

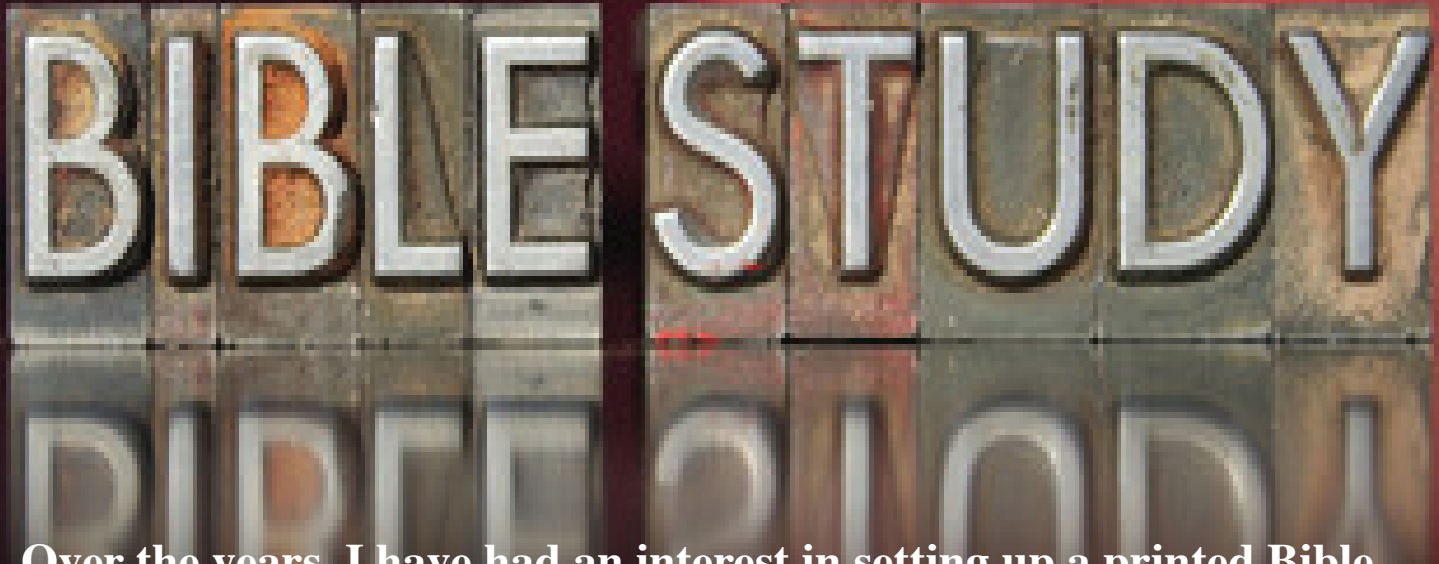
The background of the entire image is a deep red color. Overlaid on this background are several horizontal lines representing musical staves. On these staves, there are various musical notes, including eighth and sixteenth notes, as well as rests. A large, three-dimensional golden treble clef is positioned on the left side of the image, extending from the top towards the bottom. The text is written in a white, italicized serif font with a black outline, giving it a prominent and elegant appearance.

The Book Of Ephesians

A Great Symphony About The Love Of God

*The love of God is greater far
Than tongue or pen can ever tell*

A Bible Study In A Magazine Format



Over the years, I have had an interest in setting up a printed Bible Study using a magazine format.

A magazine format is more than just going with a large format on a glossy page stock.

It involves laying out the information in such a way that the content is not only . . .

***visually inviting,
and
visually interesting,***

BUT IT IS ALSO . . .

visually communicative in its unique layout.

That is a magazine structure, which by its graphic capabilities, is able

to highlight the varied elements of any Biblical exposition

AND . . .

to capture the most valuable points of a profitable Bible study.

I pray that we have succeeded in accomplishing those goals in this magazine commentary.

A Principle Driven Life

I have often thought about writing a book that paralleled that of Rick Warren "A Purpose Driven Life." Mine would be called, "A Principle Driven Life."

After 50 years of teaching in Christian Colleges and Universities preaching, and teaching, I have tried to focus on the practical. Now I know that there are many, if not all, who have that as their goal. I mean -- who teaches and preaches without that target in mind? -- "I want to be impractical, in the clouds!"

However, I also know that some (maybe many) who have that as their aim, think that they are, but are not. If you are fair-minded, you well-know that to be the reality in many a church. You too have struggled, listening and wondering when the pastor is going to get to the application, the practical! After all that has been said, what does that look like in life? Often the application is trite, far too short, and simplistic -- "Now, we as God's people need to be more compassionate (or whatever the 'topic') towards one another . . . yada . . . yada . . . yada . . . Let us pray."

As you sit with Bible open and listen, you are thinking of some very life affecting applications or hoping that the message is leading somewhere that reaches that destination.

You also know when you have heard a good or great sermon which both develops a biblical truth and then brings it down to where you and others are in life. As you leave, you say, "That was good!" What you are really responding to is that it spoke to life and living, and gave you something to think about as you lived life as a believer.

You are really no different than the many others who are listening, who have to live and work in the real world tomorrow morning, or have already had a rough week, and are again hoping that there will something which will aid them in their walk as a believer, at home or in this world!

It is not that the teaching or preaching was not biblical or theological -- but that is just about all it was - theology / doctrine. In essence, it was a class in either systematic theology, where we go from passage to passage on a word or thought found in our passage, or where all the words and every word is defined and explained, but never connected to the main argument of the passage.

Practical preaching and teaching are built on this premise that . . .

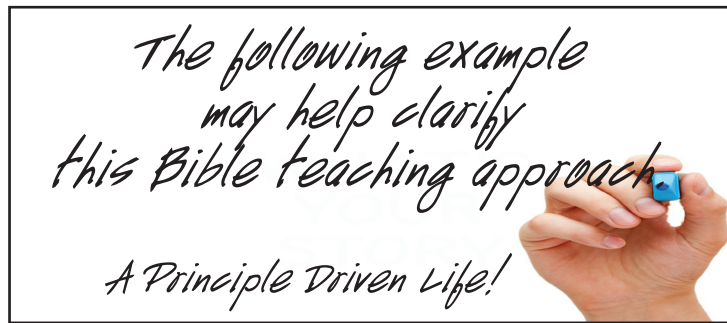
We are to live out our Christian lives by the application of new and different biblical principles and truths which change the way we see and think about life.

We came into the Christian life, after being inundated with the world's vantage and thinking. After we are brought into the kingdom of His dear Son, after we move from the kingdom of darkness, to the kingdom of light, we begin **seeing and thinking** differently.

That is why Romans 12:1-2 states that we are transformed by the renewing of our **minds**.

cont'd on pg. 6

**It Is Principles
Which Control
The Way We
See & Think,
Which Provide The
Filter For Our Vantages
& Decisions.**



In the world of advertising, the goal is to have us **see and think differently**. New information, facts, visuals, examples, pictures, experts, statistics, explanations, and the like are all seeking to affect and/or change our minds as to **how we see and think**.

For instance -- consider this advertisement . . .

The product is Reddi-Whip. In their commercial, a bright, smiling young lady is seated at the counter of a classic diner. A waitress quickly moves down the counter, towards her, and then says . . .

Waitress: What can I get ya? -- [Now it is set up in 'twos']

Customer: I'd like one of those desserts and some coffee.

Waitress: Sure . . . Decaf or Regular

Customer: Regular

Waitress: Cake or Pie?

Customer: Pie

Waitress: Apple or Cherry?

Customer: Cherry



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A Change In Seeing & Thinking

There are many verses which support and illustrate the principle that when you change the way a person **sees and/or thinks**, you provide the kindling for a change in behavior.

Romans 12:1-2 - transformed by the renewing of your minds.

Hebrews 4:14 -- seeing then that we have a Great High Priest

II Peter 3:11 -- Seeing then that all these things shall be dissolved,

Hebrews 11:27 -- seeing Him who is invisible

Luke 10:36 -- Which now of these three, thinkest thou

Matthew 3:9 -- And think not to say within yourselves

Luke 13:4 -- think ye that they were sinners above all men

John 4:29 -- Come, see a man, which told me all things that ever I did

Hebrews 12:3 -- For consider him that endured such contradiction of sinners . . .

lest ye be wearied and faint in your minds.

II Peter 3:1 -- stir up your pure minds by way of remembrance

Romans 8:28 -- And we know that all things work together for good

Matthew 3:9 -- And think not to say within yourselves

II Peter 1:9 -- But he that lacketh these things is blind, and cannot see afar off



**A Change In
Seeing & Thinking**

cont'd from previous page

Waitress: Oil or Cream?

Now there is a puzzled look on the young ladies face . . .
The expression implies, “What do you mean oil or cream?”

The waitress responds to the puzzled face by reaching from behind and below the counter. She retrieves two products and holds up . . .
-- a colorful Reddi-Wip spray container in her right hand, and
-- a plain blue flat container of some brand of “cool-whip” in her left hand
. . . and again says . . .



Waitress: “Oil (hand gestures with cool whip product) or Cream (hand gestures with Reddi-Wip Can)?”
Customer: Cream . . . Please

The commercial then says . . .

“When other toppings are made with hydrogenated oil,
the real dairy cream is in ready whip - a sure an easy choice.
Nothing is more real than Reddi-wip.”

The waitress puts on a nice daub of Reddi-Wip
onto the Cherry Pie, turns around to put the can away. . .



As the customer dips her finger into the Reddi-Wip topping, and then licking it off of her finger . . .

Waitress: (the waitress - turning back around) -- “fork or spoon?”

(too late, she has already tasted it with her finger and
is licking the whipped cream off of her fingers)

A Masterful Example Of How A Change In Seeing Or Thinking Can Accomplish A Change In Behavior!



This advertisement is a GREAT example of effecting a change by changing the way one **sees and/or thinks!** Do you see what they are hoping to accomplish? It is an outstanding strategy, all designed to **change the thinking and perceptions** of the customer and ultimately us, the viewers.

The strategy is to have the watcher **see and think** differently about the product. Reddi-Wip wants customers **to look at** a “cool-whip” type product as a fast whipped oil product, and to see Reddi-Wip as an actual milk/cream product.

The aim is to have the consumer’s vantage changed. Next time the buyer picks up a container of “cool-whip” **they may well now see** it as whipped oil, and not real dairy cream. The aim is to have the customer **think**, “You are just eating fast whipped hydrogenated oil when you eat that. I never knew that before!”

The customer may not have known that about the ingredients of such “cool-whip” products, but now --- a new “truth” has been added to the mental mesh through which we process life.

Before, the buyer may not have known exactly what “cool-whip” was, but now when that information is added to their thinking and seeing, when that “truth” about the difference between these products is realized, they may well **see and think differently**.

cont'd from previous page

May I suggest that this is the aim of Scriptural truths and principles? It is to have us **see and think differently!**

It is biblical truths and principles that are designed to operate, and build a mental mesh, through which our thoughts, decisions, choices, vantages, viewpoints, conclusions, and evaluations must process and pass. That as we make decisions and choices, hundreds of choices and decisions every day, we now come to godly decisions.

It is biblical truths and principles which we want our children to hear speaking to them as they make decisions and walk through life, right now alongside of us, and someday without us, no longer actually speaking to them in person.

It is biblical truths and principles which ought to push and prod us, our children, fellow believers, and the church, to make wise and discerning choices in light of those principles and truths. There are many . . .

- **directly stated** truths and principles found throughout the “grammatical” pages of Scripture (Ecclesiastes, Proverbs, Psalms, and the N.T. Epistles)

as well as many . . .

- **illustrated** principles and truths found in the narrative pages of the Bible (most of the O.T. and the Gospels, the book of Acts, and Revelation).



Biblical Principles & Truths: Directly Stated & Illustrated

It is biblical truths and principles, which are **directly stated** throughout the pages of Scripture . . .

- Love one another
- Do unto others as you would have them do unto you (Matthew 7:12).
- Make no provision for the lust of the flesh.
- Do not cause your brother to stumble.
- Abstain from all appearance of evil.
- Men ought always to pray and not to faint.
- Whatsoever a man soweth, that also shall he reap.
- Forsake not the assembling of yourselves together.
- The Lord is my Shepherd, I shall not want.
- I will never leave you or forsake you.
- If the Lord wills, we will do this or that.
- Lay not up for yourselves treasures upon the earth.
- Be not weary in well-doing, you shall reap if you faint not.
- Walk circumspectly, redeeming the time.
- Trust in the Lord . . . lean not to your own understanding . . . and He shall direct your paths.
- Repay not evil for evil.
- Do all for the glory of God.
- Whatsoever things are right . . . think on these things.
- Be ye holy for I am holy.
- There is safety in the counsel of many.
- Love your neighbor as yourself.
- Submit yourselves to one another.
- Love your wife.
- Submit to the loving leadership of your husband.
- Draw near unto God and He will draw near unto thee.
- Resist the devil and he will flee from you.
- Do not steal, but work so you can give
- Worship the Lord God and serve only Him.
- Whosoever wishes to be great must be a servant.
- Boast not about tomorrow.

. . . which ought to control our thinking, decisions, choices, vantages, and practices.

It is biblical truths and principles which are also **illustrated** throughout the pages of Scripture . . .

- Joseph: It is God who sent me to Egypt.
- Esther: The Lord has put you there for such a time as this.
- Ruth: Just be where you are and He will direct your path.
- Abraham: Fear or mistrust can lead to scheming.
- David: We are out of place when we take power into our hands and touch the Lord's anointed.
- Daniel: Continue your godly disciplines even when evil is determined against you.
- Shadrach, Meshach, Abednego: Stand tall when facing the powers that be.
- Nehemiah: Love of God's name causes one to step up to meet a need in God's work.
- Elijah: Discouragement can follow great peaks.
- Elisha: Walk away from advantage & wealth - Naaman
- Gehazi: The love of money is the root of all kinds of evil - Pierced themselves with many sorrows.
- Isaiah: When a radical political change takes place, the Lord is still on the throne.
- The Woman at the Well: Men are without excuse because she understood it clearly!
- Nicodemus: The resurrection ought to cause one to leave the shadows of discipleship.
- Peter: Never say never.
- Thomas: We walk by faith and not by sight (or Don't miss Sunday services, you never know who is going to show up.).
- Barnabas: The church needs people whose gift is encouragement.
- Paul: As Promised To Abraham, the Gospel is to all nations.
- Tribulation Earth Dwellers: There is no level of pain which can promise repentance.

. . . which show us how we ought to conduct our lives, and run the race that is set before us.

The various narrative accounts of Scripture flesh out in real terms what godly and ungodly living looks like (or does not look like). Various biblical characters, who are believers, reflect in real life settings what it means to walk like one who names Jehovah as their God.

The lives of Bible characters, recorded in the various narrative portions of Scripture, embody some of the very characteristics of the Lord Jesus Himself [This fact causes some misdirected and even absurd Bible teaching which is discussed in a “side-bar” beginning on page 9].

Both the directly stated, as well as the “narrative-illustrated” truths and principles are what we ought to hide in our hearts “that we might not sin against Thee.”

Both the directly stated, as well as the “narrative-illustrated” truths and principles are part of the “reproof, correction, and instruction” that Paul states are three-fourths of the purpose of the inspired Scriptures.

Both the directly stated and the illustrated truths and principles can be found singularly, or recurrently throughout one and/or both testaments.

Both the grammatical and narrative arguments of Scripture teach the truths and principles that ought to guide the way we see and the way we think.

The various narrative accounts in both testaments flesh out in real terms what godly and ungodly living looks like. Various biblical characters, who are believers or unbelievers, reflect what it means or does not mean to walk like one who names the name of Christ. The various biblical figures embody & illustrate some of the very characteristics of the Lord Jesus Himself. If you want to be “Christ-like” look to their lives, actions, choices, hardships, trials, victories, etc.

Biblical Principles & Truths

Indeed, the Scriptures give us the doctrines which involve the redemptive plan and program of God. However, they give us more than that! They also give us fleshed out examples and directly stated principles and truths that are designed to guide our lives as believers!

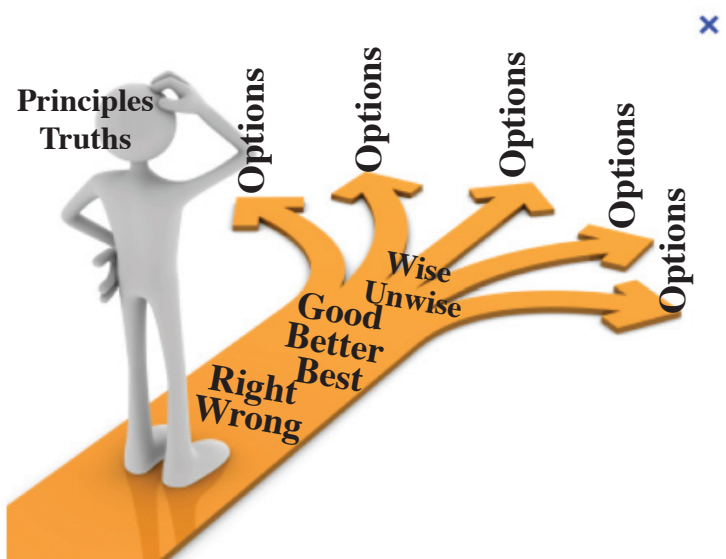
The book of Ephesians offers many helpful truths and principles that help God’s people walk like Jesus would have us walk. That is what this commentary on Ephesians is about -- principles and truths that ought to guide and direct the way God’s people see and think as they run their race, which is set before them, in our generation!

