

“Invading Satan’s Territory”
 Founding the Church at Ephesus
 (Acts 18:18-21; 19: 1-41)

- | | | |
|-------------|---|--------------------------|
| I. | <u>The gospel brings revelation.</u> | 18:18-21; 19:1-10 |
| | 1. Some respond to Jesus. | 18:18-21 |
| | 2. Some receive Jesus. | 19:1-8 |
| | a. Finding | 19:1 |
| | b. Asking | 19:2-3 |
| | c. Explaining | 19:4 |
| | d. Reasoning | 19:8 |
| | e. Persuading | 19:8 |
| | f. Trusting | 19:5-7 |
| | 3. Some reject Jesus. | 19:9-10 |
| II. | <u>The gospel brings revival.</u> | 19:11-20 |
| | 1. There was exorcism of demons. | 19:11-12 |
| | 2. There was exposure of hypocrisy. | 19:13-17 |
| | 3. There was exaltation of Jesus. | 19:17-18 |
| | 4. There was exclusion of evil. | 19:19 |
| | 5. There was extension of the Word of God. | 19:20 |
| III. | <u>The gospel brings resistance.</u> | 19:21-41 |
| | 1. Wicked men resist the gospel. | 19:21-24 |
| | 2. Wicked merchandising resists the gospel. | 19:24-28 |
| | 3. Wicked mobs resist the gospel. | 19:29-41 |
| | 4. Wicked minds resist the gospel. | 19:32 |

The epistle to the ephesians

<p>Written by Paul A.D. 60 – 63 From Rome</p>	<p>Delivered by Tychicus (Ephesians 6:21)</p>
<p>THEME: “The Glory of Christ and the Church”</p>	<p>KEY THOUGHT: “In Christ Jesus”</p>
<p>Main Divisions: 1. The believer’s position (wealth) 2. The believer’s practice (walk)</p>	<p>Most Familiar Verses Ephesians 2:8-10</p>

“Ephesians – An Introduction”

1. Prison Epistles

Ephesians, Philippians, Colossians, and Philemon comprise the Prison (or Captivity) Epistles of Paul. They are grouped together because they were penned while Paul was in prison. Each of these letters makes reference to Paul’s imprisonment (Eph. 3:1, 4:1; Phil. 1:7, 13; Col. 4:3, 18; Philemon 10, 13).

Two questions:

- A. From where were they written?
- B. Can we determine in what order they were written?

2. Place of Composition

- A. There are two clear imprisonments of Paul in our New Testament which are of some length: 1) in Caesarea under the governorships of Felix and Festus (Acts 23-26) about two years, and 2) in Rome while Paul awaited trial before Caesar (Acts 28) two years.
- B. Armed with a very small amount of early church tradition, some have conjectured yet another imprisonment in Ephesus during Paul’s extended ministry there. This position is weak with virtually no New Testament support.
- C. The traditional view assigns all the Prison Epistles to the two-year Roman imprisonment recorded in Acts 28 (approximately A.D. 60-63). This would be Paul’s first Roman imprisonment when he was under house arrest. This confinement is not the same as the one noted in 2 Timothy, where Paul is in a dungeon awaiting his execution.

Conclusion

Though the Ephesians and Caesarean possibilities should at least be kept in mind for the Prison Epistles, Rome is the better view biblically and historically.

3. Order of Composition

- A. Colossians, Ephesians, and Philemon were written around the same time. Ephesians and Colossians have been called “twin epistles” because of their similar content, while Colossians and Philemon have been tabbed “sister epistles” because of their common destination/recipients. Both Ephesians and Colossians are carried to their destinations by Tychicus (Eph. 6:21; Col. 4:7). Furthermore, Tychicus is accompanied by Onesimus (Col. 4:9), the slave who is returning to Philemon. Apparently, these three letters were delivered by the same group of individuals.
- A related issue involves the order of Ephesians and Colossians. As noted, these books share a large amount of material; consequently, they were probably written about the same time. The textual evidence, however, is really insufficient to determine definitively which book was written first.
- B. Philippians was probably written after the other three Prison Epistles during the latter part of Paul’s first Roman imprisonment (Acts 28), because the verdict of his trial seems more imminent.

