

Paul's Epistle
to
The Ephesians



Bible Study Series
By
Victor A. Jawadrose
www.oasisoflivingwater.com

Paul's Epistle to The Ephesians

Purpose of the Epistle:

Encouraging the saints in Ephesus and its surroundings by:-

- 1- Teaching them the secret of the Grace of God.
- 2- Exhorting them to live in unity as one body of Christ.

* This epistle does not deal with heresies or problems as the case in most of the other epistles. Apparently there was no such a thing at that time. Later, there were some definite problems for which Paul sent Timothy to correct.

Time of the Epistle:

60 - 62 A. D. at the time when Paul was in prison (house arrest) in Rome for the first time. Please refer to Acts 28: 16 - 31.

Paul also wrote 3 other epistles (Philippians, Colossians and Philemon) during that period, and they were all called the "Prison Epistles".

Recipients of the epistle:

The saints of Ephesus (1: 1) and the area around:

* Some scholars argue that it was not meant for the Ephesians for three reasons:-

- 1- **Impersonal:** They feel that Paul should have expressed more affection to those people whom he had served and ministered to, for three long years, and whom he was very anxious to see and to bid farewell on his way back to Jerusalem from his third evangelistic trip. We all know that when he arrived to Miletus, he sent for the elders of Ephesus to meet him there. And it was a very overcoming emotional departure especially when he told them that they will not see him anymore (please refer to Acts 20:17 - 38).

Such was his love to these people and one cannot help but questioning how could he write such an impersonal letter.

- 2- The word "To the Ephesians ", though mentioned in all the manuscripts available now, yet it was not mentioned in three of the earliest manuscripts.
- 3- They believed that it was a regular circular letter not addressed to any particular church, and to be read and circulated to every church in Asia Minor.

All the above may be a valid argument, but have we put in consideration Paul's condition and the circumstances he was living through at that time?

Indeed, he was in prison. He was also in his last few years or probably few months of his life. He was tired and weak on account of the several beatings, lashes, stoning and persecutions he was exposed to. Please refer to Acts 14: 19 and to 2Cor. 11: 23 - 27.

Not only that, but he must have had a lot on his mind as caring for all the churches he had established and looking after their needs, dealing with the heresies and false teachings which practically plagued every church in Asia Minor, training whom he thought fit for ministry, thinking about the outcome of his appeal to Caesar; and the list goes on and on. (Please refer to 2Cor. 11: 28, 29). Indeed as he says "Who is weak and I am not weak? Who is offended and I burn not?"

Knowing all the above, should we really expect him to write more affectionately than he had already done?!! Plus, if we examine all the prison epistles, we shall find them all having the same vocabulary and style.

There are two more points in favor:

1- In the Pauline time, there was no public postal service as we have now. The letters were privately and personally delivered by hand. So, there was no need to write the title or the name of the addressee since that was verbally instructed to the carrier of the letter.

2- Tychicus who carried this letter was originally from Ephesus. So, logically after being away in Rome for several months or years, the first place he would return to, is his home town to see his family. Not only that, but he was to pass by Ephesus anyway being on the regular road of trade and caravans as we shall discuss later.

Tychicus accompanied by Onesimus is believed to have carried the epistles to the Colossians and Philemon. (Eph. 6: 21, 22 and Col. 4: 7, 8)

Who wrote the epistle?

Saint Paul, no doubt. He introduced himself in 1:1 & 3:1

*However, some scholars again dispute this, criticizing the vocabulary and the style of the writing of the epistle:

1- The vocabulary:

They claim that the vocabulary of this epistle is different from the rest of his known epistles. But this should be natural, because most of the other epistles were written during his travels. But here, he was in prison chained to his guard; so naturally there should be words like guards, chains, prisoner, armor and so on.

There is also great resemblance between Ephesians and Colossians so much so that there are over 55 verses that they share; and we already know that Colossians is one of the prison epistles.

Not only that, but we also know that the vocabulary of the writer changes according to the subject he writes and the surrounding circumstances.

2- The style:

Here, they claim that the sentences are longer. But I do not see that. All the writings of Saint Paul are characterized by long sentences; and most of the time, he starts to talk about something in verse 1 for example and finish it in verse 14 as the case in chapter 4.

Above all, we must remember his age, health, conditions and circumstances as we mentioned in page 1. Look at any writer to find a remarkable difference in his style of writings at the beginning and the end of his or her career.

Where was the epistle written?

In Rome where he was in prison or under house arrest.

He refers to the guards and chains in Phil. 1: 13; and to the saints of the house of Caesar indicating that he was in Rome and in prison. Not only that, but when we compare the sequence of events in Acts and the prison epistles, we find great correlation as follows:

- 1- The soldiers guarding Paul (Acts 28: 30 compare with Phil. 1: 13, 14)
- 2- Permitting Paul to receive visitors (Acts 28: 30 compare with Phil. 4: 18)
- 3- Paul's chance to preach the gospel (Acts 28: 31 compare with Eph. 6: 18 - 20; Phil. 1: 12 - 14 & Col. 4: 2 - 4).

*However, some scholars again argue that Paul wrote the prison epistles while he was in prison for two years in Caesarea (Acts 24: 27). But this cannot be so because:-

- 1- The chance for Paul to receive visitors and to proclaim the gospel in Caesarea was very remotely limited and so also was his access to the writing material (Acts 23: 35)
- 2- In the prison epistles, Paul expressed his hope to be set free soon (Phil. 1:35 & 2: 24 and Philemon 22) which was contrary to his case in Caesarea where his only hope for freedom was either to bribe Felix the governor (Acts 24: 26); or to agree to be tried in Jerusalem by Festus, the thing which was not in Paul's favor and so he was forced to appeal unto Caesar in Rome (Acts 25 : 11, 12)
- 3- The prison epistles indicate that Paul was expecting to be tried by Caesar and to be set free (Phil. 1: 20 - 23 and 2: 17, 23). However, this was not the case in Caesarea.

*Other scholars argue that these epistles were written in Ephesus. This again cannot be possible for the following reasons :-

- 1- His chance for a final solution to his case was not possible because he appealed to Caesar who was in Rome not in Ephesus.
- 2- Luke was with Paul when he wrote Colossians (Col. 4: 14), but he (Luke) was not with him in Ephesus.
- 3- Acts 19 which records Paul's visit to Ephesus was not written in the plural state (we or us) indicating that Luke was not accompanying him in Ephesus.
- 4- However, the most decisive reason is that there is no mention anywhere in scripture that Paul was imprisoned in Ephesus.

So, in view of all mentioned above, we are now settled that the prison epistles were written in Rome by Paul.

Now, I would like to mention that whether the epistle was written by Paul or someone else ; to the Ephesians or some other people ; while he was in prison or free ; in Rome. Caesarea or Ephesus: this is God's word and we have to accept it by faith and thank God that He arranged it to reach us.

So, I urge all people (scholars or not) to stop these silly arguments (2nd Tim. 2: 23 and Titus 3: 9) which at its best does not lead us to any more knowledge of Jesus Christ our Lord and His love ; and urge them to do something more constructive.

Most prominent verses in the epistle:

Verses 4 : 4, 5, 6 which discuss the ONENESS of the body, the Spirit, the Lord, the Faith, the Baptism and the ONE God and Father of all, over all, through all and in all.