The examination of the book of Ephesians. . .

- is not a commentary on the obvious.
- is not a “word by word” discussion of every biblical concept which is alluded to in various verses (That is necessary, but that is done in the study.).
- is not “spring-boarding” -- where we take a word and preach about that biblical or theological concept, flitting from passage to passage, here and there.

This examination is designed to highlight some of the most practical principles of life and living . . .

- which ought to cause us to see and think differently about life and living in our generation
- which ought to cause the readers and listeners to now think & see - “oil or cream?”
- which ought to cause the Bible student to say, “I never saw or thought about life and living in God’s world that way!”





The City of Ephesus

- “And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples . . . And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.” - Acts 19:1, 8
- Ephesus was one of the chief commercial cities of the world. During Bible times, it was the fourth greatest commercial city in the world, only after Rome, Alexandria, and Antioch.
- Ephesus had a seaport which was vital for commercial transportation.
- Three major travel routes went through Ephesus
- Population was believed to be around 300,000.
- Major sites in Ephesus:
 - Its harbor,
 - The Arcadian Way
 - A 25,000 seat theater
 - The Agora marketplace
 - The Library of Celsus
 - The Temple of Hadrian
 - The Fountain of Trajan
 - The political & musical theater: **The Odeion** which seated 2000 spectators,
 - The temple of Diana/Artemis - (cp. Acts 19:23-41)
- Ephesus which was the capital of the Roman province of Asia Minor.
- Today, Ephesus is about seven miles inland from the Aegean Sea.



Description Of The Church At Ephesus According To Revelation 2:1-7

“Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

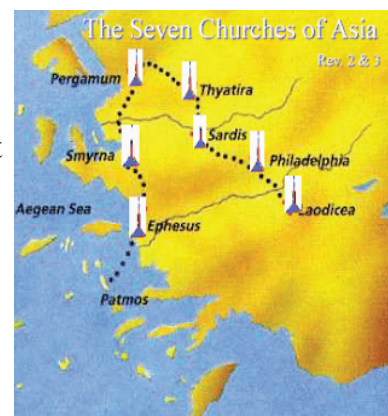
And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted.

Nevertheless I have somewhat against thee, because thou hast left thy first love.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” - Revelation 2:1-7



Paul's Three Missionary Journeys

THE MISSIONARY JOURNEYS OF THE APOSTLE PAUL

MAP 13



Paul visited Ephesus two times, first while returning from his second missionary journey (Acts 18:19-21). His second visit is recorded in Acts 19.



Paul's First Missionary Journey

- **Time:** Approximately A.D. 47–49
- Recorded in Acts 13–14;
- **Major Individuals:** Paul, Barnabas, & John Mark
- **Areas:** Antioch, Seleucia, Salamis and Paphos, Antioch, Iconium, Lystra, and Derbe
- **Events:**
Confronted by Elymas, the sorcerer
Preached and healed on Sabbath
Persecuted and expelled from Antioch
stoned and left for dead



Paul's Second Missionary Journey

- **Time:** Approximately A.D. 50–53);
- Recorded in Acts 15:36–18:22
- **Major Individuals:** Paul, Timothy, & Luke
- **Areas:** Antioch, Tarsus, Derbe, Iconium, Lystra, and Antioch, Troas, Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus, & Jerusalem

- **Events:**
Cast out evil spirit out of damsel in Philippi
Beaten and jailed with Silas
Phillipian jailer comes to Christ
Preached at Mars' Hill
I & II Thessalonians written from Corinth

Paul's Third Missionary Journey

- **Time :** Approximately A.D. 54–58
- Recorded in Acts 18:23–21:15
- **Major Individuals:** Paul, Timothy, Erastus, Gaius of Macedonia, Aristarchus, Sopater, Secundus, Gaius of Derbe, Tychicus, and Trophimus
- **Areas:** Antioch, Tarsus, Iconium, Ephesus, Troas, Philippi, Thessalonica, Berea, Corinth; Miletus, Patara; Tyre, Caesarea, and Jerusalem
- **Events:**
Conferred gift of Holy Ghost by laying on of hands on disciples of John the Baptist;
Special miracles through articles of clothing
Confronted the worshipers of Diana
Raised Eutychus from dead after he fell asleep and fell from the loft
Predicted his own arrest and death
Penned I & II Corinthians, Galatians, and Romans



Some Of The Most Well-Known Bible Verses From The Book of Ephesians

Ephesians 1:4 - "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: "

Ephesians 1:7 - "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace"

Ephesians 2:7 - "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Ephesians 2:8-9, 10 - "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Ephesians 3:5-6 - "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs"

Ephesians 3:20-21 - "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Ephesians 4:11-12 - "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Ephesians 4:15 -- "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ"

Ephesians 4:26 - "Be ye angry, and sin not: let not the sun go down upon your wrath"

Ephesians 4:32 - "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Ephesians 5:15-16 - "See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil.

Ephesians 5:18 - "And be not drunk with wine, wherein is excess; but be filled with the Spirit"

Ephesians 5:22, 25 -- "Wives, submit yourselves unto your own husbands, as unto the Lord. . . . Husbands, love your wives, even as Christ also loved the church, and gave himself for it"

Ephesians 6:11 - "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."



The Great Theater: "One of the most magnificent structures in Ephesus was "The Great Theater" Capacity: 25,000 -- 66 rows of seats, divided into three sections. The Emperor's Box was in lower section. Seats with marble backs were for the elite. The stage was 60 feet high.. There were 5 entrances to the orchestra area.



The Biblical Relationship Between Paul & Ephesus Acts 18, 19, & 20

It was in Ephesus where Paul says he fought the “wild beasts” (cp. 1 Corinthians 15:32).

Paul wrote I Corinthians from Ephesus (cp. 1 Corinthians 16:8).

In Acts 18:19ff, it is recorded that Paul briefly reasoned with the Jews in the synagogue and was invited to stay longer. However, he had made plans to go to Jerusalem but indicated that he would visit them again.

In Acts 19:1-7 Paul preaches the Gospel to the twelve disciples of John and they are baptized by the Spirit and by water as an evidence of God’s salvation and their reception into the church.

Paul reasoned and disputed in the synagogue at Ephesus for three months, but then left that venue because of the hard-hearted response of the Jews (cp. 19:9). He then moved to the school of Tyrannus (cp. 19:9)

Paul stayed in Ephesus for almost three years (cp. 20:31)..

Paul performed miracles while in Ephesus (cp. 19:11-12)

Jewish exorcists were exposed by Paul in Ephesus (cp. 19:13-20).

Paul’s ministry had such an great effect in Ephesus, that there was a book burning (cp. 19:19).

Paul’s ministry caused an uprising in Ephesus because of the lost income of the silversmiths who made idols to the goddess Diana (cp. 23-41).

Paul worked with his own hands during his stay in Ephesus. He stated that the reason for doing this was that he would not be a burden on the ministry (cp. 20:33-35).

Paul knows that he is ordained to go to Rome. In his departure from Ephesus, Paul tells them, “Therefore I testify to you this day, that I am innocent of the blood of all men. For I did not shrink from declaring to you the whole purpose of God” (cp. 20:26-27).

"St. Paul Rescued From the Multitude" by Gustave Doré



Doré Bible Illustrations • Free to Copy
www.creationism.org/images/

Act 21:34-35 And some cried one thing, some another, among the multitude: ... And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.



The Great Theatre is located on the slope of Panayir Hill, opposite the Harbor Street, and easily seen when entering from the south entrance to Ephesus. It was first constructed in the Hellenistic [Greek] Period, in the third century BC . . . during the Roman Period, it was enlarged and formed its current style that is seen today. . . The theatre was used not only for concerts and plays, but also for religious, political and philosophical discussions and for gladiator and animal fights.”



The Great Theater



The Arcadian Way



The Temple of Diana / Artemis



Ruins Of The Temple of Diana / Artemis

The Epistles

The word epistle comes from the Greek word “epistole” which means “letter” or “message.”

- Many of the New Testament books were originally written as “epistles” or letters to churches or individuals.
- Epistles were typically written on a scroll.
- Most often, the content of the epistle was dictated and transcribed by a male secretary.
- Most Epistles include an opening greeting or salutation containing
 - The writer’s name
 - The recipient’s name - “to . . .”
 - A prayer, blessing, or thanksgiving.
 - The actual body of the letter.
 - A final greeting and/or farewell
- Some epistles include personal notes at the close of the letter.
- Twenty-one of the twenty-seven New Testament books are epistles.
- Thirteen of these epistles were written by the apostle Paul.
 - Romans
 - I Corinthians, II Corinthians
 - Galatians, Ephesians, Philippians, Colossians,
 - I Thessalonians, II Thessalonians
 - I Timothy, II Timothy, Titus
 - Philemon
- The “Prison Epistles” are Ephesians, Philippians, Colossians, and Philemon.
- The Pastoral Epistles are I & II Timothy and Titus.
- The eight “General Epistles” are Hebrews, James, I & II Peter, I, II, & III John, and Jude.





The Fountain of Trajan



The Temple of Hadrian



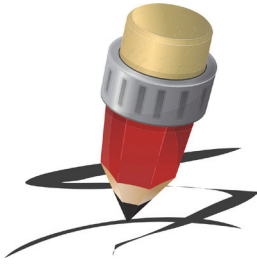
Excavated Home In Ephesus



**Modern-day Stamp Featuring
The Temple of Diana / Artemis in Ephesus**



“The Odeion of Ancient Ephesus is a small, semi-circular theater originally constructed in the 2nd century A.D . . . The building would have served as a space for political meetings, social events, concerts and theatrical performances.”



Key Biblical Principles

One of the primary goals of this Bible study is to establish some key biblical principles from the six chapter of Ephesians.

As you will see, I have stated the same principle multiple and different ways for at least three reasons

- #1) To capture the same principle in a way that might grab our thinking because it was said in a slightly a different way.
- #2) To make the point that other Bible teachers might be making the same point, but just in a slightly different way.
- #3) To include a statement of the biblical principle in as short and memorable way as possible.

A Bible principle, truth, or “Big Idea” is not merely a theological statement or a statement of the general theme of a chapter or portion of the book.

- “God is faithful” is a theological statement, and it is absolutely true.
- “The Christian’s Walk” may indeed be the general theme of a chapter or portion of a chapter.

However, these do not capture the biblical principles being taught in a chapter or section. Rather, a biblical principle, which is designed to guide our thinking is a statement of the point that is being made by the writer, and/or comes out of the chapter or passage. We could say it this way -- If Paul were listening to our teaching or preaching, would he say, “That’s the point I am making!” or “You missed what I was saying!”

Martens’ Epistle

The summer before our oldest son began public high school, Ruth and I increasingly realized that it would be but four years before our family would begin the experience of the steady dissolution of our family as each of our four children were about to step on the road of college life. They would soon move out on their own, discover new and exciting opportunities for summer employment, become excited about a young lady (Matthew, Marc, & Justin) or a young man (Wendy), pursue their first real job or further education, move to another state, and/or get married and beginning their own family. That is what happened in different ways after their high school years. We finally experienced what is called, “an empty nest.”

Therefore, we decided that first summer that we need to grab these last years when all of our kids would still be together as a family, and plan some family vacations. All of them were old enough now to remember where we went and the events which surround a week or more in the car together -- stopping at different places, staying overnight at various motels and hotels, giving each the opportunity to chose the fast food place we would stop to eat for lunch, and trying to keep occupied in the days of cassette tapes.

There are some dynamics that just take place when a family is all together through those first high school years, even if the youngest will strain to remember it as well as the oldest. There are the stories from those time when we were all together, learning how to enjoy each other even during some of the most boring and long hours of travel, and not getting our way as to where we would have liked to stopped and had lunch.

We could have believed that there still would be days after high school when we could all get together as a family, but we didn’t and we were wise in taking these family vacations during the beginning of the first high school years. Yes, there were other opportunities when the whole family was able to get together -- We took our first cruise together, Matt had just gotten married, and our new daughter-in-law joined us for a great time together!

Not surprisingly, Ruth and I also have some of our greatest family memories from these days of travel, when the children were old enough to enjoy and remember our trips, and when they were old enough to exemplify some of the basic lessons we had taught in the home about sharing, positive attitude, enjoying what many never have, and even realizing that we are all sinners and we will disappoint each other sometimes in life, as we all fell short now and again.

Question: What was the “Point” of my “epistle”?:

Following The Argument: Key Words

There are “key words which are part of any written document. They are key words because they indicate “relationship.”

A simple example of this is the word “therefore.” When you see the word “therefore,” you recognize that what follows is a reasoned statement in light of what has been said. As it has been so often said, “When you see “therefore,” ask ‘What is it there for.’”

In the world of language, we have a host of “connectives” or words that indicate and point to a relationship of thought. That is why these words (and many more) have been included in our language.

therefore	wherefore	however
nevertheless	but	since
in which	also	and
until	both	both and
which	according to	through
unto	by	wherein
from	after	now
so	with	to
because	etc. etc. etc.	

All these words have been included in our language so we can connect and flow what is being communicated, so we can follow the thinking of the speaker or writer.



After Paul's Third & Last Missionary Journey

Arrested at Jerusalem

Jailed in Caesarea AD 58-59

Tried before Ananias and the Sanhedrin

Argued before Felix, Festus, and King Agrippa

Appeals to Caesar - off to Rome

Companions: Journey to Rome - Aristarchus and Luke (cp. Acts 27:2)

Shipwrecked on island “Malta” & bitten by a viper

First Imprisonment

House arrest at Rome - approximately AD 60-62

Companions: Epaphroditus, Timothy, Tychicus, and Justus

Wrote:

Philippians Colossians Ephesians

Philemon Hebrews

Inbetween wrote I Timothy & Titus

Second Imprisonment

Approximately AD 65

Companions: Luke

Wrote: II Timothy

Following The Flow Of The Text

There is a FLOW of thought that marks the “grammatical” books of the Bible. The content of these grammatical books and their different sections are all moving somewhere! There is an argument being made and there is a progression to the argument. The book of Ephesians is not meant to be “chopped up” into theological topical sections, but to fit together as a whole. That is not to say that the epistles do not change topics and even offer some short terse admonitions, separate from the argument. Nevertheless, there is a flow of argument in the epistles and in the book of Ephesians

- Look for the flow, rather than grabbing a particular theological topic found in the verse or passage.
- Pay attention to connective & transitional words which reveal the flow the argument.
- Keep reminding yourself that there is a point which will be made, or is being made, in this verse or passage.
- With Paul, understand that he is very proficient in the use of the Greek language. His sentence structure can become very intricate.
- Look for key words that reveal the flow of the general argument that is being made (Ephesians: “walk”)



WHO'S TALKING MATTERS!

If you or I were to pull out a letter from our mailbox, we would probably begin reading that many paged letter, by flipping to the back page to see who it is from BECAUSE who is writing makes all the difference in how we read the content and tone of the letter.

For instance, if we flipped to the last page and saw that it was written by “anonymous” we might well prepare ourselves for a critical letter. (Well, at least if you were a pastor.) If it was a family member, one of our parents, a long time friends, or even new friend who was writing it, that would all play into how we “interpreted” the letter -- what was being said and the how we understood the tone of the letter.

Also, the very first words and sentences set the tone of the letter. We could well construct the first words of a critical letter -- “Hello Ted, I wanted to write this letter for a long period of time, but have been putting off writing it because . . .”

In Paul’s day, that is how the writer of a letter began, stating the “who,” the author of the letter -- “Paul, an apostle . . . grace and peace . . .”



The Author: “Paul, an apostle . . .”

Paul states . . .

- his position - 1:1
- its origin - 1:1
- and the cause for his imprisonment - 3:1



Paul wants to make sure that all understand that it was God, all of God . . .

- that he was an apostle
- that he was ministering to the Gentiles
- that he was in prison.

“When I was a young man I thought Paul was making too much of his call. I did not understand his purpose. I did not then realize the importance of the ministry. . . . We exalt our calling, not to gain glory among men, or money, or satisfaction, or favor, but because people need to be assured that the words we speak are the words of God.” -- Martin Luther

* Commentary on the Epistle to the Galatians (1535) by Martin Luther Translated by Theodore Graebner (Grand Rapids, Michigan: Zondervan Publishing House, 1949)



The Audience

Who the audience is matters. Millions upon million of dollars are spent every year on demographics (audience studies) because there are some audiences that will and some that will not respond to a message.

For instance, one might find it very difficult to convince a teenager to listen to a life or health insurance presentation when they are seventeen. When death or health concerns are seemingly so distant, people are not prone to listen to the message. Now, a message that is about a new car or the latest cell phone or mobile device, detailing all its unique features, might get the ear of a teen audience.

Likewise, if you are in your late 20’s or 30’s, a presentation on Social Security regulations and benefits are not of much of a concern. Those days are 30 or 40 years away. However, when one is 50 or 60, the information becomes very meaningful.