4. **Authorship**

The Pauline authorship of Ephesians is clearly affirmed in the text (1:1) and unanimously supported by the early church. Yet the book is often rejected as being Pauline in non-Evangelical circles.

A. **Arguments against Pauline authority:**

- i. Vocabulary and Style – Almost 100 words and phrases in Ephesians are not found elsewhere in Paul. The style of Ephesians is said to be much more complex and cumbersome than Paul’s usual lively presentation.
- ii. Dependence – The alleged dependence of Ephesians on the other Pauline letters (Colossians in particular) is taken as an indication that the writer was not Paul himself but one who freely appropriated Paul’s material. The similarities between Colossians and Ephesians are greater than that of any other two Pauline writings. Approximately one-third of the words in Colossians are repeated in Ephesians. Parallels are numerous.
- iii. Doctrinal Discrepancies – It is argued that doctrinal differences between Ephesians and the accepted Pauline writings are so great as to render common authorship unlikely. The theology of this epistle is thought to be more advanced than the theology of the apostle as gleaned from his accepted works (e.g. Romans, 1 & 2 Corinthians, and Galatians). For instance in Ephesians, the Church is universal and not local as it often is in Paul’s other epistles.

Based on arguments such as these, many scholars reject the Pauline authorship of Ephesians. One theory suggests that the book was written as an introduction to Paul’s writings by one of his disciples or admirers.

B. **Response to the arguments against Pauline authorship:**

- i. Vocabulary and Style – The fact that Paul resorts to a number of new words and expressions in this epistle is not without precedent or unusual. He is dealing with issues not previously covered, and new subject matter requires different vocabulary. Furthermore, the stylistic differences between Ephesians and other Pauline letters may be indicative of different circumstances. Paul was not facing the problems of a particular church; consequently, he could afford to be more reflective. That Ephesians was intended to be a circular letter is very likely and would impact this issue.
- ii. Dependence – The evidence is insufficient to demonstrate that the same author cannot be responsible for both Ephesians and Colossians. Similarity implies (supports) common authorship.
- iii. Doctrinal Discrepancies – While Ephesians may differ from other Pauline works in theological emphasis, its teachings do not contradict these books.

C. Arguments for Pauline authorship:

- i. Internal Evidence – Ephesians clearly claims to be written by Paul.
- ii. External Evidence – The Pauline authorship of Ephesians was consistently accepted in the early church. It was never doubted until the Enlightenment period (i.e. modern era).
- iii. Literary Nature – The structure of Ephesians is in concert with the rest of Paul's correspondence. Further, the evidence indicates that pseudepigraphy was not an accepted literary form!
- iv. Theological Consistency – While Ephesians contains distinctive theological insights, it also contains common Pauline themes (e.g., God's gracious sovereignty, the centrality of Christ's work of reconciliation on the cross, the distinctive ministry of the Holy Spirit).

Conclusion

Overwhelming external evidence, the possibility of Ephesians being a circular letter, and the overall consistent internal data argues for Paul as the author of Ephesians, the date of writing being during his first Roman imprisonment around A.D. 60-63. His primary theme is the glory of Christ and His Church. Our life in Christ brings position and privileges individually and corporately.

5. Destination – To whom was the letter addressed?

- A. The phrase "in Ephesus" (1:1) is omitted from some of the oldest Greek manuscripts (e.g., Sinaiticus, Vaticanus).
- B. The letter does not appear to be addressing a particular situation. For instance, personal greetings, which are often found in Paul's letters, are conspicuously absent; and He knew the church well (he spent 3 years there).
- C. It is possible (probable) that Ephesians is a circular letter addressed to various churches in Asia Minor in the general vicinity of Ephesus. The circular address of the epistle explains the omission of a city name in the address. During Paul's stay in Ephesus (the bulk of his third missionary journey recorded in Acts 18:23-21:17), the impact of his ministry was felt beyond the boundaries of the city. Consequently, it would be quite natural for him to write the Christian communities established during the Ephesian mission.

