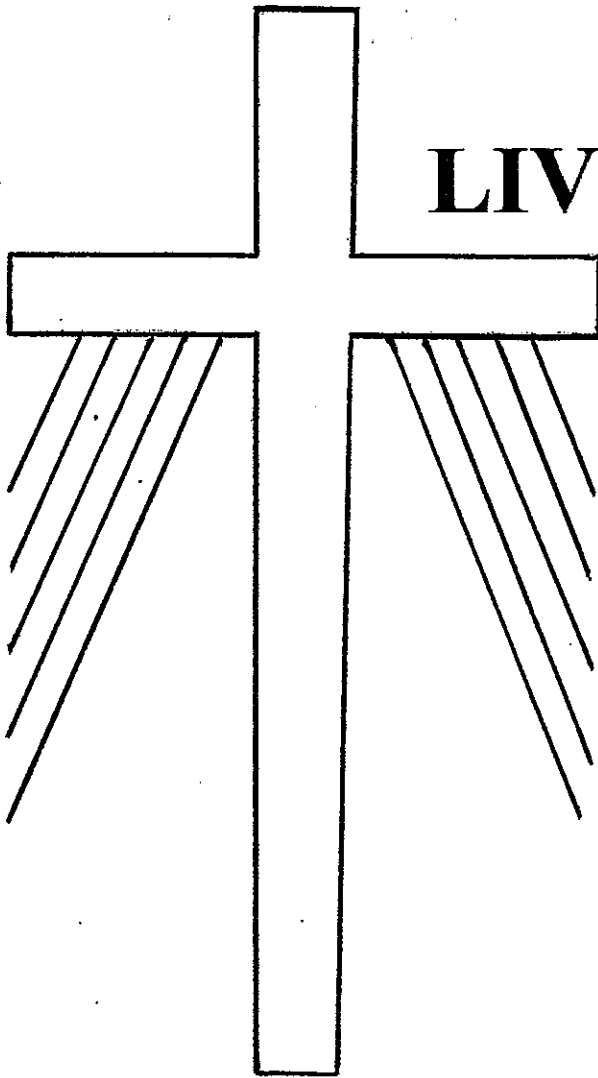


LIVING TRUTHS



PAUL'S LETTER TO THE EPHESIANS

BY: WILLIAM G. ARVAN

PAGE SETUP

The following information will inform you of the **Page Setup** used for Paul's Letter To The Ephesians.

1. **Page layout** --- Portrait
2. **Paper** --- Width 8 ½ inches; Height 11 inches; Printed on 24 pound paper
3. **Margins** --- Top 0.4 and Bottom 0.4

For **Even numbered pages**

Left 0.9 and Right 0.6

For **Odd numbered pages**

Left 0.6 and Right 0.9

Gutter 0 inches --- Gutter position left

Headers and Footers --- Headers 0.4 inches and Footers 0.4 inches

4. **Printing** --- Pages are laid out for printing them "**back to back**" with black ink.
For the **Front** and **Back** cover pages use a **heavier colored paper**.

Note: If your computer is not able to print pages "**back to back**", then download this material onto a "flash drive" and have a printing company print it for you off of the "flash drive".

5. **Binding** --- The **margins** are wide enough to handle any type of binding, i.e., **Comb Bind** fasteners, etc. **Apply the binder to the left hand side** of the **odd numbered pages** --- which will be the **right hand side** of the **even numbered pages**.

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ACKNOWLEDGEMENTS

Paul's Letter To Ephesians was written and prepared by William G. Arvan.

Mr. Arvan and his wife, Patricia, served as Christian Missionaries for 36 years in the Republic of the Philippines with SEND International, a non-denominational mission organization located in Farmington, Michigan, in the United States of America.

Since retirement from ministry in the Philippines in 1990, Mr. Arvan continued to teach Bible in Eastern European countries, Ukraine and Russia. His teaching experience, both in the Philippines as well as in Eastern European - Asian countries, convinced him of the need for practical "grass-roots" teaching of the Scriptures. This book on Ephesians was prepared from his preaching and teaching outlines to help meet that need in the following manner:

As a preaching / teaching **aid** for **National pastors** and **Lay-pastors** with limited background in their knowledge of the Scriptures.

As a **pastoral aid** for teaching / training **laymen** on a local church level.

As an **aid** for **students** in theological training.

Scriptural quotations are from the **New International Version** of the Bible unless otherwise indicated. **KJV** represents the King James Version of the Scriptures.

