

The Book of Ephesians

210613-1 Eph 1, 1-3a, Ephesians Intro, Greeting & Eulogy–CThurman

The apostle Paul first visited Ephesus about 54 A.D. It was only a brief visit because he had vowed to keep one of the feasts of the Lord in the city of Jerusalem. (cf. Ac.18.8-20) However, Paul's next visit will result in about a three year stay. (cf. Ac.20.31) Then he will return again to Jerusalem, he will be arrested and subsequently be transported to Rome a prisoner of Jesus Christ. From Rome he penned several (6), what are called, six prison epistles.

Letters preceding this event in A.D. 58, in order as they are in our Bible: (Makes no prisoner reference)	Letters that follow this event, in order as they are found in our Bible: (Contains prisoner/or Rome ref.)
Romans – A.D. 58 1 & 2 Corinthians - A.D. 56/7 & 58 Galatians – A.D.51 1 & 2 Thessalonians – A.D. 51 & 52 1 Timothy – A.D.57/8 Titus – A.D.53 8 Letters	Ephesians – A.D. 61 Philippians – A.D. 62 Colossians – A.D. 62 2 Timothy – A.D. 65/66 Hebrews – A.D. 62/3 Philemon – A.D. 62 6 Letters

This letter to the Ephesians is thought to be Paul's first letter written as a prisoner. It was written about the year 61 A.D. In it he evidently has more than one church in mind. Two of these churches appear to have had their origin during the time of Paul's first very brief visit (the brethren of Ac.18.27; Aquila & Prisca, Ro.16.3-5; 1Co.16.19). And the other about two years later (the 12 Ephesian brethren). For me this explains Paul's general use of the terms '*the church* [cf. Eph.4.12]', '*church of God* [cf. Ac.20.28]', or '*the body of Christ* [cf. Eph.4.12]' in his communications to the Ephesians.

There is no such thing as a universal church. The church of the Lord Jesus Christ is a local, spiritual body in much the same way as I am a local, spiritual body. The members of my body cannot simultaneously be in Caswell Lakes and in the State of Texas and properly function. This church cannot properly function with members that are unable to gather together with the church at a given time. We must be able to gather as a whole body or there is something wrong with our order.

As we might recall, the apostle John later wrote to several churches in the book of Revelation. These were single congregations. One of these congregations was 'the church' at Ephesus. What became of the other churches by the time that John wrote to the seven churches of Asia is unknown. But the Scriptures are clear to distinguish between a church (singular), churches (plural, i.e., Galatians 'unto the churches of Galatia,' Ro.16, tells of several churches in Rome), and the church in a general sense.

Today, apart from the greeting and benediction of the apostle Paul, we consider the first the first major sentence in this letter (vss.3-6).

Paul [writing] ...
Grace is to you.
Blessed be God.

1. God the Father **has blessed** us. (v.3 ,part. aor.)

–with all spiritual blessing

–in heavenly places

–in Christ

–as he **has chosen** us (God the Father hath chosen us.[v.4, aor. mid.])

–in Him

–before the foundation of the world

–to be a holy and blameless [people]

2. **–having predestinated** us (God the Father has predestinated us. [v.5 ,part. aor.])

–unto the adoption

–by Jesus Christ

–as it has pleased Him

–to the praise of the glory of His **grace**

3. – wherein He **has made accepted** us

(God the Father has made us accepted.

[v.6, aor. ind.]

–in the beloved.

Chapter 1

1 Paul, an apostle of Jesus Christ by the will of God,

[Who is Paul?]

An apostle, as Paul is, is a special person that has a specific charge from Christ to do a certain work. The word 'apostle' refers to one that is 'sent forth.'

ἀποστολός a noun, refers to the person serving in the office of an apostle, & ἀποστέλλω, a verb, ἀπό, a preposition, of, forth, out of, + στέλλω, to set in order, to arrange, to dispatch, to send;
ἀποστέλλω, is tss. in the KJV with the English verbs to send, to send forth, to send out, to put in, to send away.

There are two ways that the noun 'apostle' is used in the NT. The first way that 'apostle' is used is in a primary sense, and the second way is in a secondary sense.

The Primary Use of the Noun Apostle

An apostle of this sort refers to one appointed to a certain work. It was an appointment to serve the Lord in an office of the church. It was a special, lifetime, *gifted* appointment (the intro. of the letter ... *grace be to you*) of service for the churches.

