
a *Grace Notes* course

Ephesians

an expositional Bible study
by Warren Doud

Lesson 1

Introduction

Ephesians 1:1-6

Paul the Apostle

Apostleship

Blessing

Predestination

Godliness

Union with Christ

Grace Notes

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Ephesians

Lesson 1: Ephesians 1:1-6

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Course Instructions

Note: these instructions apply to all of the lessons in this course. Save this file so that you can refer back to the instruction, if necessary.

Introduction

Grace Notes courses have been used since 1994, by more than 40,000 people world-wide, to help them with their personal Christian edification and growth in grace and in the knowledge of the Lord Jesus Christ. In addition, many people use these materials in their own preparation for Bible teaching, pulpit preaching, and missionary efforts. We realize that many people cannot go to Bible school yet would like to have an organized course of study to follow. We want to help meet that need.

Grace Notes never charges any fee or tuition for Bible study materials. There is certainly a cost involved, but we don't want anyone to hesitate to request materials because of inability to pay. The work is supported by Christians who pray for this effort and share in the expenses.

The course is sent to you one lesson at a time, and there is a Quiz with each lesson. When you finish studying Lesson 1, for example, you will complete the Quiz and send it back to Grace Notes. Then, we will send you Lesson 2. This will continue until you have submitted the Quiz for the final lesson in the course.

When we receive your complete quiz for the last lesson, we will send you a Final Exam, which will be a Quiz covering the content of the whole course. When you return the Final Exam, we will send you a Certificate of Completion.

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The Curriculum

There are twenty (20) lessons in the EPHESIANS course curriculum. There is a Quiz to be completed for each lesson. The quizzes contain questions about the verse-by-verse study and the doctrinal topics.

Ephesians Lesson Outline

Lesson 1: Introduction to the Study of Ephesians; Eph. 1:1-6

Topics: Paul the Apostle; Apostleship; Blessing; Predestination; Godliness; Union with Christ

Lesson 2: Eph. 1:7-10

Topics: Grace; Redemption; Blood of Christ

Lesson 3: Eph. 1:11-17

Topics: Hope; Inheritance; Glory of God; Holy Spirit

Lesson 4: Eph. 1:18-23

Topics: Edification; Resurrection; Essence of God

Lesson 5: Eph. 2:1-7

Topics: Sin; Salvation Doctrines; The Heavens

Lesson 6: Eph. 2:8-14

Topics: Faith; Circumcision; Peace

Lesson 7: Eph. 2:15-22

Topics: Law of Moses; Reconciliation; Fellowship

Lesson 8: Eph. 3:1-10

Topics: Mystery; Gospel; Shepherds of the Flock; Importance of Bible Teaching

Lesson 9: Eph 3:11-16

Topics: Depression; Suffering; Union (DAVAQ)

Lesson 10: Eph. 3:17-21

Topics: Mental Attitude; Negative Volition

Lesson 11: Eph. 4:1-6

Topics: The Christian's Walk; Bitterness; Baptism; Redeeming the Time

Lesson 12: Eph. 4:7-12

Topics: Salvation in the Old Testament; Christian Worker Qualifications; Servants of God

Lesson 13: Eph. 4:13-16

Topics: Teaching in a Local Church; Deity of Christ; Witnessing

Lesson 14: Eph. 4:17-24

Topics: Confession of Sin; Occupation with Christ; Separation; Sin Nature

Lesson 15: Eph. 4:25-32

Topics: Sins of the Tongue; Anger; Forgiveness

Lesson 16: Eph. 5:1-10

Topics: Volitional Responsibility; The Levitical Priesthood, Uncleaness in the Levitical System

Lesson 17: Eph. 5:11-21

Topics: Evil; Christian Music

Lesson 18: Eph. 5:22-33

Topics: [No Topics]

Lesson 19: Eph. 6:1-9

Topics: Bible Goals for Children; The Christian in the Workplace; Servants and Slaves in Palestine

Lesson 20: Eph. 6:10-17

Topics: Satan; Demons

Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Ephesians often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Read the introduction to the study of Ephesians
 2. Study the Ephesians passage for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. **Review** all of the notes in the Ephesians lesson.
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is “open book”. You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to SAVE your file. If your quiz file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
 6. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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Lesson 1**Preview to the Study of Ephesians**

A reference book that is an essential in any study that involves the Apostle Paul, whether his epistles or his activities and speeches in the Acts of the Apostles, is the masterful history "The Life and Epistles of St. Paul", written in the 19th Century by the Rev. W. J. Conybeare, MA, and the Very Rev. J. S. Howson, DD.

For what it's worth, this is my all time favorite Christian publication! I have studied the book twice and read parts of it many times.

From the first paragraph of their introduction: "The purpose of this work is to give a living picture of St. Paul himself, and of the circumstances by which he was surrounded."

Actually, they did far more than that modest sentence indicates. Either Conybeare or Howson (or both of them) personally walked and sailed everywhere that the Apostle traveled! Their account is a great travelogue, an historical tour-de-force, and an insightful Christian analysis and examination of Paul's ministry. Included in the book are the authors' own translations from the Greek of Paul's inspired writings! The excerpt below will give you an indication to the depth of thought and careful consideration that went into all their writing.