Paul is writing to the churches at and around Ephesus about a day that is often seen as distant, not immediate. However, Paul wants the Ephesians to realize that their salvation has present-day implications. Paul well knows that “salvation” is not just about a day in the “bye-and-bye.” God’s salvation program solves our greatest problem in life and all else fades away and dims when we grasp what has been provided “in Christ.”



Transportation In New Testament Days

- Seaports were vital for its people to be prosperous & rich. Even today, seaports are vital (i.e. Russia's invasion of Crimea to gain a year-round access to a seaport). Today, 90% of all goods are transported by ship on the world's many seas and oceans.
- It is often pointed out that the Romans built a network of roads across Rome and its Empire. Those roads provided Paul with the ability to travel and spread the Gospel across the known world.

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren" - II Corinthians 11:26



Common Modes Of Transportation In Bible Days

Foot - 20 miles a day
 Camel - 1,000 lbs - 30 miles-(saddled 100 miles a day)
 Donkey - 20 miles a day
 Horses - 25 - 35 miles a day
 Chariots - Used by royalty (Acts 8:28)
 Ship - 5-7 miles per hour

Reading Someone Else's Mail

The various letters or epistles of the Bible, written by Paul, Peter, John, and Jude, were written . . .



- To lay out the fullness of a doctrine -- Romans
- To correct behavior - Philemon
- To address some disorder in the church - Corinthians
- To identify and/or correct false doctrine - Galatians
- To address a particular doctrine - I Thessalonians
- To speak about the nature of church leadership - Timothy
- To encourage the saints - Philippians
- To emphasize many of the practical elements of Christian living - James
- To rectify confusion - Hebrews
- To directly address a fellow worker - Jude / Titus
- To challenge God's people to "worthy" living - Ephesians

AND . . .

- To accomplish a mixture of these varied purposes

The Primary Aim Of Ephesians 1, 2, & 3

Ephesians is NOT a book of . . .

- rebuke
- correction
- controversy.



Rather, the letter is an epistle of . . .

- encouragement,
- exhortation
- inspiration
- thankfulness
- praise.

It is designed to both teach and remind the saints about all that God has done for them through the grace of salvation.

Paul is going to "placard" WHAT GOD HAS DONE! The work of God in our salvation, along with His greatness, glory and wisdom in putting it all together!

The letter is aiming at chapter 4!

It is as we are taught and reminded of all that Christ has done for us, in Christ, that we understand life and living as a believer in a fallen world, which is the basis of the challenge which begins in 4:1!

Ephesians 1

Block Diagram

Ephesians 1:1

- ↳ Paul,
 - ↳ an apostle of Jesus Christ
 - ↳ by the will of God,
 - ↳ to the saints
 - ↳ which are at Ephesus,
 - ↳ and to the faithful in Christ Jesus:

Ephesians 1:2

- ↳ Grace be to you,
- ↳ and peace,
 - ↳ from God our Father,
 - ↳ and from the Lord Jesus Christ.

Ephesians 1:3

- ↳ Blessed be the God and Father of our Lord Jesus Christ,
 - ↳ who hath blessed us
 - ↳ with all spiritual blessings
 - ↳ in heavenly places in Christ:

Ephesians 1:4

- ↳ According as he hath chosen us in him
 - ↳ before the foundation of the world,
 - ↳ that we should be
 - ↳ holy and
 - ↳ without blame
 - ↳ before him
 - ↳ in love:

Ephesians 1:5

- ↳ Having predestinated us
 - ↳ unto the adoption of children
 - ↳ by Jesus Christ
 - ↳ to himself,
 - ↳ according to the good pleasure of his will,

Ephesians 1:6

- ↳ To the praise of the glory of his grace,
 - ↳ wherein he hath made us
 - ↳ accepted in the beloved.

Ephesians 1:7

- ↳ In whom
 - ↳ we have redemption
 - ↳ through his blood,
 - ↳ the forgiveness of sins,
 - ↳ according to the riches of his grace;

The Flow Of The Argument

Paul's Gospel Panorama

- Ephesians 1:3-14 is one long continuous sentence!
- Paul is laying out a picture by using a long “panoramic sentence.”
- For 12 verses Paul lays out of God's grace and His glorious plan.
- The initial “panoramic sentence” details the believers POSITION, which is found in Christ Jesus.
- Blessed - 1:3
- Chosen
- Predestined
- Adopted
- Accepted
- Redeemed
- Forgiven
- Grace
- Purposed in Himself
- By His blood
- By His sovereign will
- An Inheritance
- Mystery of the Church
- Gathered together in one
- Sealed
- “earnest” (guaranteed) 1:14

This introductory panorama, as well as chapters two & three, are all LEADING somewhere

- **Therefore, I**
- the prisoner of the Lord,
- beseech you
- that ” - 4:1



Biblical Principle

Perspective Makes All The Difference

One of the reasons some of God's people struggle is because they fail to understand their actual situation.

We are in a far different position than we may think or understand we are in when it comes to life & living.

Being "heavenly minded" is designed to change the way we view & therefore live life.

Paul begins with the GREAT THINGS HE HAS DONE! That is the basis of where Paul is going! He is giving us a . . .

PERSPECTIVE VANTAGE POINT OF VIEW

which if we understand, we will find a reasonableness and motivation to live life differently!

Part of that picture is the contrast of where we were at one time

"And you hath he quickened, who were dead in trespasses and sins;

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." - Ephesians 2:1-3

"BUT GOD, who is rich in mercy . . . even when we were dead"

Go back and remember what you were doing in Ephesus, as you joined in the worship at the Temple of Diana! Paul wants them to remember the book burning and the uproar over his preaching!

Paul points to and details their former state

under Satan's control - 2:2
Gentiles (not His people) - 2:11
without Christ - 2:12
aliens, strangers - 2:12
without hope - 2:12
afar off - 2:17

NOW . . .

on the same footing - 2:14-16
joint heirs - 2:19
access - 2:18
of the household - 2:19
built on the foundation - 2:20

Paul wants to take the Ephesians out of the earthly & into the heavenly places in order to remind and show them the treasure of riches that are ours in Christ and through Christ.

The "Cliff Notes" of Ephesians

The themes of the book of Ephesians center around . . .

- **Ephesians 1: Spiritual Blessings in Christ**
- **Ephesians 2: Dead & Made Alive in Christ**
- **Ephesians 3: The Mystery of the Church**
- **Ephesians 4: Walk Worthy**
Unity in the Body of Christ
Changed Living
- **Ephesians 5:**
Moral Purity
Marriage
- **Ephesians 6: The Armor of God**

Ephesians 1:8

- ↳ Wherein he hath abounded toward us
 - ↳ in all wisdom
 - ↳ and prudence;

Ephesians 1:9

- ↳ Having made known unto us
 - ↳ the mystery of his will,
 - ↳ according to his good pleasure
 - ↳ which he hath purposed in himself:

Ephesians 1:10

- ↳ That
 - ↳ in the dispensation of the fulness of times
 - ↳ he might gather together in one
 - ↳ all things in Christ,
 - ↳ both which are in heaven,
 - ↳ and which are on earth;
 - ↳ even in him:

Ephesians 1:11

- ↳ In whom also
 - ↳ we have obtained an inheritance,
 - ↳ being predestinated
 - ↳ according to the purpose of him
 - ↳ who worketh all things
 - ↳ after the counsel of his own will:

Ephesians 1:12

- ↳ That we should be
 - ↳ to the praise of his glory,
 - ↳ who first trusted in Christ.

Ephesians 1:13

- ↳ In whom
 - ↳ ye also trusted,
 - ↳ after that ye heard
 - ↳ the word of truth,
 - ↳ the gospel of your salvation:

- ↳ in whom also
 - ↳ after that ye believed,
 - ↳ ye were sealed
 - ↳ with that holy Spirit of promise,

Ephesians 1:14

- ↳ Which is the earnest of our inheritance
 - ↳ until the redemption of the purchased possession,
 - ↳ unto the praise of his glory.

“Wherein”: Points back

“that”: “in order that” / “for the purpose of”

“also”: not only that, but even more

“that”: “in order that” / “for the purpose of”

“also”: not only that, but even more

“also”: not only that, but even more

“which is”: points us back

“until”: points us forward
-- Earnest money has been put down until the day it is completely redeemed and paid for.

Key Words



“saints” -- 1:1 -- Paul calls them “saints” which is a form of the word “holy,” “separated.” After we are saved we are no longer “sinners,” but are now “saints” (who still sin).

Paul not only identifies the Ephesians as saints but also calls them “the faithful.” By so doing, Paul equates faithfulness to being a saint.

mystery -- 1:9 -- A “mystery” is something that was not previously revealed.

The mystery is that the Gentiles would be fellow heirs, and that God would include the Gentiles and establish the church.

“chosen” / “predestined” - 1:4, 11 -- “to predestine before hand . . . to foreordain”

There are two general viewpoints concerning predestination.

#1) that God looked into the future and saw who would respond to the Gospel, and He then ordained them to eternal life.

#2) that God specifically chose who would be saved, and did a work of grace in the hearts of those individuals.

This “choosing,” “election,” “predestination” took place before the foundations of the world - Ephesians 1:4.

cp. Mark 13:20 -- Both “chosen” and “elect” are used.

“gather together in one” - 1:10 -- This is one word (compound = “in & the head.” / to sum up in the head. The idea is one of adding up a row of numbers. It is only used twice in the N.T. -- here and Romans 13:9 translated “to comprehend.”

“sealed” - 1:13 -- “to set a seal upon, mark with a seal, to seal”

earnest - 1:14 -- “money which in purchases is given as a pledge or down payment that the full amount will subsequently be paid” (cp. II Cor. 1:22).

The word speaks of a “guarantee” and is only used when referring to the Holy Spirit. His indwelling is a down payment on a day of coming glory. There is nothing else which is still necessary to assure that day!

“redemption” - 1:14 -- The idea of redemption always implies that a price has been paid (which is also stated). The price is the blood/death of Jesus.

The price of redemption is not His example, but the death of one who met all the demands of the Law.



“In Christ”

**All men will either die
“in christ”
or
“in their sins.”**

No other N.T. book uses this phrase more. The book of Romans uses it an equal number of times.

Eph 1:1
Eph 1:12
Eph 2:10
Eph 3:11

Eph 1:3
Eph 1:20
Eph 2:13

Eph 1:10
Eph 2:6
Eph 3:6



Calvinism

The word “Tulip” is usually used as an acrostic to detail the five main points of Calvinism.



T: Total Depravity

U: Unconditional Election

L: Limited Atonement

I: Irresistible Grace

P: Perseverance of the Saints

Someone has said that the “Flower of Arminianism” is the “Daisy” -- “He loves me, He loves me not. He loves me. He loves me not.” -- because Arminianism teaches that a believer can lose his or her salvation.



Biblical Principle

Predestination ought to evoke a sense of thankfulness and praise -- Why did He set His grace and love upon me?

Take off your shoes, you are standing on holy ground!

Regardless of the position you may take concerning “election” or “predestination,” the end result is that the Lord has set His grace upon you for no reason in and of yourself, but according to His plan and purpose. His grace is not capricious, random, and surely not by merit!

Ephesians 1:15

- ↳ Wherefore I also,
 - ↳ after I heard of
 - ↳ your faith in the Lord Jesus,
 - ↳ and love unto all the saints,

Ephesians 1:16

- ↳ Cease not
 - ↳ to give thanks for you,
 - ↳ making mention of you in my prayers;

Ephesians 1:17

- ↳ That
 - ↳ the God of our Lord Jesus Christ,
 - ↳ the Father of glory,
 - ↳ may give unto you
 - ↳ the spirit of wisdom
 - ↳ and revelation
 - ↳ in the knowledge of him:

Ephesians 1:18

- ↳ The eyes of your understanding being enlightened;
 - ↳ that ye may know
 - ↳ what is the hope of his calling,
 - ↳ and what the riches of the glory
 - ↳ of his inheritance in the saints,

Ephesians 1:19

- ↳ And what is the exceeding greatness of his power
 - ↳ to us-ward who believe,
 - ↳ according to the working of his mighty power,

Ephesians 1:20

- ↳ Which he wrought in Christ,
 - ↳ when he raised him from the dead,
 - ↳ and set him at his own right hand
 - ↳ in the heavenly places,

Ephesians 1:21

- ↳ Far above all
 - ↳ principality,
 - ↳ and power,
 - ↳ and might,
 - ↳ and dominion,
 - ↳ and every name that is named,
 - ↳ not only in this world,
 - ↳ but also in that which is to come:

Ephesians 1:22

- ↳ And hath put
 - ↳ all things under his feet,
 - ↳ and gave him to be the head
 - ↳ over all things
 - ↳ to the church,

Ephesians 1:23

- ↳ Which is his body,
 - ↳ the fulness of him
 - ↳ that filleth all in all.

“Wherefore”:

Because of all this, because of God’s great program, of which you are part . . .

“and”: I cease not to give thanks for your faith & love! They are designed to go and work together!

“That”:

This is what I pray for - “that”.

That you may be given by God
wisdom
revelation
in the knowledge of Him

That you might understand and know . . .

- the hope of his calling - 1:18
- the riches of the glory
- the greatness of His power - 1:19

Now Paul begins talking about God’s power! - 1:20

This power is seen in the resurrection, ascension, exultation, and subjugation of all things - 1:20-22a

“to the church” - the exaltation and submission of all things extends to the church - 1:22b-23

1:20 -- “which”: points us back

“when”: points us to a time

“understanding”: - This word refers to the mind, to our mental understanding of something, deep thought, imagination.

cp. Mark 12:30; Eph. 4:18; Heb. 8:10; 10:16; I Peter 1:13; II Peter 3:1; I John 5:20



Biblical Theology: Doctrines & Truths Taught In Ephesians 1

- Paul was an apostle. - 1:1
- God has a will for the lives of believers. - 1:1
- Believers are called saints. - 1:1
- Jesus & the Father are co-equal. - 1:3
- There is God the Father and God the Son. - 1:3
- There are spiritual blessings. - 1:3
- God the Father has chosen believers. - 1:4
- God's choosing occurred before creation. - 1:4
- Believers have been chosen for a purpose. - 1:4
- Believers have been predestinated. - 1:5
- Believers have been adopted. - 1:5
- God's predestination is based purely on His will. - 1:5
- God deserves glory. - 1:6
- Part of God's glory comes from His expression of grace. - 1:6
- Believers are redeemed and forgiven. - 1:7
- God has given believers wisdom and prudence - 1:8
- God has revealed His plan and program, in as He has purposed. - 1:9
- There is a time line operating in God's plan. 1:10
- God's plan is to gather His people together all in heaven and on earth. - 1:10
- Believers have an inheritance. - 1:11
- God's plan is that believers should praise Him. - 1:12
- The Bible is the Word of Truth. - 1:13
- Trusting God involves hearing the Word of Truth - 1:13
- The Gospel is found in the Word of Truth - 1:13
- Believers are sealed by the Holy Spirit. - 1:13
- God is a Trinity (Father / Son, now the Holy Spirit) - 1:13
- The Holy Spirit is the guarantee that believers will receive their inheritance. - 1:14
- God's people should give thanks as they hear of the faith and love of other saints. - 1:15
- Praying for others is part of a believer's Christian life. - 1:16
- Believers can and ought to pray that other saints may have wisdom and understanding about God. - 1:17
- God's power was displayed in the resurrection of Jesus. - 1:19-20
- Jesus died and was raised from the dead. - 1:20
- Jesus is alive today and seated on the Father's right hand. - 1:20
- The name of "Jesus" is above any other name today and in the world to come. - 1:21
- All things have been put under the authority of Jesus. - 1:22
- Jesus is the head of the church. - 1:22
- The "Church" is the body of Jesus. 1:23

Biblical Theology: The 10 Major Doctrines

Theology Proper - God the Father
Christology - Christ
Pneumatology - The Holy Spirit
Bibliology - The Bible
Soteriology - Salvation
Angelology - Angels & Demons
Harmartiology - Sin
Ecclesiology - The Church
Anthropology - Man
Escatology - End Time Events

Quote

"The reasons for God's choosing are not capricious, nor are they random. Though they are past our finding out, we know that they are altogether wise and good, but the reasons are all in Him, not in us. His choosing is according to the good pleasure of His will (Ephesians 1:5)." --

David Guzik

Ephesians 1, 2, & 3

An education on the

- | | |
|------------|---------------|
| • plan | • master plan |
| • methods | • target |
| • design | • structure |
| • means | • continuity |
| • fashion | • brushwork |
| • purpose | • blueprint |
| • fabric | • aim |
| • function | • intent |

*Of God's Amazing
Salvation Program*

The Books Of The Bible

The term “Bible” comes from the Greek word “biblios,” meaning “book” or “scroll.”

The term “testament” means “covenant,” “contract,” or “agreement.”

There is a total of sixty-six books in the Bible. Thirty-nine in the OT and 27 in the new testament.

The Old Testament comprises about 2/3 of the Bible.

The New Testament was written in “Koine” Greek or “common Greek.”

The Greek translation of the Old Testament was/is known as the Septuagint, sometimes referred to as the LXX, which is the number “70,” referring to the seventy scholars who worked on the Greek translation of the Hebrew Old Testament.