6. Purpose

- A. In Ephesians, Paul reflects primarily on two major themes:
- i. Christ – Christ is the exalted Lord of the church and the whole creation. This is related to the work of the Spirit who continues the earthly ministry of Christ.
 - ii. Church – Ephesians addresses at length the privileges and responsibilities of believers.
- B. Unlike many of the other Pauline epistles, Ephesians does not address specific problems in a particular church. Indeed, this letter addresses a church experiencing remarkable peace and unity.
- C. “This document in large measure sums up the leading themes of the Pauline letters, and sets forth the cosmic implications of Paul’s ministry as apostle to the Gentiles” (F.F. Bruce, Paul: Apostle of the Heart Set Free). Jew and Gentile are now one new people of God with all barriers being broken down (2:11-22). In the body of Christ there is no respect (prejudice) of persons. Ephesians, therefore, contains a timely message for our day as well when sexual, racial, social, and cultural biases are still present. In Christ there is an equity of position and privileges!

EPHESUS: Gospel gateway to the world
<ul style="list-style-type: none"> ➤ Leading commercial city of Asia Minor. ➤ Capital of Asia province. ➤ Custodian of the temple of Artemis, one of the 7 wonders of the world (425 ft. long, 220 ft. wide, 127 white marble columns, 62 ft. high)
<ul style="list-style-type: none"> ➤ Paul with Priscilla and Aquila, witnesses to Ephesians (Acts 18:18-21). ➤ Apollos preaches there, helped by Priscilla and Aquila.
<ul style="list-style-type: none"> ➤ Paul makes Ephesus his headquarters for 2-3 years, propagating the gospel to all of Asia Minor (Acts 19:10).
<ul style="list-style-type: none"> ➤ Miracles wrought, devils cast out, devilish objects burned, Word of God grows. ➤ Demetrius causes riot. ➤ Paul bids elders farewell. ➤ Jesus sends letter to Ephesus (Revelation 2:1-7).

EPHESUS

In the Time of Paul

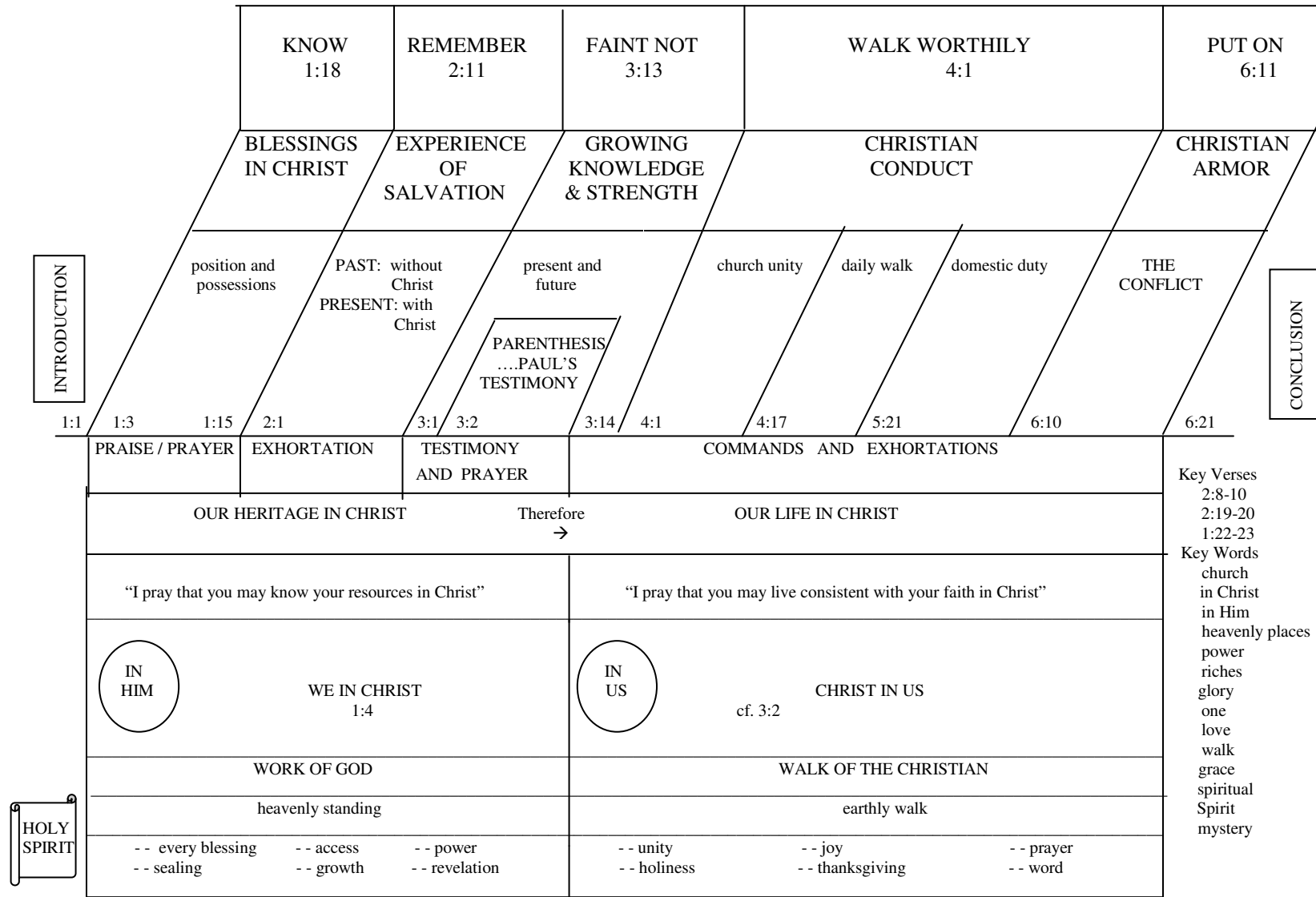
The province of Asia with its many splendid cities was one of the jewels on a belt of Roman lands encircling the Mediterranean. Located on the most direct sea and land route to the eastern provinces of the empire. Ephesus was an emporium that had few equals anywhere in the world. Certainly no city in Asia was more famous or more populous. It ranked with Rome, Corinth, Antioch and Alexandria among the foremost urban centers of the empire. Situated on an inland harbor (now silted up), the city was connected by a narrow channel via the Cayster river with the Aegean Sea some three miles away. Ephesus boasted impressive civic monuments, including, most prominently, the temple of Artemis (Diana), one of the seven wonders of the ancient world. Coins of the city proudly displayed the slogan *Neokoros*. “temple-warden.” Here in Ephesus Paul preached to large crowds of people. The silversmiths complained that he had influenced large numbers of people here in Ephesus and in practically the whole province of Asia (Acts 19:26). In one of the most dramatic events recorded in the New Testament, the apostle escaped a huge mob in the theater. This structure, located on the slope of Mt. Pion at the end of the Arcadian Way, could seat 25,000 people! Other places doubtless familiar to the apostle were the Commercial Agora, the Magnesian Gate, the Town Hall or “Council House,” and the Street of the Curetes. The location of the lecture hall of Tyrannus, where Paul taught, is unknown.

