

A SURVEY OF THE

# BIBLE

*Context • Content • Conviction*



**FEED MY  
STARVING  
CHILDREN**



**MOBILEPACK**

**April 25, 6-8 PM**





FOOD, FUN & FELLOWSHIP

# FELLOWSHIP ON THE LAWN

**April 28, 2024 | 4:30 p.m.**

**FOOD TRUCKS | INFLATABLES | KONA ICE**



Prayer



*July 13, 2008*

*March 28, 2010*



*42 Messages*

**Ephesians**



*Walk This Way*

# EPHESIANS

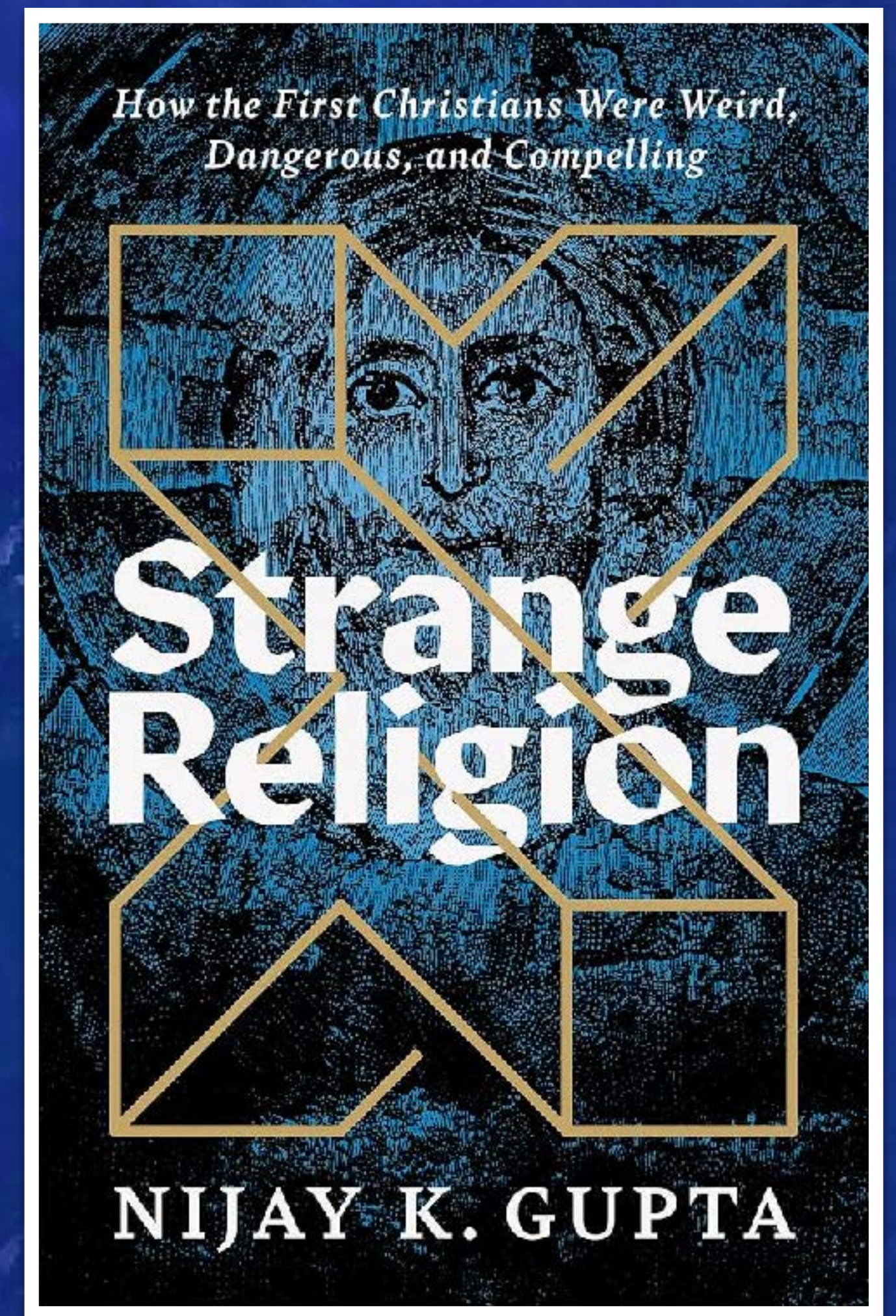
BEING THE BODY OF CHRIST



I DO THINK THAT “POP CHRISTIANITY” IN THE WESTERN WORLD OFTEN REFLECTS A CHEMICALLY ALTERED VERSION OF THE JESUS MOVEMENT THAT HAS BEEN MANUFACTURED FOR CHEAP REFRESHMENT.



NIJAY GUPTA







# EPHESIANS RESOURCES

## INTRODUCTION TO EPHESIANS (David Garland)

Ephesians is truly an amazing and wonderful letter. Its few pages cover an extraordinary range of theological topics with clarity and precision. The contents are simple enough and so foundational that the letter should be read and studied by every new believer. Yet the theological concepts are so profound that the most mature Christians never seem to master its depths.

The book begins by teaching us that the study of theology should be combined with praise and adoration of our awesome God, who has done so much for us. The apostle Paul punctuates his poetic expression of what God has accomplished for us in Christ with a refrain of praise to the glory of God and that should be our response as well.

This letter summarizes what it means to be a Christian better than any other book of the Bible. It clarifies the heart of the Christian faith, explores the dynamics of a personal relationship with Christ, sets forth God's overall plan for the church, and draws out the implications of what it means to live as a Christian.

Ephesians is distinct from Paul's other letters in that it is not a response to a particular glaring problem that has prompted the apostle to write. For instance, there are no Jewish Christians asserting the indispensability of circumcision or other observances (Galatians) or no divisions over loyalty to different apostles (1 Corinthians) or no competing apostles attempting to undermine the message of Christ (2 Corinthians) and no syncretistic factions questioning the sufficiency of Christ's sacrifice (Colossians).

This does not mean, however, that the recipients are problem-free and simply need a pat on the back. There are problems, but they are of a more general nature. There is a hint of an ongoing tension between Jews and Gentiles in the church. Paul is continuing pastoral concern about helping Christians converted from pagan religions to give up magical practices and renounce other deities because they are a hindrance to their relationship to Christ and his power. And Paul wants his marriage to be a model for Christians growing in their new lifestyle as believers by ceasing to follow sinful practices and living out the virtues commanded to them by Christ.

Throughout the letter, Paul's tone is positive and upbeat. As usual, never compromising. The words he writes are meant exclusively for the Christian community and not for outsiders. In fact, some of what he says would be downright offensive to nonbelievers. A worshiper of Artemis/Diana would take great exception to his monotheism and intimations that the local religions were evil and even demonic. Similarly, a Jew from the local synagogue would continue to be incensed over the way Paul portrays Jesus in divine terms, affirms him as the fulfillment of



## THE MESSAGE OF EPHESIANS (John Stott)

The letter focuses on what God did through the historical work of Jesus Christ and does through his Spirit today, in order to build his new society in the midst of the old.

It tells how Jesus Christ shed his blood in a sacrificial death for sin, was then raised from death by the power of God and has been exalted above all competitors to the supreme place in both the universe and the church. More than that, we who are 'in Christ', organically united to him by faith, have ourselves shared in these great events. We have been raised from spiritual death, exalted to heaven and seated with him there. We have also been reconciled to God and to each other. As a result, through Christ and in Christ, we are nothing less than God's new society, the single new humanity which he is creating and which includes Jews and Gentiles on equal terms. We are the family of God the Father, the body of Jesus Christ his Son and the temple or dwelling place of the Holy Spirit.

Therefore we are to demonstrate plainly and visibly by our new life the reality of this new thing which God has done: first by the unity and diversity of our common life, secondly by the purity and love of our everyday behavior, next by the mutual submissiveness and care of our relationships at home, and lastly by our stability in the fight against the principalities and powers of evil. Then in the fullness of time God's purpose of unification will be brought to completion under the headship of Jesus Christ.

