

That He may encourage  
your hearts

Paul's letter to the saints in Ephesus

Victoria - Bible Class February 26, 2025

# Ephesians

## Outline Of Classes

CLASS 1: A Brief History of the Ecclesia at Ephesus

CLASS 2: Ephesians 1 - Spiritual Blessings in Christ and Thanksgiving and Prayer

CLASS 3: Ephesians 2 - By Grace Through Faith and One in Christ

CLASS 4: Ephesians 3 - The Mystery of the Gospel Revealed and Prayer for Spiritual Strength

CLASS 5: Ephesians 4 - Unity in the Body of Christ and the New Life

CLASS 6: Ephesians 5 & 6 - Walk in love and Wives and Husbands Children, Parents, Bondservants and Masters

CLASS 7: Ephesians 6 - The Whole Armor of God

“No other letter makes us take such a long, close, penetrating look at ourselves in every aspect of our lives, and no other letter is so capable of making us uneasily ask ourselves: ‘Am I such a saint as this? Or am I living the life of a modern Pharisee, intent on preserving the law and the commandments but ignoring the spirit? Am I subconsciously avoiding the implications of saintship and unintentionally living the life of a hypocrite?’ It can so easily happen to us.

This epistle, then, is the book of the saint.

*Bro. John Marshall: Portrait of the Saint*

# The TIMELINE of PAUL'S MINISTRY

AD 35* Paul's Conversion The Road to Damascus (Acts 9:1-9)	AD 38 First Visit to Jerusalem (Acts 9:26-29; Gal. 1:18)	AD 45 Second Visit to Jerusalem (Acts 11:27-30)	AD 46-48 First Apostolic Journey (Cyprus and Galatia) (Acts 13:1-14:28)	AD 49-52 Second Apostolic Journey (Galatia, Macedonia, Greece, Asia Minor) (Acts 15:40-18:22)	AD 53-57 Third Apostolic Journey (Galatia, Asia Minor, Macedonia, Greece) (Acts 18:23-21:14)	AD 57-59 Arrest in Jerusalem, Trials and Imprisonment in Caesarea (Acts 21:15-26:32)	AD 60-63 Voyage to Rome, Roman Imprisonment (Acts 27:1-28:31)	AD 63-67 Release and Further Work	AD 67-68 Final Imprisonment and Death
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AD 35-39 Goes to Damascus (Acts 9:6-19) Visits Arabia (Gal. 1:17) Returns to Damascus (Gal. 1:17; Acts 9:20-25) Goes up to Jerusalem (Acts 9:26-29; Gal. 1:18) Goes to Tarsus (Acts 9:30; Gal. 1:21)	AD 45-48 Aid sent to Jerusalem (Acts 11:29-30) Sent out with Barnabas (Acts 13:2-3) Ministry in Antioch of Pisidia, Iconium, Lystra, and Derbe (Acts 13:14-14:23)	AD 49-52 Joined by Timothy (Acts 16:1-5) Macedonian vision (Acts 16:6-10) In prison in Phillippi with Silas (Acts 16:16-40) Ministry in Thessalonica, Berea, Athens, and Corinth (Acts 17:1-18:17)	AD 53-57 Riot in Ephesus (Acts 19:21-41) Ministry in Macedonia, Greece, and Troas (Acts 20:1-12) Exhorts the Ephesian elders (Acts 20:15-38)	AD 57-59 Before Governor Felix (Acts 24:1-27) Before Governor Festus (Acts 25:1-12) Before King Agrippa (Acts 25:22-26:32)	AD 61-63 Preaches two years in rented house (Acts 28:30-31)	AD 63-67 Released from Roman imprisonment Further apostolic work	AD 67-68 Second Roman imprisonment Martyrdom under Nero
AD 35-39 GALATIANS		AD 49-52 1 & 2 THESSALONIANS	AD 53-57 1 CORINTHIANS	AD 57-59 ROMANS	AD 61-63 EPHESIANS PHILIPPIANS COLOSSIANS PHILEMON	AD 63-67 1 TIMOTHY AD 65 TITUS	AD 67-68 2 TIMOTHY
*All dates are approximate		“...we turn to the Gentiles.” (Acts 13:46)	“...from henceforth I will go unto the Gentiles.” (Acts 18:6)	“...the salvation of God is sent to the Gentiles, and they will hear it.” (Acts 28:28)			

1 Timothy 1:3-7 As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith.

The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith.

Certain persons, by swerving from these, have wandered away into vain discussion, desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.

Usually Paul's letters deal with problems particular to the ecclesia to which he writes, but in his letter to the Ephesians he does not concern himself with ecclesial difficulties and there are no salutations, or greetings to any named member of this or any other ecclesia. The only name mentioned is that of the bearer of the letter, Tychicus. Some of the oldest and best manuscripts do not contain even the words "at Ephesus" in verse 1 of the Authorized Version. Thus it looks as if Paul intended this to be a circular letter which was first to be read at Ephesus and then was to go (through copies) to the ecclesias in Asian and elsewhere.