All **quotations** by **W. E. Vine** are from his *Expository Dictionary of New Testament Words*.

All **quotations** by **F. F. Bruce** are from his book *The Epistle To The Ephesians*, published by the Fleming H. Revell Company.

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All **quotations** by **Wilbur Fields** [and the **maps, artists concepts of Ephesus**, and the **Roman soldiers armor** on pages 5, 6, 7, 8, 76, 77, 78] are from his book *The Glorious Church*, published by College Press.

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Many, many thanks to my wife, Patricia, for her constructive suggestions and for proof reading all of my materials; and to my son, Rev. William P. Arvan for caring for the Russian translation of my materials; and to my grandson, David B. Arvan for creating my website [www.BasicBiblicalTruths.com] in which all of my printed materials are displayed.

May Paul's Letter To The Ephesians be used for the Glory of God.

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HISTORICAL BACKGROUND

In the 11th century B.C. Ionian Greeks crossed the Aegean Sea and established 12 cities in the central part of Western Turkey - an area they called Ionia and later called **Lydia** [see map on page 5]. Ephesus was one of these 12 cities and the capital of Ionia.

During New Testament times the city of Ephesus was the capital of the Roman Province of **Asia** [see map on page 5]. It lay near the mouth of the Cayster River about 3 miles inland from the Aegean Sea. The river was navigable up to the city [see artist's concept on pages 6-7]. Because of its excellent harbor and the water and road routes connecting it with every part of the Roman World, it was the chief commercial city of the East and the greatest, most populous, and wealthiest city in Asia Minor. One has said, "Ephesus was religiously like Rome and commercially like New York." Ephesus was a Roman "free city" having its own senate, magistrates, and "people" / lawful assemblies. Acts 19:35-41 is insightful about this.

At some time in the remote past the Assyrians or Babylonians [in their vain imaginations] conceived of a female deity, a mother goddess of the earth. They called her Ishtar. Other tribes and nations adopted the idea and borrowed some of the legends connected with her. The Greeks called her Artemis, the Romans, Diana, the goddess of fertility [see page 8].

Ephesus was infiltrated with temples dedicated to Greek mythical gods. However, the temple of the goddess Diana was the greatest temple of all and considered one of the ancient world's seven wonders. The inner shrine of the temple housed the image of Diana [see drawing on page 8] which was said to have fallen from heaven [Acts 19:35]. Over the centuries the temple was burned and rebuilt 7 times - each time on a grander scale. The Apostle Paul saw it at about 343 feet long by 164 feet wide standing on an immense raised platform about 425x240 feet. It had 100 or more columns 56 feet high and 6 feet in diameter. It had taken 220 years to build. An annual Feast, called the Artemisia, lasted a month. It attracted thousands from all parts of the Roman World. No work was done during this time while great crowds enjoyed daily sacrifices, dramas and games in a 24,000 seat Amphitheater [see drawing pages 6-7]. This last temple, which lay one and a half miles northeast of the port, was finally destroyed by the Goths in 262 A. D.. Ephesus itself was destroyed by the Turks in 1308 A.D.

Culled from "The Glorious Church" by Wilbur Fields

P. S. The worship of Diana may have contributed to the start of the worship of the Virgin Mary. It is a remarkable coincidence that one of the earliest churches in honor of Mary was built at Ephesus on the site of the famous Temple of Diana, and in that same city a synod [council] was held in 431 A.D. which first designated Mary as "Mother of God".

Now for a moment, let's consider **what we know** about this pagan city of Ephesus in New Testament times [about 52 A.D.] and how this populous **reacted** to God's message through the Apostle Paul, his missionary team composed of Priscilla and her Jewish husband Aquila [a native of Pontus in Eastern Turkey], a Jew named Apollos from Alexandria in Egypt [Acts 18:18-28], "Pastor" Timothy from Lystra in Galacia [I Timothy 1:4a]. and a minority group called Christians or "*people of the way*" [Acts 19:23].

On the one hand, Acts 19:13-16 and 19 tells us that the people of this city were immersed in supernatural evil power such as sorcery or magical arts [witchcraft, black magic, etc.]. The influence of evil spirits [demons] and the demon possessed were a constant "**thorn**" to new Christians. So much so, that the Apostle Paul warns Timothy, [the "Pastor" of the church at Ephesus - I Timothy 1:3-4], that "*some will abandon the faith and follow deceiving spirits and things taught by demons*" [I Timothy 4:1].

