



THE BOOK OF EPHESIANS
CHAPTERS 1-4

BIBLICAL INTENSIVE

The **FAI Biblical Intensive Series** is intended to aid believers and laborers in studying, treasuring, expositing and communicating the Bible among every nation, tribe and tongue. As our aim is to magnify the authority and inner-most meaning of the books of the Bible, these Syllabuses are little more than outlines of the Biblical text. None of our materials are copyright protected unless explicitly noted. We encourage any believer to use them however they see fit so long as it honors the Scripture.

CONTENTS

Why Study Ephesians?	5
An Introduction and Outline of Ephesians 1-4	9
Ephesians Chapter 1.....	13
Ephesians Chapter 2.....	15
Ephesians Chapter 3.....	19
Ephesians Chapter 4.....	23
About Frontier Alliance International.....	25

WHY STUDY EPHESIANS?

I. WHY STUDY EPHESIANS?

A. The Uniqueness of Ephesians

1. The apostle Paul wrote the letter to the Ephesians while bound with Roman chains (3:1; 4:1; 6:20). It was one of his many imprisonment letters (like Philippians or II Timothy). It was written to one of the most influential Gospel glorifying cities in the first century.

This continued for two years, so that [from Ephesus] all the residents of Asia heard the word of the Lord, both Jews and Greeks. (Acts 19:10, ESV)

So the word of the Lord continued to increase and prevail mightily [in Ephesus]. (Acts 19:20)

2. The vast majority of the New Testament epistles were written in response to crisis and conflict but Ephesians was not. Most epistles were local; Ephesians is universal. Paul does not address heresy, false teachers or specific conflicts. As opposed to the majority of his other epistles that are reactionary in nature, Ephesians is propositional. Paul never combats any specific ideology or theology. Instead we find a general statement on God, the Gospel, the Church, and the powers and principalities of the air. Ephesians is Paul's "constitutional" statement on the nature of "the Church" according to God's eternal purpose.
3. Throughout history Ephesians has been regarded as the crowning jewel of Paul's theology.
 - a. **John Calvin** called it his favorite book of the Bible
 - b. **John Knox** asked that Calvin's sermons on Ephesians be read to him on his deathbed
 - c. **Jerome** said Ephesians is "like the heart in the midst of the body."
 - d. **Martyn Lloyd Jones** (who preached 232 sermons in his Ephesians series) said:

"It is very difficult to speak of [Ephesians] in a controlled manner because of its greatness and because of its sublimity. Many have tried to describe

it. One writer has described it as 'the crown and climax of Pauline theology'. Another has said that it is 'the distilled essence of the Christian religion, the most authoritative and most consummate compendium of our holy Christian faith'. What language! And it is by no means exaggerated.

... the peculiar feature and characteristic of the Epistle to the Ephesians is that here the Apostle seems to be, as he puts it himself, in 'the heavenly places', and he is looking down at the great panorama of salvation and redemption... The result is that in this Epistle there is very little controversy; and that is so because his great concern here was to give to the Ephesians... a panoramic view of this wondrous and glorious work of God in Jesus Christ our Lord.

... Luther says of the Epistle to the Romans that it is 'the most important document in the New Testament, the gospel in its purest expression', and in many ways I agree that there is no purer, plainer statement of the gospel than in the Epistle to the Romans. Accepting that as true, I would venture to add if the Epistle to the Romans is the purest expression of the gospel, the Epistle to the Ephesians is the sublimest and the most majestic expression of it.

... There are statements and passages in this Epistle which really baffle description. The great Apostle piles epithet upon epithet, adjective upon adjective, and still he cannot express himself adequately. There are passages in [the] first chapter, and others in the third chapter, especially towards its end, where the Apostle is carried out above and beyond himself and loses and abandons himself in a great outburst of worship and praise and thanksgiving. I repeat, therefore, that there is nothing more sublime in the whole range of Scripture than this Epistle to the Ephesians."¹

B. Its Relevance for All Believers

1. Who is God? (the nature and character of God)
2. What has He done? (the Gospel: redemption--accomplished and applied)
3. Who are we? (our identity as the beloved of God and stewards of the mysteries of God)

¹ D. Martyn Lloyd-Jones. *God's Ultimate Purpose—An Exposition of Ephesians 1*, Baker Books, Grand Rapids, Michigan, 1978, pp. 11-12.