In addition to the Jewish Old Testament, the “Talmud,” are the writing of scholarly Jews. We might think of them as a commentary on the Scriptures.

The sixty-six books of the Bible are typically called “the canon of Scripture.” “Canon” means “acceptable.” The canon of Scripture was established in 383 A.D.

The basic four portions of the Old Testament are:
Pentateuch-The five books of Moses or the Law
The historical writings
Wisdom literature, and the
Prophetic books

The basic four portions of the New Testament are:
The Gospels - Matthew, Mark, Luke & John
The book of the Acts
The Epistles
The book of Revelation

“Spiritual Blessings In Heavenly Places”

These blessings are not the blessings which the Israelites were looking for as they sought to enter the promised land.

- You shall eat the good of the land -- Isa. 1:19
- Unto a land flowing with milk and honey-- Ex 3:8
- The Lord shall bless your land -- Deut. 7:13

The new covenant says, “If a man loves Me, he will keep My word, and I and My Father will come unto him, and make our abode with him - John 14:23, Revelation 21:3.

This phrase “in heavenly places” is used five places in the book of Ephesians (1:3, 20; 2:6; 3:10; 6:12).

This phrase cannot be found anywhere else in the NT -- “heavenly places” can be found, but not “in heavenly places.”

The phrase is actually two Greek words, “in + heavenlies.”

The word “heavenlies” is in contrast to the earthly (John 3:12, 31, I Cor. 15:40, 48, 49,; II Cor. 5:1; Philemon 2:10; James 3:15).

Block Diagramming

“Block diagramming” is primarily used when studying the “grammatical” portions of the Bible, rather than the “narrative” sections.

Typically block diagram is based on the KJV English translation, and not the original Greek. When the Greek is used, a grammatical diagramming method is used since it lends itself ideally to that format.

“Block Diagramming” is a way to see the grammatical structure of a passage or a book of the Bible. It helps one see the relationships of the sentences, clauses, modifiers, etc. of the sentences.

Many times, a block diagram causes one to see words and relationships that are easily missed when reading a linear format.

Colossians 3:3

**“Not setting your mind
on the things that are on the
earth, but on the things which
are above.”**



“Prelude” & “Overture”

Prelude: “a musical section introducing the theme or chief subject”

Overture: “an introduction to something more substantial”

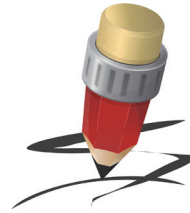


Commonly, the piano would play a “prelude” which would introduce the hymn being sung, as well indicate the key in which that hymn would be sung by the congregation.

Sometimes the word “overture” is used to refer to a miniature version of the upcoming classical arrangement, played in the beginning or before that actual larger piece or movement.

Most all of the epistles begin with theology and move to practice. In the beginning of the epistles, either some of the themes or the coming practical points are touched on in the first verses of the epistle. Paul follows this typical “prelude” - “overture” pattern when writing his letters!

“As an opera has an overture, which sets the tone for all the melodies that will follow, so Ephesians 1:3-14 set the tone for the rest of Ephesians.” - David Guzik



Biblical Principle

Walk away from Jesus, and you walk away from all that is found only in Him!

Take Jesus out of the equation, and you can subtract all that is in Him alone.

God’s spiritual blessings are found only “in Christ!”

If you are presented with a Gospel that is not “in Christ,” a salvation that is not founded in His person and work on Calvary, where Christ is not central, but only speaks of God, you are being presented “another Gospel” (cp. Galatians 1).

If you are presented with a Gospel that is not “in Christ,” a salvation that is not founded in His person and work on Calvary, where Christ is not central, but puts the emphasis on earthly, physical blessing, you are being presented with another Gospel (cp. Hebrews 11: 35-39).

Quote

“If the death of Christ is the supreme demonstration of the love of God . . . the resurrection of Christ is the supreme demonstration of his power.” -- (F. F. Bruce)

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

- 1 Corinthians 2:9 -

Quote

“When people ask us the speculative question why God went ahead with the creation when he knew that it would be followed by the fall, one answer we can tentatively give is that he destined us for a higher dignity than even creation would bestow on us.” -- John Stott

Walk Away From Jesus



Walk Away From
Forgiveness
Sonship
Peace
Hope
Eternal Riches
Access To The Father



Block Diagram

Ephesians 2:1

- ↳ And you
 - ↳ hath he quickened,
 - ↳ who were dead
 - ↳ in trespasses
 - ↳ and sins;

Ephesians 2:2

- ↳ Wherein in time past
 - ↳ ye walked
 - ↳ according to the course of this world,
 - ↳ according to the prince of the power of the air,
 - ↳ the spirit that now worketh
 - ↳ in the children of disobedience:

Ephesians 2:3

- ↳ Among whom also
 - ↳ we all had our conversation
 - ↳ in times past
 - ↳ in the lusts of our flesh,
 - ↳ fulfilling the desires
 - ↳ of the flesh
 - ↳ and of the mind;
- ↳ and were by nature the children of wrath,
 - ↳ even as others.

Ephesians 2:4

- ↳ But God,
 - ↳ who is rich in mercy,
 - ↳ for his great love
 - ↳ wherewith he loved us,

Ephesians 2:5

- ↳ Even when we were dead in sins,
 - ↳ hath quickened us together
 - ↳ with Christ,
 - ↳ (by grace ye are saved;)

Ephesians 2:6

- ↳ And hath
 - ↳ raised us up together,
 - ↳ and made us sit together
 - ↳ in heavenly places in Christ Jesus:

Ephesians 2:7

- ↳ That in the ages to come
 - ↳ he might shew the exceeding riches of his grace
 - ↳ in his kindness toward us
 - ↳ through Christ Jesus.

The Flow Of The Argument

“And you”: Paul is going to continue describing our condition and what has happened in and through our salvation.

“ye walked”: In 2:2-3, Paul then goes on to describe what that spiritual deadness looked like, how it manifested itself. . . .

- walked like the world
- walked like the devil
- walked disobediently
- walked after our desires

“But God”: “But” points to the contrast to what preceded it. Picks up from 2:1 - dead . . . but now God hath . . .

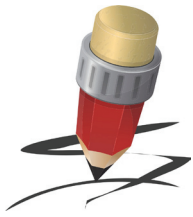
Paul again drives home the point of God’s amazing grace

- God, who is rich in mercy
- a mercy which is shown by and springs from His great love
- a mercy shown even when we were dead
- a mercy and grace which has raised us up together with Christ
- and has also made us sit together with Him who is seated on God’s right hand!

“that”: This is one of the reasons or aims

- so that in the eternal ages He might show how rich and broad His grace has been . .

a grace that is seen in His kindness to us, a kindness which has come to us through Christ Jesus.



Biblical Principle

Before Christ, we just lived our lives as we wanted to live our lives!

(The appeal and argument made to Eve by the Serpent was that you can be as God, and you can decide what is good and evil - Genesis 3:5)

Our sin nature is on exhibition in our self-willed desires of life.

(The desires of the flesh, the eyes & the pride of life - I John 2:16)

The essences of our sinfulness is an enormous selfish and self-centered spirit.

Now the believer THINKS about life and living!

Paul clearly identifies what moves and motivates us before Christ comes into our lives. Our old life was marked by

- our emotions
- our desires
- our unthinking selfishness.

Paul says that we just did

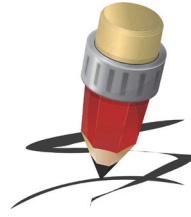
- 1 - what we wanted to do.
- 2 - and/or even as Satan does & thinks.
- 3 - and/or as the world around us does and thinks.

After one is saved, the believer no longer is moved by his/her emotions and/or desires. The believer THINKS about life and living in light of what he/she now understands! (cp. Ephesians 1:18).

Quote

"This tells us that the Church is a building, perfectly designed by the Great Architect. It is not a haphazard pile of stones, randomly dumped in a field. God arranges the Church for His own glory and purposes." --

David Guzik



Biblical Principle

We are not sinners because we sin. We sin because we are sinners

Men are born sinners. That does not mean that all men are not as bad as they could be, but as bad off as they can be.

Nowhere does the Bible teach that we were born morally neutral or inherently good. We are born as sinners, with the natural sinful tendency, which shows itself more and more over time. We are called upon to repent, to turn-around, because we are from the beginning self-willed. That puts us on a collision course with God.

Salvation is by
Faith in . . .
Who Jesus is
(By faith we believe that
He is the Messiah)

&

Faith in
What He has done
(By faith we believe that His death on
Calvary has paid for our sins)

Quote

The Cornerstone

"It denotes the stone placed at the extreme corner, so as to bind the other stones in the building together—the most important stone in the structure, the one on which its stability depended." -- Expositors Greek Testament

Ephesians 2

Block Diagram

Ephesians 2:8

- ↳ For by grace are ye saved
 - ↳ through faith;
 - ↳ and that not of yourselves:
 - ↳ it is the gift of God:

Ephesians 2:9

- ↳ Not of works,
 - ↳ lest any man should boast.

Ephesians 2:10

- ↳ For we are his workmanship,
 - ↳ created
 - ↳ in Christ Jesus
 - ↳ unto good works,
 - ↳ which God hath before ordained
 - ↳ that we should walk in them.

Ephesians 2:11

- ↳ Wherefore remember,
 - ↳ that ye being in time past Gentiles in the flesh,
 - ↳ who are called Uncircumcision
 - ↳ by that which is called the Circumcision in the flesh
 - ↳ made by hands;

Ephesians 2:12

- ↳ That at that time
 - ↳ ye were without Christ,
 - ↳ being aliens from the commonwealth of Israel,
 - ↳ and strangers from the covenants of promise,
 - ↳ having no hope,
 - ↳ and without God in the world:

Ephesians 2:13

- ↳ But now
 - ↳ in Christ Jesus
 - ↳ ye
 - ↳ who sometimes were far off
 - ↳ are made nigh
 - ↳ by the blood of Christ.

Ephesians 2:14

- ↳ For he is our peace,
 - ↳ who hath made both one,
 - ↳ and hath broken down the middle wall of partition
 - ↳ between us;

The Flow Of The Argument

“For”: After mentioning the richness of God’s grace in 2:7, Paul is going to emphasize the fact that it is by faith (nothing you worked for) and is a gift (nothing you paid for).

“lest” : “lest” answers the why, gives us the reason. So that no man can boast in heaven and take away from the richness of God’s grace!

“For”: Paul is going to make sure that the readers understand that what has happened to them does not negate a life of good works.

“Wherefore remember”: That is what Paul has been doing all throughout these two chapters, calling to mind God’s kindness, goodness, mercy, and grace, all in contrast to their past condition!

“That at that time”: Paul is going to remind them that at one time they were

- without Christ
- aliens from national Israel
- strangers from the promise
- hopeless
- without God

all because they were Gentiles in the flesh - 2:11.

“But now”: They were afar off and now made close by the death/blood of Jesus and that has brought them together into one body!

The Argument!

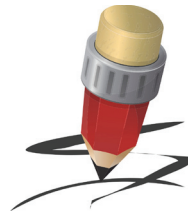
The points Paul is making are all **leading to something**. They are part of the argument!

Paul has one more step in his argument. In chapter 3, Paul is going to lay out for them the “mystery of the church,” which brought them into the covenant!



Biblical Theology: Doctrines & Truths Taught In Ephesians 2

- Salvation includes a quickening - 2:1
- We were “dead” in our sins - 2:1; 2:5
- “Trespases” and “sins” describe our sinfulness - 2:1
- There is a walk that reflects this world system - 2:2
- The “course of this world” is connected to a fallen angelic prince - 2:2
- That “prince” is seen in a “spirit” which pervades this world and is the cause of our disobedience - 2:2
- We as sinners conducted our lives according to what our desires were - 2:3
- We were born with a nature which is destined us to incur God’s wrath - 2:3
- God is merciful - 2:4
- God loves, and God loves sinners - 2:4
- Salvation is by GRACE - 2:4, 8
- There are ages to come - 2:7
- Grace is through Faith - 2:8
- Some of the benefits of our redemption are already ours, positionally - raised us up and sit together - 2:6
- The benefits of salvation are found “through Christ” - 2:7
- Salvation is a gift which we cannot work for - 2:8-9
- Part of our salvation is a changed life, a life that shows itself in good works - 2:10
- There was a time that the Gentiles were outside of the salvation program (to worship Jehovah we would have had to join the Jewish community of faith) - 2:12
- We are “in Christ” or still in our sins - 2:13
- It is the blood of Christ that brings us into fellowship with God - 2:13
- Jesus is our peace (in that he has broken down the wall which separated Jew and Gentile, which was a wall of “enmity” / war, not peace) - 2:14-15; 17
- The “enmity” is found in the law and ordinances - 2:15
- Men are reconciled by the cross - 2:16
- We have access to the Father - 2:18
- The apostles and prophets are part of the spiritual foundation of faith - 2:20
- We are part of the “stones” which form the new “temple” of God - 2:21-22
- You cannot say you believe in God, and not believe in His son - 2:4, 10, 12, 16, 18, 19



Biblical Principle

It is “Not The Gospel of the Lord Jesus Christ” if, at the end, one is able to “boast” or claim “merit.”

Any “gospel” of self-applause is not the true Gospel.

Pointing to one’s own merit or goodness will forfeit heaven!

If when you stand before God and think -- “I deserve or merit my place in God’s heaven,” then you would have arrived by boasting and God will say, “I never knew you.”

“Why should you be allowed to live in God’s heaven and/or kingdom forever?”
If your answer speaks of “I” or “me” then you misunderstand the Gospel.

There is a simple test that one can apply to determine whether or not one is teaching the Gospel as found and taught in the Scriptures -- “Does it applaud the works or actions of men?”

The Gospel as taught in the Bible is a Gospel of grace -- unmerited favor. Though the Gospel is by original design to change the way we see and view life, and therefore the way we live life, it is not a change of life that gives us a forever life with God.



More Of The Spiritual Blessings In Heavenly Places

dead-alive far off-nigh wrath-grace

These blessings are not the blessings which the Israelites were looking for as they sought to enter the promised land.

- You shall eat the good of the land -- Isa. 1:19
- Unto a land flowing with milk and honey-- Ex 3:8
- The Lord shall bless your land -- Deut. 7:13

The new covenant says, “ If a man love Me, he will keep My word, and I and My Father will come unto him, and make our abode with him - John 14:23, Revelation 21:3

Ephesians 2:15

- ↳ Having abolished
 - ↳ in his flesh
 - ↳ the enmity,
 - ↳ even the law of commandments
 - ↳ contained in ordinances;
 - ↳ for to make in himself
 - ↳ of twain
 - ↳ one new man,
 - ↳ so making peace;

Ephesians 2:16

- ↳ And that he might
 - ↳ reconcile both unto God
 - ↳ in one body by the cross,
 - ↳ having slain the enmity thereby:

Ephesians 2:17

- ↳ And
 - ↳ came
 - ↳ and preached peace
 - ↳ to you
 - ↳ which were afar off,
 - ↳ and to them that were nigh.

Ephesians 2:18

- ↳ For through him
 - ↳ we both have access
 - ↳ by one Spirit
 - ↳ unto the Father.

Ephesians 2:19

- ↳ Now therefore
 - ↳ ye are no more
 - ↳ strangers
 - ↳ and foreigners,
 - ↳ but fellowcitizens
 - ↳ with the saints,
 - ↳ and of the household of God;

Ephesians 2:20

- ↳ And are built upon the foundation of
 - ↳ the apostles
 - ↳ and prophets,
 - ↳ Jesus Christ himself being the chief corner stone;

Ephesians 2:21

- ↳ In whom
 - ↳ all the building
 - ↳ fitly framed together
 - ↳ groweth unto an holy temple
 - ↳ in the Lord:

Ephesians 2:22

- ↳ In whom ye also
 - ↳ are builded together
 - ↳ for an habitation of God
 - ↳ through the Spirit.

“Having”: How did God “make peace”? Paul will now detail how that has happened -- “in His flesh” - by His death - “so making peace”

“And that”: And by that

- both Jew and Gentile were reconciled to God
- in one body
- by the cross
- having killed the enmity

AND

- came & preached peace
- to both those afar off (Gentiles) and to those who were close (Jews)

AND through Him

- both have access to the Father
- by one Spirit who indwells both

“Now Therefore”: Here is the results of that

- no more strangers
- no more foreigners
- fellowcitizens with the saints
- of the household of God
- built on the foundations of the
 - apostles - N.T.
 - prophets - O.T.

“built”: Paul extends the “metaphor” of the household and building with . . .

- foundation
- cornerstone
- framed together
- unto a holy temple
- builded together
- habitation (through the Spirit)

Again, these comments and verses are all leading to something. They are part of the argument and leading to chapter 3, Paul’s discussion of the “church.”

Key Words



“you hath He quickened” -- 2:1 -- “He hath quickened” has been added to make sense of the next phrase and this addition is probably due to verse five.