With this theme in mind, we may perhaps summarize the message as follows:

1. The new life which God has given us through Christ (1:3-2:10)
2. The new society which God has created through Christ (2:11-3:21)
3. The new standards which God expects of his new society, especially unity and purity (4:1-6:9)
4. The new relationships which God has brought us-harmony in the home and in society (6:10-7:24)

The whole letter is thus a magnificent combination of Christian faith and Christian duty, Christian faith and Christian life, what God has done through Christ and what we must be and do in consequence. And its central theme is the new society, what it is, how it came into being through Christ, how its origins are situated in the past, how it grows through proclamation, how we are to live in the light of what we believe, and how the day it will be consummated when Christ presents his bride the church to himself in splendour without spot or wrinkle or any such thing ... holy and without blemish.

The contemporary relevance of this message is obvious. Karl Marx also wrote of 'the new man' and 'the new society': And millions of people have caught his vision and are dedicating themselves to its realization. But Marx saw the human problem and its solution in almost exclusively economic terms. The 'new society' was the classless society which would follow the revolution, and the 'new man' would emerge as a result of his economic liberation.

Paul presents a greater vision still. For he sees the human predicament as something even deeper than the injustice of the economic structure and so propounds a yet more radical solution. If he writes of nothing less than a 'new creation'. Three times he uses creation language. Through Jesus Christ God is recreating men and women 'for good works', creating a single



## "EPHESUS" (Acts 19:1-41) (ESV Study Bible)

An important port city on the west coast of Asia, Ephesus boasted the temple of Artemis (one of the Seven Wonders of the ancient world). Just a few decades before Paul, Strabo called Ephesus the greatest emporium in the province of Asia Minor (Geography 12.8.15; cf. 14.1.20-26). However, the silting up of the harbor and the ravages of earthquakes caused the abandonment of the harbor city several centuries later. Today, among the vast archaeological remains, some key structures date from the actual time of the NT.

The grandiose theater, where citizens chanted "great is Artemis of the Ephesians" (Acts 19:29-40), had been enlarged under Claudius near the time when Paul was in the city. It held an estimated 20,000 or more spectators. The theater looked west toward the port. From the theater a processional way led north toward the temple of Artemis. In the fourth century b.c. the Ephesians proudly regarded this huge

temple, with its tower of ivory and a fire, as the center of the world. Under the temple's surroundings were an official "refuge" for those seeking vengeance, and they played a central part in the economic prosperity of the city, even acting at times like a bank. A eunuch priest served the goddess Artemis, assisted by virgin women. Today very little remains of that once great temple beyond its foundations and a sizable altar, although the nearby museum displays two large statues of

Artemis discovered elsewhere in Ephesus. Other archaeologically extant religious structures include a post-NT temple of Serapis and several important imperial cult temples. Before Paul's day, Ephesus had proudly obtained the right to host the Temple of the Divine Julius [Caesar] and the goddess Roma. The city later housed memorials to the emperors Trajan (a.d. 98-117) and Hadrian (a.d. 117-138); and it possessed a huge temple of Domitian (a.d.81-96), which may have been



The Theater in Ephesus

Remains of the Temple of Artemis



Artemis discovered elsewhere in Ephesus. Other archaeologically extant religious structures include a post-NT temple of Serapis and several important imperial cult temples. Before Paul's day, Ephesus had proudly obtained the right to host the Temple of the Divine Julius [Caesar] and the goddess Roma. The city later housed memorials to the emperors Trajan (a.d. 98-117) and Hadrian (a.d. 117-138); and it possessed a huge temple of Domitian (a.d.81-96), which may have been

**THOROUGH SUMMARY**

**STOTT SUMMARY**

**PICTURES**

# EPHESIANS RESOURCES

## EPHESUS AND THE EPHESIAN DISTURBANCE (Sandra Glahn<sup>1</sup>)

### A Brief History of Ephesus

Ephesus was a port city with access to great roads and harbors. When Augustus became emperor (27 BCE), he replaced Pergamum with Ephesus as the capital of proconsular "Asia"-what today is Western Asia Minor. Ephesus's new status made it both the seat of the governor and a major center of commerce. It was strategic geographically, politically, and-of special relevance to this topic-religiously.

The city was the guardian of Artemis's temple, a major banking center and one of the Seven Wonders of the Ancient World. It was also guardian of the Roman imperial cult. And it became an important site of early Christianity. One can see this in the New Testament itself: Priscilla and Aquila, Paul's partners in tent making and ministry, moved to Ephesus with him (Acts 18:19); for two years and three months, the city served as a base for Paul (Acts 19:8, 10; ca. 50-53 CE). And en route to or from Ephesus, Paul probably wrote 1 Corinthians (see 1 Cor 16:8), Ephesians, and 1 and 2 Timothy. The addressee of the latter two, Timothy, continued to minister in Ephesus even after his mentor had departed (1 Tim 1:3). And one of the seven churches of Revelation is Ephesus (Rev 2:1).

That's what Scripture itself says. But tradition adds more. Paul visited Ephesus along with the elder John after his exile on Patmos in the 90s. The Gospel of John is thought to have been written in Ephesus, and the elder John is believed to have written 1, 2, and 3 John to nearby communities of believers. That's a lot of influence for Ephesus in the New Testament.

### Ephesus: The Disturbance

Acts 19 gives us the most specific narrative establishing the city's religious context at the time of the earliest Christian persecutions. When the city's magicians burned magic books (Acts 19:18-20), Paul taught daily in a lecture hall (Acts 19:9-10), and an uprising made the apostle decide to end his time in the city earlier than planned (Acts 19:23-20:1). The problem? Serious opposition from followers of Artemis.

In the verses below from Acts 19:19-22, notice how deeply embedded Artemis's cult is, both in the city and across the empire. Note, too, how an uprising of the goddess's followers causes Paul to expedite his departure plan (emphasis mine):

*Large numbers of those who had practiced magic collected their books and burned them up in the presence of everyone. When the value of the books was added up, it was found to total 50,000 silver coins. In this way the word of the Lord continued to grow in power and to prevail.*

*Now after all these things had taken place, Paul resolved to go to Jerusalem, passing through Macedonia and Achaia. He said, "After I have been there, I must also see Rome." So after sending two of his assistants, Timothy and Erastus, to Macedonia, he himself stayed on for a while in the province of Asia.*

After this, as Luke records it, a silversmith who profited from selling silver shrines of Artemis gathered workers in similar trades and reminded them that Paul had persuaded people across their province that "gods made by hands are not gods at all" (Acts 19:26). This worker saw Paul's ministry as a threat both to profits and to Artemis's temple, not to mention the renown of the goddess herself.

<sup>1</sup> taken from *Nobody's Mother: Artemis of the Ephesians in Antiquity and the New Testament* (Downers Grove: InterVarsity Press, 2023).



## ARTEMIS OF THE EPHESIANS (Sandra Glahn<sup>1</sup>)

Acts 19 provides clues as to the false doctrines: the goddess Artemis here bears the moniker "of the Ephesians" added to her name. She is worshiped both in Ephesus and throughout Asia. Her temple and cult are linked to the city's economy. Her temple has great renown. Her followers prioritize her honor. And they know that something relating to the goddess is Zeus-fallen (diopetous, διαπετούς; Acts 19:35).

Thus, the New Testament itself reveals a major religious context from which false teaching of concern to Paul likely originated: the Artemis cult. This background information did not originate with archaeology or inscriptions or linguistics or secular feminism. Scholars working in these disciplines do confirm details that appear in the book of Acts. But the idea that the religious setting in Ephesus might inform Paul's instructions to Timothy in his epistles to his protege comes straight out of the Acts of the Apostles. Scripture helps interpret itself.