4. The phrase “in Christ” is found 27 times in Ephesians
- C. Historical Context
1. Acts 19:1-8 The Spirit and the Word
 2. Acts 19:9-20 Miracles and Advance
 3. Acts 19:21-41 Riots and Revival
- D. Its Relevance for Frontier Missionaries and Domestic Laborers
1. Every frontier minister of the Gospel in every context needs to know and understand the book of Ephesians. There isn’t a more important “field manual” in the New Testament for stewarding the mysteries of God and leading the people of God in light of them.
 2. Ephesus and Asia Minor in the First Century
 - a. Penetrating an Unengaged Region
 - b. Confronting modern idolatry and contemporary ideology (Diana, book burning, etc.)
 - c. Nurturing a Move of God in a Domestic (Now Engaged) Context
 3. A Robust Theology and Model of “the Church” amidst a burgeoning move of God Among an unreached and unengaged people
 4. Showing the relationship between itinerant apostolic ministry and the essential role of Antioch’s. Paul was in Thessalonica for three weeks whereas he was in Antioch and Ephesus both for two years.
 5. A Vision for “the Church” “according to the eternal purpose of God”:
 - a. Unity
 - b. Diversity
 - c. Maturity
- E. Relevance for Contemporary Church Controversies
1. Theology Who God is
 2. Soteriology What salvation is
 3. Israelology What God’s purpose with Israel is
 4. Eschatology What God’s purpose at the end of the age is

5. Ecclesiology What God's purpose with the Church is

F. The enduring relevance of Jesus' exhortation to the Church in Ephesus after the great awakening of Acts 19

"To the angel of the church in Ephesus write: 'The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands. 2 "I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. 3 I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. 4 But I have this against you, that you have abandoned the love you had at first. 5 Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. 6 Yet this you have: you hate the works of the Nicolaitans, which I also hate. 7 He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.' (Revelation 2:1-7)

AN INTRODUCTION AND OUTLINE OF EPHESIANS

"...if the Epistle to the Romans is the purest expression of the gospel, the Epistle to the Ephesians is the sublimest and the most majestic expression of it....Let us begin by taking a general view of it, for we can only truly grasp and understand the particulars if we have taken a firm grasp of the whole and of the general statement. On the other hand those who imagine that, by giving a rough division of the message of this Epistle according to chapters, they have dealt with it adequately display their ignorance. It is when we come to the details that we discover the wealth; a summary of its message is most helpful as a beginning, but it is when we come to the particular statements and individual words that we find the real glory displayed to our wondering gaze." (Martyn Lloyd Jones)

I. AN INTRODUCTION TO EPHESIANS

A. The primary themes: the proverbial peaks of the theological mountains

1. The Sovereignty of God

- a. In Paul's apostolic ministry (1:1)
- b. In our salvation (1:3-2:10)
- c. In the greatness of His supreme power of all power (1:19-23)
- d. In the administration of history (3:1-10)

2. The Mystery of God: The sovereign administration of His majestic purpose and will (the word "mystery" is used 7 times)

...making known to us the mystery of his will, according to his purpose, which he set forth in Christ... (Ephesians 1:9)

3. The Grace of God: The kindness of God expressed in redemption and salvation (the word "grace" is used 13 times)

Grace to you and peace from God our Father and the Lord Jesus Christ. (Ephesians 1:2)

...to the praise of his glorious grace, with which he has blessed us in the Beloved. (Ephesians 1:6)

But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ —by grace you have been saved—6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, (Ephesians 2:4-8)

4. The Church

To the saints who are in Ephesus, and are faithful in Christ Jesus... (Ephesians 1:1)

And he put all things under his feet and gave him as head over all things to the church, 23 which is his body, the fullness of him who fills all in all. (Ephesians 1:22-23)

so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. (Ephesians 3:10)