Comparison Of Ephesians And Colossians

Colossians	Unique to Colossians	Parallel Material	Unique to Ephesians	Ephesians
1:1,2 1:3-14	(Additional statement about believers' experience of salvation)	Prescript Thanksgiving Intercessory prayer report	Eulogy	1:1,2 1:3-14
1:15-20	Hymnic material about supremacy of cosmic Christ in creation and reconciliation		(Additional statement about cosmic Christ and his relationship to the Church)	
1:21-23	(additional statement about necessity of continuing and Paul's ministry)	Reminder of readers' experience of alienation then but reconciliation now	Reminder of readers' experience of salvation	2:1-10 2:11-22
1:24-29		Paul as suffering apostle and his ministry of the mystery	(context of alienation from Israel then but Gentile privileges now)	3:1-13
2:1-3:4	Interaction with false teaching		Intercessory prayer-report and doxology. Exhortation to maintenance of Church's unity.	3:14-21 4:1-16
3:5-17		Injunctions about old and new humanity – sexuality, morality, anger, truth, love, thankfulness, and worship	(Light/darkness contrast 5:8-14)	4:17-5:20
3:18-4:1		Household code	(Christ and the Church 5:22-32) Spiritual warfare	5:21-6:9
4:2-4 4:5,6 4:7-9	Conduct toward outsiders	Exhortation to prayer		6:10-17 6:18-20
4:10-17 4:18	Greetings (Autograph)	Commendation of Tychicus Grace-benediction	(Peace wish)	6:21,22 6:23,24