1Co.12.28 And God hath set some [members. v.27] in the church, first [to be] apostles, secondarily prophets, thirdly teachers, after that [workers of, v.29] miracles, then gifts of healings, helps, governments, diversities of tongues.

gifts, χαρίσματα, nom. pl. of χάρισμα, charisma, always tss. with the English gift.

During our Lord's earthly ministry there were only twelve men appointed to serve as apostles. The Lord Jesus called them from among the baptized disciples of His first church.

*Lk.6.12 ¶ And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.
13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles ... (and then the names of the twelve are given, vss. 14, 15)*

As the Lord Jesus neared the time of His crucifixion one of these twelve apostles, named Judas Iscariot, betrayed Him to be crucified. After betraying the Lord, Judas then killed himself. By so doing he vacated his apostolic office. For this reason the church of Jerusalem (the only church there was at this time) conducted its first business meeting to fill this office. The details of this is given in Ac.1.16-26

The Book of Ephesians

Ac.1.16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong (cf. Mt.27.5, he hanged himself), he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick (office, charge) let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

As I said earlier, there were only twelve men that were appointed to service in the apostolic office. Apart from a sovereign act of God, because of the requisites set forth in Scripture it is not possible for any church to appoint a man to the apostolic office. (cf. above vss. 21,22). In the millennial kingdom it will be these twelve men that sit on twelve thrones judging the twelve tribes of the nation of Israel.

*Mt.19.28 And Jesus said unto them, Verily I say unto you, That **ye** which have followed me [which exclude Judas I.], in the regeneration when the Son of man shall sit in the throne of his glory, ye also **shall sit upon twelve thrones**, judging the twelve tribes of Israel. (Bolding is the main statement. Note: The nation of Israel is a reality then [cf. Ro.11.26, replacement theology is a lie])*

Now, there is only one instance where a man was appointed to the apostolic office since Christ's ascension. This was a direct act of Jesus Christ to select Paul, formerly known as Saul of Tarsus to an apostle. (cf. Ac.9.11)

The Book of Ephesians

Paul received this appointment by the will of God. (1Co.1.1; 2Co.1.1; Gal.1.1; Eph.1.1; Col.1.1; 1Ti.2.7; 2Ti.1.1, 11) He was ... *called to be an apostle ...* (Ro.1.1; 1Co.1.1). He had received this *commandment* to be an apostle from God *our Savior, and Lord Jesus Christ.* (cf. 1Ti.1.1). When Paul stood before king Agrippa he confesses that he was appointed to this office by God.

Ac 26:16 [The Lord Jesus speaking ...] But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send (the Gr. verb ἀποστέλλω) thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Now, the role of these twelve men was to instruct the churches in the doctrine of Christ.

Ac 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

These men devoted themselves to the study of the OT Scriptures, and by the Spirit of the Lord delivered that doctrine or dogma to the churches.

Ac 6:2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

Ac 16:4 And as they (Paul, Barnabas & Timothy) went through the cities, they delivered them the decrees (Gr. dogma) for to keep (φυλάσσω, phulassō, to guard as a warden would a prisoner), that were ordained of the apostles and elders which were at Jerusalem.

decrees, δόγματα, dogmata, acc. pl. of δόγμα, dogma, tss. decrees, ordinances; an authoritative writ; the commandments or laws of the Lord Jesus, not Moses; 'the doctrine.'

(Note: if this doctrine was the same as Moses' there would have been no need for a further revelation of New Testament Scriptures, no need for these apostles, no need to new dogma because the Jews had the OT Scriptures, their prophets, and their dogma.)

It was through the testimony of these men that the NT Scriptures came into written form.

Lu 1:1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word (referring to the twelve apostles) ...

Luke, a gentile and not an apostle, was enabled by the Spirit of the Lord to follow an accurate accounting of the gospel ministry beginning from John the Baptist in Judaea and ending with Paul's arrest in Rome as it came through the apostles.

The Lord used others that were not apostles to write Scriptures: Mark, James and Jude. And He used other apostles to pen the inspired, NT Scriptures: Matthew, John, Peter and Paul.

The Secondary Use of the Noun Apostle

There are texts of Scripture that apply the term 'apostle' in a secondary or lesser sense. Here the term has a broader meaning.