For hints about what challenges Artemis's followers might have brought to the church, one needs to know what followers of Artemis believed. What was Timothy up against? Were local teachings about origins of creation, deception, women and men, and childbearing on Paul's mind when he crafted warnings?

A husband-and-wife team, the late Drs. Catherine and Richard Kroeger, wrote a book *Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence*, to answer some of these questions. They borrowed their title, "I Suffer Not a Woman," from the KJV text of 1 Timothy 2:12. The Kroegers argued that the female goddess in Ephesus, Artemis of the Ephesians, was a mothering fertility goddess. Such beliefs, they concluded, led Paul's instruction about women teaching was written to counteract the influence of Artemis's ancient fertility cult, which they said included temple prostitution. The Kroegers saw the argument of the woman being deceived, coupled with his statement about prohibiting women's speech, as the apostle's solution to dealing with a local problem. They concluded that the apostle's phrase about being deceived through disobedience was part of his apologetic against an ancient fertility cult involving sacred prostitution.

Looking at the literature, we can see how scholars building on the Kroegers' work might have come to believe Artemis in fifth-century BCE sources was a fertility goddess-to which they attributed Paul's focus on childbearing. One scholar who holds this view described the Ephesian Artemis, saying, "As the mother goddess, Artemis was the source of life, the one who nourished all creatures and the power of fertility in nature."

The argument goes something like this: Artemis as depicted in Ephesus had many breasts (see fig. 2.1). Breasts relate to mothering and fertility. So Artemis must be a mother goddess. Because the Amazons are deeply connected with the city's history, the combination of the mother-fertility goddess and Amazon man-hating gave the city an overemphasis on the female principle. In the Kroegers' assessment, a proto-Gnostic view prevailed among converts from the Artemis cult, and Paul was trying to put a stop to their practice of male-female role reversal.

This argument received bad reviews. Reputable Ephesus scholars discredited their conclusions, with key concerns being doubt about the Amazon connection, the lack of evidence connecting Artemis with mothering or fertility, and the late dates for the sources used. Oster observed that polymaston, or "many-breasted" - a word used to describe Artemis of the Ephesians-appeared only in late, polemical Christian sources. Jerome, writing in the fourth century CE, was one of these. Another respected Ephesus scholar asserted that a connection between Ephesus and the Amazons, whom he considered mythical, lacked support. The bad reviews sent a message: in the first century, no such pro-woman mentality in Ephesus existed.

Other scholars, rather than pointing to late dates in connecting Artemis with mothering, pointed to early ones. They saw Artemis as a conflation with a mother goddess in Anatolia dating between the fifth and seventh centuries BCE. But this assertion had the same problems with dates: the evidence was too far removed from the time of the earliest Christians to assure scholars that such thinking was still present at the time of Paul and Timothy. It appeared that some had created a "synoptic construct" when describing Artemis, whose identities across time had been conflated. What Bible interpreters really needed to know was: Who was Artemis of the Ephesians in the world of Paul and Timothy?

Many scholars have downplayed any Amazon connections, but open-air stone carvings in

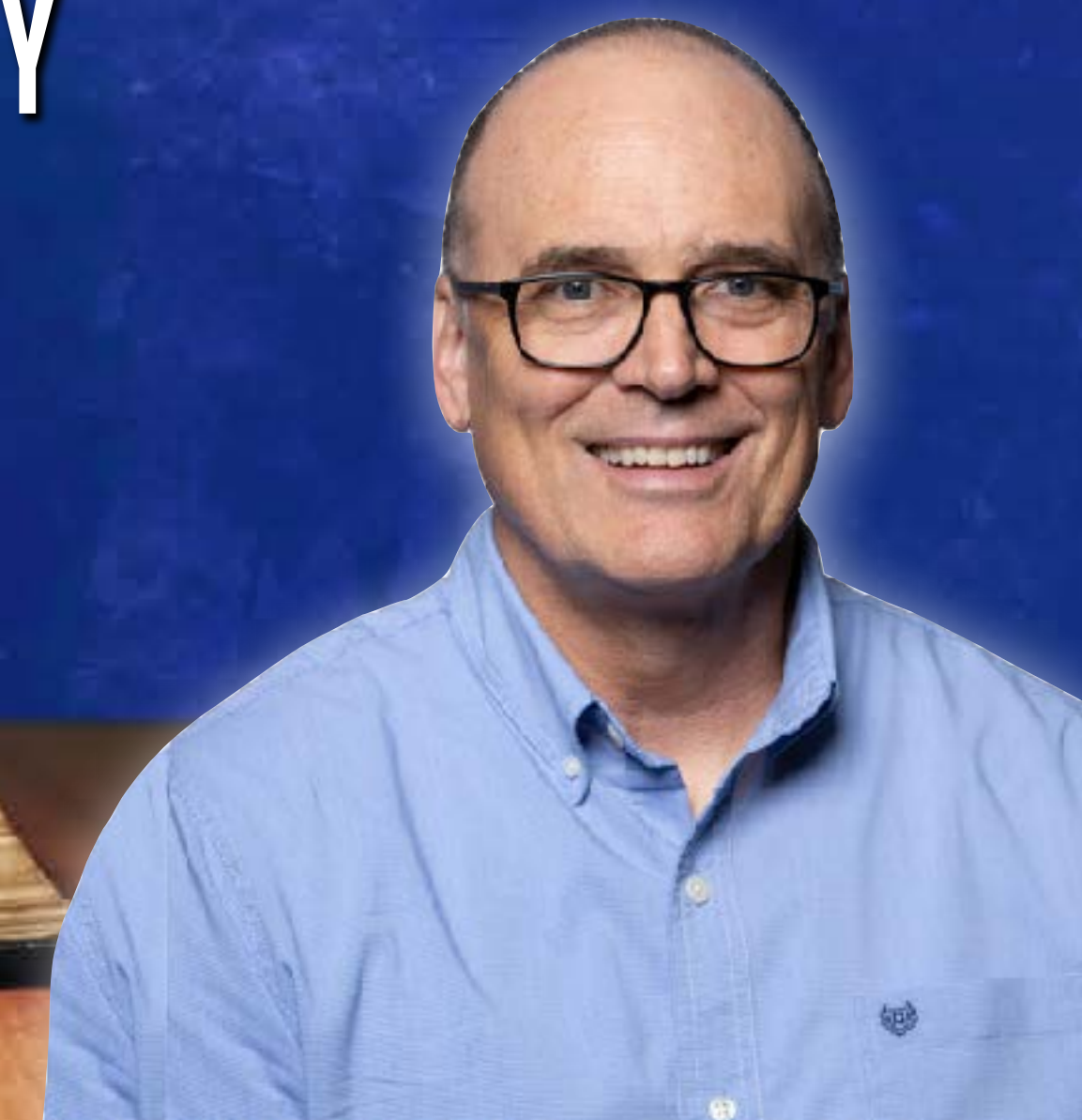
<sup>1</sup> taken from *Nobody's Mother: Artemis of the Ephesians in Antiquity and the New Testament* (Downers Grove: InterVarsity Press, 2023).



EPHESIANS DECLARES GOD'S MAGNIFICENT PLAN TO GIVE NEW LIFE AND CREATE A NEW COMMUNITY IN CHRIST. RISING ABOVE THE ORDINARY ROUTINE OF CHURCH LIFE, PAUL PENS A MAJESTIC LETTER CALLING CHRISTIANS TO REMEMBER WHAT GOD HAS DONE FOR THEM IN CHRIST AND TO WALK WORTHY OF THAT CALLING. EPHESIANS STANDS AS AN EXTREMELY SIGNIFICANT AND INTENSELY PRACTICAL BOOK FOR TODAY'S CHURCH.