The temple of the “goddess” Artemis and the hand crafted silver shrines [Greek – *naos*] portraying the enshrined “goddess” in her temple **were sacred** to the Ephesians [Acts 19:23-27]. Any attempt to discredit her reputation, such as Paul reportedly saying “*man-made gods are no gods at all*” [19:26], brought a **furious response** - even rioting [Acts 19:23-41].

The Synagogue Jews entertained “*false teachers*” of doctrine & the law [I Timothy 1:3-7]; “*plotted*” against Paul [Acts 20:19]; were “*obstinate*”, that is, they hardened their hearts towards God & His Word that Paul and others proclaimed; and “*publicly maligned*” or spoke evil of the people of “The Way” forcing Paul and his disciples [people of “The Way”] to leave the Synagogue [Acts 19:9].

In Ephesus “*There were many who opposed*” the Apostle Paul [I Corinthians 16:9b]. In the Province of Asia, Paul and Timothy “*suffered hardships, were under great pressure* [persecution], *and despaired even of life*” [II Corinthians 1:8].

On the other hand, “*The word of the Lord spread widely and grew in power*” [Acts 19:20].

- “*All the Jews and Greeks who lived in the Roman Province of Asia heard the word of the Lord*” [Acts 19:9b-10]. What an amazing accomplishment - and all within a space of three years [Acts 19:26a].
- “*God did extraordinary miracles through Paul, --- illnesses were cured and evil spirits cast out*” [Acts 19:11].
- “*Many of those who believed now came and openly confessed their evil deeds. A number who had practiced sorcery brought their scrolls together and burned them publicly*”. Their calculated value amounted to **50,000 days’ wages**.

However, Paul had predicted that when he left Ephesus **two things** would happen to this “flock” of believers [Acts 20:25-29].

First, external forces, called “*savage wolves*” in Acts 20:29, will endeavor to tear apart the “flock”. Generally speaking, this has reference to Jewish opposition against Jesus as the Messiah and the Body of Christ called “The Church”.

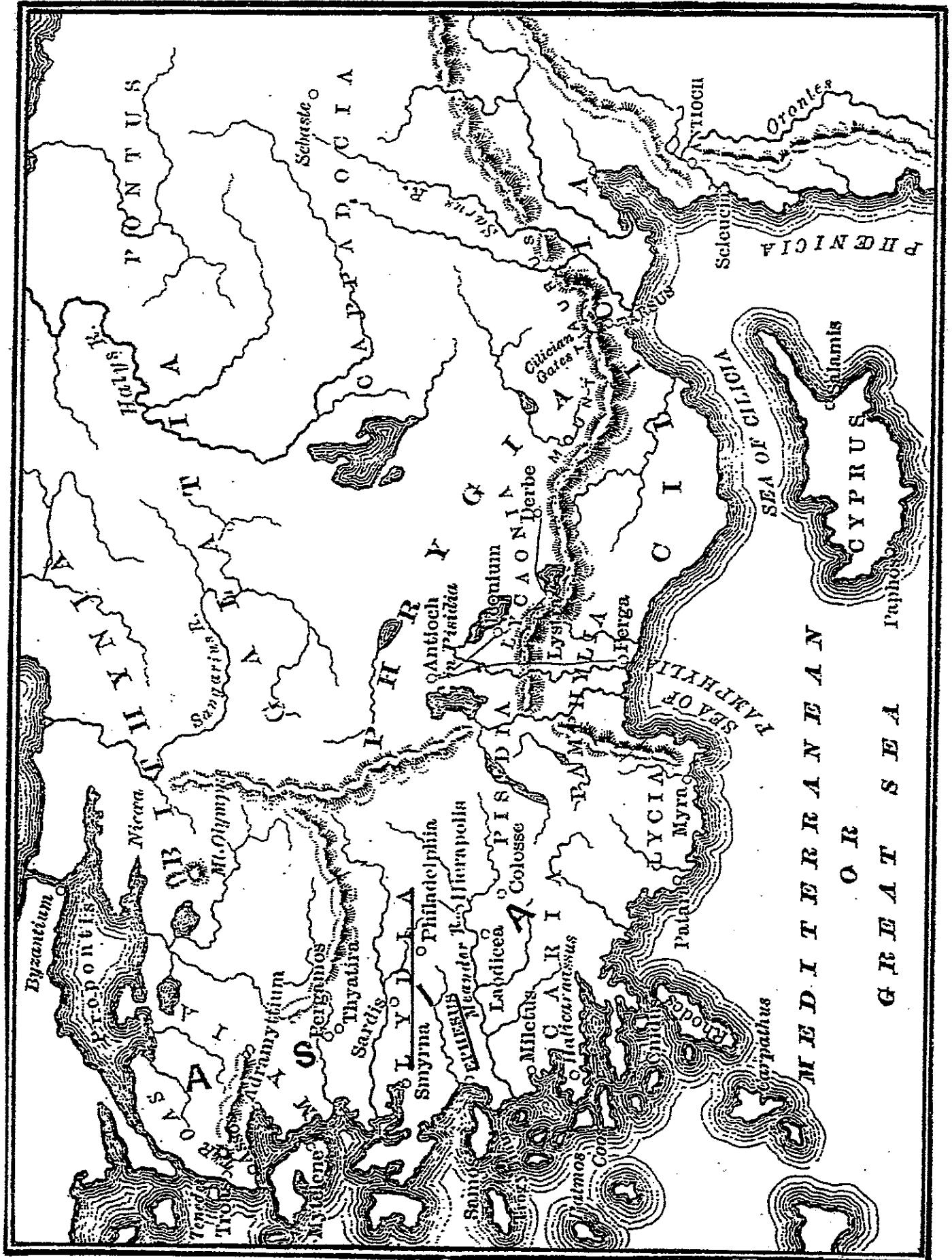
Second, internal forces, called “*men from your own number*” in Acts 20:30, will “*distort*” or **twist** the truth in order to “*draw away*” followers for themselves.