Synonyms of the word "Church "in the epistle:

Body of Christ, Temple, Bride and soldier:

The church is not the building as we all know. It is the believers of every race and

nation. It started on the day of Pentecost, and then it spread quickly by the Holy Spirit through the ministry of the Apostles and the early believers.

Theme of the epistle:

“ The all-sufficiency of Jesus Christ “ 1: 9, 10.

The city of Ephesus:

Founded by the Athenians on the eastern shore of the Aegean sea (the sea of Greece). Because of its trading importance, it contained a large oriental population.

It was the largest city and capital of Asia Minor. It was ranked with Alexandria (Egypt) and Antioch (Pisidia) as one of the three great emporiums of the eastern Great sea (the Mediterranean sea). It was the commercial, political and educational center of Asia Minor. It was famous by its two magnificent landmarks : the Temple of Diana and the Theater.

The temple of Diana:

One of the seven wonders of the old world. Erected for the worship of goddess Diana (Artemis). It was a superb structure of shining marble facing the east, outside the city walls. 425 feet long and 239 feet wide supported by 100 columns 55 feet high, each one a masterpiece of art and a gift of a prince. Completed in a period of 220 years. Within the inner shrine stood an image of the goddess which was believed to have fallen from the sky (or Jupiter). Behind this shrine was the treasury where kings and nations stored their wealth. It is worth mentioning here that (like all other temples for all other goddesses) this temple was built and maintained by the revenues from prostitution of the priestesses of the temple who amounted to about 1000 in number which was a common practice of worshipping at that time.

We should not forget the encounter of Paul with the angry Ephesians mob and silversmiths as narrated in Acts 19: 23 - 20: 1.

The theater:

It was a great architectural feature of the city of Ephesus which was also mentioned in the scripture. It was considered to be the largest in the Hellenic world. Seated 24;500 spectators. To this theater, the mob dragged Paul; and in it, the riot was quelled by the wise council of the” city clerk” (Acts 19 : 23 - 20 : 1).

The Church of Ephesus:

Established by Paul at the end of his 2nd missionary trip on his way back to Syria from Corinth accompanied by Aquila and Priscilla (Acts 18: 18 - 21)

As a baby, it was nursed by Aquila and Priscilla who stayed there after Paul’s departure, then ministered by Paul himself for three years, then ministered by Timothy for about one year and half.

During Timothy’s ministry, Hymenaeus and Alexander, said to be elders of the church, caused a lot of problems teaching heresies and false teaching of fables and endless genealogies (1st Tim. 1: 3, 4 20) and forbidding to marry and commanding to abstain from meats (1 Tim 4: 3); which plagued the church and ultimately weakened it.

30 years later, God through His faithful servant John, gave the message that it had forsaken its first love (Rev. 2: 1 - 7).

Outline of the Epistle

(A) Greetings: - 1: 1, 2

(B) Teaching concerning the Grace of God: - The first three chapters

- 1- Thanksgiving 1: 3 - 14
- 2- Prayer of Knowledge 1: 15 - 23
- 3- Gift of life 2: 1 - 10
- 4- Grace to gentiles 2: 11 - 22
- 5- Messenger of Grace 3: 1 - 13
- 6- Prayer of spiritual power 3: 14 - 19
- 7- Doxology 3: 20 - 21

(C) Exhortations to the recipients of Grace:- the last three chapters

- 1- Exhortation to Christian unity 4: 1 - 16
- 2- Exhortation to Christian morality 4: 17 - 5: 21
 - a- The old and new life 4: 17 - 24
 - b- Heathen vices and Christian virtues 4: 25 - 5: 2
 - c- Darkness and light 5: 3 - 14
 - d- Pagan folly and Christian fervor 5: 15 - 21
- 3- Exhortation to the Christian family 5: 22 - 6: 9
 - a- Wives and husbands 5: 22 - 23
 - b- Children and parents 6 : 1 - 4
 - c- Servants and masters 6: 5 - 9
- 4- Christian warfare 6: 10 - 20

(D) Conclusion :- 6: 21 - 24

A- Greetings :- 1:1,2

The writer, the recipients, salutation.

“Apostolos” in the Jewish tradition.

“Grace”: undeserved, unearned, unimaginable gift.

“Peace“:” Shalom”, Everything which makes for a man’s highest contentment in doing the will of God.

(B) Teaching concerning the Grace of God:- (The first three chapters)

1)Thanksgiving :- 1: 3-14

The chosen of God 1:3, 4

a- God’s choice: John 15:16 “You did not choose me, but I chose you”.

b- The bounty of God’s choice: To give us the things which He only can give.

c- The purpose of God’s choice: That we should be holy and blameless.

To be holy means to be different. We should be different from others.

Christians should be spotted out easily in society, behaving according to God’s law.

Blameless is a sacrificial word. As the sacrifice is without blemish, so should the

Christian as a whole be a blameless offering to God. This means we must be perfect and nothing less.

The plan of God 1: 5, 6

His plan is to adopt us: In the ancient world, the father had absolute authority over his children. An adopted son has all the rights of the legitimate son. He becomes a new person completely free of the past. (Gal 4 : 5-7)

The Gift of God 1: 7, 8

a- Deliverance: Freeing from the penalty of death. Continual rescuing from trouble; liberating from penalty which could have never been paid.

b- Forgiveness: Punishment for sin was certain. People dreaded God. But by forgiveness we discovered God’s love.

c- Wisdom and sound sense : Jesus brought us the intellectual knowledge which satisfies the mind as well as the practical knowledge which enables us to handle every day’s problems of eternity and present.

The goal of history 1: 9, 10

Mystery: Something which has long been secret and has now been revealed.

Things that have been revealed to Christians are still hidden to heathen.

It was the Gospel which is now open to gentiles too. All the standing Differences are wiped out. Now it is the greatest task of the church to work out God’s purpose of unity revealed in Jesus Christ.

Jews and Gentiles 1: 11-14

Jews: Believed in God and expected the Messiah. Their part in the plan is for Jesus to come of them.

Gentiles: a- They also received the word: word of truth about God and their world. The good news of God's love and grace.

b- They were sealed by the Holy Spirit: Now they belong to God. The Spirit shows them God's will and enables them to do it.

The Holy Spirit is the down payment or the foretaste of all the Blessings of God to come and we shall receive it.

Read Isaiah's prophesy about salvation for Gentiles 49:6 & 56:3.

2) Prayer of knowledge: - 1: 15-23

The marks of the church:

Love for Christ and love for men.

How many Christians were killed in the name of Christianity?!

Paul's prayer for the church:

1- For the spirit of wisdom which is the real knowledge of God and eternal truth

a- Search the books.

b- Teach the book, the only book.

c- Readjust our thinking'

2- For a further revelation and knowledge of God: Continual education.

Fellowship not growing closer over the years tends to vanish.

3- For a new realization of hope : No despair in Christ.

4- For a new realization of the power of God: The power of resurrection is the greatest proof. We must always realize that God is in control.

5- This is a statement that Jesus Christ is superior to all powers and principality.

The body of Christ:

The church is the body of Christ and Christ is the head. Jesus died to abolish the disunity between God and man. He is God's instrument for reconciliation.