EPHESIANS

CHRIST AND THE CHURCH



Ephesians

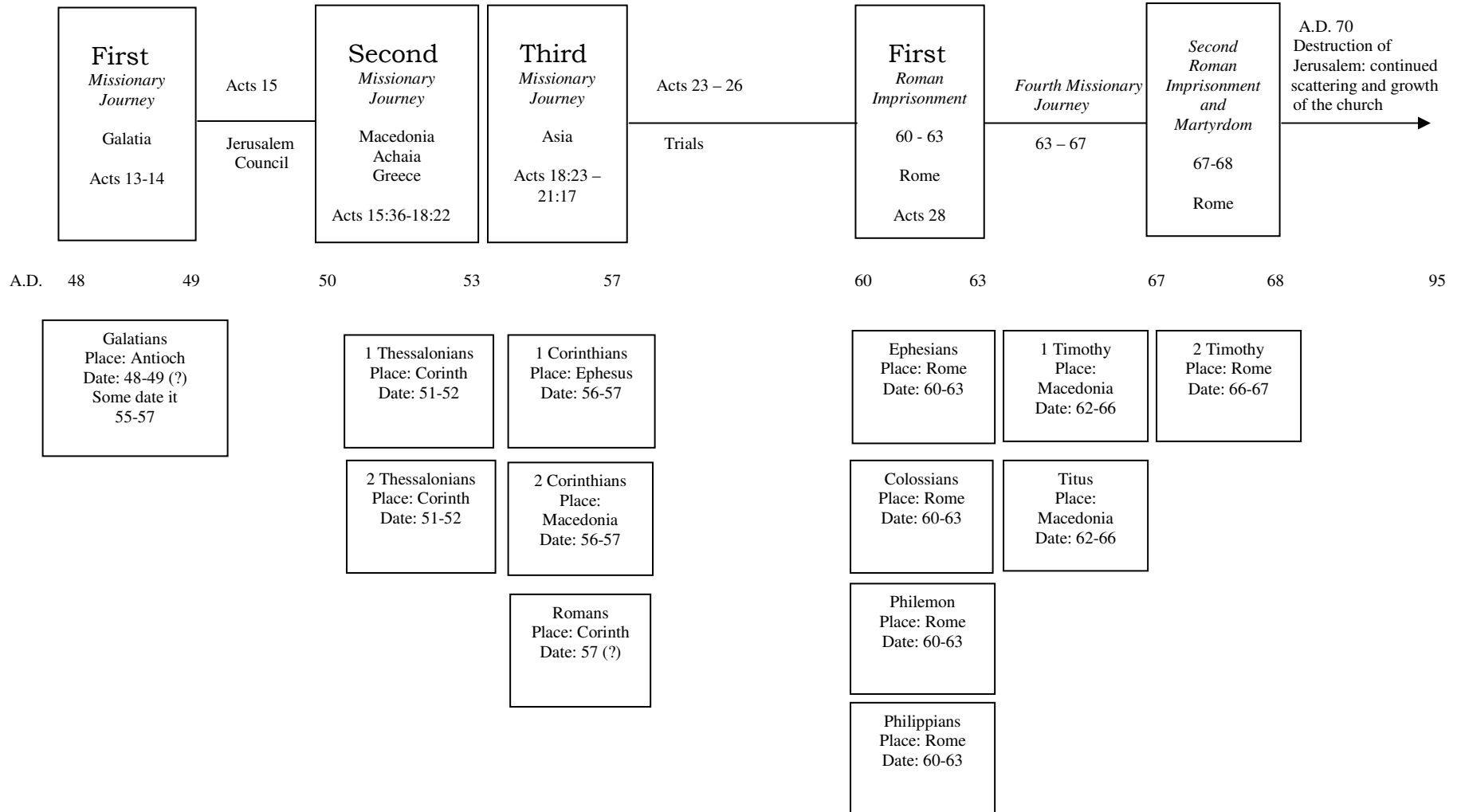
The Position of the Believer

The Practice of the Believer

1-2	INTRODUCTION
1-2	FULL REDEMPTION LEADS TO FULL WORSHIP The work of the Trinity in Salvation should lead to Praise.
15-18	OUR FUTURE RELATIONSHIP WITH CHRIST IS GREAT Paul prays for fuller insight into our position in Christ.
19-23	THE POWER OF CHRIST' RESURRECTION AND RULE IS OUR RESOURCE We can have the power which Christ has.
2:1-7	PRAISE GOD THAT HE WAS NOT WILLING TO LIVE AND LET DIE God has taken us when we were dead and made us alive in Christ. We cannot boast about our own salvation, because God has done it.
8-10	WE ARE GOD'S WORK OF ART, MADE FOR GOOD WORKS
11-22	THE PEACEFUL UNITY OF THE CHURCH IS WHERE GOD DWELLS Jews & Gentiles are united in the Church thru the work of God in Christ.
3:1-12	EVERYONE CAN HAVE INTIMACY WITH GOD THROUGH CHRIST Paul was shown that Jews & Gentiles are Equal in Christ.
13-19	THE CHRISTIAN CONTROLLED BY CHRIST UNDERSTANDS GOD'S LOVE AND MODELS GOD'S CHARACTER
20-21	THE WORK OF GOD LEADS TO THE WORSHIP OF GOD
4:1-6	THE UNITY OF THE CHURCH SHOULD REFLECT THE UNITY OF GOD
7-16	DIVERSITY IN THE CHURCH SHOULD LEAD TO MUTUAL EDIFICATION AND UNITY
17-24	THE UNITY OF THE CHURCH IS THE UNIQUENESS OF THE CHURCH
25-32	MUTUAL EDIFICATION SHOULD CHARACTERIZE COMMUNICATION
5:1-6	THE HEIR OF THE KINGDOM MUST LOVE, NOT LUST
7-14	CHRISTIANS SHOULD BE LIVING LIGHTS WHO EXPOSE THE DEEDS OF DARKNESS AND SHOW OTHERS SALVATION
15-21	THE FILLING OF THE SPIRIT BRINGS ABOUT GOD'S GOAL OF MUTUAL EDIFICATION
22-33	THE CHRISTIAN MARRIAGE SHOULD DEMONSTRATE THE SACRIFICIAL LOVE AND SUBMISSION OF CHRIST & THE CHURCH
6:1-4	THE CHRISTIAN FAMILY SHOULD DEMONSTRATE HONOR AND EDIFICATION