1Th 2:6 Nor of men sought we (Paul, Silas, Timothy, Luke) glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

The Book of Ephesians

Ac 14:4 But the multitude of the city (Iconium) was divided: and part held with the Jews, and part with the apostles (referring to Paul and Barnabas).

...

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people (of the city of Lystra), crying out ...

See also *ἀπόστολος*,

- *the messengers, ἀπόστολοι, of Christ, 2Co.8.23, which refer to Silas, Timothy, Titus;*
- *your messenger, ἀπόστολον, Phl. 2.25, which refers to Erastus;*
- *apostles, αποστόλους, Re.2.2, refers to false apostles)*

The Lord *sent* these men and though they are called apostles, it is easy to understand that they were not apostles in the primary sense of the word. They had the gift and calling of God upon their lives but did not hold the apostolic office. Rather, if these are men that function as evangelists, and pastors/teachers.

Eph 4:11 And he gave [gifts to] some [to be], apostles; and some, prophets; and some, evangelists; and some, pastors and teachers ...

So, the term 'apostle', when used in a primary sense refers to men that must have been baptized by John the Baptist and kept in the company of the other apostles as the Lord Jesus came and went among them, and they continued so unto the ascension of the Lord Jesus into glory. The secondary sense simply refers to them that are called of God to serve in the ministry.

Now, to whom is Paul writing?

to the saints which are at Ephesus, and to the faithful in Christ Jesus:
holy ones

Paul sent his greeting and this letter to the saints and to the faithful in Christ Jesus.

to the saints – *Saints* is a special word that identifies certain ones among them that are baptized disciples. Not every baptized disciple is a saint.

‘A saint is not a sinless person; a saint is a separated person ...’ *In the Heavens*, H. A. Ironside, p.15

The word *saint* is tss. from a Gr. adj., ἅγιος, *hagios*, meaning *holy* [one]. But for two texts in the NT (Mt.27.52; Re. 20.9), which refer to the believing of Israel, the term *saint* always refers to church-related, baptized disciples of Jesus Christ (59 times).

1Co 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called [to be] saints [holy ones], with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours ...

1Co 14:33 For God is not the author of confusion, but of peace, as in all churches of the saints.

and to the faithful in Christ Jesus – Being a baptized disciple of Jesus Christ and in a NT church relationship is only part of what it means to be a saint of God. A true saint, a real saint of God is one that is a baptized, church-related *‘faithful’* disciple of Jesus Christ. A proper saint is not only one that is *in* the right place, but also one that is *living* the right way. Yes, a saint is a church member whose life is yielded up to the service of Christ.

Jn.15.10 If ye keep my commandments (not of the Law of Moses, but of Christ’s very words, His doctrine), ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. (This is to be faithful.)

commandments – cf. Jn.14.15, keep my commandment, 21, he that hath my commandments, 23, my words; 1Co.14.27, the things that I write unto you are the commandments of the Lord; 1Th.4.2, For ye know what commandments we gave you by the Lord Jesus.

shall abide, Gr. μένω: to abide, to continue, to dwell, to endure, to remain, to stand, to tarry in Christ and His word.

Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Phl.1.21 ¶ For to me to live is Christ, and to die is gain.

1 Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ

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

Grace & peace – Paul is writing this letter to them that are in a church that are living for Christ. The grace and peace to which he refers is to that which is to them *since* they first believed in Christ. This was something they should know and enjoy daily. This grace and peace to them was more than a momentary experience in the past. Grace and peace was to be their experience as they followed Christ.

Grace

What child of God doesn't become increasingly aware of his personal unworthiness to receiving anything good from the Lord even after the initial act of faith? Yes, he receives the sun and the rain, life and breath, but more. He receives answer to his prayers, the Lord Jesus dispenses to us freely strength in our weaknesses. He dispenses to us gifts for service, empowers us by His Holy Spirit, comforts, guides, teaches, instructs, chastens, protects, increases faith, joy, love, peace, patience; all of these are bestowed upon us because God is to us a God of all grace. The grace of

The Book of Ephesians

God certainly preceded our faith in Christ, but since faith we know well that His grace is with us and that he provides for us, of His grace, a sufficiency to do all that He has appointed for us to do.

grace – the absolutely free, arbitrary, unmerited, loving & joyful favor of God.