The head needs the body to work for it. The church is quite literally the hands to do God's work. Jesus is counting on us to do His work telling people how much He suffered for us.

3) Gift of life 2: 1-10

Life without Christ 2:1-3

How terrible was life without Christ for Jews and Gentiles alike!

Sin is a Miss (Hamartia in Latin). So, sin is the failure to hit the target of life.

That is why it is universal. It is failure to be what we ought to be. It permeates our lives.

It is straying from the right road. It is the failure to reach the goal we ought to reach.

Death in life

Sin is deadly in present life and in life to come:

A- Sin kills innocence:-

It is buried in our subconscious. It leaves permanent scar. It leaves a tarnishing film or a cloud on the mind ; like a garment stained with coffee, never the same as before even after cleaning. Innocence once killed can never be recovered.

B- Sin kills ideals:-

It makes the next sin easier : e.g. stealing , lying, cheatingetc.
So, man becomes in the habit of doing it without a qualm.

C- Sin kills the will:-

Once a man allows some habit to master him, he becomes its slave and it grips him that he cannot break free.

The marks of Christless life

a- It is life lived in the way this present age lives, I.e. on the world's standards and values :

- * Christianity demands forgiveness but it is regarded by the world as weakness.
- * Christianity demands love to enemies but the world demands hate.
- * Christianity demands service but the world demands selfishness.
- * Christianity puts Christ and others in the center but the world puts self first.

b- It is life lived under the dictate of the prince of the air: - Air was believed in the old ages to be crowded by demons and the man under their domination is against God.

c- It is life of disobedience. Man who lives Christless life takes his own way of things even he knows what God's way is.

d- It is life which is at the mercy of desire for the wrong and forbidden. So, one grows careless of the lives of others, takes pleasure where it pleases him, ceases to be Lord of himself, becomes no longer the captain of his soul and allows pleasure to dominate him. Desire is a bad master, and to be at its mercy is to be slave to a merciless master.

e- It is the life which follows the desires of our flesh. This does not only mean adultery and fornication but many others like idolatry, hatred, wrath, strife, envy, sedition and heresies (Gal 5 : 19-21) and also others like pride and unworthy ambition.

f- It is life deserving only the wrath of God.

No man deserves anything but the wrath of God in His eyes. It is only through the love of Jesus that He forgave us.

The work of Christ 2: 4-10

a- Jesus came to tell us that God wants us as we are. He took away the sense of estrangement due to sin.

b- Jesus also gave us glory by re-awakening the ideal in our hearts which was killed also by sin.

c- Jesus recreated and restored the lost will. This is affected by our great love to Jesus that our love to sin is broken.

The work and works of Grace:-

We are saved by Grace. We did not earn salvation. It is God's gift. Our part is simply to accept it for two reasons :-

- i - God is perfect. Nothing pleases Him short of perfection. Our works are not perfect . So, we cannot please God. It is only through His perfection that He can be pleased. So, it is obvious that it is the gift of God.
- ii- God is love : sin is not so much breaking God's law as it is breaking His heart. Only an act of forgiveness of the Grace of God that can put us back into the right relationship with God.

All the good works in the world cannot put us right with God. Then what does “created in Christ Jesus for good works” mean? This is simply explained as:-

If someone loves you so much, and you feel that you are unworthy of that love, then you convict yourself to spend all your life trying to be worthy of it.

So, it is actually God's love that lays on us the obligation to try all our lives be worthy of it.

4) Grace to gentiles 2 : 11-22

Before Christ came (B. C.) 2: 11,12

a- The Jewish attitude towards gentiles:

Contempt

Fuel for hell

As serpents

No help on childbirth

Funeral when marrying a gentile

Unclean to enter God's house. Condemning Paul.

Unclean to enter a gentile's house

b- Had no hope in the anointed one of God (Messiah)

No future to look at.

Progress to no where.

But for Jews it was like a march to God.

Hopeless and helpless

c- Israel was a theocracy ruled by God: “The Lord shall rule over you “(Judges 8);

Gentiles did not have God's citizenship.

d- Gentiles had no covenant. They cannot carry God's law.

e- Without God. Without hope. State of despair.

The end of barriers 2: 13-18

Now, in Christ all the barriers have gone. Those who had been far from God are brought near. (the picture of barriers is taken from the temple).

The exclusiveness of Christless human nature

The non Jew was a gentile.

The non Greek was a barbarian. To them, barbarians were enemies by nature.

The ancient world had its own barriers. The modern world has its barriers too.

In any Christ less society, there can be nothing but middle walls or partitions.

The unity in Christ

a- When two parties are at variance, the surest way to bring them together is

through someone they both love. That is what Christ did. Only when we love Christ, then we love each other.

- b- Jesus ended legalism as a principle of religion. No rituals. No sacrifices. No keeping certain days, foods or drinks. The rules and regulations put up the fence, but love moved it away. Jesus in His love removed all fences.

The gifts of the unity of Christ

- a- The oneness in Christ is in Christ and not in any external change. So, I am still Egyptian and you are still Americans but we are all Christians. I am still Victor and you are still Betty and John but we are all Christians. That is what is meant by "one new man".
- b- Jesus reconciled both Jews and Gentiles to God. God is their friend. So, they must be friends with each other.
- c- Jesus brought men of all kinds together. They meet in the presence of God to whom they all have access.

The family and the dwelling place of God: 2: 19-22

- a- Gentiles are no longer strangers in a foreign land, disliked, regarded with suspicion, have no rights, lonely and shut out. But now, in Jesus they are members of God's family.
- b- The unity of the church comes from the Spirit of God dwelling in it and where all men who have Christ can meet in that Spirit.

5) Messenger of Grace 3 : 1 – 13

The great discovery 3: 1 - 7

Paul never thought of himself as a prisoner of Rome. But always as a prisoner of Christ. When we suffer for Christ, we may grumble. Some others may consider it as triumph or a privilege. Paul states that in this style of his life, the secret of God's love, mercy and grace were meant not only for the Jews but for the gentiles as well. Jews despised gentiles as worthless in the sight of God. At worst, they existed only to be annihilated (Is. 60: 12). And at best they existed to be the slaves of Israel (Is 45: 14). Thoughts like these make it quite incredible that the grace and the glory of God were for the gentiles as well.

The self consciousness of Paul

For that, Paul considered himself privileged:

- a- As recipient of a new revelation.
- b- b- As transmitter of grace : " The grace that was given to me" (Gal. 12: 7-9);
"The Grace given me by God" (Rom. 15: 5).
We ought to share all the privileges given to us.
- c- As having the dignity of service. He thought of his service as a radiant privilege which one should be honored and glad to accept.
- d- As sufferer for Christ. Jesus Himself warned that there will be difficulties.
To suffer for Christ is not a penalty but honor and glory.

The privilege which makes a man humble 3 : 8 - 13

Paul was double privileged:

- a- Been given the knowledge of God's will.
- b- Been given the privilege of making this secret known. This made Paul intensely humble. He was amazed that he was given this great privilege even though he is less than the least of God's people.

We should always know that our greatness lies not in ourselves but in the task given us by God. We should always draw attention to God and not ourselves.