Wives, submit to your own husbands, as to the Lord. 23 For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. 24 Now as the church submits to Christ, so also wives should submit in everything to their husbands. 25 Husbands, love your wives, as Christ loved the church and gave himself up for her, 26 that he might sanctify her, having cleansed her by the washing of water with the word, 27 so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. 28 In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. 29 For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, 30 because we are members of his body. (Ephesians 5:22-30)

5. Family

- a. Father (1:3; 1:17; 2:18; 4:5; 5:20; 5:31-32; etc)
- b. Household of God (2:19)
- c. Family (3:14-15;)
- d. Adoption (1:5)

- e. Beloved children (5:1)
- f. Husband/Bride (5:22-33)

II. **AN OUTLINE OF EPHESIANS 1-4**

- A. Greeting (1:1-2)
- B. **Soteriology: Redemption – Accomplished and Applied (1:3-14)**
 - 1. The Father Who Predestines (1:3-6)
 - 2. The Son Who Purchases (1:7-12)
 - 3. The Spirit Who Quickens and Seals (1:13-14)
- C. **Soteriology: Redemption – Understood and Celebrated (1:15-23)**
 - 1. Prayer (1:15-19a)
 - 2. Proclamation (1:19b-23)
- D. **Soteriology: Redemption – Accomplished and Applied (2:1-10)**
 - 1. The Necessity of Redemption (2:1-3)
 - 2. The Source of Redemption (2:4)
 - 3. The Accomplishment of Redemption (2:5-6)
 - 4. The Purpose of Redemption (2:7)
 - 5. The Nature of Redemption (2:8-9)
 - 6. The Result of Redemption (2:10)
- E. **Redemption in Time and Space: Israel, Gentiles and One New Man (2:11-22)**
 - 1. Gentiles Alienated from the Commonwealth of Israel (2:11-12)
 - 2. Brought Near by the Blood of Jesus (2:13)
 - 3. Reconciliation between Jew and Gentile as One New Man (2:14-18)
 - 4. Citizens of the Household of God (2:19-22)
- F. **Paul's Missiology: Stewardship of the Mystery of the Eternal Purpose of God (3:1-20)**
 - 1. Stewardship of the Mystery (3:1-6)
 - 2. The Apostolic Mandate and the Eternal Purpose of God in the Church (3:7-13)

3. Prayer (3:14-19)
4. Doxology (3:20-21)

G. **Ecclesiology: God's Vision for the Unity, Diversity and Maturity of the Body of Christ**
(4:1-16)

1. Unity (1-6)
2. Diversity (7-11)
3. Maturity (12-16)

EPHESIANS CHAPTER 1

I. REDEMPTION – ACCOMPLISHED AND APPLIED (1:3-14)

- A. The Father Who Predestines (1:3-6)
 - 1. The Father in His Infinite Generosity (1:3)
 - 2. The Father in Predestination (1:4-5)
 - 3. The Father in His Lavish Bestowal of Free Grace (1:6)
 - 4. The Father's Highest Objective in Redemption ("praise the glory of His grace") (1:6)
- B. The Son Who Purchases (1:7-12)
 - 1. The Son Securing the Redemption of Men through His blood (1:7-8)
 - 2. The Son Securing the Consummation of All things through His Death (1:9-10)
 - 3. The Son Securing Our Inheritance and His Father's Will (1:11)
 - 4. The Son Securing the End for Which God Created All Things (1:12)
- C. The Spirit Who Quickens and Seals (1:13-14)
 - 1. The Spirit Sealing the Redeemed (1:13)
 - 2. The Spirit Given as a Pledge (**Arrhabon**)² Securing our Inheritance (1:14)

II. REDEMPTION – UNDERSTOOD AND CELEBRATED (1:15-23)

- A. Prayer (1:15-19a)
 - 1. That the God of Jesus Christ and Father of Glory may: (1:17a)
 - a. Give the spirit of wisdom and revelation in the knowledge of God (1:17b)
 - b. Enlighten the eyes of our understanding that we would know: (1:18a)
 - i. The hope of His calling (1:18b)

² The Greek word (728) is the word for a "monetary earnest" that is paid as a guarantee that the person will receive what was purchased and that the other party would receive the full payment. The payment ensures the object and the full payment. This transaction is a pledge of what is to come. The word means "sign" or "foretaste."