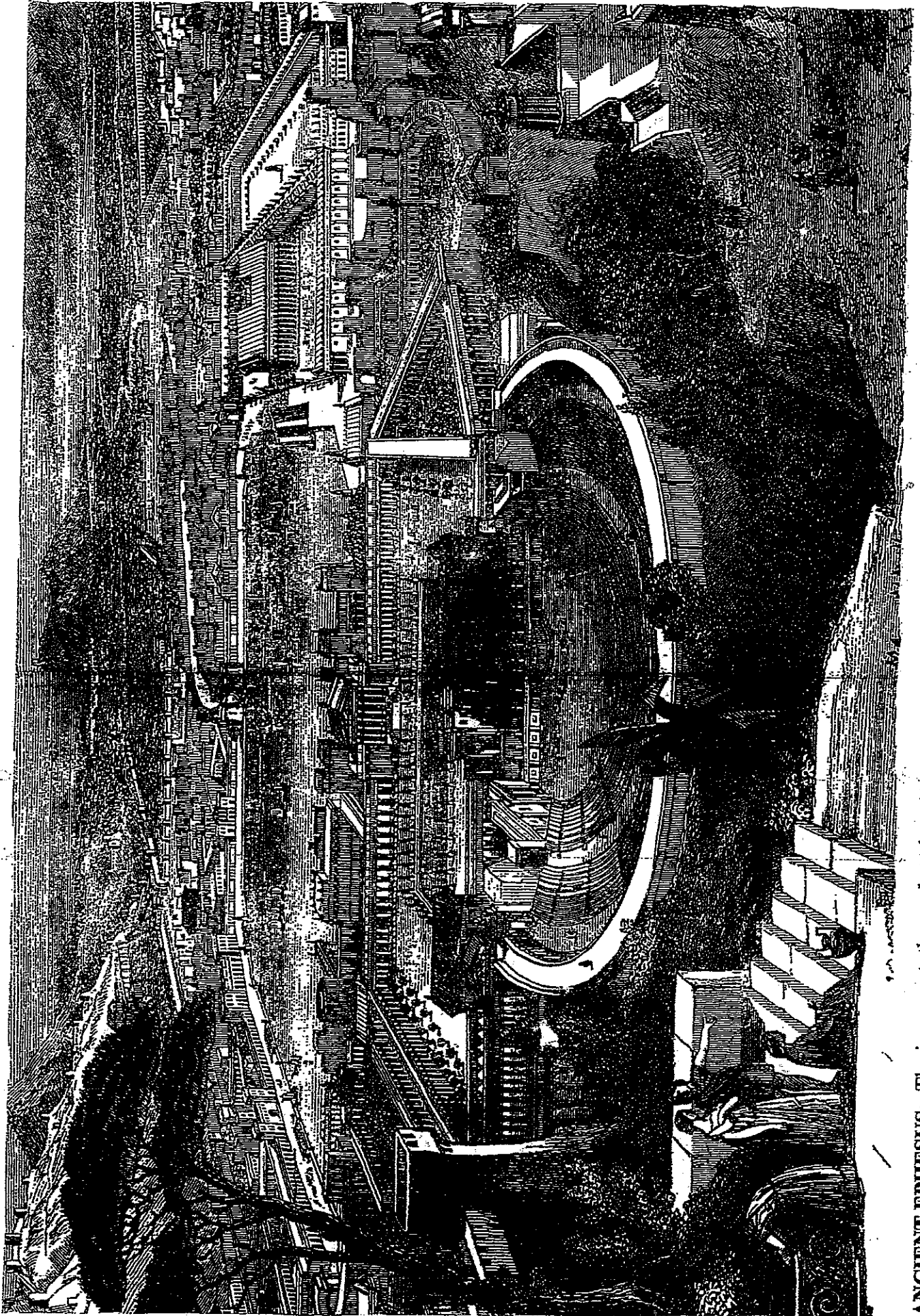
Examples – Hymenaeus and Philetus “*wandered* [swerved, missed the mark] *away from the truth. They said that the resurrection* [of believers] *had already taken place, and they destroyed* [overturned or overthrew] *the faith of some*” [II Timothy 2:16-18].