5-9	CHRISTIAN EMPLOYERS AND EMPLOYEES SHOULD TREAT EACH OTHER AS THEY WOULD TREAT CHRIST
10-20	THE PROTECTION OF GOD'S ARMOR ENABLES THE CHRISTIAN TO WITHSTAND SATAN'S ATTACKS



The Pauline Epistles in Historical Perspective





Survey of the Thirteen Epistles of Paul

Book	No. of Chapters	Theme	Place Written	Date Written	Recipients
Romans	16	The Righteousness of God	Corinth	Winter 57	Beloved of God in Rome called to be saints (1:1).
1 Corinthians	16	Solving Divisions and Disorders	Ephesus	56-57	Church of God at Corinth, those sanctified in Christ Jesus.
2 Corinthians	13	The Ministry of Reconciliation	Macedonia	56-57	Church of God at Corinth, with all the saints in Achaia (1:1).
Galatians	6	Freedom in Christ	Antioch (?)	48-49 or 55-57	Churches of Galatia (1:2)
Ephesians	6	The Church, The Body of Christ	Rome	60-63	Saints of Ephesus, faithful in Christ Jesus (1:1)
Philippians	4	Joyful Christian Living	Rome	60-63	Saints in Christ Jesus in Philippi with the bishops and deacons (1:1).
Colossians	4	The Cosmic Christ	Rome	60-63	Saints and faithful brethren in Christ at Colosse (1:2).
1 Thessalonians	5	The Coming of Christ	Corinth	51-52	Church of the Thessalonians in God the Father and the Lord Jesus Christ (1:1).
2 Thessalonians	3	The Day of the Lord	Corinth	51-52	Church of the Thessalonians in God our Father and the Lord Jesus Christ (1:1).
1 Timothy	6	Pastoral Advice	Macedonia (?)	62-66	Timothy, a true son in the faith (1:2).
2 Timothy	4	A Farewell Word of Encouragement	Rome	66-67	Timothy, a beloved son (1:2)
Titus	3	A Christian Conduct Manual.	Macedonia (?)	63-66	Titus a true son in our common faith (1:4).
Philemon	1	Receiving a Slave as a Brother	Rome	60-63	Philemon, our beloved friend and fellow laborer (1:1)