“the lust” -- 2:3 -- Typically, the word “lust” in the English language calls up sexual overtones. The word is “desires,” which can involve various desires. cp. I John 1:16

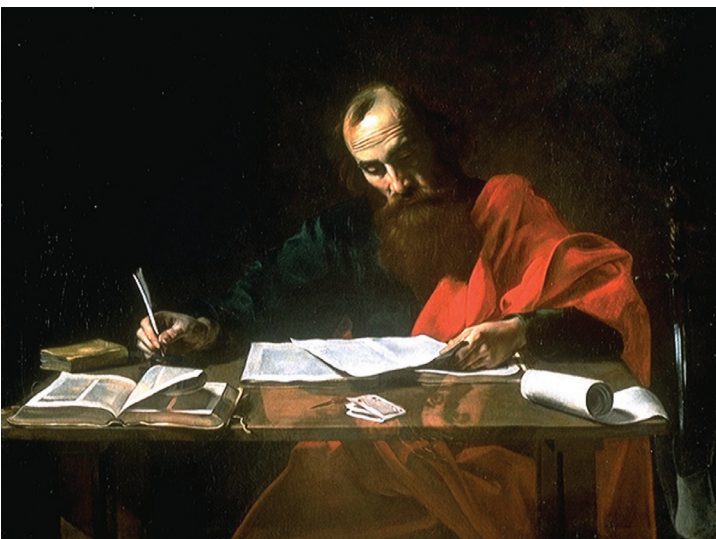
“made us sit together in heavenly places in Christ Jesus” -- 2:6 -- We do not sit with Him. We sit together in Christ, because we are in Him.

“that not of yourselves” -- 2:8 -- The reference of the word **“that”** can be “grace” or “faith.” Is it grace or the faith which is the gift? One’s “interpretation” usually depends on one’s theology.

“enmity” -- 2:15-- The opposite gives us clear insight into the meaning of this world. The opposite is “peace” and “reconciliation.”

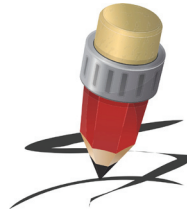
“strangers . . . foreigners” -- 2:19 --
“Strangers” (xenos) meaning an alien.
“Foreigners” meaning “not of the household.”

“habitation of God” -- 2:22 -- In the Garden, the Lord walked among them. In Old Testament days God dwelt in the tabernacle and then Solomon’s Temple. God’s glory left the temple (Ezekiel 10:18). Then Jesus dwelt among us (moved into our neighborhood). Then we as believers became the temple of God as the Holy Spirit indwelt us (II Corinthians 6:16). Finally, the Lord will be with us (Revelation 21:3).



Valentin de Boulogne (ca 1594-1632)
Saint Paul Writing His Epistles (c. 1618-20)

Biblical Principle



**Salvation is not an item;
it is part of a package.**

**Salvation is far more than
the “forgiveness of sin.”**

**The Gospel plan and program is not
just to get us to glory, but to change and
use us here on earth before we leave and
arrive at our final & eternal destination.**

**Holiness is part of God’s purpose in
calling us to His grace.**

**Any understanding of the Gospel
which in any way lessens our personal
responsibility for personal holiness is not
the Gospel of our Lord Jesus Christ.**

Paul makes it clear that the Gospel includes a way of walking. We were created to be His workmanship and saved “unto good works.” Paul is playing some of these “prelude notes” of the upcoming larger portion of the epistle (4:1ff)!

Before Paul details what that walk looks like in chapters 4 - 6, he is going to quickly include the words “holy” and “without blame before Him” (1:4). That is that the very reason the Lord set His grace upon us is to make us a holy people, a different people.

Salvation is not just having our sins forgiven, but involves making us a holy people who walk before Him in a way that was intended for His own special people.

Quote

“ . . . this tremendous letter which so helpfully unfolds to us what life is all about, that its great theme is the unifying work of Jesus Christ, the restoring work of Jesus, how he has come to smash every barrier among men, to span every chasm, to break down every obstacle which divides and fragments humanity, and to unite all things together in him. (And he has already begun. This is not something he is going to do in one blinding flash at the end of time. The good news of the gospel is that he has already begun.)” -- Ray Stedman

Ephesians 3

Block Diagram

Ephesians 3:1

- ↳ For this cause
 - ↳ I Paul,
 - ↳ the prisoner of Jesus Christ
 - ↳ for you Gentiles,

Ephesians 3:2

- ↳ If ye have heard of
 - ↳ the dispensation of the grace of God
 - ↳ which is given me to youward:

Ephesians 3:3

- ↳ How that
 - ↳ by revelation
 - ↳ he made known unto me
 - ↳ the mystery;

- ↳ (as I wrote afore in few words,

Ephesians 3:4

- ↳ Whereby, when ye read,
 - ↳ ye may understand
 - ↳ my knowledge
 - ↳ in the mystery of Christ)

Ephesians 3:5

- ↳ Which in other ages
 - ↳ was not made known
 - ↳ unto the sons of men,
 - ↳ as it is now revealed
 - ↳ unto
 - ↳ his holy apostles
 - ↳ and prophets
 - ↳ by the Spirit;

Ephesians 3:6

- ↳ That the Gentiles
 - ↳ should be fellowheirs,
 - ↳ and of the same body,
 - ↳ and partakers of his promise in Christ
 - ↳ by the gospel:

Ephesians 3:7

- ↳ Whereof
 - ↳ I was made a minister,
 - ↳ according to
 - ↳ the gift of the grace of God
 - ↳ given unto me
 - ↳ by the effectual working of his power.

The Flow Of The Argument

Ephesians 3:1 is finished in 3:14

**3:1 “For this cause . . .
3:14 “For this cause I
bow my knees . . .”**

3:1-13: Paul now moves to a discussion of the “mystery” / “the church”. . . .

“for you Gentiles” -- Paul states that he is in Rome under house arrest because of the Gospel to the Gentiles - 3:1

“If ye have heard” about the that new chapter / administration. - 3:2

“how that” - if you have heard that it was revealed to Paul

“as I wrote afore” - There must have been a previous letter which was sent outlining this truth.

“which”
was not made known
which is now revealed

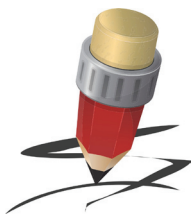
“that” - This is what the mystery is, “that they should be . . .

now fellowheirs - 3:6
same body - 3:6
partakers of the promise - 3:6

“by” - the means - this is how it is all accomplished, by the Gospel.

“whereof” - of that mystery and Gospel . . . I was made a minister

“according to . . . by the” - this is how it came to pass



Biblical Principle

Walk away from “the church” and you walk away from His body, for which He died.

If you do not love “the church,” then you do not value for what Christ died.

It is in “the church” that God’s wisdom, greatness, glory, plan, and sovereignty is clearly seen!

The church, no matter its weakness and failures, is God’s program! What God is doing is found in “the church”!



Biblical Principle

Our pain may be for the purpose of others.

In jail so others may hear about their freedom.

There are trials and tribulations that are ours for the sake, welfare and advantage of others.

Trials are not always about you.

Paul again states that what he has experienced and is experiencing is due to the fact that he has preached the Gospel to the Gentiles -- 3:1, 8, 13 (cp. 4:1). That has so infuriated the Jews that it put Paul on a path that leads to Rome. In fact, the Ephesians well-know the truth of this for when Paul was in Ephesus both the Jews and the Gentiles were exercised at the ministry of Paul (Acts 19:8-10, 24ff). When Paul left Ephesus he told them that troubles awaited him in Jerusalem (cp. Acts 20:21; 21:18-19; 30).

Paul was facing much and great tribulation because he was called to proclaim the Gospel, their forgiveness of sins and freedom in Christ



“The Church”: A Mystery

The “church” was a “mystery.” There was no such concept in the Old Testament. No one knew that the Gospel program was to include both the Jews and Gentiles, together in one body, called the “church.”

Paul was the apostle who was called to be the minister to the Gentiles, and specifically to establish “the church,” composed of Jews and Gentiles.

Ephesians 3:3-9

Ephesians 5:32

Colossians 1:25-27

In the New Testament Record there is not one example of a believer who is unconnected to a local church.

“Conversion of Saul” by Gustave Doré



From Saul To Paul

Doré Bible Illustrations • Free to Copy

www.creationism.org/images/

Act 9:3-5 ...near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, ... I am Jesus whom thou persecutest: ...

Ephesians 3:8

- ↳ Unto me,
- ↳ who am less than the least of all saints, is this grace given,
- ↳ that I should preach among the Gentiles
- ↳ the unsearchable riches of Christ;

Ephesians 3:9

- ↳ And to make all men see
- ↳ what is the fellowship of the mystery,
- ↳ which from the beginning of the world hath been hid in God,
- ↳ who created all things by Jesus Christ:

Ephesians 3:10

- ↳ To the intent that now
- ↳ unto the principalities and powers in heavenly places
- ↳ might be known by the church
- ↳ the manifold wisdom of God,

Ephesians 3:11

- ↳ According to the eternal purpose
- ↳ which he purposed in Christ Jesus our Lord:

Ephesians 3:12

- ↳ In whom we have
- ↳ boldness
- ↳ and access with confidence
- ↳ by the faith of him.

Ephesians 3:13

- ↳ Wherefore I desire that
- ↳ ye faint not at my tribulations for you,
- ↳ which is your glory.

“that” - Paul is now going to state what why that grace was given . . .

that

- I should preach - 3:8
- and
- to make all men see - 3:9

“unsearchable riches” - another description of the mystery and the revelation of “the church.”

“created all things” - Paul is pulling in the creation of the church with all things

“to the intent now” - The reason God created the church now was to display his manifold wisdom

“according to” - that wisdom was an unrevealed program decisions in eternity

“which He” - which God the Father planned in the coming of Christ.

“in whom” - Paul mentions Christ and then states that it is now in Jesus that . . .

- we have boldness - 3:12
- and
- we have access

Paul then finishes by an admonition and encouragement not to let his imprisonment fluster them - 3:13

“Wherefore” - because of all this . . . I desire that you do not faint at what is happening to me -- it is all for the church, which is your glory



Biblical Principle

All that the Bible teaches is true, but all of its truths may not be complete.

There are truths which have been and are hid by God generally for a purpose known unto Himself.

God's revelation of Himself and His plan is progressive, not complete
(We believe in "progressive revelation.")

One should be very careful on building a biblical position on only the Old Testament.

As the Scriptures state themselves, "We see through a glass darkly." There are truths taught in Scripture that were not complete to the saints of those ages, and there are truths that we have in the complete Scriptures that are still not complete.

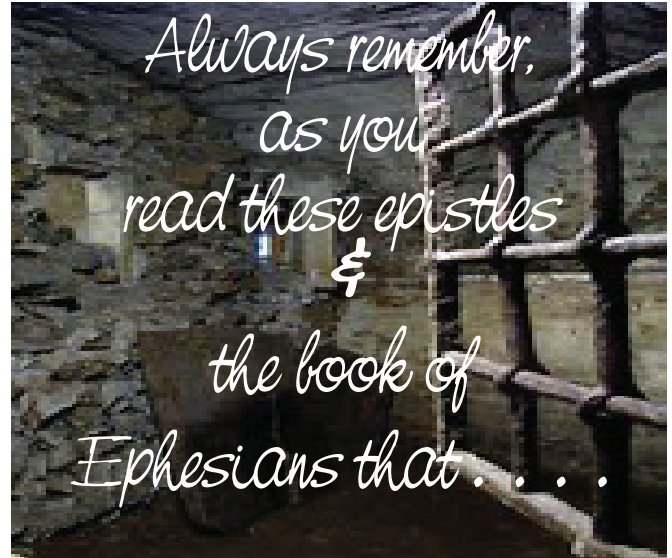
The Lord has not chosen to reveal everything, and even Daniel and John were told not to write all they saw or knew.

The biblical truth about "the church" was not revealed to the Old Testament saints. It was not until the days of Acts that it began to be revealed and clarified.

i.e. Isaiah 61:2, Luke 4:19: What conclusion do you think the O.T. saints would have come to when they read Isaiah 61:2?

Wherefore I desire
that ye faint not at my
tribulations for you

- Ephesians 3:13 -



Paul Is Writing
During His
Imprisonment

Key Words



"dispensation" -- 3:2 -- The word dispensation speaks of an era in which God operates differently than He has at other times. He is administrating a different way.

"mystery" -- 3:3, 4 -- "Mystery" does not mean mysterious, but something not previously known and/or revealed by God.

"effectual working" -- 3:7 -- The word "energy" is the root meaning of the word. It speaks of a working that at the end is effective, actually accomplishes its purpose.

"unsearchable" -- 3:8 -- This is a compound word, with "a" as the prefix, meaning "not." "Cannot be searched out" "Cannot be comprehended." Only used one other time in Romans 11:33

"manifold" -- 3:10 -- This is a compound word - "many" + "colored." God's wisdom is a kaleidoscope!

"passeth knowledge" -- 3:19 -- "Passeth" is the word "hyper + ballo." We get the word "hyperbole" from it - exceedeth / transcending / surpass. There is a love that we can understand, but this love is a love that is beyond our human comprehension!

"filled" -- 3:19 -- "Filled" is the word means both controlled by and abounding in. In Act 13:52 "the disciples were filled with joy, and with the Holy Ghost." They were controlled by and abounded in joy" (cp. Eph. 5:18).

Ephesians 3:14

- ↳ For this cause I bow my knees
 - ↳ unto the Father of our Lord Jesus Christ,

Ephesians 3:15

- ↳ Of whom the whole family in heaven and earth is named,

Ephesians 3:16

- ↳ That he would grant you,
 - ↳ according to the riches of his glory,
- ↳ to be strengthened with might
 - ↳ by his Spirit
 - ↳ in the inner man;

Ephesians 3:17

- ↳ That Christ may dwell in your hearts
 - ↳ by faith;
- ↳ that ye, being
 - ↳ rooted
 - ↳ and grounded
 - ↳ in love,

Ephesians 3:18

- ↳ May be able to comprehend with all saints
 - ↳ what is the breadth,
 - ↳ and length,
 - ↳ and depth,
 - ↳ and height;

Ephesians 3:19

- ↳ And to know the love of Christ,
 - ↳ which passeth knowledge,
- ↳ that ye might be filled with all the fulness of God.

Ephesians 3:20

- ↳ Now unto him
 - ↳ that is able to do
 - ↳ exceeding
 - ↳ abundantly
 - ↳ above all that we ask or think,
 - ↳ according to the power that worketh in us,

Ephesians 3:21

- ↳ Unto him be glory in the church
 - ↳ by Christ Jesus
 - ↳ throughout all ages,
 - ↳ world without end.
 - ↳ Amen.

Paul began in 3:1

“for this cause” - 3:1

“for this cause” - 3:14

Now back to the original thought from 3:1

“for this cause” - because of all this . . . I bow my knees and pray to God the Father . . .

“that” -

- that He would grant you to be strengthened - 3:16
- that Christ may “dwell” in your hearts - 3:17
- (that) you may be able to comprehend the dimensions of the love of God- 3:18
- (that) you might know the love of Christ - 3:19
- that you might be filled with the fulness of God - 3:19
- that call means - 3:9
- (that) you how the heavenly created beings might see the manifold wisdom of God - 3:10

Closing Benediction - 3:20-21



Biblical Theology: Doctrines & Truths Taught In Ephesians 3

- There are “dispensations” or periods of administration where God has a different order of operation. - 3:2
- God has and does reveal Himself. - 3:3
- There are biblical “mysteries.” - 3:3
- There is “progressive revelation.” - 3:3-5, 9
- One of the ministries of the Spirit is revelation. - 3:5
- Jew & Gentiles are fellowheirs. - 3:6
- Grace is a gift. - 3:7
- Preaching is a God ordained activity. - 3:8
- God established His plan and program before creation. - 3:9, 11
- Jesus created all things. - 3:9
- The Church is an example of God’s wisdom. - 3:10
- Christ gives us boldness and access. - 3:12
- Even Paul faced tribulations. - 3:13
- Tribulations can cause people to faint. - 3:13
- We should pray to the Father. - 3:14
- The word “father” has a divine origin. - 3:15
- God can and does give strength by the Holy Spirit. - 3:16
- There is an inner man. - 3:16
- Christ can and does dwell in human hearts. - 3:17
- Christ loves His people. - 3:19
- God can do anything of which we can even think. - 3:20
- The church is to glorify the Lord. - 3:21
- The church will bring the Lord glory through all ages. - 3:21
- There is a world without end. - 3:21

Quote

“We live in a world where most of the important things of our lives are not visible. They can’t be touched or seen or tasted or weighed or otherwise measured.

They are not subject to the scrutiny of science, nor are they available to the philosophies of men, but they are there. We must recognize that fact. And it is in this realm that these great spiritual blessings are to be found. It is here that our life can be changed and we can become different people, by God’s grace.”

- Ray Stedman



The Gospel To The Gentiles: Key Passage - Acts 10

Paul was the apostle called to reach the Gentiles. Even though his heart’s desire and prayer to God was that His people might be saved (Romans 10:1), he was sent to the Gentiles.

Acts 2 -- The Gospel to the Jew
Acts 8 -- The Gospel to the half-Jew / Samaritans
Acts 10 -- The Gospel to the Gentiles

Acts 10:1-3 -- “There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.”