Some, like Hymenaeus and Alexander, “*rejected*” the faith and their conscience and thereby made a “*shipwreck*” of their faith [I Timothy 1:18-20].

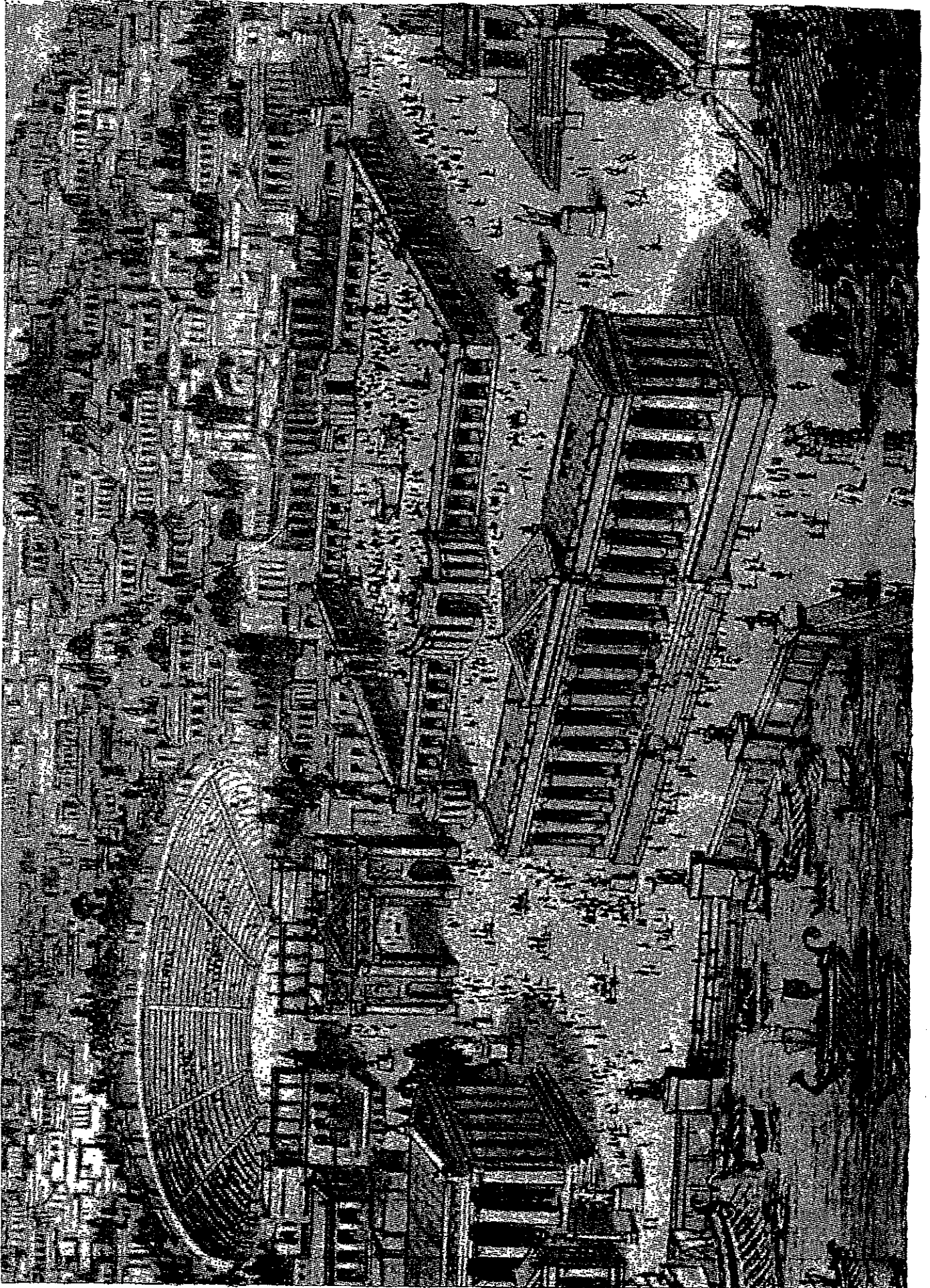
Some 4 - 5 years later [60 A.D.], in order to **counteract** the effect of these “external and internal forces” of evil, the Apostle Paul, [now imprisoned in Rome], writes a letter to the Ephesian believers and sends it to them through Tychicus [Ephesians 6:21]. In this letter Paul encourages them by stating **who and what they are in Christ Jesus** [1:1 - 3:21]; challenges them to live a life “**worthy of the calling they have received**” in Christ [4:1 - 6:9]; and to “**take their stand against the devil’s schemes**” [6:10 - 20].