The plan and the wisdom of God

- a- Salvation for gentiles is not an after thought of God. It was in His eternal plan.
- b- His grace will match with any situation in our life.
- c- In Christ we have a free approach to God.
- d- It is through Paul's afflictions that the gentiles had the good news.

6) Prayer of spiritual power :- 3: 14 – 19

The God who is the Father 3: 14 - 17

It is in verse 14 that Paul is completing what he started in verse 1. Here, he says that for this cause that he prays that the people within the church of God may be such that the whole church will be the body of Christ.

"I bow my knees in prayer to God" : Considering the Jews who used to pray while standing, Paul prostrated himself before God the Father in many ways:-

- a- God is the Father of Jesus: (1: 2, 3,17 and 6: 23)

It was believed in ancient times that the gods were responsible for the creation of men, and so they were called fathers (Acts 17: 28). But the word Father here expresses the center of Christian conception of God the loving, the merciful as we see in Jesus. Paul always talks about God in terms of what he sees in Jesus.

- b- God is the Father to whom we have access (2: 18 & 3: 12). Access to God was forbidden before Jesus came. (Manoah in Judges 13: 22 and also the Holy of Holies).
- c- God is the Father of Glory: (the glorious Father 1: 17) Christians should wonder of the accessibility of God without ever forgetting His Holiness.
- d- God is the Father of all (4: 6). The fatherhood of God extends to all whether Jews or Gentiles.
- e- God is the Father to whom thanks must be given (5: 20). Not for salvation only but also for the breath of life.
- f- God is the pattern of all true Fatherhood:
We should mould our fatherhood to His Fatherhood.

The strengthening of Christ:

What does "The inner man" mean ?

The Greeks defined "the inner man " in 3 ways :-

- a- **The reason:** to know what is right and what is wrong.
- b- **The conscience:** to be tender and alert in feelings.
- c- **The will:** to be strong enough to do the right thing.

Strengthening of the inner man comes only when Jesus takes a permanent residence in man.

The infinite love of Christ:

The love of Christ was shown in His open arms on the cross. Can one reach the height, the depth, the width and the length of the sky which is just one of His creations? Of course not. So also is the love of Jesus; no man is outside the love of God. In the fellowship of the church, we find the love of God.

7- Doxology 3 : 20, 21

God can do for us more than we can dream of, and He does it for us as persons and in the church in the name of Christ; to Him be the glory, Amen.

(C) Exhortation to the recipients of Grace :-
The Last 3 Chapters

1-Exhortation to Christian unity: 4: 1 – 16

The Christian Virtues 4: 1 – 3

a- Humility:

It is the gem casket of all virtues. In ancient time, it was something to be despised. Christian humility comes from:-

- i- Self-knowledge: It is a virtue by which a man becomes conscious of his unworthiness in consequence of the truest knowledge of himself. True humility comes when we face ourselves and see our weaknesses.
- li- Setting life beside the life of Christ: If we compare ourselves with second best or friends; we may come out well and satisfied. But when we compare ourselves with Christ (the perfect or the first best), then we see our failures and weaknesses. There is no room for pride.
- lii- Constant sense of our creatureliness: For a creature, there is nothing but humility in the presence of the creator.

b- The Christian gentleman:

This means the man who is so God-controlled that he is always angry at the right time, but never angry at the wrong time.

c- The undefeatable patience:

- i- Christian patience is the spirit which never admits defeat, which will not be broken by long suffering but persists to the end.
- ii- The spirit which has the power to take revenge, but never does so and refuses to retaliate. A forbearing dignity. If God had been a man, He would long since wiped the world out of its disobedience. But God is patient. (see Rom. 2: 4; 1st Tim. 1:16 and 1st Peter 3: 20)

d- The Christian love (Agape):

It is the quality of mind and heart which compels the Christian never to feel any bitterness or desire to revenge, but always to seek the highest good for everyone no matter who or what he may be.

e- Peace:

It is the right relationship between a man and his fellow man.

When self dies and Christ lives in our hearts, then peace dwells in us.

The bases of unity 4: 4 - 6

a- One body:

Christ is the head and the church is the body. The head cannot work the body unless the body is coordinated and in harmony. (a maestro cannot lead an un-coordinated band). So, the unity of the church is very essential for the work of Christ.

b- One spirit:

Spirit means breath. A body without breath is dead. So, a church (body of Christ) is dead without Spirit.

c- One Goal:

Our one goal is to announce the redeeming blood of our Lord no matter what denomination we are.

d- One Lord:

Christians are joined together because they are all in the possession of one king and master.

e- One faith:

Christians are bound together because they have made a common act of surrender to the love of Jesus Christ.

F- One baptism:

One public confession of faith.

G- One God:

He is the father of all: Christianity begins in the love of the father.

He is above all: God is in control.

He is through all: God did not create the world to leave it; but He is all through it guiding, sustaining and loving.

He is in all: He is present in all life. We live in a God- created, God- controlled, God- sustained and God- filled world.

The Gifts of Grace 4: 7 - 10

Quoted from Psalm 68:18 with the difference that He is "The giver of gifts to man" instead of "receiving gifts". In the New Testament the conqueror (God) gives gifts. As a loving God, He pours out His love to men. Good news. The descended Christ is the same who ascended and who is still the lover of our souls. And through His Spirit, He is everywhere in the entire world not limited by the flesh.

The office- bearer of the church and his aim: 4: 11 - 13

The ministries of the early church were by:-

a- The apostles:

Not restricted to the twelve (e.g. Barnabas, James, Silvanus or Silas, Judas and Andronicus). Their authority extended throughout the whole church.

b- The prophets:

They were wanderers throughout the church. They Had no homes, no family and no means of support. They wandered between the churches.

They soon vanished for three reasons: -

i- During persecution, they were the first to be killed.

li- When churches became bigger and had permanent ministers, there was no need for the wandering ones.

lii- They abused their offices and lived very comfortable; the thing which was condemned by the early administrative book of the church after 100 A.D.

c- The evangelists:

They were also wanderers, bringers of good news equivalent to the missionaries of today. They had no authority as the apostles and the prophets. They were only there to spread the good news. Paul wrote to Timothy in 2 Tim 4: 5:- “Do the work of an evangelist”.

d- The pastors and teachers:

They were settled and permanent. They had the most important task in the church for the following reasons:-

I- No printed books. The gospel had to be transmitted by word of mouth.

They had to know and pass on the story of the life of Jesus.

li- They had to teach the doctrines of faith to the new believers who were mostly heathens and who knew nothing about our living God.

They kept these doctrines undistorted.

lii- They were also pastors (shepherds) to shepherd these heathen flock and keep them safe. The shepherd in Christianity is the man who bears God's people on his heart, feeds them with the truth, seeks them when they stray away and defends them from all what would hurt their faith.

The aim of the office- bearers:

a- To see that the members of the church are so educated, so guided, so cared for, that they become what they ought to be. (Equipped means Chiro)

b- To practically serve and not talk.

c- To build up the body of Christ. (Construction)

d- To make sure that the members of the church should arrive at perfect unity.

e- To make sure they should reach perfect manhood.

Above all they should reach a nature which can be measured by the fullness of Christ.