The Library of Celsus

The Library of Celsus was built in 117 A.D., after Paul was killed in Rome. Nevertheless it illustrates the greatest of the city of Ephesus in that it contained 12,000 scrolls and was considered the third largest library in the known Roman world at the time.

Colossians 1:26 - 27

“The mystery, hidden from ages and generations, and now made manifest to his saints, to whom God would make known the riches of the glory of this mystery.”

Block Diagram

Ephesians 4:1

- ↳ I therefore, the prisoner of the Lord,
 - ↳ beseech you
 - ↳ that ye walk worthy
 - ↳ of the vocation
 - ↳ wherewith ye are called,

Ephesians 4:2

- ↳ With all
 - ↳ lowliness
 - ↳ and meekness,
 - ↳ with longsuffering,
 - ↳ forbearing one another in love;

Ephesians 4:3

- ↳ Endeavouring to keep the unity of the Spirit
 - ↳ in the bond of peace.

Ephesians 4:4

- ↳ There is
 - ↳ one body,
 - ↳ and one Spirit,
 - ↳ even as ye are called in one hope of your calling;

Ephesians 4:5

- ↳ One Lord,
- ↳ one faith,
- ↳ one baptism,

Ephesians 4:6

- ↳ One God
- ↳ and Father of all,
 - ↳ who is
 - ↳ above all,
 - ↳ and through all,
 - ↳ and in you all.

Ephesians 4:7

- ↳ But unto every one of us is given
 - ↳ grace
 - ↳ according to the measure of the gift of Christ.

Ephesians 4:8

- ↳ Wherefore he saith,
 - ↳ When he ascended up on high,
 - ↳ he led captivity captive,
 - ↳ and gave gifts unto men.

Ephesians 4:9

- ↳ (Now that he ascended,
 - ↳ what is it but that he also descended first
 - ↳ into the lower parts of the earth?

Ephesians 4:10

- ↳ He that descended
 - ↳ is the same also that ascended up
 - ↳ far above all heavens,
 - ↳ that he might fill all things.)

The Flow Of The Argument

“Therefore” - because of all that has been said . . .

“with all” - along with this

“endeavoring” - while doing and/or accomplishing this keeping unity

“There is” - Paul is now going to argue the why of endeavoring to keep this unity.

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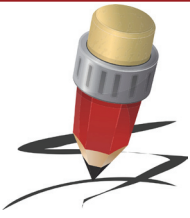
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“But” - Paul is now going to contrast the diversity that does exist in the body of Christ.

differing gifts given by God
grace

“Wherefore” - Paul now explains when those gifts were given.

“Now” - Paul then contrasts the ascension to the descent (Isaiah 61:1-2; Luke 4:18.)



Biblical Principle

**Taught & Walk are
cousins.**

**Our walk ought to
balance out what we have been taught**

Our walk matters to the Lord!

Jesus died for our walk.

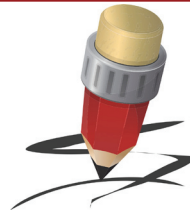
In an age where holy living and personal separation is far too much marginalized, these first verses shout what needs to be heard in today's churches. The Lord expects the grand truths of the Gospel to affect and impact the way we walk.

The words "walk," "worthy" and "vocation" unmistakably speak of what we are called to as believers.

The word "worthy" is the word "axios" from which we get "axis." The axis is the imaginary line that goes through a sphere. It is the line that balances that object out as it spins on its "axis."

The word "vocation" is the same root word translated "called" -- "of the calling wherewith ye are called." The word "vocation" is the word which was used to speak of "an invitation."

Our walk matters to God
Our walk ought to "balance out" truth
We have been called to this walk.



Biblical Principle

**Our posture matters to
the Lord**

**Not all walking reflects a
proper disposition.**

**There is a way of walking that ought
to mark us as we walk out the truths of
Scripture**

Not only are we to walk in a way that reflects the great truths found in the Gospel, but we are to walk with a humility, power under control, with patience and forbearance that reflects a love.

Truths have the potential of creating a haughty, harsh spirit (cp. I Corinthians 8:1-2). Even a godly walk can give us an attitude of superiority. All this leads to a loss of unity among believers and within the church.



Biblical Principle

**The Church: Unity Midst
Diversity.**

**We don't have to be the
same to work together!**

We need each other!

**Never marginalize other fellow
believers because they are not you.**

**It is easy for me to be me, and you to
be you. But it is hard for me to be you,
and you to be me!**

The Lord has built into the church diversity! There is no reason, outside of sin, that diversity and unity cannot exist and work together for the benefit of all.

The human body is God's perfect example of unity midst diversity (cp. I Corinthians 12; Romans 12).

God's Plan Of Salvation
Is Both

From & To

From sin & death
To holiness & good works

Put On & Put Off

Ephesians 4:11

- ↳ And he gave some,
 - ↳ apostles;
 - ↳ and some, prophets;
 - ↳ and some, evangelists;
 - ↳ and some, pastors and teachers;

Ephesians 4:12

- ↳ For the perfecting of the saints,
- ↳ for the work of the ministry,
- ↳ for the edifying of the body of Christ:

Ephesians 4:13

- ↳ Till we all come
 - ↳ in the unity of the faith,
 - ↳ and of the knowledge of the Son of God,
 - ↳ unto a perfect man,
 - ↳ unto the measure of the stature of the fulness of Christ:

Ephesians 4:14

- ↳ That we henceforth be no more children,
 - ↳ tossed to and fro,
 - ↳ and carried about with every wind of doctrine,
 - ↳ by the sleight of men,
 - ↳ and cunning craftiness,
 - ↳ whereby they lie in wait to deceive;

Ephesians 4:15

- ↳ But speaking the truth in love,
 - ↳ may grow up into him in all things,
 - ↳ which is the head,
 - ↳ even Christ:

Ephesians 4:16

- ↳ From whom the whole body
 - ↳ fitly joined together
 - ↳ and compacted
 - ↳ by that which every joint supplieth,
 - ↳ according to the effectual working in the measure of every part,
 - ↳ maketh increase of the body
 - ↳ unto the edifying of itself in love.

Ephesians 4:17

- ↳ This I say therefore,
- ↳ and testify in the Lord,
 - ↳ that ye henceforth walk not as other Gentiles walk,
 - ↳ in the vanity of their mind,

Ephesians 4:18

- ↳ Having the understanding darkened,
- ↳ being alienated from the life of God
 - ↳ through the ignorance that is in them,
 - ↳ because of the blindness of their heart:

Ephesians 4:19

- ↳ Who being past feeling
 - ↳ have given themselves over unto lasciviousness,
 - ↳ to work all uncleanness
 - ↳ with greediness.

Ephesians 4:20

- ↳ But ye have not so learned Christ;

Ephesians 4:21

- ↳ If so be that
 - ↳ ye have heard him,
 - ↳ and have been taught by him,
 - ↳ as the truth is in Jesus:

“And He gave” - And when Christ gave gifts they included . . .

“For” - This is the purpose
“For”
“For”

“Till” - This is how long those gifts are designed for.

“That” - The reason for those listed gifts is

“But” - In contrast to being no more children and not tossed to and fro, that we grow up into Him.

“From Whom . . . which is the Head” - Paul is now going to expand on the nature of the church containing gifted members.

“Therefore” this I say

“That” #1- you do not walk as the Gentiles

Paul goes on to describe their walk and the causes of that walk

“But ye” - in contrast

“If so be” - Assuming this condition to be true



Biblical Principle

Truth & Love are not opposites, but cousins.

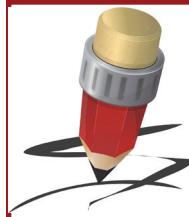
Our obligation is more than speaking the truth.

There is a “truth telling” that is unloving and therefore ungodly.

**Love without truth is sentimentality.
Truth without love is brutality.**

Have you heard someone say, “I’m just speaking the truth,” as if that is the only requirement necessary, and therefore they are justified in what they have spoken?

The obligation of believers is not only to speak the truth but to speak the truth in love. We are not faced with the option of speaking the truth OR being loving. We can and should do both when we talk to others who need to hear the truth and/or need a loving reminder or rebuke.



Biblical Principle

Unity is based on shared truth.

A “unity” that ignores truth is a shallow, deceptive, and dangerous form unity.

Have you heard someone ask, “Why are there so many different religions? How come there are so many different branches of the Christian faith? Why can’t we just all get along?”

The answer is - because unity is based on truth, not an avoidance of truth. One day (“till we all come”) there will be complete unity among all believers because we will “see Him as He [really] is.”

The Lord prayed that we might have the unity that the Godhead has, and that unity is based on shared truth. The Father, Son and Holy Spirit all have unity because they all agree on what the truth is in all realms of reality.



Biblical Principle

Lostness is clearly marked by a distorted way of thinking.

Understanding, ignorance, and blindness are all causes for walking like the world around us.

Over and over the Scriptures make it clear that our **thinking** affects our way of walking. We walk the way we do because **we think** the way we do (mind/understanding/ignorance/learned).

It takes the “renewing of our minds” to change our walk and to walk like Jesus. As Paul says in Ephesians 4:20 -- we have not so **learned** Christ.”



“I know you will agree that it is unrealistic for Christians to pretend there are no differences among themselves. . . . Friction often arises because of them. It was there in the 1st century, as you can see in several places in the Scriptures. In the letter to the Philip-
pians are named two ladies who could not get along with each other, Euodia and Syn-
tyche (or, as it has been rendered, Odious and Soontouchy), who had trouble working together. There were distinctions of personal-
ity then, and they still exist here in the 20th century. As I have often reminded you, the church is well described in the little jingle:

**To dwell above with saints we love,
O that will be glory
But to dwell below with saints we know,
Well, that’s another story.”**

- Ray Stedman

Ephesians 4:22

- ↳ That ye put off concerning the former conversation the old man,
 - ↳ which is corrupt according to the deceitful lusts;

Ephesians 4:23

- ↳ And be renewed
 - ↳ in the spirit of your mind;

Ephesians 4:24

- ↳ And that ye put on the new man,
 - ↳ which after God is created in
 - ↳ righteousness and
 - ↳ true holiness.

Ephesians 4:25

- ↳ Wherefore putting away lying,
 - ↳ speak every man truth with his neighbour:
 - ↳ for we are members one of another.

Ephesians 4:26

- ↳ Be ye angry, and sin not:
 - ↳ let not the sun go down upon your wrath:

Ephesians 4:27

- ↳ Neither give place to the devil.

Ephesians 4:28

- ↳ Let him that stole steal no more:
 - ↳ but rather let him labour,
 - ↳ working with his hands the thing which is good,
 - ↳ that he may have to give to him that needeth.

Ephesians 4:29

- ↳ Let no corrupt communication proceed out of your mouth,
 - ↳ but that which is good to the use of edifying,
 - ↳ that it may minister grace unto the hearers.

Ephesians 4:30

- ↳ And grieve not the holy Spirit of God,
 - ↳ whereby ye are sealed
 - ↳ unto the day of redemption.

Ephesians 4:31

- ↳ Let all
 - ↳ bitterness,
 - ↳ and wrath,
 - ↳ and anger,
 - ↳ and clamour,
 - ↳ and evil speaking,
 - ↳ be put away from you, with all malice:

Ephesians 4:32

- ↳ And be ye
 - ↳ kind one to another,
 - ↳ tenderhearted,
 - ↳ forgiving one another,
 - ↳ even as God for Christ's sake hath forgiven you.

“That” - #2

“And” - in contrast to

“That” - #3

“Wherefore” - If you are going to be righteous and holy put away lying, speak the truth
“for” -
be angry and sin not

“neither” -

steal no more
“But” - in contrast to
work

let no corrupt communication come out of your mouth
“But” - in contrast to
which is good and ministers
grace

“And” - beyond that
“whereby” - this is what the Spirit does
“unto” - how long

Let all -

“And be ye” - in contrast to



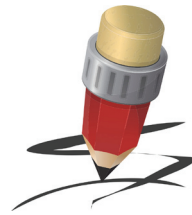
Biblical Theology: Doctrines & Truths Taught In Ephesians 4

- We are called to a way of walking - 4:1
- The believer's walk ought to be marked by humility, meekness, patience, and love - 4:2
- The Spirit of God promotes unity - 4:3
- There is only one body and one spirit - 4:3
- There is one Lord - 4:5
- There is one faith - 4:5
- There is one baptism - 4:5
- There is one Father, who is over all - 4:6
- All are given grace - 4:7
- Christ gives gifts to believers - 4:7
- Christ ascended - 4:8
- Christ descended to Abraham's bosom - 4:8-9
- Apostles, prophets, evangelists, and pastor-teacher are all gifts to the church - 4:11
- The purpose of pastor-teacher is three-fold - 4:12
- One day we will all have unity in what we believe and teach - 4:13
- Beware of those who twist the truth - 4:14
- The church is like a human body - 4:16
- We are to walk differently from unsaved Gentiles - 4:17-19
- Lostness involves having our understand darkened - 4:18
- Lostness leads to no longer feeling guilt and shame - 4:19
- Christ teaches us a way of walking - 4:20-21
- The truth is in Jesus - 4:21
- Our sin nature is corrupt and deceives us - 4:22
- Being saved means that there is a new man which has been created - 4:23
- We are members of one another - 4:25
- There is a righteous anger and there is an unrighteous anger - 4:26
- The Holy Spirit can be grieved - 4:30
- The Holy Spirit seals believers - 4:30

Quote

"He is using the very simplest of terms to illustrate what we must do in the realm of thought, of the attitudes of life. We must reject those basic assumptions which have caused our trouble, putting them off, rejecting them, divesting ourselves of them, just

as you would put off your dirty clothes. We must do this because, from these wrong attitudes, the corruption of life comes. He says the former manner of life is corrupt -- decayed, dead, foul, selfish, unhappy, restless. These are the things which have made life unhappy or miserable. He points out we can recognize these attitudes by the way they operate." - Ray Stedman

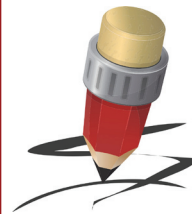


Biblical Principle

**Putting Off
is "morality."
Putting On
is Christianity**

**To only "put off" is to fall short of
what the Lord has provided and desires.**

There are many organizations that help men "put off" an old habit or life-style pattern. Christianity wants us to "put off" and then "put on" a different way of walking.



Biblical Principle

**God loves givers because
He is a giver!**

**One of the purposes
of honest work
is so that we have enough
to give some away.**

Key Words



"prophets" -- 4:11 -- There were prophets in the early N.T. church (Acts 21:10; I Cor.. 14:37). Most believe that that gifted position has passed away today after the canon of Scripture was completed. Even in biblical days, a prophet was not so much a fore teller, but a forth-teller. Prophets are defined in I Cor. 14:3.

"fitly joined together and compacted" -- 4:16 -- "fitly joined together" is one word - "joined closely together" / "close jointed together" like bricks.

"Compacted" - "knit together"

"effectual working" -- 4:16 -- The word "energy" is at the root meaning of the word. It speaks of a working that at the end is effective; it actually accomplishes its purpose.

"conversation" -- 4:22 -- This is an old English word best translated "manner of life" or "conduct."

"place" -- 4:27 -- "opportunity, power, occasion for acting"

Ephesians 5:1

- ↳ Be ye therefore followers of God,
 - ↳ as dear children;

Ephesians 5:2

- ↳ And walk in love,
 - ↳ as Christ also hath
 - ↳ loved us,
 - ↳ and hath given himself for us
 - ↳ an offering and
 - ↳ a sacrifice to God
 - ↳ for a sweetsmelling savour.

Ephesians 5:3

- ↳ But
 - ↳ fornication,
 - ↳ and all uncleanness,
 - ↳ or covetousness,
 - ↳ let it not be once named among you, as becometh saints;

Ephesians 5:4

- ↳ Neither
 - ↳ filthiness,
 - ↳ nor foolish talking,
 - ↳ nor jesting,
 - ↳ which are not convenient:
 - ↳ but rather giving of thanks.

Ephesians 5:5

- ↳ For this ye know,
 - ↳ that
 - ↳ no whoremonger,
 - ↳ nor unclean person,
 - ↳ nor covetous man,
 - ↳ who is an idolater,
 - ↳ hath any inheritance in the kingdom of Christ and of God.

Ephesians 5:6

- ↳ Let no man deceive you
 - ↳ with vain words:
 - ↳ for because of these things cometh the wrath of God
 - ↳ upon the children of disobedience.

Ephesians 5:7

- ↳ Be not ye therefore partakers with them.

Ephesians 5:8

- ↳ For ye were sometimes darkness,
 - ↳ but now are ye light in the Lord:
 - ↳ walk as children of light:

Ephesians 5:9

- ↳ (For the fruit of the Spirit is
 - ↳ in all goodness
 - ↳ and righteousness
 - ↳ and truth;)

“Therefore” - Because of what Paul has said . . .

“and” -

“as” -

“and”

“But”

“Neither”

“but”

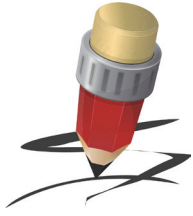
“for” - since or because you know

“Let no man” - Don’t let men fool you about what I have just said

“for because” -

“For”
“But now”

“For” - because the fruit of the Spirit is . . .