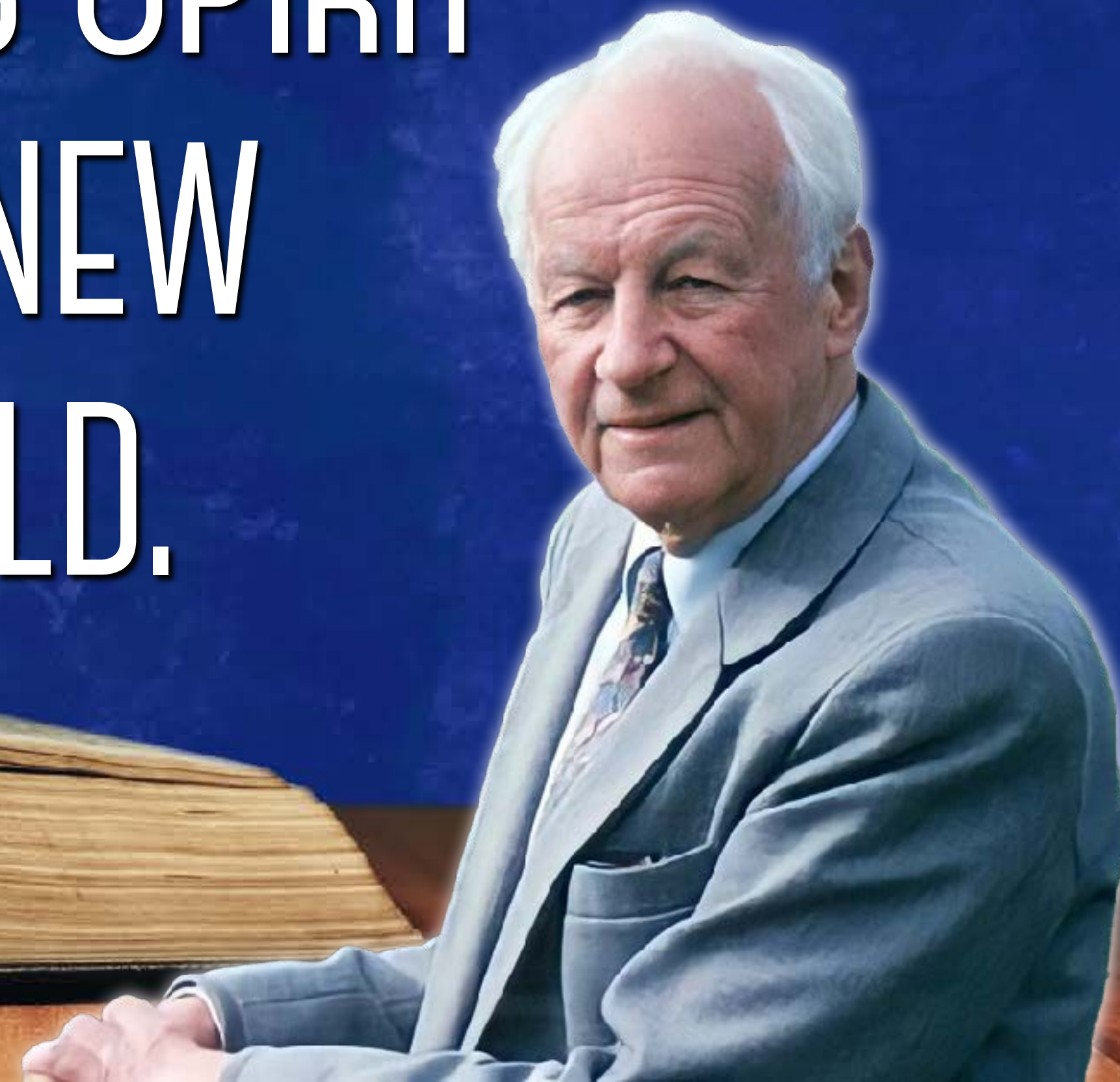
SCOTT DUVALL



THE LETTER FOCUSES ON WHAT GOD DID THROUGH THE HISTORICAL WORK OF JESUS CHRIST AND DOES THROUGH HIS SPIRIT TODAY, IN ORDER TO BUILD HIS NEW SOCIETY IN THE MIDST OF THE OLD.



JOHN STOTT



# CHRONOLOGY OF THE LIFE OF PAUL

(ACTS AND THE PAULINE EPISTLES)

## BIRTH OF PAUL

BROUGHT UP IN JERUSALEM

EDUCATED IN JERUSALEM

PERSECUTOR OF THE CHURCH

## CONVERSION

PREACHING IN DAMASCUS/ARABIA

FIRST JERUSALEM VISIT

## FIRST MISSIONARY JOURNEY

JERUSALEM COUNCIL

PAUL IN ANTIOCH

## SECOND MISSIONARY JOURNEY

PAUL IN ANTIOCH

## THIRD MISSIONARY JOURNEY

VOYAGE TO ROME

FIRST ROMAN IMPRISONMENT

SECOND ROMAN IMPRISONMENT/DEATH

5-12 AD

15-20 AD

20-30 AD

30-34 AD

35 AD

37 AD

37 AD

48-49 AD

49 AD

49-50 AD

50-52 AD

52-53 AD

53-57 AD

59-60 AD

60-62 AD

68 AD

ACTS 22:3

ACTS 22:3

ACTS 8:1-9:1-2

ACTS 9:1-19

GAL. 1:17

ACTS 9:26-27

ACTS 13-14

ACTS 9:26-27

ACTS 15:30-35

ACTS 15-18

ACTS 15:30-35

ACTS 18-21

ACTS 27-28

ACTS 28:30-31



# LIFE OF PAUL

## FIRST JOURNEY

(ACTS 13-14)

APRIL 48  
SEPTEMBER 49

**GALATIANS**

JERUSALEM  
COUNCIL

## SECOND JOURNEY

(ACTS 15:36-18:22)

APRIL 50  
SEPTEMBER 52

**1 THESSALONIANS**  
**2 THESSALONIANS**

## THIRD JOURNEY

(ACTS 18:23-21:16)

SPRING 53  
MAY 57

**1 CORINTHIANS**  
**2 CORINTHIANS**  
**ROMANS**

## PRISON EPISTLES

(ACTS 28:30)

WINTER 60  
SPRING 62

**EPHESIANS**  
**PHILIPPIANS**  
**COLOSSIANS**  
**PHILEMON**

## FINAL DAYS

(ACTS 13-14)

AUTUMN 67  
SPRING 68

**1 TIMOTHY**  
**TITUS**  
**2 TIMOTHY**



# PRHESUS



## 2ND JOURNEY

# EPHESUS



## 3RD JOURNEY



# EPHESUS

- Strategically located, Ephesus was surrounded by hills making it difficult to see and easy to protect.
- With 250,000 residents it was second only to Rome and Alexandria.
- It was a “free city” with its own senate and assembly to make decisions.
- On a major East-West trade route connecting Europe (Rome) to Asia.
- The Temple to Artemis (1.25 miles away) was known as one of the seven wonders of the ancient world. The economic impact on the silversmiths later in Acts 19 is in keeping with what we know about the city’s economy.



# EPHESUS

- A major education and philosophical center.
- A reputation for healing, magic , and the occult.  
“Ephesian Letters” essentially meant magic potions.
- The archaeological remains of a massive theater with a seating capacity of 25,000 are still visible today.