*Bro. John Marshall: Portrait of the Saint*

Colossians 4:16 And when this letter has been read among you, have it also read in the church of the Laodiceans; and see that you also read the letter from Laodicea.

1 Thess 5:27 I put you under oath before the Lord to have this letter read to *all* the brothers.

Acts 20:28-31 Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. I know that after my departure **fierce wolves** will come in among you, not sparing the flock; and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears.



Acts 20:18-21 And when they came to him, he said to them: “You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ.

Acts 20:26-27 “Therefore I testify to you this day that I am innocent of the blood of all, for I did not shrink from declaring to you the whole counsel of God.”

Matthew 7:15-16 “Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles?”

**Ephesians 6:21-22** So that you also may know how I am and what I am doing, Tychicus the beloved brother and faithful minister in the Lord will tell you everything. I have sent him to you for this very purpose, that you may know how we are, and that he may **encourage** your hearts.

3870. παρακαλέω parakaléō; contracted parakalṓ, fut. parakalésō, from pará (3844), to the side of, and kaléō (2564), to call. To aid, help, comfort, encourage. **Translated: to comfort, exhort, desire, call for, beseech..**

The Complete Word Study Dictionary: New Testament, s.v. “παρακαλέω,” 1105.

**Colossians 4:7-8** Tychicus will tell you all about my activities. He is a beloved brother and faithful minister and fellow servant in the Lord. I have sent him to you for this very purpose, that you may know how we are and that he may encourage your hearts,

**1 Timothy 1:3-7** As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith. The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. **Certain persons, by swerving from these, have wandered away into vain discussion, desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.**

**1 Timothy 6:2-5** Teach and urge these things. If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, **he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.**

**Acts 15:19-20** Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood.

**Galatians 2:11-14** But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, “If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?”



**Galatians 2:19-21** For through the law I died to the law, so that I might live to God. I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.

**Matthew 5:17-18** “Do not think that I have come to abolish the Law or the Prophets; ***I have not come to abolish them but to fulfill them***. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.

**Romans 3:27-31** Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law. Or is ***God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one—who will justify the circumcised by faith and the uncircumcised through faith.*** Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

## The Seven Churches in Revelation: Ephesus

Revelation  
2:2-7

What the Lord Jesus Christ knew about them - admirable characteristics.

1. Their works
2. Their toil
3. Their patient endurance
4. Not bearing those who are evil
5. Testing false apostles
6. Their bearing up for Christ's sake
7. Not grown weary
8. Hating the works of the Nicolaitans

**BUT...** they had  
**abandoned** their  
first love

<p>Revelation 2:4</p>	<p>ESV But I have this against you, that you <b><u>have abandoned</u></b> the love you had at first.</p> <p>KJV <b><u>hast left</u></b></p> <p>NET 2nd Ed. <b><u>have departed</u></b></p> <p>NIV <b><u>have forsaken</u></b></p>	<p>863. ἀφίημι aphíēmi; ...to send. To send forth or away, let go from oneself.</p> <p>Metaphorically, in various senses, to leave, desert, quit (Rom. 1:27, “the natural use”; Rev. 2:4).</p> <p>The Complete Word Study Dictionary: New Testament, s.v. “ἀφίημι,” 298.</p> <p>Romans 1:27 (ESV) and the men likewise <b><u>gave up</u></b> natural relations with women...</p> <p>Romans 1:27 (KJV) <b><u>leaving</u></b></p> <p>Romans 1:27 (NET 2nd Ed.) <b><u>abandoned</u></b></p> <p>Romans 1:27 (NIV) <b><u>abandoned</u></b></p>
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<p>Revelation 2:4</p>	<p>But I have this against you, that you have abandoned <b><u>the love you had at first.</u></b></p> <p>26. ἀγάπη agápē; gen. agápēs, fem. noun from agapáō (25), to love. Love, affectionate regard, goodwill, benevolence.</p> <p>The Complete Word Study Dictionary: New Testament, s.v. “ἀγάπη,” 66.</p>	<p>Jer 2:1-2 The word of the LORD came to me, saying, 2 “Go and proclaim in the hearing of Jerusalem, Thus says the LORD, <b><u>“I remember the devotion of your youth, your Love as a bride,</u></b> how you followed me in the wilderness, in a land not sown.</p> <p><b>160. אַהַבָּה 'ahabāh:</b> A feminine noun meaning love. ... <b><u>When used in an abstract way, the word designates a desirable personal quality, which connotes affection and faithfulness</u></b> (Prov. 15:17; 17:9).</p> <p>The Complete Word Study Dictionary: Old Testament, s.v. “21 ”, א.</p>
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