Growing in Christ 4: 14 – 16

In every church, there are members who are trickers who lead ingenious arguments and lure people away from faith. These have to be guarded against and also to protect the weak from falling in their nets. The only way to achieve that is by continual growth into Christ as the head and the rest of the body shall function well since Christ is the directing mind of the body.

2- Exhortation to Christian morality 4:17 – 5:21

A- The old and new life 4: 17 - 24

Here Paul urges the Ephesians to leave their old heathen style of life which was empty because of their ignorance which made their hearts petrified which means it became so hardened that it had no power to feel at all. He then describes their indulgence as to the extent where they do not care if the others are shocked by their behavior so long as they satisfy their desire.

Insatiable means the unlawful desire for the things which belong to the others. Or the irresistible desire to have what we have no right to possess. Such a person is ready to sacrifice his neighbor to his own desire. Paul says “put off your old way of life “.

Things which must be banished from life 4: 25 - 32

a- Falsehood:

A Christian has to tell the truth. Once a person lies, he will keep lying perhaps not as much as intentional lying, it is more from carelessness about the truth. Being silent about something wrong or bad is exactly as not telling the truth. Why should we tell the truth ? Because we are all members of the same body which can function properly only when we speak the truth.

b- Anger:

There is nothing wrong with the right anger which means getting angry at the wrong. Jesus Himself was angry at the Scribes and Pharisees when they were watching if He heals on the Sabbath (Mark 3 : 5). He was also angry when He made a whip and drove the money changers and sellers from the Temple courts (John 2:13 - 17). On the other hand, the anger which is selfish and uncontrolled is sin.

c- Wrath:

Do not let the sun set with bitter thought against your fellow man. Unhealed wound gives magnificent opportunity for infection. So also is the unhealed breach gives devil the opportunity to sow dissension. The word devil in Greek means slanderer. So, Paul may be saying “ give the slanderer no place in your life”.

d-Theft:

Stealing in the ancient time was common in the docks and in the public baths. But Paul here is not saying” be an honest workman to support yourself “; he is saying “so that you may have something to give away to those who are poorer than yourself”.

e- Foul - mouthed speaking:

Christian should not only abstain from foul-mouthed speaking but to put words which help his fellow men.

f- Grieving the Holy Spirit:

When we refuse the guidance of the Holy Spirit, we grieve the Holy Spirit. Meaning that we are hurting the heart of God the Father who sent us the Comforter (the Holy Spirit).

B- Heathen vices and Christian virtues:

Include all the above and the following:
a- Bitterness:

It is the spirit which refuses to be reconciled. Every Christian might well pray that God would teach him how to forget.

b- Long-lived anger:

Whether long-lived or habitual bursts, these are forbidden to the Christian.

c- Loud talking and insult language:

The Christian should learn to lower his voice in discussions and to say nothing if he has nothing good to say.

Paul sums up all that by saying "be kind", and this means that we should treat others as Jesus has treated us.

The imitation of God: 5: 1,

Christians must imitate the highest standard, God. The orators in Greece must imitate their. Christians must imitate the love and forgiveness of God. The sacrifice of Jesus was and is the aroma of sweet savor well-pleasing to God. This means to imitate God by loving others with the same sacrificial love with which Jesus loves them and forgiving them in love as God has done. Chastity comes with Christianity because sexual immorality was well accepted in the ancient world and there was nothing wrong with that. Temples were staffed by hundreds of priestesses who were sacred prostitutes whose earnings went to the upkeep of the temple. Temples were even built with the proceeds of prostitution.

There is nothing in all history like the moral miracle which Christianity brought !!!

C- Darkness and light: 5: 3 - 14

Jesting about sin: 5: 3 - 8

a- Paul warns that some things are not even safe to talk about. The Persian rule in the past was that "it was not even allowed to speak such things as it was not allowed to do".

b- Also in the ancient time Gnosticism allowed: "Bodily and sexual sins were of no importance because they were of the body and not of the spirit".

But in Christianity body and soul are equally important since God created both. Moreover the bible teaches us that the body is the temple of the Holy Spirit.

c- Pleaded with the converts not to be deceived with empty words, because there were thoughts in the church that since God's Grace can cover all sins; then the more we sin, the more the Grace of God will be. Paul touched on this in Romans 6. But the very fact that God loves us, lays on us the obligation to be worthy of that love as best as we can.

The Children of light: 5: 9 – 14

Paul after stating that heathen were darkness, he proceeded to talk about the light which Christ brings to us: -

a- It produces good fruit: Benevolence, Righteousness and Truth. The light of Christ makes us strong to do what is known to be true and never fail.

b- It reveals any flaw in our lives. (Sincere)

c- The surest way to cleanse our hearts is to be exposed to the light of Christ.

d- It is healing : like exposure to sunlight heals diseases. Wake up , O sleepers; of course Christ will shine His light upon us when we wake up from our darkness in life.

D- Pagan folly and Christian fervor: 5: 15 - 24 (Christian fellowship)

Paul urges us to live like wise men and snatch as much time as we can from evil's time. Then he gives contrast between evil and Christian life. He says that the heathen finds his happiness in filling himself with wine and worldly pleasures, while the Christian finds his pleasure and happiness in being filled with the Spirit.

Then he describes how the early church should be:-

a- Singing Church:

Psalms, hymns and spiritual songs. Christians found happiness in that till now.

b- Thankful Church:

Christians should thank God for all things, in all places and at all times.

We should thank God for His love which was extended to us gentiles and for his care, keeping us in His hands all the time.

c- Honor and respect for each other:

Christians see each other in the light of Christ, not in the light of profession or social standing; and so they see the dignity of each and every person..

3- Exhortation to the Christian family: - 5: 22 - 6: 9

The precious Bond:

a- Wives and husbands the precious bond : 5 : 22 - 33

The situation of marriage bond before Christ was:-

The Jews:

Woman was nothing. She was not a person but a thing. She had no legal rights whatsoever. She was absolutely her husband's possession to do his will.

The Jewish man in his morning prayer, gave thanks to God that He did not make him a gentile, a slave or a woman. He can divorce his wife if she finds no favor in his eyes; and all what he would do was to hand her in the witness of two, a paper of divorce which was legally written by a rabbi. She had no right to divorce him.

The Greeks :

Home and family life were near extinct. Fidelity was completely non-existent.

Prostitution was an essential part of the Greek life. One of their writers wrote: " We have courtesans for the sake of pleasure ; we have concubines for the sake of daily co-habitation ; and we have wives for the purpose of having legitimate children. "

A respectable Greek woman had to lead a completely secluded life, so that she might see as little as possible and hear as little as possible and ask as little as possible. Above all as one of their thinkers put it : " The name of wife is a title of dignity but not of pleasure ". And there was no legal procedure for divorce. It was said that women dated the years by the names of their husbands.

That was the situation before Christianity. And so Paul was calling men and women to a new purity and a new fellowship in the married life.

Christianity had a cleansing effect on home life in the ancient world and great benefits for the woman in particular.

And here, Paul teaches that Christian marriage is the most precious relationship in life, whose only parallel is the relationship between Christ and the church.

The basis of love:

A husband must love his wife as follows:

1- A sacrificial love:-

He should love her as Christ loved the church and gave himself for her and did not expect anything back, and care for her as Christ cared for the church.