EPHESUS

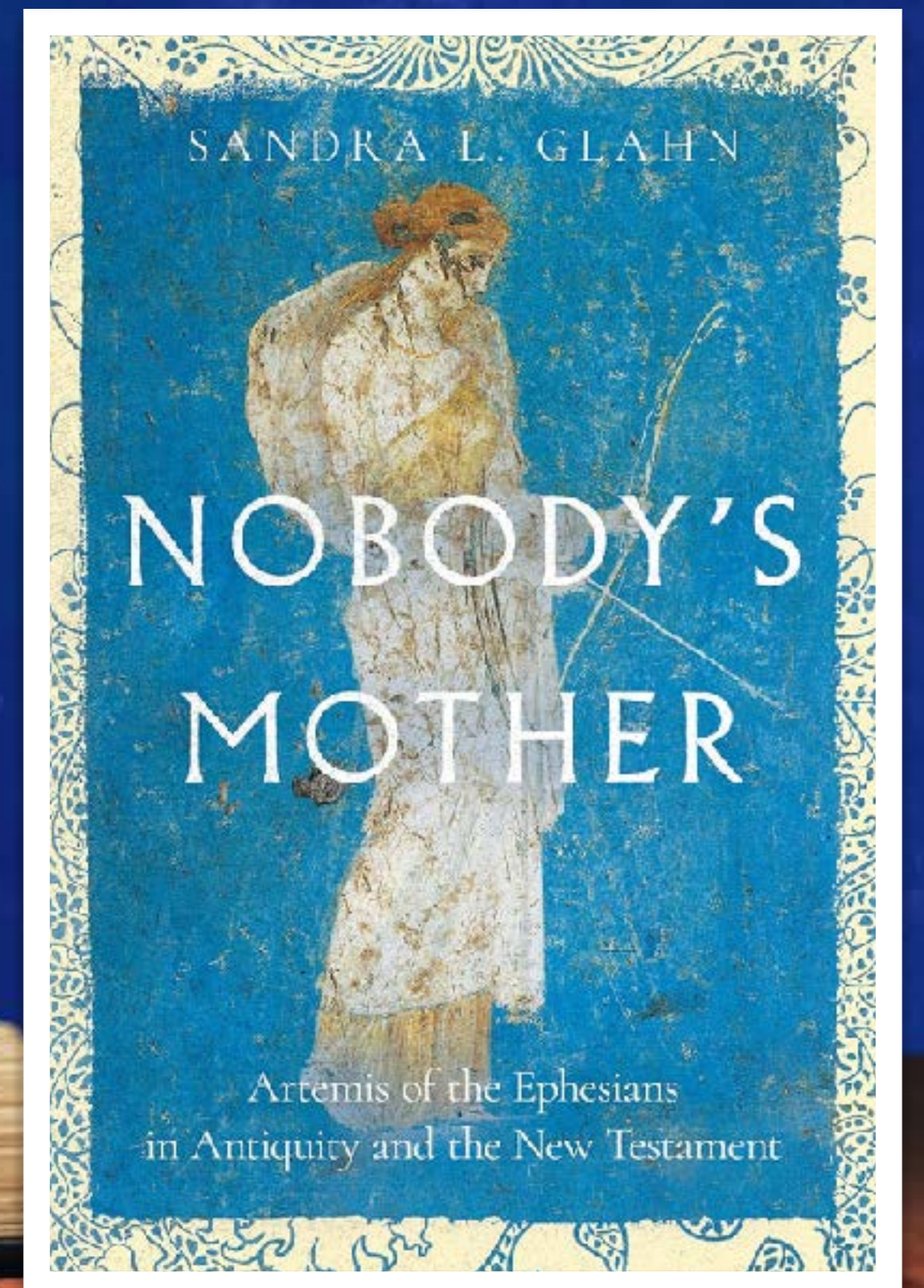


# TEMPLE OF ARTEMIS

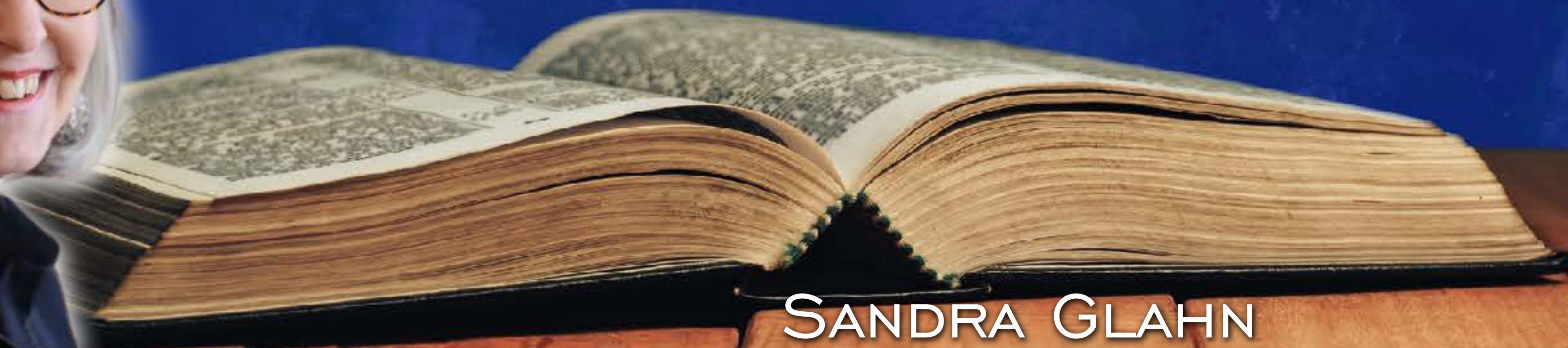
ARTEMIS WASN'T CONNECTED WITH FERTILITY BUT WITH VIRGINITY AND MIDWIFERY. THUS, ARTEMIS WAS "NOBODY'S MOTHER".



SANDRA GLAHN



ARTEMIS [WITH ALL OF HER POWER AND MAGIC] WAS THOUGHT TO DELIVER [CHILDREN] PAINLESSLY OR EUTHANIZE WOMEN IN CHILDBIRTH. BUT JESUS IS BETTER. HE WILL SAVE THROUGH CHILDBEARING THOSE WHO CONTINUE IN FAITH, LOVE, AND HOLINESS WITH SELF-CONTROL.



SANDRA GLAHN

# WHO COMPOSED EPHESIANS?

AFTER THE JERUSALEM COUNCIL (ACTS 15), PAUL TOOK SILAS AND BEGAN HIS SECOND MISSIONARY JOURNEY THROUGH ASIA MINOR (A.D. 50-52), AND FARTHER WESTWARD INTO THE ROMAN PROVINCES OF MACEDONIA AND ACHAIA. FROM CORINTH, PAUL WROTE 1 AND 2 THESSALONIANS (A.D. 51). HE THEN PROCEEDED TO EPHESUS BY SHIP, AND FINISHED THE SECOND JOURNEY AT SYRIAN ANTIOCH.



# WHO COMPOSED EPHESIANS?

---

FROM ANTIOCH HE SET OUT AGAIN ON HIS THIRD MISSIONARY JOURNEY (A.D. 53-57). HE ARRIVED IN EPHESUS WHERE HE LABORED FOR THREE YEARS (A.D. 53-56). EVENTUALLY, PAUL LEFT EPHESUS BECAUSE OF A RIOT RELATED TO THE SUCCESS OF THE GOSPEL CUTTING INTO THE PROFITS OF THE TRADESMEN ASSOCIATED WITH THE WORSHIP OF ARTEMIS. AT THE END OF THE THIRD MISSIONARY JOURNEY PAUL IS ARRESTED IN JERUSALEM AND TAKEN TO ROME WHERE HE IS IMPRISONED AND WRITES BACK TO CHURCHES IN EPHESUS, PHILIPPI, AND COLOSSAE (INCLUDING A LETTER TO PHILEMON THE HOST OF THE COLOSSIAN CHURCH).