ii. The glory of His inheritance in us the saints (1:18c)

iii. What is the exceeding greatness of His power towards us who believe (1:19a)

B. Proclamation (1:19b-23)

1. The Spirit who Answers and Performs that Prayer Works in Accordance with the Strength and Might of God (1:19b)
2. Which is the Same Spirit that Raised Christ from the Dead and Seated Him in Heavenly Places (1:20)
3. And He is Seated Far Above all Rule, Authority, Power, Dominion and Name (1:21)
4. The Father Put Everything in Subjection Under His Feet and Gave Him as Head of the Church (1:22)
5. The Church is His Body and He Fills All in All (1:23)

EPHESIANS CHAPTER 2

Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. 26 And in this way all Israel will be saved, as it is written,

*“The Deliverer will come from Zion,
he will banish ungodliness from Jacob”;
27 “and this will be my covenant with them
when I take away their sins.”*

28 As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. 29 For the gifts and the calling of God are irrevocable. 30 For just as you were at one time disobedient to God but now have received mercy because of their disobedience, 31 so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. 32 For God has consigned all to disobedience, that he may have mercy on all. 33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

*34 “For who has known the mind of the Lord,
or who has been his counselor?”*

*35 “Or who has given a gift to him
that he might be repaid?”*

36 For from him and through him and to him are all things. To him be glory forever. Amen. (Romans 11:25-36)

I. REDEMPTION: ACCOMPLISHED AND APPLIED (2:1-10)

A. The Necessity of Redemption (2:1-3)

1. Dead in Trespasses and Sins (2:1)
2. Walked According to the Spirit of the Age (2:2)
3. Lived in the Lusts of the Flesh (2:3a)

4. Lived Indulging the Desires of the Flesh and of the Mind (2:3b)
5. Were by Nature Children of Wrath (2:3c)
- B. The Source of Redemption (2:4)
 1. God's Rich Mercy (2:4a)
 2. God's Great Love with which He Loved Us (2:4b)
- C. The Accomplishment of Redemption (2:5-6)
 1. When we were Dead in our Transgressions He Made us Alive Together with Christ (2:5a)
 2. By an Effectual Work of Grace (2:5b)
 3. He Raised Us Up and Seated Us with Christ in Heavenly Places (2:6)
- D. The Purpose of Redemption (2:7)
 1. That in the Ages to Come, He might show the Surpassing Riches of His Grace in Kindness Towards Us in Christ (2:7)
- E. The Nature of Redemption (2:8-9)
 1. By Grace We've Been Saved (2:8a)
 2. Through Faith (2:8b)
 3. Neither of Which are From Us but are Gifts from God (2:8c)
 4. Completely and Absolutely Apart from Works (2:9a)
 5. Once Saved, All Reason for Boasting is Gone (2:9b)
- F. The Result of Redemption (2:10)
 1. We are His Workmanship Created in Christ (2:10a)
 2. Created for Good Works Prepared Beforehand to Walk in (2:10b)

II. REDEMPTION IN TIME AND SPACE: ISRAEL, THE GENTILES, AND ONE NEW MAN (2:11-22)

- A. Gentiles Alienated from the Commonwealth of Israel (2:11-12)

1. Gentiles in the flesh, called "the uncircumcision"
 2. Remember that you were at one time:
 - a. separated from Christ
 - b. alienated from the commonwealth of Israel
 - c. strangers to the covenants of promise
 - d. having no hope
 - e. without God in the world
- B. Brought Near by the Blood of Jesus (2:13)
1. But now in Christ Jesus
 2. You who were once far off
 3. Have been brought near by the blood of Jesus
- C. Reconciliation between Jew and Gentile as One New Man (2:14-18)
1. He himself is our peace
 2. He has made us both one
 - a. broken down the wall in His flesh the dividing wall of hostility
 - b. by abolishing the law of commandments in ordinances
 - c. that he might create in Himself one new man in place of two
 - d. and might reconcile us both to God in one Body through the cross thereby killing the hostility
 3. He came preached peace to those who were far off and those who were near
 4. Through Him we both have access in one Spirit to the Father
- D. Citizens of the Household of God (2:19-22)
1. So that you are no longer strangers and aliens
 2. But you are fellow citizens with the saints
 3. And members of the household of God
 - a. built on the foundation of the apostles and prophets