2- A purifying love:-

In Greece, the bride used to be washed in a stream sacred to the goddess before been taken to the groom. Paul is quoting this meaning. We are also washed, cleansed and consecrated in baptism.

3- A caring love:-

A husband must love his wife as he loves his own body. No one neglects his body!!!

4- An unbreakable love:-

A man leaves his father and his mother and cleaves to his wife in one unbreakable body.

5- In the Lord:-

In Christian marriage, there are not two partners but three; and the Lord is the third.

b- Children and parents 6: 1 - 4

i- The Roman father:

Had an absolute power over his family (Patria Potestas).

He could sell them as slaves. He could make them work in his fields even in chains. He could punish them as he liked even to the death penalty.

His power extended over his child's whole life as long as he lived. Even if the son holds the highest office, he still remains within the father's power.

li- Child exposure:

The father can and cannot acknowledge a newly born child as he wished. If a child is not acknowledged by his father, he will be thrown out. Unwanted children were commonly left in the Roman Forum. They were collected at night by people who nourished them in order to sell them as slaves or to stock the brothels in Rome.

lii- Child disposal:

The child who was a weakly or imperfectly formed, had very little hope in survival. One of their writers wrote: "Children who are born weakly and deformed, we drown".

If ever we are asked what good Christianity has done to the world, we need but point to the changes effected in the status of women and children.

Paul lays on children that they should honor their parents by obeying and respecting them and never to cause them pain. This is the first commandment.

As for the fathers, they must not provoke their children to wrath.

Bengel says that the plague of youth is a "Broken spirit", discouraged by continuous criticism and rebuke and too strict discipline.

There are 3 ways in doing injustice to our children:-

- a- We tend to forget that things in our youth time are different from things in our children's time.

- b- Too much control translated in too much distrust.
- c- We tend to forget encouragement which does more than rebuke can ever do.

c- Servants and masters: 6: 5 - 9

It is said that there were 60 million slaves in the Roman Empire. It was beneath the dignity of a Roman citizen to work. So, practically all the work was done by slaves even doctors, teachers and secretaries who dealt with letters, appeals and finance.

Often there were bonds of the deepest loyalty and affection between master and his slave. But basically the life of the slave was grim and terrible. Legally he was not a person but a thing. The slave was no better than a beast who happens to talk; so said one of their writers. Old slaves were thrown out on the scrap heap to starve to death. When a slave is ill, it is sheer extravagance to issue him with normal rations; so said another writer of theirs. The master possessed the power of life and death over the slave.

A runaway slave was branded by the letter "F" (Fugitive) on his forehead and at worse he was killed.

A slave was absolutely at the caprice of his master.

Paul's advice to slaves provides us with gospel of Christian workman:-

A- The great message of Christianity is that it is where God has set us that we must live the Christian life. We should not rebel. We should work under the provided circumstances.

B- Work must be done in the awareness that God's eyes are on us.

The secret of good workmanship is to do it for God,

As for the masters, they must fear God and remember that God sees what they do and at the end there will be no ranks when we all stand before God.

4- Christian Warfare 6: 10 - 20

The Armor of God

The ancient people believed in evil spirits roaming the air around them.

We Christians also believe that there evil power which is in continuous fight against God and whoever believes in Him.

Paul is taking the picture of Armor, perhaps from the Roman soldier who was chained to him day after day :

- * The Belt of **Truth**: As Christians we ought to be truthful (yes, yes and no, no).
- * The Breastplate of **Righteousness**: We must live in a way to prove that Satan's allegations are lies.
- * The Sandals of **Readiness**: We must be ready with our sandals on, to walk the road of sharing the gospel.
- * The Shield of **Faith**: faith and complete trust in Christ can always obstruct the firey darts of Satan.
- * The Helmet of **Salvation**: this gives us forgiveness for our past sins and strength to conquer sins in the days to come.
- * The Sword of **God's Word**: we can never win God's battle without God' word.

- * The Armor of **Prayer**: This is the most powerful weapon, however:
- a- It must be **constant**: Our daily prayer feeds us with daily strength.
 - b- It must be **intense**: We must concentrate on what we pray for and not just talk.
 - c- It must be **unselfish**: We must learn to pray as much for others as we pray for ourselves.
- And finally, Paul asks for his friends' prayers for himself, so that he may yet be allowed to proclaim God's secret which is LOVE for all mankind.

(D) Conclusion : 6: 21 – 24

Paul depended on Tychicus to tell the different churches about his personal news and to convey the message of his personal encouragement.

The final blessings :

He repeats all the great words as **PEACE** which is man's highest good, **FAITH** which is complete resting in Christ, **GRACE** which is the great free gift of God, and **LOVE** which is God's nature because God is LOVE.

Summing Up

Ephesians is one of Paul's prison epistles, the others being Colossians, Philippians and Philemon.

Scholars called it: The crown epistle, the queen of epistles, the great rhapsody of the Christian salvation, the mosaic of the Pauline material and the epistle which embraces the most divine doctrines peculiar to Christianity.

It has a very close resemblance to the epistle to Colossians. They both share more than 55 verses that are common between them.

We discussed who wrote it ,when, where, whom it was written to and who delivered it. We also discussed the purpose of the epistle, the most important verses in it, its theme and the synonyms of the word "church".

Then we talked about the city of Ephesus with its two magnificent landmarks (the great temple of Diana and the Amphitheater) and the church of Ephesus.

The epistle is said to be impersonal, but I do not see that. And though it was intended for the gentiles at that time, yet it is a message of incomparable majesty adopted to the needs and conditions of any church at any time.

It tells us that the church (Jews and Gentiles) is the **body of Christ**, and it is through Christ that we have received **reconciliation** with God and with each other in one body (2: 16) effected through the **Cross**. It also tells us that salvation is all **Grace** to be received through **Faith** and not works (2: 8,9) and Gal. 2: 16 & 3 : 2.

The doctrine of the **Spirit** plays a prominent part in Ephesians. And the presence of the Spirit is a sign of the last days as in Joel 2: 28 - 32 and in Acts 2: 16 -21 “and in the last days it shall be, declares the Lord that I will pour out My Spirit upon all flesh “.

Paul talked to the Ephesians about:-

- 1- The riches in Christ which is founded on His Grace. 1: 2, 6, 7 & 2: 7
- 2- His peace. 1: 2
- 3- His will. 1: 5
- 4- His pleasure and purpose. 1: 9
- 5- His glory. 1; 12, 14
- 6- His calling and inheritance. 1: 18
- 7- His glorious might and strong power. 1: 19 & 6: 10
- 8- His love. 2: 4
- 9- His works. 2: 10
- 10- His Holy Spirit. 3: 16
- 11- His offering and sacrifice. 5: 2
- 12- His complete Armor. 6: 11, 13

Words most frequently used:

Rich or riches:

- Riches of His Grace. 1:7 & 2:7
- Riches of the Glory of His inheritance. 1:18
- 3- Rich in mercy. 2: 4
- 4- The unreachable riches in Christ. 3: 8
- 5- The riches of His Glory. 3: 16

Grace:

- 1- Grace be to you. 1: 2
- 2- To the praise of the glory of His grace. 1: 16
- 3- According to the riches of His Grace. 1: 7
- 4- By grace ye are saved. 2: 5,8
- 5- The exceeding riches of His grace. 2: 7
- 6- The dispensation of the grace of God. 3: 2
- 7- According to the gift of the grace of God. 3: 7
- 8- Unto meis this grace given. 3: 8
- 9- But unto everyone of us is given grace. 4: 7
- 10-That it may minister grace unto the bearers. 4: 29
- 11-Grace be with all them that love our Lord. 6: 24

In Him, in whom, in Christ, in the Lord:

- 1- In Him. 1: 4,9,10
- 2- In Whom. 1: 7, 11, 13; 2: 21, 22 & 3: 12

- 3- In Christ. 1: 3, 10, 12, 20; 2: 13 & 3: 6, 11
- 4- In the Lord: 1:15; 5:8 & 6:10, 21

Glory:

- 1- To the praise of the glory of His grace. 1: 6
- 2- That we should be to the praise of His glory. 1: 12
- 3- Unto the praise of His glory. 1: 14
- 4- The father of glory. 1: 17
- 5- The riches of the glory. 1: 18
- 6- Which is your glory. 3: 13
- 7- The riches of His glory. 3: 16
- 8- Unto Him be the glory. 3: 21

Fullness:

- 1- The dispensation of the fullness of time. 1: 10
- 2- The fullness of Him that filleth all in all. 1: 23
- 3- That ye might be filled with all the fullness of God. 3: 19
- 4- Unto the measure of the stature of the fullness of Christ. 4: 13

Chapter 4 is the chapter of the ONE:

- 1- One body. v.4
- 2- One spirit. v.4
- 3- One hope. v.4
- 4- One Lord. v.5
- 5- One faith. v.5
- 6- One baptism. v.5
- 7- One God. v. 6
- 8- One Father. v.6

As for the interpretation of this epistle, there has been no challenge; for it is a straight forward message, simple, easy to read and to follow, clear and unambiguous and does not contain any questionable thoughts or doctrines.

However, there are two verses which one has to be very careful in its interpretation, and should pray and seek the guidance of the Holy Spirit to understand and comprehend it :-

A- Verse 2: 8

This verse reads: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God ". (KJV)

Here one has to decide whether salvation or faith or both is or are a gift of God?

This subject deals with predestination and one has to tie it to Romans 8: 29, 30.

I would rather not discuss this subject lest I put a thought that may be misunderstood and then I would a cause of misleading or a stumble stone to others.

However, I have read recently a comment in Drake's Annotated Reference Bible which reads as follows about predestination:-

"It is God's plan that He has foreknown and predestinated, and not the individual conformity of free wills to the plan. He has called all men and all are free to accept or reject the call (John 3: 16; 1 Tim 2: 4, 2 ; Peter 3: 9 and Rev 22: 17).

All who do accept, He has foreknown and predestinated to be conformed to the image of His Son, that His son might be the first-born among many brethren (v. 29). Those who reject the plan, He has foreknown and predestinated to be consigned to eternal hell as an everlasting monument of His wrath on rebels (Is. 66: 22 - 24; Rev. 14: 9 – 11 & Mat. 25: 41,46).

This is the sum of foreknowledge and predestination. Only here and in Phil. 3: 21 is where the resurrected body will be made like His glorious body.

This is what God has foreknown and predestinated for all who conform to the gospel. God has foreordained, determined and predestinated that all men be called to salvation, but that only the ones who accept become genuine called ones to be justified and glorified. None are glorified but those who according to His purpose meet the terms of the gospel. Who they will be, is left up to the individual (John 3: 16; 1 Tim. 2: 4; 2 Peter 3: 9; Rev. 22: 17; Mark 16: 16 & Acts 2: 38, 3: 19).

All things depend upon meeting the conditions of the gospel (Romans 8: 1 - 13, 28).

Above all, God is for us and will freely give us all. “

As for myself, I am not in a position to record my personal belief here in this bible study. However, I would be glad to express my personal opinion outside this class.

I have also written two articles (in English) titled “sovereignty of God “and “Does man have the will to choose? ‘ These two articles have a lot to do with this subject, and I shall be more than glad to offer it to anyone who asks for it.

B- Verse 4: 5

It reads: “One Lord, one faith, one baptism.”

Here one has to differentiate between baptism with water which is public confession in front of the congregation; and the baptism by the Holy Spirit which is praised by God.

Quick References

Chapter One

Things God has done for us:-

- 1- Blessed us. v.3
- 2- Chosen us. v.4
- 3- Predestined us. v.5, 11
- 4- Accepted us v.6
- 5- Redeemed us. v.7
- 6- Abounded towards us. v. 8
- 7- Made known unto us. v.9
- 8- Given us the inheritance. v.11, 14
- 9- Sealed us. v.13

Things prayed for Ephesians:-

- 1- The spirit of wisdom. v.17
- 2- The spirit of revelation. v.17
- 3- Full enlightenment of truth. v.18

- 4- The hope of His calling. v.18
- 5- The riches of the glory of His inheritance in the saints. v.18
- 6- the exceeding greatness of His power to those who believe. v.19

Things God did for Christ:-

- 1- Raised Him from the dead. v.20 (John 21: 14 & 1Cor. 5: 1 - 23)
- 2- Exalted Him at His own right hand. v.20
- 3- Gave Him authority over all powers. V.21; 3: 10 & 6: 12
- 4- Gave Him a name above every name. v.21
- 5- Put all things under His feet. v.22
- 6- Gave Him headship of the church. v.21

The headship of Christ over:-

- 1- All principalities. v.21
- 2- All powers. v.21
- 3- All might. v.21
- 4- All dominion. v.21
- 5- Every name. v.21
- 6- This world. v.21
- 7- The world to come. v.21
- 8- All things. v.22
- 9- The church. v.22, 23 (4: 15 7 5: 23 - 31)

Chapter Two

How and where sinners walk:-

- 1- According to the world. v.2
- 2- According to the will of Satan. v.2
- 3- In the lusts of the flesh. v.3
- 4- In the lusts of the mind or spirit. v.3
- 5- By nature as children of wrath. v.3

Things God has done for us:-

- 1- Resurrected us from death in sins. v.1, 5
- 2- Loved us. v.4
- 3- Saved us. v.5,8
- 4- Raised us up. v.6
- 5- Made us sit with Him. v.6
- 6- Made a plan for us. v.7,10
- 7- Created us in Christ. v.10
- 8- Brought us near by the blood of Christ. v.13
- 9- Became our peace. v.14
- 10- Made Jews and Gentiles one. v.14 - 16

- 11- Abolished the law of commandments. v.15
- 12- Reconciled man to God. v.16
- 13- Preached peace to men. v.17
- 14- Made access to God for all. v.18

Our present status as Christians:-

- 1- In Christ. v.13
- 2- Made near by the blood of Christ. v.13
- 3- Have peace with God. v.14
- 4- One with Israel. v.14 - 16
- 5- Part of the church. v,15,16
- 6- Reconciled to God. v.16
- 7- Access to God by the Holy Spirit. v.18
- 8- Fellow citizens with the Saints. v.19
- 9- Built upon the true foundation. v.20
- 10- In habitation of God. v.22

Chapter three

God's love is:-

- 1- Boundless. v.18 = Width.
- 2- Endless. v.18 = Length.
- 3- Fathomless. v.18 = Depth.
- 4- Measureless. v.18 = Height.