2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Peace

Certainly we have peace with God through the work of Christ in our behalf on the cross. He reconciled us to God by His death.

Ro 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

But have we grown in peace?

Col 3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Jn.14.27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

the world's peace: temporary, compromised, through war

the peace of God: trusting; resignation to do the will of God; patience.

1Th 5:13 ... And be at peace among yourselves.

Phl.4.6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

*which passeth, nom. sing. part. pres. of the verb ὑπερέχω, ὑπερ, huper, from which we have the English 'hyper', + ἔχω, echo, to possess, to hold; tss. to be higher, to be better, to be excellent, to be supreme; And the peace of God **which holds above** all understanding.*

understanding, νοῦς, a noun, the mind, the understanding.

shall keep, fut. verb of φρουρέω, tss. to keep, with a garrison; Bullinger, to keep with power; 'your hearts & minds' so, what we feel and what we think shall be kept by the peace of God.

2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ

3 ¶ Blessed be the God and Father of our Lord Jesus Christ,

blessed, εὐλογητός, an adjective that is used eight times in the NT and ONLY applied to God the Father and our Lord Jesus Christ. This describes the eternal, unchanging state of God. The verb, εὐλογέω, is tss. to bless (43), to praise (1). The noun, εὐλογία, is tss. a blessing (11), a bounty (bountifully) (4), and fair speeches (1).

Paul is leading to something. Paul already knows what God has done. I believe that much of what Paul writes is a reminder of those things that he taught them when he was present with them some time ago. The eulogy is 'Blessed be the God ...'

First, that God has blessed means that He is greater' than the blessed.

Heb 7:7 And without all contradiction the less is blessed of the better.

God is not a man.

Nu 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

We reject the Mormon heresy which says, 'What God once was man is, and what God now is man shall become.' We also reject the heresies of either the Father-God only and the Jesus only doctrines that run along in the Pentecostal/Holiness movements.

About the Trinity:

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ – God is one.

That Jesus Christ has the Father and God over Him is the order of the Trinity. Jesus Christ is the Son of God. He is the Son of the Father. This means that the Son of God is subordinated to the Father, not inferior to Him.

Subordination:

Lu 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Mt 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Joh 14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

Just as the Spirit of God is subordinated to the Father and the Son.

The Book of Ephesians

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

God is one. This means that there is absolute harmony in God.

Joh 10:30 I and my Father are one.

Mr 12:29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord...

Job 23:13 But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

There are three Persons and each Person has a distinct will, but that will stands in absolute harmony with the will of the other.

Mt 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Ro 8:27 And he that searcheth the hearts (the Son of God) knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Joh 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

Joh 5:20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

The Book of Ephesians

Mr 13:32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Each Person of the Holy Trinity has an individual testimony that bears a harmonious account to the truth that Jesus Christ is the Son of God come in human flesh.

1Jo 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Lu 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Joh 8:18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

God is One yet three. There is but one God. And God is three Persons. God is God the Father, God the Son, and God the Holy Spirit, and these three are who God is.

No man can see God. The only image of God that we shall ever behold is in the Person of Jesus Christ.

Ex 33:20 And he said, Thou canst not see my face: for there shall no man see me, and live.

Joh 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Joh 14:8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? (We are so agreed that to know the one is to know the other.) the

The Book of Ephesians

words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

No matter what claims one may have of being a child of God, to deny the Son is proof that they have not the Father. So to deny the Father is proof they have not the Son.

1Jo 2:23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

A person that denies the Son does not know God, no matter he might say to the contrary. It is not possible.

1Jo 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat (that is, the Father) loveth him also that is begotten of him (that is, the Son and the children of God).

To genuinely receive Christ by faith is to also receive the Father.

Mt 10:40b ... he that receiveth me receiveth him that sent me.

Genuine conversion to Christ is not faith in one to the exclusion of the other.

1Jn.5.10 ¶ He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

If we have truly believed in Jesus Christ there is in us the work of the Father, the Son and the Holy Spirit confirming to us that Jesus Christ is the Son of God. Anything less is anti-Christ. All of the so-called major faiths in the world err on this crucial point. Have you believed that Jesus is the Son of God, Son of the Father, God come in human flesh to redeem some by way of the cross, from sins? How will I know that I have believed? I'll confess Him and live for Him. My whole life will become subjected to His will. Believe on the Lord Jesus Christ and be saved.