# WHO WAS THE ORIGINAL AUDIENCE?

PAUL WAS VERY FAMILIAR WITH THE CHURCH IN EPHESUS. HE HAD MINISTERED IN ASIA MINOR, WITH EPHESUS AS HIS HEADQUARTERS, FOR ABOUT THREE YEARS: A.D. 53-56 (ACTS 19:1-20:1) ON HIS THIRD MISSIONARY JOURNEY. IT SEEMS THAT THE EPISTLE WAS SENT SO THAT THE CHRISTIANS IN EPHESUS WOULD CIRCULATE IT AMONG OTHER CHURCHES IN ASIA. TYCHICUS DELIVERED THIS EPISTLE TO THE EPHESIAN CHURCH (EPH. 6:21-22). AT LEAST TWO OTHER NEW TESTAMENT BOOKS WERE SENT TO EPHESUS: 1 AND 2 TIMOTHY. JOHN'S GOSPEL, HIS THREE EPISTLES, AND THE BOOK OF REVELATION WERE ALSO LIKELY SENT FIRST TO EPHESUS.



# WHY WAS EPHESIANS WRITTEN?

---

EPHESIANS WAS WRITTEN TO REAFFIRM THE SOLID FOUNDATION OF THE CHURCH IN EPHESUS AND SURROUNDING AREAS BY AFFIRMING THE CONTENT OF THE GOSPEL MESSAGE AND THE CONDUCT OF THE TRUE BELIEVER.



# HOW IS EPHESIANS ORGANIZED?

## **Position: The Wealth of the Believer - We are "in Christ" (1:3-3:21)**

- DOXOLOGY: The Praiseworthy Work of the Trinity in our Salvation (1:3-14)
- A Prayer for Understanding (1:15-2:23)
- REDEMPTION - Made Alive in Christ (2:1-10)
- RECONCILIATION - Peace Through Christ (2:11-22)
- MINISTRY - The Mystery of Christ (3:1-13)
- A Prayer for Growth (3:14-21)

**Main Idea: Walk Worth of Your Calling -  
"Practice Your Position" (4:1)**

## **Practice: The Walk of the Believer - We should live "as Christ" (3:1-6:20)**

- Walk in Unity (4:1-16)
- Walk in New Life (4:17-32)
- Walk in Love (5:1-6)
- Walk in Light (5:7-14)
- Walk in Wisdom - Filled with the Spirit (6:15-6:9)
- Stand in Armor - Spiritual Warfare (6:10-20)

Conclusion: Summary, Exhortation, and  
Benediction (6:21-24)



# Ephesians: Being the Body-Practice Your Position



## Paul's Connection with the Ephesian Church

1. Ephesus was an important commercial center in the Roman Province of Asia and served as its capital. It was at the intersection of several major trade routes.
2. Ephesus was famous for its temple honoring Artemis (Greek) or Diana (Roman), perhaps a magical fertility goddess protecting woman. The temple was considered one of the seven ancient wonders of the world.
3. Paul visited Ephesus briefly at the end of his 2nd missionary journey, establishing the church, leaving Priscilla & Aquilla behind to care for the church (Acts 18:18-21).
4. On his 3rd missionary journey he spent three years at Ephesus (Acts 19:1-20) during which time the church became a center of outreach for all of Asia.
5. On his way to Jerusalem he stopped and met with the elders from Ephesus and gave them an emotional farewell challenge (Acts 20:17-38).

## Doctrinal

You are a "child of God."

## Practical

Acts like a "child of God."

Epistolary Prescript: Salutation and Greeting	<p style="font-size: 1.2em; font-weight: bold;">The Praiseworthy Work of the Trinity</p> <p>The work of the trinity in salvation should lead us to praise God's glory.</p> <ul style="list-style-type: none"> <li>• Selected by the Father (1:3-6)</li> <li>• Sacrificed for by the Son (1:7-12)</li> <li>• Sealed by the Holy Spirit (1:13-14)</li> </ul>	<p style="font-size: 1.2em; font-weight: bold;">A Prayer for Insight into Our Position in Christ</p> <p>Commentary on Ephesians (1:17-23)</p> <p style="font-size: 1.5em; font-weight: bold; color: red;">PRAYER</p> <p>Spirit of wisdom &amp; revelation to know God better (1:17)</p> <p>Eyes enlightened to see Hope, Inheritance &amp; Power (1:18-23)</p>	<p style="font-size: 1.2em; font-weight: bold;">REDEMPTION - Made Alive in Christ</p> <p>Past - Dead (2:1-3) • Present - Made Alive (2:4-6) • Future - Displayed (2:7)</p> <p>Current Purpose - Saved by Grace for Good Works (2:8-10)</p> <p style="font-size: 1.2em; font-weight: bold;">RECONCILIATION - Peace Through Christ</p> <p>Past - Far Away (2:11-12) • Present - Brought Near (2:13-22)</p> <p style="font-size: 1.2em; font-weight: bold;">MINISTRY - The Mystery of Christ</p> <p>Message - Jew &amp; Gentile as Partners (3:1-6) • Ministry - Preaching (3:7-13)</p>	<p style="font-size: 1.2em; font-weight: bold;">A Prayer to Walk in Christ's Love</p> <p>Attitude (3:14-15) • Servant of the Lord (3:16-17) • Devotion (3:20-21)</p> <div style="border: 2px solid red; border-radius: 10px; padding: 5px; text-align: center; font-weight: bold; color: white;">                 Main Idea: Walk Worthy of Your Calling! (4:1)             </div> <p>The Churches Unity Should Reflect the Tri-unity of God (4:2-6)</p> <p style="font-size: 1.2em; font-weight: bold;">God's Program for the Church (4:7-16)</p> <p>Gifted leaders training every believer for ministry so that the church grows in unity, maturity, &amp; Christ-likeness.</p>	<p>Walking in New Life means Putting off the Old Lifestyle and Putting on the New Lifestyle by Changing the way we Think (4:17-24)</p> <p>Walking in New Life is Characterized by Truthfulness, a Constructive Use of Anger, Hard Work, Beneficial Speech, &amp; Forgiveness (4:25-32)</p> <p>The Heir of the Kingdom of God must imitate God by Loving like Christ not Lusting like Unbelievers (5:1-6)</p> <p>Christians should be Living Lights who Expose the Deeds of Darkness by Knowing and Doing what Pleases God (5:7-14)</p> <p>The SPIRIT FILLED LIFE is Characterized by Praise &amp; Harmony</p> <p>Walking in Wisdom means Holy Spirit Control (5:15-18)</p> <p>Command: Be Filled with the Spirit (5:18) • Evidence: Praise &amp; Harmony (5:19-6:9)</p> <p>General Principle: Submitting to One Another (5:21)</p> <p>Submissive Wives &amp; Churches (5:22-24) • Loving Husbands &amp; Loving Lord (5:25-33)</p> <p>Obedient Children &amp; Nurturing Parents (6:1-4)</p> <p>Hard Working Employees &amp; Fair Employers (6:5-9)</p>	<p>Christians in Spiritual Battle must Rely on God's Strength and Resources by Wearing the Armor of God (6:10-20)</p> <p style="font-size: 1.2em; font-weight: bold;">Epistolary Postscript: Benediction of Grace</p>
1:1-2	1:3-14	1:15-23	2:1-3; 2:7-10; 2:11-22; 3:1-13	3:14-20	4:1-17; 4:31-32; 5:1-6; 5:7-14; 5:15	6:9-20

Position: We are "in Christ."			Practice: We live "as Christ."								
Blessing		Grace & Peace		Walk Worthy	Walk in Unity	Walk in New Life	Walk in Love	Walk in Light	Walk in Wisdom	Stand in Armor	
Prescript	Exordium		Narratio		Propositio	Exhortatio					Peroratio
	Engendering Goodwill		Narration of Background			Exhortation to Act in Keeping with Truth					Summary & Call to Action

Paul, writing from prison to the church at Ephesus, reminded them of the blessings of being "in Christ" and set forth the glory of being the church, challenging them to live in a manner worthy of their calling as the Church, in order to enthusiastically call the church to experience all that God had for them, both in this life and in the life to come, by walking as Christ (Practice) just as they are in Christ (Position).