- b. Christ Jesus being the cornerstone
 - c. in whom the whole structure, being joined together, grows into a holy temple in the Lord
- 4. In Him you also are being built together into a dwelling place for God by the Spirit

EPHESIANS CHAPTER 3

I. **PAUL'S MISSIOLOGY: STEWARDSHIP OF THE MYSTERY OF THE ETERNAL PURPOSE OF GOD (3:1-20)**

A. Stewardship of the Mystery (3:1-6)

1. For this reason I, Paul, a prisoner for Christ Jesus on behalf of you Gentiles—
2. Assuming that you have heard of the stewardship of God's grace that was given to me for you
3. How the mystery was made known to me by revelation, as I have written briefly
4. When you read this, you can perceive my insight into the mystery of Christ,
 - a. which was not made known to the sons of men in other generations
 - b. as it has now been revealed
 - i. to his holy apostles and prophets
 - ii. by the Spirit.
5. This mystery is
 - a. that the Gentiles are fellow heirs
 - b. members of the same body
 - c. and partakers of the promise in Christ Jesus through the gospel

B. The Apostolic Mandate and the Eternal Purpose of God in the Church (3:7-13)

1. Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power.

2. To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ,
3. and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things,
4. so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.
5. This was according to the eternal purpose that he has realized in Christ Jesus our Lord,
6. in whom we have boldness and access with confidence through our faith in him.
7. So I ask you not to lose heart over what I am suffering for you, which is your glory.

C. Prayer (3:14-19)

1. For this reason I bow my knees before the Father,
 - a. from whom every family in heaven and on earth is named,
2. That according to the riches of his glory
3. He may grant you to be strengthened with power through his Spirit in your inner being,
 - a. so that Christ may dwell in your hearts through faith
 - b. that you, being rooted and grounded in love,
 - c. may have strength to comprehend with all the saints what is the breadth and length and height and depth,
 - d. and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.

D. Doxology (3:20-21)

1. Now to him who is able
 - a. to do far more abundantly than all that we ask or think,

- b. according to the power at work within us,
- 2. To him be glory
 - a. in the church
 - b. and in Christ Jesus
 - c. throughout all generations,
 - d. forever and ever.
 - e. Amen.

EPHESIANS CHAPTER 4

He said to them, “But who do you say that I am?” 16 Simon Peter replied, “You are the Christ, the Son of the living God.” 17 And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. 18 And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. 19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” (Matthew 16:15-19)

I. ECCLESIOLOGY: GOD’S VISION FOR THE UNITY, DIVERSITY AND MATURITY OF THE BODY OF CHRIST (4:1-16)

A. Unity (4:1-6)

1. I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called,
 - a. with all humility and gentleness,
 - b. with patience,
 - c. bearing with one another in love,
 - d. eager to maintain the unity of the Spirit in the bond of peace.
2. There is one body and one Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.

B. Diversity (4:7-11)

1. But grace was given to each one of us according to the measure of Christ's gift.
2. Therefore it says, “When he ascended on high he led a host of captives, and he gave gifts to men.”
3. (In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.)

4. And he gave the apostles, the prophets, the evangelists, the shepherds and teachers,

C. Maturity (4:12-16)

1. To equip the saints for the work of ministry,
 - a. for building up the body of Christ,
 - b. until we all attain to the unity of the faith
 - c. and of the knowledge of the Son of God,
 - d. to mature manhood,
 - e. to the measure of the stature of the fullness of Christ,
2. So that we may no longer be children,
 - a. tossed to and fro by the waves
 - b. and carried about by every wind of doctrine,
 - c. by human cunning
 - d. by craftiness in deceitful schemes.
3. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,
 - a. from whom the whole body, joined and held together by every joint with which it is equipped,
 - b. when each part is working properly,
 - c. makes the body grow so that it builds itself up in love.

FRONTIER ALLIANCE INTERNATIONAL

Exalting the worth of Jesus Christ
among the unreached and unengaged
at the end of the age

For additional resources and more information
about Frontier Alliance International visit:

faimission.org