

**How Is Your Inheritance? (Ephesians 5:1-8a)**

Water of Life

Dr. John Niemelä

October 16, 2014

**Review**

**New Exposition: Ephesians 5:1-8a**

**Background:**

**General Inheritance (cf. Ephesians 1):  
Irrevocable**

**Possessed by every member of the universal church**

**Special Inheritance (cf. Ephesians 5):**

**Possessed by the universal church, but not every member partakes**

	<b>Believers</b>	<b>Unbelievers</b>
<b>General</b>	1. All believers share equally.	2. Unbelievers lack a share.
<b>Special</b>	3a. Some believers have a share. 3b. Many believers lack a share.	4. Unbelievers lack a share.

**All believers irrevocably have a share in the general inheritance.  
Not all believers have a share in the special inheritance.**

**The Impact of Propitiation on the *Bēma* Seat (Judgment Seat of Christ)**

Sin was already judged at the cross, so sin is not an issue at the *Bēma* for believers (just as sin will not be an issue for unbelievers at Great White Throne)

The issue will be whether what we have done as believers has intrinsic value  
(*Only that which qualifies as fruit originating from the Spirit has intrinsic value*)

Eph 5:1-8a warns that believers at the *Bēma* could lack any special inheritance

**The Other Side of the Rewards Issue.**

## 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 impact of this issue on the meaning of *be imitators*

**5:2 [In addition to imitating God (through edifying thought, word, and deed)] bels should love their fellow-believers in a way similar to how Christ loved us and offered Himself to God 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                      *agapaō*                      *phileō*

The meaning of the phrase *loved and sacrificed*

This is hendiadys (*hen* = one; *dia* = through; *dus* = two): one idea through two words: Stars & stripes, horse & carriage, love & marriage, block & tackle, bread & butter

Christ loved us by paying our [and the world's] death penalty on the cross so that believers would live. Christ's sacrificial love (e.g., love & sacrifice) gives believers life.

The meaning of *an offering and sacrifice* (another hendiadys).

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

**5:3f [In contrast to how bels are to walk in love] they (as is fitting for saints) are not [to gravitate to] discussing 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?

**5:5 [The explanation of why bels' speech should edify (as in thanksgiving)] is that idolaters—e.g., fornicators, unclean people, and 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 tithe."

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 (also appears elsewhere in NT)

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... jointly-enlivened [you and] us with Christ (by grace you have been saved), and jointly-raised [you and] us & jointly-seated [you and] in the heavenly places in Christ Jesus...

Does God jointly-enliven all Church Age believers with Christ? \_\_\_\_\_

Does God jointly-raise all Church Age believers with Christ? \_\_\_\_\_

{ Does God jointly-seat all Church Age believers with Christ? \_\_\_\_\_

{ That is, 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? When does His wrath come? When does it not come?

**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].**

The word is *sum-metochoi* (*sun-* = fellow, *metochoi* = partakers)

[The *M* that follows the prefix *sum-* caused it to change from *sun-*. English does the same thing when B, M, or P follow an N. E.g., sym-metrical instead of syn-metrical; sym-bol, not syn-bol; sym-pathy, not syn-pathy].

Paul warns against believers becoming fellow-partakers with unbelievers. That is he warns of appearing at the *Bēma* with no special inheritance [Though our general inheritance is secure, believers potentially will find themselves with no special inheritance, just as no unbeliever has any special inheritance—of course, unbelievers also lack the 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**