### Ephesians Insights

1. Ephesians seems to have become a circular letter shared between many churches.
2. It is the least colored by local issues of all of Paul's letters and thus is easy to apply.
3. Paul's enthusiasm is seen in eight long sentences in the letter (1:3-15, 15-23; 2:1-7; 3:2-13, 13-19; 4:1-6, 11-16; 6:14-20).

# WHAT IS THE MESSAGE?

---

PAUL, WRITING FROM PRISON TO THE CHURCH AT EPHESUS, REMINDED THEM OF THE BLESSINGS OF BEING "IN CHRIST" AND SET FORTH THE GLORY OF BEING THE CHURCH, CHALLENGING THEM TO LIVE IN A MANNER WORTHY OF THEIR CALLING AS THE CHURCH, IN ORDER TO ENTHUSIASTICALLY CALL THE CHURCH TO EXPERIENCE ALL THAT GOD HAD FOR THEM, BOTH IN THIS LIFE AND IN THE LIFE TO COME, BY WALKING AS CHRIST (PRACTICE) JUST AS THEY ARE IN CHRIST (POSITION).



THE THEME OF EPHESIANS IS “THE CHURCH, THE BODY OF CHRIST.” PUT IN A SENTENCE, THE THEME IS FOUND IN EPH. 4:1-3- “THE CHURCH IS TO MAINTAIN THE UNITY IN PRACTICE WHICH CHRIST HAS BROUGHT ABOUT POSITIONALLY.” PRAGMATICALLY STATED, “CHRISTIANS, GET ALONG WITH EACH OTHER!”



DAN WALLACE



# PRACTICE YOUR POSITION

---

THEREFORE I, THE PRISONER OF THE LORD,  
IMPLORE YOU TO WALK IN A MANNER WORTHY OF  
THE CALLING WITH WHICH YOU HAVE BEEN CALLED



Ephesians 4:1

# walk, live, a manner of life (περιπατέω)

THIS IMPORTANT WORD IS USED 32 TIMES BY PAUL AND 8 TIMES IN THE BOOK OF EPHESIANS (2:2, 10; 4:1, 15; 5:2, 8, 15). THE WORD PRESENTS THE FIRST MAJOR APPLICATION OF THE FIRST HALF OF THE BOOK (WALK IN GOOD WORKS) AND SETS OUT THE OUTLINE OF THE SECOND HALF OF THE BOOK. THE BASIC IDEA IS ABOUT YOUR CONDUCT OR LIFESTYLE. IT IS YOUR COMPREHENSIVE MANNER OF LIFE.





# THE WORK OF THE TRINITY IN SALVATION

- THE SELECTION OF THE FATHER (1:3-6)  
“TO THE PRAISE OF HIS GLORIOUS GRACE”
- THE SACRIFICE OF THE SON (1:7-12)  
“TO THE PRAISE OF HIS GLORY”
- THE SEALING OF THE HOLY SPIRIT (1:13-14)  
“TO THE PRAISE OF HIS GLORY”



Ephesians 1:3-14

# THE ELECTION OF THE FATHER

BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST, WHO HAS BLESSED US WITH EVERY SPIRITUAL BLESSING IN THE HEAVENLY PLACES IN CHRIST, JUST AS **HE CHOSE US** IN HIM BEFORE THE FOUNDATION OF THE WORLD, THAT WE WOULD BE HOLY AND BLAMELESS BEFORE HIM. IN LOVE **HE PREDESTINED US** TO ADOPTION AS SONS THROUGH JESUS CHRIST TO HIMSELF, ACCORDING TO THE KIND INTENTION OF HIS WILL, TO THE PRAISE OF THE GLORY OF HIS GRACE, WHICH HE FREELY BESTOWED ON US IN THE BELOVED.



Ephesians 1:3-6

# THE REDEMPTION OF THE SON

IN HIM WE HAVE **REDEMPTION** THROUGH HIS BLOOD, THE **FORGIVENESS** OF OUR TRESPASSES, ACCORDING TO THE RICHES OF HIS **GRACE WHICH HE LAVISHED ON US**. IN ALL WISDOM AND INSIGHT HE MADE KNOWN TO US THE MYSTERY OF HIS WILL, ACCORDING TO HIS KIND INTENTION WHICH HE PURPOSED IN HIM WITH A VIEW TO AN ADMINISTRATION SUITABLE TO THE FULLNESS OF THE TIMES, THAT IS, THE SUMMING UP OF ALL THINGS IN CHRIST, THINGS IN THE HEAVENS AND THINGS ON THE EARTH. IN HIM ALSO **WE HAVE OBTAINED AN INHERITANCE**, HAVING BEEN PREDESTINED ACCORDING TO HIS PURPOSE WHO WORKS ALL THINGS AFTER THE COUNSEL OF HIS WILL, TO THE END THAT WE WHO WERE THE FIRST TO HOPE IN CHRIST WOULD BE TO THE PRAISE OF HIS GLORY.



Ephesians 1:7-12

# THE SEALING OF THE HOLY SPIRIT

IN HIM, YOU ALSO, AFTER LISTENING TO THE MESSAGE OF TRUTH, THE GOSPEL OF YOUR SALVATION—HAVING ALSO BELIEVED, YOU WERE **SEALED** IN HIM WITH THE HOLY SPIRIT OF PROMISE, WHO IS GIVEN AS A **PLEDGE** OF OUR INHERITANCE, WITH A VIEW TO THE REDEMPTION OF GOD'S OWN POSSESSION, TO THE PRAISE OF HIS GLORY.



Ephesians 1:13-14

# A PRAYER FOR INSIGHT

FOR THIS REASON I TOO, HAVING HEARD OF THE FAITH IN THE LORD JESUS WHICH EXISTS AMONG YOU AND YOUR LOVE FOR ALL THE SAINTS, DO NOT CEASE GIVING THANKS FOR YOU, WHILE MAKING MENTION OF YOU IN MY PRAYERS; THAT THE GOD OF OUR LORD JESUS CHRIST, THE FATHER OF GLORY, MAY GIVE TO YOU A SPIRIT OF WISDOM AND OF REVELATION IN THE KNOWLEDGE OF HIM.



Ephesians 1:15-23

# A PRAYER FOR INSIGHT

---

I PRAY THAT THE EYES OF YOUR HEART MAY BE ENLIGHTENED, SO THAT YOU WILL KNOW WHAT IS THE **HOPE** OF HIS CALLING, WHAT ARE THE RICHES OF THE GLORY OF HIS INHERITANCE IN THE SAINTS, AND WHAT IS THE SURPASSING GREATNESS OF HIS POWER TOWARD US WHO BELIEVE.



Ephesians 1:15-23

# BY GRACE • MADE PEACE • IN CHRIST

- REDEMPTION - MADE ALIVE IN CHRIST (2:1-10)
  - DEAD IN SIN NOW MADE ALIVE BY GRACE
- RECONCILIATION - PEACE THROUGH CHRIST (2:11-22)
  - FAR AWAY NOW MADE NEAR BY THE BLOOD OF CHRIST
- MINISTRY - THE MYSTERY OF CHRIST (3:1-13)
  - CHRIST IS THE NOW REVEALED MYSTERY ANSWER TO GOD'S PLAN



Ephesians 2:1-3:13

# A PRAYER FOR APPLICATION

FOR THIS REASON I BOW MY KNEES BEFORE THE FATHER, FROM WHOM EVERY FAMILY IN HEAVEN AND ON EARTH DERIVES ITS NAME, THAT HE WOULD GRANT YOU, ACCORDING TO THE RICHES OF HIS GLORY, TO BE STRENGTHENED WITH POWER THROUGH HIS SPIRIT IN THE INNER MAN, SO THAT CHRIST MAY DWELL IN YOUR HEARTS THROUGH FAITH; AND THAT YOU, BEING ROOTED AND GROUNDED IN LOVE, MAY BE ABLE TO COMPREHEND WITH ALL THE SAINTS WHAT IS THE BREADTH AND LENGTH AND HEIGHT AND DEPTH, AND TO KNOW THE LOVE OF CHRIST WHICH SURPASSES KNOWLEDGE, THAT YOU MAY BE FILLED UP TO ALL THE FULLNESS OF GOD.