Today [2013 A.D.], the spiritual forces of evil arrayed against believers in Jesus Christ are similar to those found in Ephesus. There are still those who attempt to “**tear apart**” the Church through “**distortion of**”, “**wandering from**” & “**rejection of**” the truth. **Therefore, study of this Letter is very relevant for us.**





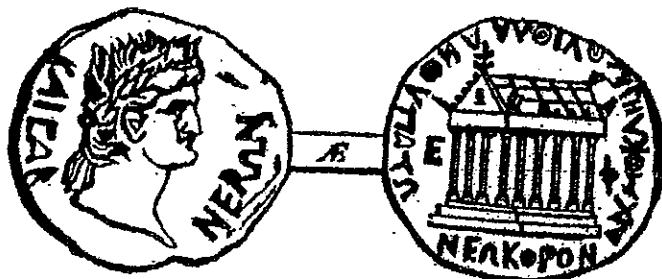
ANCIENT EPHESUS: The inner port, the market place (Agora), and the amphitheater. (Looking West) The Glorious Church by: Wilbur Fields



ANCIENT EPHEBUS: Looking to the East.



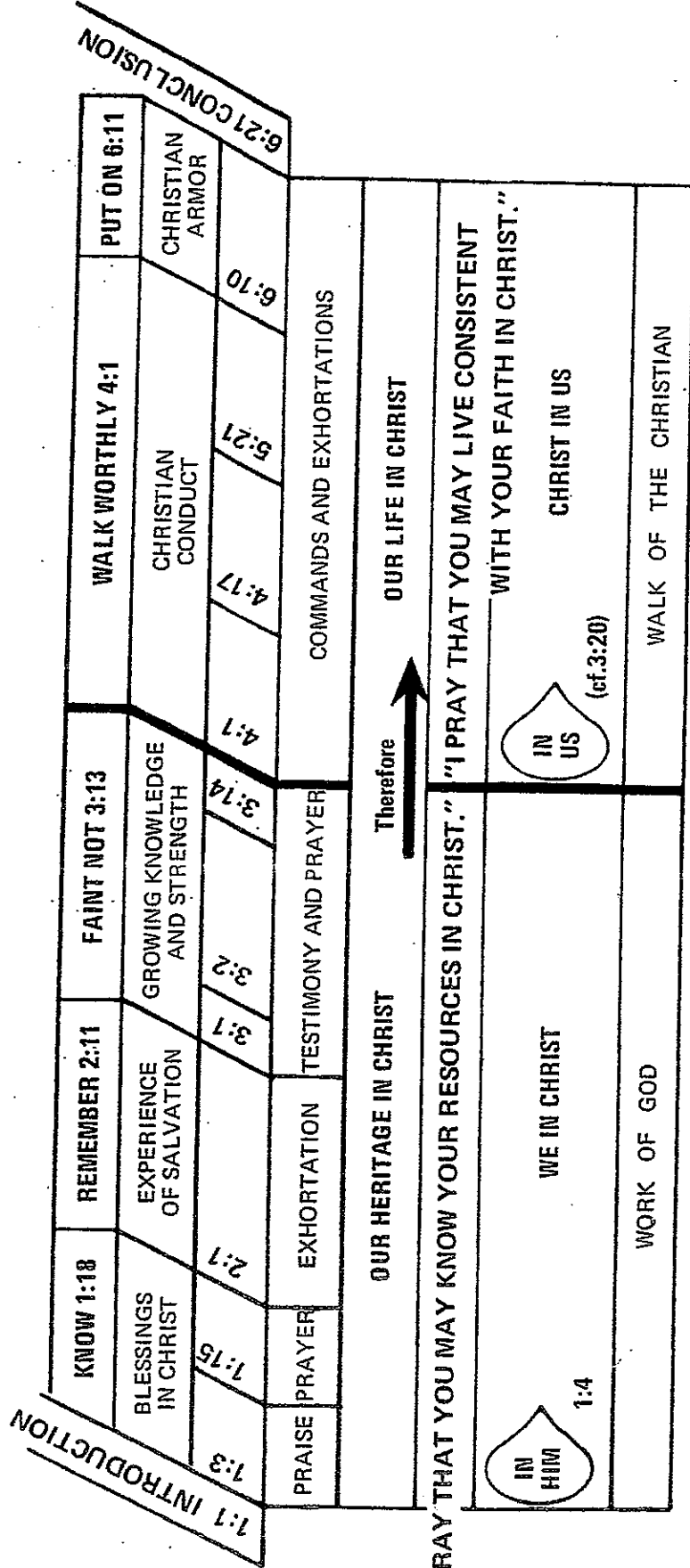
Diana.



Coin of Ephesus, exhibiting the head of Nero. and the Temple of Diana.

EPHESIANS

CHRIST AND THE CHURCH



KEY WORDS: CHURCH, IN CHRIST, HEAVENLY PLACES, ACCORDING TO, POWER, RICHES, GLORY, EVEN AS, MYSTERY

KEY VERSES: 2:19-20; 1:22-23

Irving L. Jensen Bible Study Charts - Moody Press

INTRODUCTION [1:1-2]

Imagine the excitement when after 4-5 years one of the believers in Ephesus cries out "**Tychicus is here! He has come from Rome with a letter from Paul**". Hurriedly the believers assemble - their hearts pounding as the "letter" is unwrapped and as Tychicus assures them of Paul's well-being [Ephesians 6:21-22], tells them of his ministry in Rome to both Jews and Gentiles [Acts 28:16-31], and informs them of other letters Paul is sending to Philippi and Colosse. Then, in hushed silence, the reading begins:

"Paul, an apostle of Jesus Christ by the will of God, To the saints in Ephesus, the faithful in Christ Jesus: Grace and peace to you from God our Father and the Lord Jesus Christ."

And now may **we also** sit in hushed awe as we drink in the teaching of this letter which emphasizes "The Church" [9 times], The Church as "The Body of Christ" [9 more times], and divides into two natural divisions: Chapters 1 - 3 relate to the **blessings / privileges** bestowed upon those "in Christ" and chapters 4 - 6 to the believers "**walk**" or "**life**" in Christ. [See Jensen's Bible Study Chart on page 9.]

The Writer - "Paul" 1:1a

Paul's Conversion --- The name **Paul** brings to our minds the writer's **conversion experience**. The word "convert" means "**to change** or transform; **to turn** from one thing --- to or into another."

Paul had a "**faith**" - **changing conversion**. **Previously**, as **Saul**, he trusted "*in a [legalistic] righteousness of his own that comes from the law.*" As the **converted Saul / Paul**, he trusted "*in the righteousness that comes from God through faith in Jesus Christ.*" [See Philippians 3:4a - 9.]

Paul also had a "**life**" - **changing conversion**. It happened on the road to Damascus. **Previously**, as **Saul**, he had "**persecuted**" the disciples / followers of Jesus as well as Jesus Himself [see Acts 9:1-5]. As the **converted Saul / Paul**, he "**preached / proclaimed**" - "*That Jesus is the Son of God*" [see Acts 9:19b-22].

