the LORD spoke to Moses, saying, “Speak thus to the Levites, and say to them: ‘When you take from the children of Israel the tithes which I have given you from them as your inheritance, then you shall offer up a heave offering of it to the LORD, a tenth of the tithes.’”

Num 36:7–9, So the inheritance of the children of Israel shall not change hands from tribe to tribe, for every one of the children of Israel shall keep the inheritance of the tribe of his fathers. And every daughter who possesses an inheritance in any tribe of the children of Israel shall be the wife of one of the family of her father’s tribe, so that the children of Israel each may possess the inheritance of his fathers. Thus no inheritance shall change hands from *one* tribe to another, but every tribe of the children of Israel shall keep its own inheritance.

Distinguishing general inheritance from specific inheritance in Ephesians

Eph 1:20–22 uses the term *seated* to refer to Christ ruling

Eph 1:20 which [power] He worked in Christ 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, and He put all things under His feet, and gave Him to be head over all things to the church.**

Eph 2:1–7 is one sentence that starts with *And*. Its main verbs (2:5b–6) say:

God... made us alive together with Christ (by grace you have been saved), and raised *us* up together, and made us sit together in the heavenly places in Christ Jesus,

Does God make all Church Age believers alive together with Christ?

Does God raise all Church Age believers together with Christ?

Does God seat all Church Age believers together with Christ?

Will all Church Age believers rule during the kingdom?

5:6 [The implication of various kinds of idolaters not inheriting rewards is that] bels should reject idle talk to the effect that rewards are guaranteed to all believers, because God's wrath comes upon unbelievers for idolatry [so idolatrous believers will not inherit kingdom rewards]

Does Paul contrast empty words with something specific?

Meaning of *sons of disobedience*

Cf. Eph 2:3

God pours out wrath (in time) upon unbelievers for idolatry. Will he wink at idolatrous bels?

What is God's wrath?

5:7 [In light of idolatrous believers being disinherited from kingdom rewards] bels ought not become fellow-partakers with unbelievers [who lack even general inheritance]

5:8a [The reason bels should not become fellow-partakers with unbelievers, is because they were once unenlightened, but are now enlightened by the Lord [so they should know better than to link with those who lack all inheritance]

CONCLUSION AND APPLICATION