Ephesians 3:14-21



# A “DROP THE MIC” DOXOLOGY

---

NOW TO HIM WHO IS ABLE TO DO FAR MORE ABUNDANTLY BEYOND ALL THAT WE ASK OR THINK, ACCORDING TO THE POWER THAT WORKS WITHIN US, TO HIM BE THE GLORY IN THE CHURCH AND IN CHRIST JESUS TO ALL GENERATIONS FOREVER AND EVER. AMEN.



Ephesians 3:14-21

# THE WALK OF THE BELIEVER

- WALK IN UNITY - UNIFIED BODY TO GROWTH IN TRUTH AND CHRISTLIKENESS (4:1-16)
- WALK IN NEW LIFE - PUTTING OFF THE OLD AND PUTTING ON THE NEW (4:17-32)
- WALK IN LOVE - IMITATING THE LOVE OF GOD (5:1-6)
- WALK IN LIGHT - BEING DISTINCT FROM THE WORLD (5:7-14)
- WALK IN WISDOM - FILLED WITH THE SPIRIT TRANSFORMING RELATIONSHIPS (6:15-6:9)



Ephesians 1:13-2:14

# SPIRITUAL WARFARE

FINALLY, BE STRONG IN THE LORD AND IN THE STRENGTH OF HIS MIGHT. PUT ON THE FULL ARMOR OF GOD, SO THAT YOU WILL BE ABLE TO STAND FIRM AGAINST THE SCHEMES OF THE DEVIL. FOR OUR STRUGGLE IS NOT AGAINST FLESH AND BLOOD, BUT AGAINST THE RULERS, AGAINST THE POWERS, AGAINST THE WORLD FORCES OF THIS DARKNESS, AGAINST THE SPIRITUAL FORCES OF WICKEDNESS **IN THE HEAVENLY PLACES**. THEREFORE, TAKE UP THE FULL ARMOR OF GOD, SO THAT YOU WILL BE ABLE TO RESIST IN THE EVIL DAY, AND HAVING DONE EVERYTHING, TO STAND FIRM.



Ephesians 6:10-20

# SPIRITUAL RESOURCES

---

BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST, WHO HAS BLESSED US WITH EVERY SPIRITUAL BLESSING **IN THE HEAVENLY PLACES** IN CHRIST.



Ephesians 1:3

# PUNCTUATED WITH PRAYER!

WITH ALL PRAYER AND PETITION PRAY AT ALL TIMES IN THE SPIRIT, AND WITH THIS IN VIEW, BE ON THE ALERT WITH ALL PERSEVERANCE AND PETITION FOR ALL THE SAINTS, AND PRAY ON MY BEHALF, THAT UTTERANCE MAY BE GIVEN TO ME IN THE OPENING OF MY MOUTH, TO MAKE KNOWN WITH BOLDNESS THE MYSTERY OF THE GOSPEL, FOR WHICH I AM AN AMBASSADOR IN CHAINS; THAT IN PROCLAIMING IT I MAY SPEAK BOLDLY, AS I OUGHT TO SPEAK.

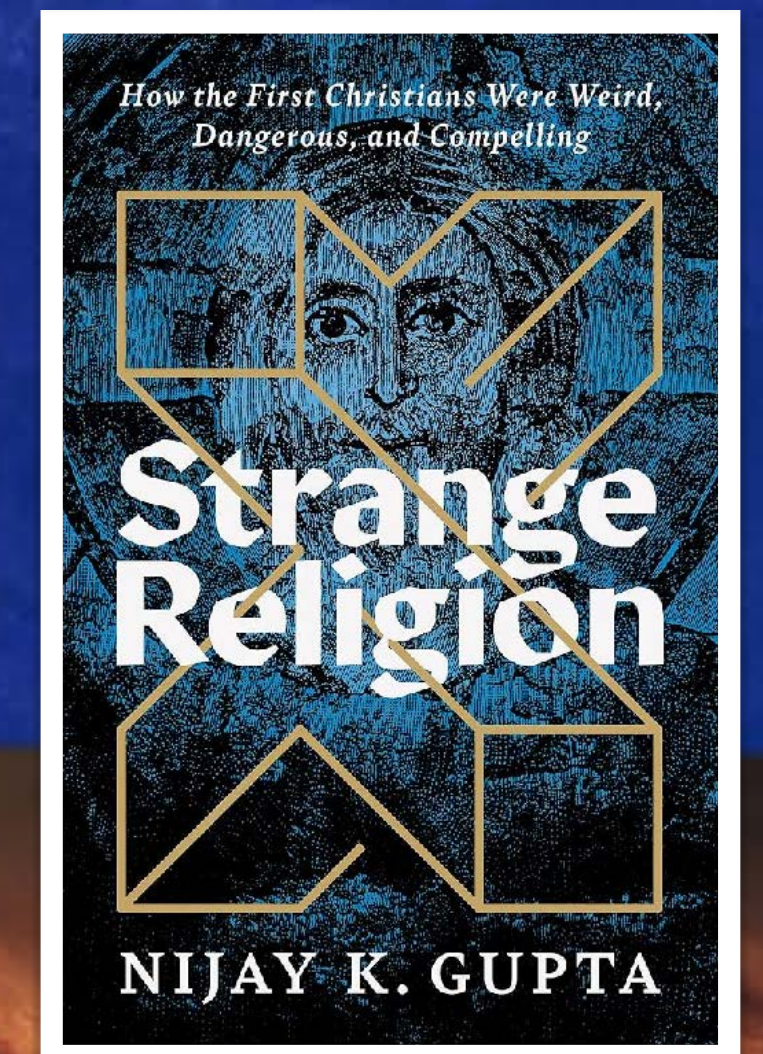


Ephesians 6:18-20

- PREOCCUPIED: A PEOPLE OBSESSED WITH JESUS
- VIGILANT: A FOCUS ON THE FUTURE
- INTERNAL: A RELIGION OF THE HEART
- RELATIONAL: A “GOD WITH US” RELIGION
- TRANSFORMED: FROM PEACE WITH GOD (POLITICS) TO LOVE OF GOD.
  - FAMILY: THE CHURCH AS UTOPIAN COMMUNITY



NIJAY GUPTA



# WHERE DOES THIS FIT?

- EPHESIANS IS PAUL'S MOST GENERIC LETTER. IT DOES NOT ADDRESS A PARTICULAR PROBLEM OR ISSUE. BECAUSE OF THIS IT WAS QUICKLY CIRCULATED TO MANY OTHER CHURCHES.
- EPHESIANS IS ABUNDANTLY ENTHUSIASTIC, PERFECTLY BALANCED AND EXTREMELY CLEAR.
- EPHESIANS SHOWS HOW DUTY FLOWS OUT OF DOCTRINE; OUR BELIEF LEADS TO OUR BEHAVIOR.



# WHAT SHOULD WE BELIEVE?

---

- WE HAVE BEEN SAVED BY GRACE AND ARE CHILDREN OF GOD.
- WE HAVE ABUNDANT PROVISIONS FOR LIVING THE SUCCESSFUL CHRISTIAN LIFE.





# HOW SHOULD WE BEHAVE?

---

- ALLOWING THE HOLY SPIRIT TO CONTROL ALL OF OUR RELATIONSHIPS.
- STANDING STRONG IN THE MIDST OF SPIRITUAL WARFARE.



# NEXT STEPS

---

- KNOW THE FULL PACKAGE OF WHAT YOU BELIEVE.
- LIVE OUT YOUR FAITH IN LIGHT OF WHO YOU ARE.