Paul's conversion was his **initial step** which eventually led to a life of service that honored and glorified his Master, Jesus Christ.

Question: Is it possible that you have **never experienced** a spiritual conversion? If so, this is the message you need to believe.

*"Salvation is found in no one else, for there is **no other name** under heaven given to men by which we must be saved"* [Acts 4:12].

*"I want you to know that **through Jesus** the forgiveness of sins is proclaimed to you. Through Him everyone **who believes** is justified from everything **you could not be justified from the law of Moses**"* [Acts 13:38-39]. Because, the law demands a sinner's obedience but provides no help or ability by which he can fulfill the law.

Paul's Credentials --- Paul was "*an Apostle of Jesus Christ by the will of God*" [1:1a]. That meant that periodically God, in order to accomplish His will in Paul's life, had to intervene or become an influencing force to bring Paul to the position of **an Apostle**.

God **first intervened** when, at Paul's birth, He "**set him apart**" for Himself [Galatians 1:15a]. The Greek word *aphorizo*, here translated "**set apart**", means "**to determine**" and is used "when setting men apart for the work of the Gospel" [W. E. Vine, Expository Dictionary of New Testament Words]. At birth, therefore, God "**set apart**" or "**determined**" that Paul would be an **Apostle** of Jesus Christ.

God **also intervened** in Saul's / Paul's life when, on the road to Damascus, He "*called*" Paul for a purpose [Galatians 1:15b]. *Kaleo*, the Greek word here translated "*called*", refers to **vocation**, that is, "to be called by a name and / or to bear or carry a name" [W. E. Vine]. So, **what vocation** was Paul called to? **What name** was he called to bear or carry? The answer is found in the conversations that transpired when God intervened in Paul's life on the road to Damascus.

What the Lord Jesus said about Saul / Paul to Ananias ---

"This man is my chosen instrument - to carry my name before the Gentiles and their kings and before the people of Israel" [Acts 9:15].

What Ananias told Paul that God had said to him ---

"The God of our fathers has chosen you to know his will and to see the Righteous One and to hear words from his mouth. You will be his witness to all men of what you have seen and heard" [Acts 22:14-15].

What the Lord Jesus said directly to Paul ---

I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and what I will show you" [Acts 26:16].

Paul's **vocation**, then, was that of an **Apostle**, a "**sent one**". He was God's "chosen instrument, servant and witness" to carry the name of the Lord Jesus Christ to the Gentiles and to all men. [See Romans 11:13; Galatians 2:7-8; and II Timothy 1:11]

God **further intervened** in Paul's life when He endued him with the credentials of an Apostle.

"The things that mark an apostle - signs, wonders and miracles - were done among you [by Paul in Corinth] with great perseverance" [II Corinthians 12:12].

Summary: Paul has an excellent **resume**. A genuine life - changing conversion to faith in Jesus Christ; personally called by God to be a servant & witness of Jesus Christ; and given the credentials of an Apostle. This man, with this resume, is writing **on behalf of God** to the "Saints" in Ephesus as well as to all who believe in the Lord Jesus Christ. **We need to listen and act upon what he has to say.**

The Addressed - *"The saints in Ephesus, the faithful in Christ Jesus."* 1:1b

The Greek word "*hagios*", here translated "*saints*", means "**sanctified**" or "**holy ones**". That is, **those separated** or **set apart** to exclusively belong to God through their "*full faith in Jesus Christ*" and who, **as believers in Jesus Christ**, separate or set themselves apart from **sin's defilement**.

"In the plural, '**Saints**' designates **all believers** and is not applied merely to persons of exceptional holiness or to those who, having died, were characterized by exceptional acts of saintliness."

[See II Thessalonians 1:10 where "*God's holy people*" (the saints) and "*all those who have believed*" refer to the same people, i.e., the whole number of the redeemed.] W. E. Vine

Question: Are you a "**saint**"? If so, then this "Letter To The Ephesians" **is also applicable to you.**

The Greeting - *"Grace and peace to you from God our Father and from the Lord Jesus Christ."* 1:2

If a person receives "**grace**" and "**peace**" from God, what does that person **actually experience**?

Grace is God giving us what we do not deserve. It is the free and loving favor of God [the forgiveness of our sins; God's continual presence in our lives; etc.] bestowed upon all believers in Jesus Christ.

Peace is the resulting tranquility of mind and spirit in those who belong to God through Jesus Christ.