Biblical Principle

Sinful behavior on the part of God's people is "un-becoming" and suggest the reality and danger of Hell, not Heaven.

There are behaviors that are just "un-becoming" God's people.

Have you ever asked, "How does this look on me?" Perhaps an old answer is, "It is very becoming!" That was meant to say that it not only looked nice, but it looked nice on you and even made you look very sharp or beautiful.

There are behaviors which are very becoming and very unbecoming when it comes to God's people and how they live life.

More than that, such sinful behaviors suggest a lostness, not an actually changed heart which accompanies God's grace in salvation. Such sins ought to cause one to question whether they are really His.

"A Christian is not sinless, but he does sin less."

"The Christian life is one of continual confession and repentance"

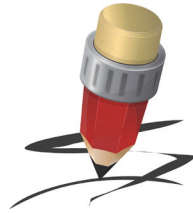
"If we could lose our salvation, we would."

John Mac Arthur

Quote

"We often think we could lay down our life in a dramatic way to show our love for others. But God often calls us to lay down our life little by

little – in small coins (as it were) instead of one large payment – but it is laying down our lives nonetheless. " Eph. 5:2 - David Guzik



Biblical Principle

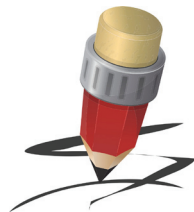
The Christian walk is somewhat accomplished by just growing up in the family of God, just like children in a household, by imitation.

Saints will look a lot alike because they follow the same pattern.

There is a pattern that ought to mark us and cause us to look a lot alike.

"Followers" speaks of an obedience, but "as dear children" speaks of the method.

When the Bible says, be ye holy for I am holy, we have been given a means for accomplishing that command, followers of God, just as children who pick up the vocal patterns, mannerisms and practices of mom and dad.



Biblical Principle

Be what you are! - light

Light is meant to be seen.

You can walk in a way that does not reflect who you really are.

Don't put your light under a bushel basket -- Display it!

Even in Paul's day, there were those who argued for "license," freedom to sin rather than freedom from sin.

Don't be fooled by those who cleverly and persuasively argue that God's people don't walk differently than the world. At the end, it will be you who is the loser because you are the one who will experience the consequences of such persuasion - the wrath of God.

Ephesians 5:10

- ↳ Proving what is acceptable
 - ↳ unto the Lord.

Ephesians 5:11

- ↳ And have no fellowship
 - ↳ with the unfruitful works of darkness,
- ↳ but rather reprove them.

Ephesians 5:12

- ↳ For it is a shame even to speak of those things
 - ↳ which are done of them in secret.

Ephesians 5:13

- ↳ But all things
 - ↳ that are reproved
 - ↳ are made manifest by the light:
 - ↳ for whatsoever doth make manifest is light.

Ephesians 5:14

- ↳ Wherefore he saith,
 - ↳ Awake thou that sleepest,
 - ↳ and arise from the dead,
 - ↳ and Christ shall give thee light.

Ephesians 5:15

- ↳ See then that ye walk
 - ↳ circumspectly,
 - ↳ not as fools,
 - ↳ but as wise,

Ephesians 5:16

- ↳ Redeeming the time,
 - ↳ because the days are evil.

Ephesians 5:17

- ↳ Wherefore be ye
 - ↳ not unwise,
 - ↳ but understanding
 - ↳ what the will of the Lord is.

Ephesians 5:18

- ↳ And be not drunk with wine,
 - ↳ wherein is excess;
- ↳ but be filled
 - ↳ with the Spirit;

Ephesians 5:19

- ↳ Speaking to yourselves in
 - ↳ psalms
 - ↳ and hymns
 - ↳ and spiritual songs,
- ↳ singing
- ↳ and making melody
 - ↳ in your heart
 - ↳ to the Lord;

“Proving” -

“And” -

“but” -

“For” -

“But” -

“for”

“Wherefore” - This is the reason he says this . . .

“See then” -

“not . . . but” -

“because” -

“Wherefore” -

“but” -

“and” -

“but” -

Speaking -

Quote

“The motto today seems to be ‘Tell it like it is!’ And yet that can be a dangerous policy when it comes to exposing the filthy things of darkness, lest we unconsciously advertise and promote sin.” - Wiersbe

The Art of a Good Marriage by Wilferd Arlan Peterson

Happiness in marriage is not something that just happens. A good marriage must be created.

In marriage the little things are the big things.

It is never being too old to hold hands.

It is remembering to say “I love you” at least once a day.

It is never going to sleep angry.

It is at no time taking the other for granted; the courtship should not end with the honeymoon, it should continue through the years.

It is having a mutual sense of values and common objectives.

It is standing together facing the world.

It is forming a circle of love that gathers the whole family.

It is doing things for each other, not in the attitude of duty or sacrifice,

but in the spirit of joy. It is speaking words of appreciation and demonstrating gratitude in thoughtful ways.

It is not looking for perfection in each other.

It is cultivating flexibility, patience, understanding and a sense of humour.

It is having the capacity to forgive and forget.

It is giving each other an atmosphere in which each can grow old.

It is a common search for the good and the beautiful.

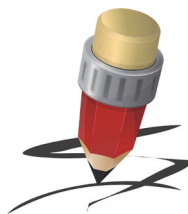
It is establishing a relationship in which the independence is equal, dependence is mutual and the obligation is reciprocal.

It is not only marrying the right partner, it is being the right partner.

Quote

“The man who is asleep does not care what becomes of his neighbors; how can he while he is asleep? And oh! Some of you Christians do not care whether souls are saved or damned... It is enough for them if they are comfortable. If they can attend a respectable place of worship and go with others to heaven, they are indifferent about everything else.” - Spurgeon

Biblical Principle



Two Sins:

- the wicked sin which has been committed and
- the detailing of that sin.

When it comes to sinful behavior, not everything that could be said should be said.

Some sins are so heinous that they should not be spoken of among God's people.

Not all sin is the same.

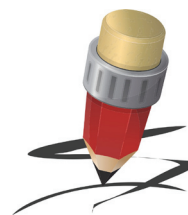
“Sin is sin.” -- Oh no it's not! This passage proves that point. Some sin is so sinful, that to talk about it is another sin.

There are not only sins that ought not to be associated with God's people, but there are sins that ought not to be discussed or perhaps even mentioned in a way that calls them to our imagination.

There is a place for “euphemisms” when it comes to speaking of some sins. There are ways of addressing some sins without becoming so visual in one's language that the sin is visualized in the listener's mind.

“Well, I'm just telling it like it is.” - Well, don't! Sometimes when it comes to speaking of some sins of the flesh, it is sinful to speak of that sin (5:12).

Biblical Principle



Not all sins need be rebuked in words, our behavior can and may well accomplish the reproof.

A godly life will reprove the sinful lives of others.

“Let your light so shine”

Ephesians 5:20

- ↳ Giving thanks
 - ↳ always
 - ↳ for all things
 - ↳ unto God
 - ↳ and the Father
 - ↳ in the name of our Lord Jesus Christ;

Ephesians 5:21

- ↳ Submitting yourselves
 - ↳ one to another
 - ↳ in the fear of God.

Ephesians 5:22

- ↳ Wives,
 - ↳ submit yourselves
 - ↳ unto your own husbands,
 - ↳ as unto the Lord.

Ephesians 5:23

- ↳ For the husband is the head of the wife,
 - ↳ even as Christ is
 - ↳ the head of the church:
 - ↳ and he is the saviour of the body.

Ephesians 5:24

- ↳ Therefore
 - ↳ as the church is subject unto Christ,
 - ↳ so let the wives be to their own husbands
 - ↳ in every thing.

Ephesians 5:25

- ↳ Husbands, love your wives,
 - ↳ even as Christ also
 - ↳ loved the church,
 - ↳ and gave himself for it;

Ephesians 5:26

- ↳ That he might
 - ↳ sanctify
 - ↳ and cleanse it
 - ↳ with the washing of water by the word,

Ephesians 5:27

- ↳ That he might present it to himself a glorious church,
 - ↳ not having
 - ↳ spot,
 - ↳ or wrinkle,
 - ↳ or any such thing;
 - ↳ but that it should be
 - ↳ holy
 - ↳ and without blemish.

Ephesians 5:28

- ↳ So ought men to love their wives
 - ↳ as their own bodies.
- ↳ He that loveth his wife loveth himself.

Thanking

Submitting

(Wives submit)

“For” -

“Therefore” -

“so let” -

(Husbands love)

“even as” -

“That” -

“That” -

“So ought” -

“as” -

Key Words



“sweet smelling savor” -- 5:2 -- This is a reference back to the O.T. sacrificial system where one of the sacrifices you could offer to the Lord on the altar was a gift of sweet smelling incense. In fact, there was a specially created perfume that was designed and mixed for this very purpose and was never to be duplicated by anyone for any other use (Ex. 30:35-37; Lev. 2:1). That smell was to always be a remembrance of such a sacrifice.

“uncleaness” -- 5:3 -- This is a compound word - “not” + “clean.” The word is used and designed to sweep in the general kinds of sin among the specific.

Galatians 5:19 - “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, (cp. Romans 1:24)

“jesting” -- 5:4 -- Although the term can mean both general or inappropriate humor, obviously this was understood as a form of inappropriate or coarse jesting.

“not convenient” -- 5:4 -- A compound word or “not” and “fitting” - (cp. Colossians 3:18)

“proving” -- 5:10 -- “δοκιμάζω - dokimázō to test (literally or figuratively); by implication, to approve:—allow, discern, examine . . . to deem, putting to the test.”

“circumspectly” -- 5:15 -- “exactly, accurately, diligently” -- Mat 2:8 - “And he sent them to Bethlehem, and said, Go and search diligently for the young child.”

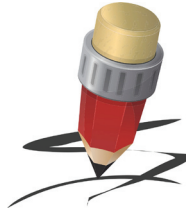
“redeeming the time” -- 5:16 -- “Redeem” speak of “buying up the opportunity.” There is “the time” in which we have an opportunity, and we need to grab “that time” to accomplish this-or-that.

“excess” -- 5:18 -- The word is “dissipation,” or a dissolute life. It is a compound word or “not” and “made whole.” It takes wholeness away from your life.

“filled with the Spirit” -- 5:18 -- The comparison is to drunkenness. To be drunk with wine is not to be filled with it, but to be controlled by it. Likewise, the filling of the Spirit is about control, not how much we have or do not have. It has been well said, “It is not that we need more of the Spirit, but that He needs more of us.”

“submit” -- 5:21, 22 -- This is not a grudging and burdensome submission, but a respect of one’s position. In all areas of life, authority and submission is what makes “whatever” effective and efficient.

Biblical Principle



God uses many & varied means to be the avenue of support and comfort for His people.

God has ordained the natural to be a means for meeting the emotional, social, psychological, and physical needs of people.

Have you heard it said, “I only need the Lord.” While I understand what is being said, the reality is that the Lord has ordained other means to be part of the comfort and encouragement that He provides.

Tychicus is identified as an individual who can give comfort, and give comfort through his words and report to the Ephesians. That is because God not only can and does give supernatural comfort, but the Lord also provide for the needs of His people through such avenues.

There will be husband, wives, moms and dads, brothers and sisters, brothers and sisters in Christ and godly friends who will have to answer one day as to why they failed to be that source of help and comfort. Unwritten letters, words of kindness and encouraging reports that should have been written and/or spoken, which would have been a means by which the Lord met the needs of His people.

*“Each for the other.
Both for the Lord”*

- wiersbe

Quote

“Submission has nothing to do with the order of authority, but rather governs the operation of authority, how it is given and how it is received. Often Jesus tried to teach His disciples not to throw their weight around, or seek to become great at somebody else’s expense.” - Warren Wiersbe

I Peter 3:7

“Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife”

Ephesians 5:29

- ↳ For no man ever yet hated his own flesh;
- ↳ but
 - ↳ nourisheth
 - ↳ and cherisheth it,
 - ↳ even as the Lord the church:

Ephesians 5:30

- ↳ For we are members of his
 - ↳ body,
 - ↳ of his flesh,
 - ↳ and of his bones.

Ephesians 5:31

- ↳ For this cause shall a man
 - ↳ leave his father and mother,
 - ↳ and shall be joined unto his wife,
 - ↳ and they two shall be one flesh.

Ephesians 5:32

- ↳ This is a great mystery:
 - ↳ but I speak concerning Christ and the church.

Ephesians 5:33

- ↳ Nevertheless let every one of you in particular
 - ↳ so love his wife even as himself;
 - ↳ and the wife see that she reverence her husband.

“For” -
“But” -

“For” -

“For this cause” -

(This is) -

“Nevertheless” -

“and” -

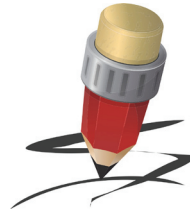


Biblical Theology: Doctrines & Truths Taught In Ephesians 5

- Believers are called to be godly - 5:1
- Christ loved us - 5:2
- Christ died for us - 5:2
- Sexual immorality and uncleanness is contrary to all what a saint is - 5:3, 5
- As well as filthy and foolish talk - 5:4
- Sexually immoral people will not be in the kingdom - 5:5
- Believers are light in a dark world - 5:8
- The Holy Spirit works to exhibit fruit in the believer's life - 5:9
- Separation from sin is commanded believers - 5:11
- Light reveals and reproves darkness - 5:13
- Christ gives believers light - 5:14
- Believers are to walk carefully - 5:15
- We live in evil days - 5:16
- God has a clear will for His people - 5:17
- Drunkenness is a sin - 5:18
- Spiritual music has a spiritual benefit - 5:19
- Believers are to be thankful to God for all things - 5:20
- Submission is a godly concept - 5:21-24
- Christ loved the church - 5:25, 29
- Believers will appear before God without spot or wrinkle on their garments - 5:27
- Husband are to love their wives - 5:28
- Believers are members of one another - 5:30
- Christ and the church is a mystery - 5:32

Quote

“Marriage has a *social* purpose in the bearing of children to continue the race. . . Paul indicated a *physical* purpose for marriage - to help man and woman fulfill the normal desires given them by God . . . Paul indicated also a *spiritual* purpose in marriage, as the husband and wife experience with each other submission and the love of Christ.” - Warren Wiersbe



Biblical Principle

**Your role does not speak
as to who you are.**

**Function is not related to
equality.**

**You can function differently and
you are still equal to all others who are
around you.**

Only in the world does function speak of equality. However, in God world, there is no relationship between function and equality.

Just because a Sergeant is under a General, does not mean that the General is smarter, more talented, or of greater worth. It does mean that the General is in charge and it does mean that the General has to answer for more.

Jesus came to this world and died on a cross. There was no discussion in the Godhead about a loss of equality. In fact, Scripture states that the Lord was equal to God (Philippians 2:6), but thought that His right to remain in heaven was not a thing to be held onto.

Likewise, when Jesus took up the basin to wash the disciples' feet in John 13, He was able to function as a servant because He knew who He was!

John 13:3-4

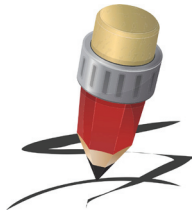
**“Jesus knowing that the
Father had given all things into
his hands, and that he was come
from God, and went to God;
He riseth from supper, and
laid aside his garments; and took
a towel, and girded himself. . .
and began to wash
the disciples' feet”**

Ephesians 6:1	
↳ Children,	(Children)
↳ obey your parents	
↳ in the Lord:	
↳ for this is right.	
Ephesians 6:2	
↳ Honour thy father and mother;	
↳ (which is the first commandment with promise;)	“for” -
Ephesians 6:3	
↳ That it may be well with thee,	
↳ and thou mayest live long on the earth.	“that” -
Ephesians 6:4	
↳ And, ye fathers,	
↳ provoke not your children to wrath:	“And” -
↳ but bring them up in the	
↳ nurture	“but” -
↳ and admonition	
↳ of the Lord.	
Ephesians 6:5	(Servants)
↳ Servants,	
↳ be obedient to them that are your masters	
↳ according to the flesh,	
↳ with fear	
↳ and trembling,	
↳ in singleness of your heart,	
↳ as unto Christ;	
Ephesians 6:6	
↳ Not with eyeservice,	
↳ as menpleasers;	“not . . . but” -
↳ but as the servants of Christ,	
↳ doing the will of God from the heart;	
Ephesians 6:7	
↳ With good will	
↳ doing service, as to the Lord,	
↳ and not to men:	
Ephesians 6:8	
↳ Knowing	“knowing” -
↳ that whatsoever good thing any man doeth,	
↳ the same shall he receive of the Lord,	
↳ whether he be bond or free.	
Ephesians 6:9	
↳ And, ye masters,	(masters)
↳ do the same things unto them,	
↳ forbearing threatening:	
↳ knowing that your Master also is in heaven;	
↳ neither is there respect of persons with him.	

Quote

“Fathers provoke their children and discourage them by saying one thing and doing another, by always blaming and never praising, by being being inconsistent and unfair in discipline, and by showing favoritism in the home, by making promises and not keeping them, and by making light of problems that to the children, are very important.” - Warren Wiersbe

Biblical Principle



Our jobs matter to God

What we work at and how we work at what we work at, are spiritual issues with God.

Secular work is a spiritual issue.

