

***Walk as Children of Light
Flying through Ephesians***

Ephesians 5:8b–14 Dr. John Niemelä Grace Chapel October 11, 2006
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 (saving 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 w/ 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.

[Based on need to walk worthily (4:1)] bels should imitate God [by pleasing HS] & should love fellow-bels because JC died for us, but should not converse re immorality nor covetousness, nor speak filthily/foolishly, nor coarsely joke; but should thank (God & bels) because idolaters—e.g., immoral, unclean, & coveters—lose all reward, so bels should not think of rewards as guaranteed, because God's wrath comes upon idolatrous unbels, so enlightened bels ought not link w/ unbels (5:1–8a)

NEW EXPOSITION

5:8b Bels should like as God's enlightened children

Children of light = enlightened children (i.e., Paul is not speaking of *light* as the father)

Positively: Ephesians 1:18

Negatively: Ephesians 4:17–19

What does it mean to have been enlightened? When and how?

Children [of God] e.g., God's enlightened children

How do God's enlightened children walk?

Walk as children of light =

We will momentarily skip verse 9 (which is a parenthetical explanation)

5:10 Bels ought to show *as approved* (to themselves) what things please God

Show as approved (*dokimazō*)

Show as approved *to whom*?

5:11 [In contrast with showing as approved to themselves what things please God] bēls should not fellowship with unproductive deeds characterized by darkness, but should expose them [as darkness]

Having fellowship with unproductive deeds characterized by darkness

Have fellowship with (*sun**koinoneō*) something = showing it as approved to oneself

How can light have fellowship with darkness?

5:9 Bēls ought to live as God's enlightened children (by showing as approved to themselves what pleases God, rather than by fellowshipping with unproductive deeds characterized by darkness) is because the Holy Spirit is the source of all goodness, righteousness, and truth

Majority text, independent mss, and P46 read *fruit of the Spirit*

Whether one takes it as the fruit of the Spirit (who enlightens) or the fruit of the light that comes from the Spirit, the point of the passage is the same

Apart from the enlightenment that *ultimately* comes from the Spirit (who revealed the word) no goodness, righteousness, or truth would exist within humanity

5:12 Bēls should live as God's enlightened children (by... rather than by...) because the deeds secretly done by umbēls (& carnal bēls) is shameful even for conversation

The fact that immorality is done in secret shows that immoral people seek to hide it

If they seek to hide it, how can it be other than a shameful topic of idle conversation?

5:13 [In contrast with the shamefulness of idle conversation about unfruitful deeds characterized by darkness, darkness that is exposed as darkness] is manifested by light, because all that is manifested is light [e.g., visible]

What is darkness?

Both uses of *phaneroō* (to manifest) are passive, e.g. *are manifested* (not *make manifest*)

How does the verse work?

5:14 Lethargic believers ought to awaken and arise from among the corpses [unbelievers], so that Christ will shine [His word] on them

The source of statement is debated: Perhaps, Isaiah 26:19 or Isaiah 60:1

The word *he* (*he says*) could also be *it* (*it says*)

This word for sleep (*katheudō*) is regularly used of Christians being lethargic. A variety of NT authors use this word in this sense. On the other hand *koimaō* is regularly used for sleep euphemistically for physical death (note our word cemetery: the place of sleepers)

Arise from the dead (ones)

The word for dead is plural, referring to corpses

By the way, the NT usage of the phrase arise from the dead [ones] always has a plural form. It always means, arise from (among) the corpses. It never means arise from (one's own death).

Christ will shine [the light of His word] upon you

What is the result of light shining on the carnal believer?

CONCLUSION AND APPLICATION