In other ages:-

That Gentiles were to be called and saved was made known from the time of Abraham (Gen. 12: 1 - 3), on through the whole O.T.; then in Luke 2: 30 - 32; Rom. 9: 24 - 33 & Gal. 3: 8. But that they should be saved without observing the Law and that both Jews and Gentiles be liberated from it, being made a new body under the terms of the new covenant was not made known before. This was a new revelation. v.1 - 9 and Gal. 1: 12; 2: 2 & 3: 13, 14.

Things prayed for Ephesians:-

- 1- Spiritual power in the inner man. V.16
- 2- Indwelling Christ. V. 16
- 3- To be rooted in love. V.17

- 4- Spiritual understanding. V. 18
- 5- To know the love of Christ. V. 19
- 6- To be filled with all the fullness of God. V. 19

Examples of kneeling in prayer:-

- 1- Solomon. 1st Kings 8:54 & 2nd Chr. 6:13
- 2- Elijah. 1st Kings 18:42
- 3- Ezra. Ezr. 9:5
- 4- Daniel. Dan. 6:10
- 5- Jesus. Luke 22:41
- 6- Stephen. Acts 7:60
- 7- Peter. Acts 9:40
- 8- Paul. V. 14 & Acts 20:26; 21:5

Chapter four

8 Ones:-

- 1- One body. (the Church) v.4
- 2- One Spirit. (the Holy Spirit) v.4
- 3- One Hope. (the Christian calling) v.4
- 4- One Lord. (the Lord Jesus Christ) v.5
- 5- One faith. (The gospel form of doctrine) v.5
- 6- One baptism. (the baptism into the body of Christ) v.5 and also in Rom. 6: 3 - 7;
1 Cor. 12: 13; Gal. 3: 27 & Col. 2: 12
- 7- One God. (no other God) v.6
- 8- One Father. (of all) v.6

Duties of ministers:-

- 1- Perfect the saints. v.12
- 2- All work of the ministry. v.12
- 3- Edify the body of Christ. v.12
- 4- Unify men in the faith. v.13
- 5- Unify men in doctrine. v.13
- 6- Perfect the church in Christ. v.13

7- Bring men to ministry in Christ. v.13

Blessings of perfection:-

- 1- Ministry. (We are no more children) v.14
- 2- Established in faith. (No more doubtful mind or tossed to and fro like waves) v.14
- 3- Rooted and grounded in truth. (No more carried about by winds of doctrines) v.14
- 4- Freedom from deception. (Able to discern truth from error) v.14
- 5- Ability to speak truth in love. v.15
- 6- Constant growth in Spiritual things. v.15
- 7- Harmony with all others in Christ. v.16

Life of Saints:-

- 1- Learn Christ. v.20
- 2- Hear and be taught by Christ. v.21
- 3- Put off the old man. v.22
- 4- Be renewed in mind attitude. v.23
- 5- Put on the new man. v.24
- 6- Put away lying and speak the truth. v.25
- 7- Be angry without sinning. v.26
- 8- Give no place to the devil. v.27
- 9- Quit stealing. v.28
- 10- Work for living. v.28
- 11- Give to the poor and needy. v.28
- 12- Use the tongue rightly. v.29
- 13- Grieve not the Holy Spirit. v.30
- 14- Put away bitterness, wrath, anger, clamor, evil speaking & malice. v.31
- 15- Be kind, tender-hearted and forgiving as Christ. v.32

Former state of Gentiles:-

- 1- Vain to mind. v.17
- 2- Dark in understanding. v.18
- 3- Alien to God's life. v.18
- 4- Ignorant of God. v.18
- 5- Blind in heart. v.18
- 6- Lustful. v.19
- 7- Unclean. v.19
- 8- Greedy. v.19

Chapter Five

Commands for Christians:-

- 1- Be not partners with them. v.5 - 7
- 2- Walk as children of light. v.8 - 9
- 3- Prove what is acceptable to God. v.10

- 4- Have no fellowship with works of darkness. v.11 - 13
- 5- Awake from sleep and death. v.14
- 6- Walk circumspectly. v.15
- 7- Walk as wise men. v.15, 17
- 8- Redeem the time. v.16
- 9- Understand the will of God. v.17
- 10- Be not drunk with wine. v.18
- 11- Be filled with the Spirit. v.18
- 12- Edify ourselves with music and singing. v.19
- 13- Give thanks to God in Jesus name. v.20
- 14- Submit ourselves to each other. v.21

Commands for wives:-

- 1- Submit to husband as to Christ. v.22
- 2- Recognize leadership of husband. v.23
- 3- Reverence husbands. v.33

Commands to husbands:-

- 1- Be head of the wife. v.23
- 2- Love wives as Christ the church. v.25
- 3- Love wives as own body. v.28, 33
- 4- Nourish. (bring up, care for, protect) v.29
- 5- Cherish. (foster, warm in one's bosom) v.29
- 6- Be joined as one flesh. (cleave to) v.39,31
- 7- Leave parents for wives. v.31

Facts about Christ and the church:-

- 1- Christ is head of the church. v.23
- 2- Christ is savior of the church. v.23
- 3- Church must be subject to Christ in all things. v.24
- 4- Christ gave himself for the church. v.25
- 5- Christ sanctifies the church by the washing by His word. v.26
- 6- Christ will receive the church to Himself. v.27
- 7- Christ is making the church glorious, spotless, perfect, holy and faultless. v.27
- 8- Christ nourishes and cherishes the church. v.29
- 9- Church is part of and one with Christ. v.30 - 32

Chapter Six

Commands to the children:-

- 1- Obey your parents. v.1

2- Honor your parents. v.2

Commands to the fathers:-

- 1- Provoke not your children. v.4
- 2- Bring them up in the fear of the Lord. v.4

Commands to the servants:-

- 1- Be obedient to your masters according to the flesh. v.5
- 2- Serve them as servants of God with good will from your hearts as to the Lord. v.6 – 8

Commands to the masters: -

- 1- Do the same things unto them. v.9
- 2- God, your master watches you. v.9

Commands to the brethren: -

- 1- Be strong in the Lord. v.10
- 2- Put on the whole Armor of God. v.11
- 3- We wrestle not against flesh and blood (meaning human beings), but with principalities (which are the chief rulers beings of the highest rank and order in Satan's kingdom); and with powers (which are those who derive their from and execute the will of the chief rulers); and with the world rulers of darkness of this age (which are the rulers of the spirits of the air); and with the spiritual wickedness (which are the wicked spirits of Satan in the high places). v.12

The whole Armour of God:-

- 1- Girt about your loins with **TRUTH**. v. 14
- 2- Have on the breastplate of **RIGHTEOUSNESS**. v.14
- 3- Feet shoed with the PREPARATION OF THE GOSPEL OF PEACE. v.15
- 4- The shield of **FAITH**. v.16
- 5- The helmet of **SALVATION**. v.17
- 6- The sword of the **SPIRIT** (the **WORD** of God). v.17
- 7- **PRAYING** always with prayer and supplication. v.18

*May God bless you and fill your hearts
with His abundant peace and grace.
Amen*