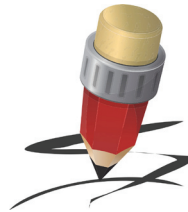
If we are not a testimony when we work, we may be missing one of our greatest opportunities to reflect Jesus.

Typically, we spend one-third of our lives at work (and half of our conscious life - more or less for some). That is why the Lord is interested in the way we work, because it may be one of our greatest opportunities for reflecting what it means to be a Christian.

Quote

“Nowhere in the New Testament is slavery *per se* attacked or condemned, though the overall thrust of the gospel is against it. Paul’s ministry was not to overthrow the Roman government or any of its institutions, but to preach the gospel and win the lost to Christ. Certainly the results of his evangelism ultimately led to the overthrow of the Roman Empire, but that was not Paul’s main motive. Just as the preaching of Wesley and Whitefield resulted in the abolition of slavery and child labor, the elevation of women, and the care of the needy, so Paul’s ministry contributed to the death of slavery and the encouragement of freedom.” - Warren Wiersbe

Biblical Principle



If you want to change a nation, it may be “one” person at a time.

Looking for change? The answer might be to go at it indirectly.

God’s method for societal change is often indirect, “through” rather than “at.”

Don’t drill for gasoline, drill for oil. Gasoline is a by-product of oil.

Sometimes we think that the answer to change is to go at it directly. It is not that there are not clear instances of that approach found in the Bible, but please do not assume that such is the only way to address the need for change. Some of the “nation changers” are individuals in position of influence and witness - Joseph, Daniel, Esther, Daniel, and Paul!

It is amazing that a polytheistic culture of the Roman world, a culture which worshiped various god and goddesses, is today part of “Christendom.” What could ever account for such a cultural and national change? Paul ended up in a Roman prison in the center of the Roman empire. Paul’s presence there was one of the catalysts used by God to change the course of the Roman world - one person at a time (see Romans 16:21-25).

All the saints salute you, chiefly they that are of Caesar’s household.

- Philippians 4:22 -

Raising Children: “When The Fun Stops”

You may want to listen to an excellent message by Charles Swindoll titled, “When the Fun Stops.” It is part of a series on the family and well worth listening to if you want to get a handle on what you might have to do when your children decided to go a different direction from the direction you are setting in the home.

Link: <https://store.insightforliving.ca/products/when-fun-stops-parents-single-message>

Ephesians 6:10

- ↳ Finally, my brethren,
 - ↳ be strong in the Lord,
 - ↳ and in the power of his might.

Ephesians 6:11

- ↳ Put on the whole armour of God,
 - ↳ that ye may be able to stand against the wiles of the devil.

Ephesians 6:12

- ↳ For we wrestle
 - ↳ not against flesh and blood,
 - ↳ but against
 - ↳ principalities,
 - ↳ against powers,
 - ↳ against the rulers of the darkness of this world,
 - ↳ against spiritual wickedness in high places.

Ephesians 6:13

- ↳ Wherefore take unto you the whole armour of God,
 - ↳ that ye may be able to withstand in the evil day,
 - ↳ and having done all,
 - ↳ to stand.

Ephesians 6:14

- ↳ Stand therefore,
 - ↳ having your loins girt about with truth,
 - ↳ and having on the breastplate of righteousness;

Ephesians 6:15

- ↳ And your feet shod
 - ↳ with the preparation of the gospel of peace;

Ephesians 6:16

- ↳ Above all, taking the shield of faith,
 - ↳ wherewith ye shall be able to quench
 - ↳ all the fiery darts of the wicked.

Ephesians 6:17

- ↳ And take the helmet of salvation,
- ↳ and the sword of the Spirit,
 - ↳ which is the word of God:

Ephesians 6:18

- ↳ Praying always
 - ↳ with all prayer
 - ↳ and supplication in the Spirit,
 - ↳ and watching thereunto
 - ↳ with all perseverance
 - ↳ and supplication for all saints;

Ephesians 6:19

- ↳ And for me,
 - ↳ that utterance may be given unto me,
 - ↳ that I may open my mouth boldly,
 - ↳ to make known the mystery of the gospel,

Ephesians 6:20

- ↳ For which I am an ambassador in bonds:
 - ↳ that therein I may speak boldly,
 - ↳ as I ought to speak.

“Finally” -

“that” -

“for” -

“Wherefore” -

“that” -

“Therefore” -

“Above all” -

“wherewith” -

“And” -

(Praying)

“and” -

“that” -

Key Words



“provoke” -- 6:4 -- “to rouse to wrath, to provoke, exasperate, anger”

“singleness” -- 6:5 -- “singleness, simplicity, sincerity, mental honesty” -- “the virtue of one who is free from pretence and hypocrisy”

“eyeservice” -- 6:6 -- This is a compound word of “work” and “eyes.” To work only when one is being seen. The Greek word is for “eye” is ὀφθαλμοδουλεία ophthalmodouleía, from which we get the word optometrists.

“menpleasers” -- 6:6 -- This is a compound word of “men” + “pleaser.” To court the favor of men, rather than doing what is just the right thing to do in principle. (cp. Colossians 3:22)

“wiles” -- 6:11 -- The word “wiles” is the Greek compound word “with + method.” Satan has his “methods” or trickery. The same word is translated “craftiness” in 4:14. Indeed, he is like a roaring lion seeking whom he may devour.

“principalities, powers” -- 6:12 -- There is an organized and invisible world that operates, the realm of fallen angels, of which Lucifer is chief. They are also called “rulers of darkness” and “spiritual wickedness.” Those powers seek to defeat and destroy the people of God.

“St. Paul Shipwrecked” by Gustave Doré



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www.creationism.org/images/

Act 27:43-44 But the centurion, ... and commanded that they which could swim should cast themselves first into the sea, and get to land: ... And so it came to pass, that they escaped all safe to land.



THE ARMOR OF GOD



Have your Loins girt about - Truth
Have on the Breastplate - Righteousness
Have your Feet shod - The Gospel

Take the Shield - Faith
Take the Helmet - Salvation
Take the Sword - Word of God

Be prepared with the Truth.
Do what is Right.
Spread the Gospel.

Resist doubt.
Be assured of your Salvation.
Fight with the Word.

Satan is a liar - truth
Satan is a tempter - righteousness
Satan wants all men to be lost - Gospel
Satan causes doubt - faith
Satan causes guilt and shame - salvation
Satan twists & contradicts God's Word - Word

Quote

“Since we are fighting against enemies in the spirit world, we need special equipment both for offense and defense. God has provided the ‘whole armor’ for us, and we dare not omit any part. Satan looks for that unguarded area where he can get a beachhead.” - Warren Wiersbe

Ephesians 6:21

- ↳ But that ye also may know
 - ↳ my affairs, and
 - ↳ how I do,
 - ↳ Tychicus,
 - ↳ a beloved brother
 - ↳ and faithful minister in the Lord,
 - ↳ shall make known to you all things:

Ephesians 6:22

- ↳ Whom I have sent unto you for the same purpose,
 - ↳ that ye might know our affairs,
 - ↳ and that he might comfort your hearts.

Ephesians 6:23

- ↳ Peace be to the brethren,
- ↳ and love with faith,
 - ↳ from
 - ↳ God the Father
 - ↳ and the Lord Jesus Christ.

Ephesians 6:24

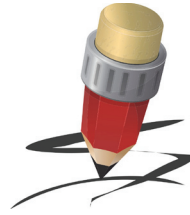
- ↳ Grace be with all them
 - ↳ that love our Lord Jesus Christ
 - ↳ in sincerity.
- ↳ Amen.

“But that ” -



Biblical Theology: Doctrines & Truths Taught In Ephesians 6

- Obedience and honor is godly - 6:1
- God's commandments are still the Lord's standard for today - 6:2
- Parental obedience carries a blessing - 6:2-3
- Fathers are accountable for the spiritual education of their children - 6:4
- There is a revealed will of God - 6:6
- Obedience is a spiritual duty - 6:5-7
- Serving others is serving Christ - 6:5, 7
- The Lord rewards obedience - 6:2, 8
- God sees and knows all - 6:9
- God is not a respecter of persons - 6:9
- God has provided spiritual armor - 6:11, 13
- There is a real devil - 6:11
- The devil fights against believers - 6:11-12, 16
- There is truth - 6:14
- There are spiritual evil powers - 6:12
- There is truth - 6:14
- The Gospel is a Gospel of peace - 6:15
- There is a wicked one - 6:16
- The wicked one attacks God's people - 6:16
- The Bible teaches there is the Spirit of God - 6:17
- The Spirit aids God's people in prayer - 6:18
- There are "brothers in the Lord" - 6:21
- The Bible teaches the Trinity - 6:17, 23
- Praying for ourselves and others is a means of dealing with the devil - 6:18-20



Biblical Principle

Boldness may be the greatest single reason for failure in witness.

Boldness is important because boldness initiates and creates relationships.

Boldness is an unmistakably necessary commodity when it comes to consistency in sharing the Gospel

What else need be said when the Great Apostle Paul asks for such prayers (6:20). As we would say, "If Paul struggled with boldness, what a struggle it must be for most of God's people to share the Gospel."



Biblical Principle

God uses many & varied means to be the avenue of support and comfort for His people.

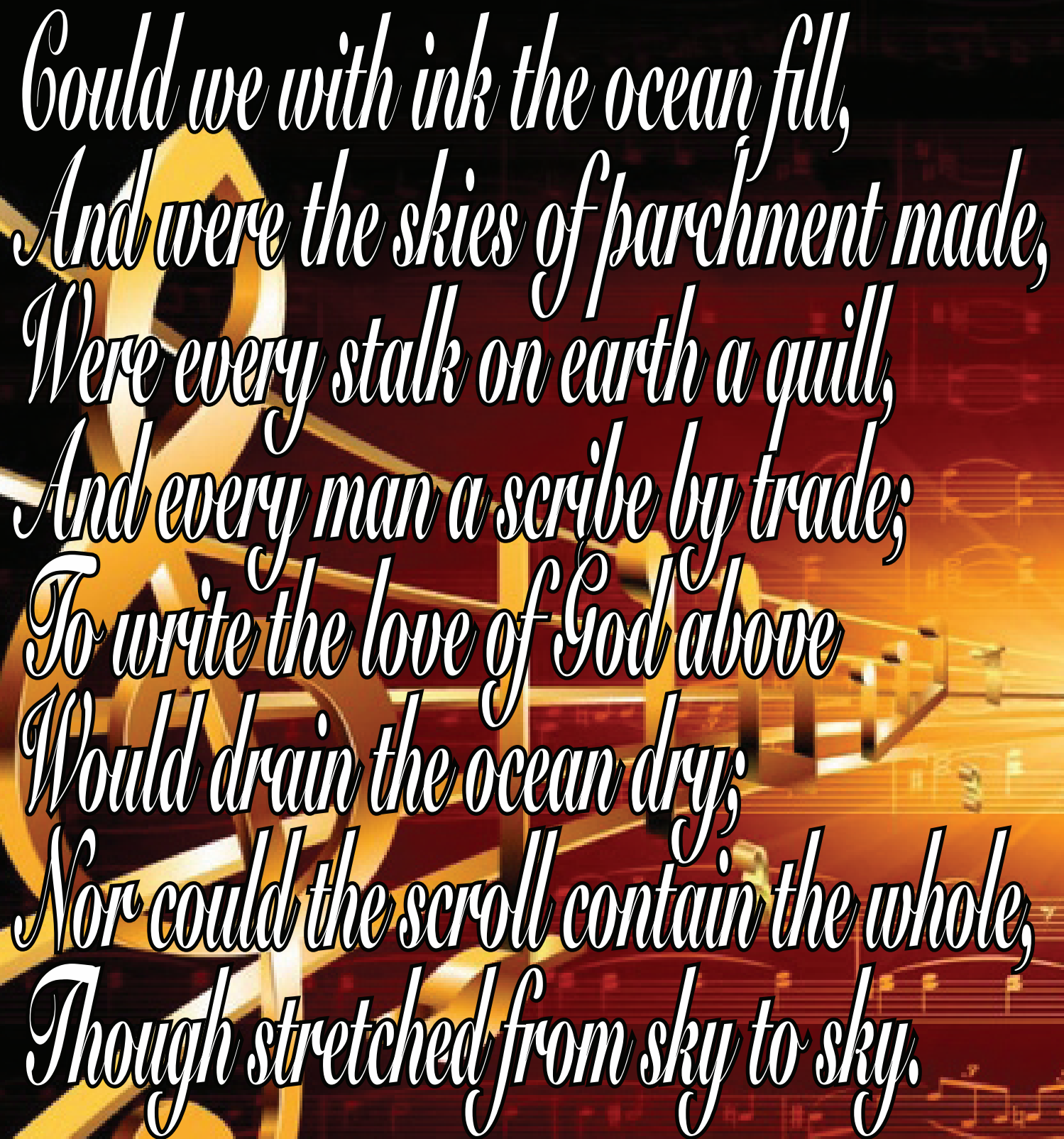
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There will be husband, wives, moms and dads, brothers and sisters, brothers and sisters in Christ, and godly friends who will have to answer one day as to why they failed to be that source of help and comfort.

Unwritten letters, words of kindness, and encouraging reports that should have been written and/or spoken, which would have been a means by which the Lord met the needs of His people.



*Could we with ink the ocean fill,
And were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky.*

[First Stanza]

The love of God is greater far
Than tongue or pen can ever tell;
It goes beyond the highest star,
And reaches to the lowest hell;
The guilty pair, bowed down with care,
God gave His Son to win;
His erring child He reconciled,
And pardoned from his sin.

The Touch of the Master's Hand

'Twas battered and scarred,
And the auctioneer thought it
hardly worth his while
To waste his time on the old violin,
but he held it up with a smile.

"What am I bid, good folk", cried he,
"Who starts the bidding for me?"
"One dollar, one dollar, Two, only two?"
"Two dollars, who makes it three?"

"Three dollars once, three dollars twice, going for three,"

But, No, From the room far back a gray haired man
Came forward and picked up the bow,
Then wiping the dust from the old violin
And tightening the loosened strings,
He played a melody, pure and sweet
As sweet as the caroling angel sings.

The music ceased and the auctioneer
With a voice that was quiet and low,
Said "Now what am I bid for the old violin?"
As he held it up with the bow.

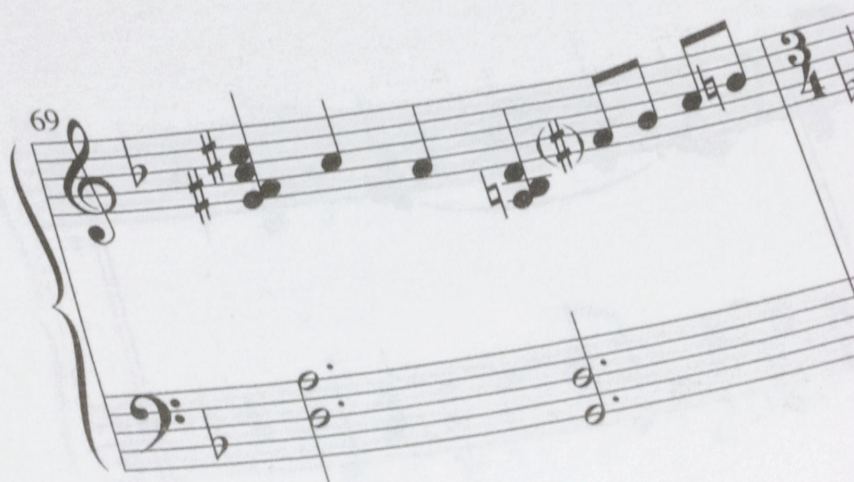
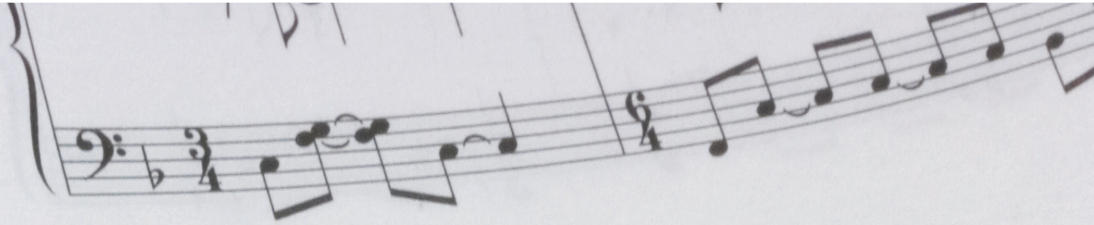
"One thousand, one thousand, Do I hear two?"
"Two thousand, Who makes it three?"
"Three thousand once, three thousand twice,
Going and gone", said he.

The audience cheered, But some of them cried,
"We just don't quite understand."
"What changed its' worth?"
Swift came the reply.
"The Touch of the Masters Hand."

"And many a man with life out of tune
And battered and scared by sin
Is auctioned cheap to a thoughtless crowd,
Much like the old violin

A mess of pottage, a glass of wine,
A game and he travels on.
He is going once, he is going twice,
He is going and almost gone.

But the Master comes,
And the foolish crowd
Never can quite understand,
The worth of a soul
and the change that is wrought
By the touch of the Master's hand



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