The book is out of print now. I am in the process of scanning the book now and formatting the files in Microsoft Word; and I have completed about half of the work. I will make the book available as part of the Grace Notes library, as soon as I have completed this task.

Warren Doud

From "The Life and Epistles of St. Paul", by W. J. Conybeare and J. S. Howson, pp. 702-705

These are Conybeare and Howson's introductory paragraphs to their translation of the Epistle to the Ephesians.

"We have seen that the above Epistle to the Colossians, and that to Philemon, were conveyed by Tychicus and Onesimus, who traveled together from Rome to Asia Minor. But these two were not the only letters with which Tychicus was charged.

We know that he carried a third letter also; but it is not equally certain to whom it was addressed. This third letter was that which is not entitled the Epistle to the Ephesians; concerning the destination of which (disputed as it is) perhaps the least disputable fact is, that it was not addressed to the Church of Ephesus.

"This point is established by strong evidence, both internal and external. To begin with the former, we remark, First, that it would be inexplicable that St. Paul, when he wrote to the Ephesians, amongst whom he had spent so long a time, and to whom he was bound by ties of such close affection (Acts 20:17, etc.), should not have a single message of personal greeting to send. Yet none are found in this Epistle. Secondly, he could not have described the Ephesians as a church whose conversion he knew only by report (1:15). Thirdly, he could not speak to them, as only knowing himself (the founder of their church) to be an apostle by hearsay (3:2), so as to need credentials to accredit him with them (3:4). Fourthly, he could not describe the Ephesians as so exclusively Gentiles (2:11; 4:17), and so recently converted (5:8; 1:13; 2:13).

"This internal evidence is confirmed by the following external evidence also.

1. St. Basil distinctly asserts, that the early writers whom he had consulted declared that the manuscripts of this Epistle in their time did not contain the name of Ephesus, but left out altogether the name of the church to which the Epistle was addressed. He adds, that the most ancient manuscripts which he had himself seen gave the same testimony. This assertions of Basil's is confirmed by Jerome, Epiphanius, and Tertullian.
2. The most ancient manuscript now known to exist, namely, that of the Vatican Library, fully bears out Basil's words; for in its text it does not contain the words 'in Ephesus' at all; and they are only added in its margin by a much later hand.
3. We know, from the testimony of Marcion, that this Epistle was entitled in his collection 'The Epistle to the Laodiceans.' And his authority on this point is entitled to greater weight from the fact, that he was himself a native of the district

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where we should expect the earlier copies of the Epistle to exist.

"The above arguments have convinced the ablest modern critics that this Epistle was not addressed to the Ephesians. But there has not been by any means the same approach to unanimity on the question, who were its intended readers.

"In the most ancient manuscripts no church is mentioned by name, except in those consulted by Marcion, according to which it was addressed to the Laodiceans. Now the internal evidence above mentioned proves that the Epistle was addressed to some particular church or churches, who were to receive intelligence of St. Paul through Tychicus, and that it was not a treatise addressed to the whole Christian world; and the form of the salutation shows that the name of some place must originally have been inserted in it.

"Again: the very passages in the Epistle which have been above referred to, as proving that it could not have been directed to the Ephesians, agree perfectly with the hypothesis that it was addressed to the Laodiceans. Lastly, we know from the Epistle to the Colossians, that St. Paul did write a letter to Laodicea (Col. 4:16) about the same time with that to Colosse. On these grounds, then, it appears the safest course to assume that the testimony of Marcion (uncontradicted by any other positive evidence) is correct, and that Laodicea was one at least of the churches to which this Epistle was addressed. And, consequently, as we know not the name of any other church to which it was written, that of Laodicea should be inserted in the place which the most ancient manuscripts leave vacant.

"Still, it must be obvious, that this does not remove all the difficulties of the question. For, first it will be asked, how came the name of Laodicea (if originally inserted) to have slipped out of these ancient manuscripts? And again, how came it that the majority of more recent manuscripts inserted the name of Ephesus? These perplexing questions are in some measure answered by the hypothesis advanced by Archbishop Ussher, that this Epistle was a circular letter, addressed to not one only, but to several churches, in the same way as the Epistle to the Galatians was addressed to all the churches in

Galatia, and those to Corinth were addressed to the Christians 'in the whole province of Achaia.'

"On this view, Tychicus would have carried several copies of it, differently superscribed, one for Laodicea, another, perhaps, for Hierapolis, another for Philadelphia, and so on. Hence the early copyists, perplexed by this diversity in their copies, might many of them be led to omit the words in which the variation consisted: and thus the state of the earliest known text of the Epistle would be explained.

"Afterwards, however, as copies of the Epistle became spread over the world, all imported from Ephesus (the commercial capital of the district where the Epistle was originally circulated), it would be called (in default of any other name) the Epistle from Ephesus; and the manuscripts of it would be so entitled; and thence the next step, of inserting the name of Ephesus into the text, in a place where some local designation was plainly wanted, would be a very easy one. And this designation of the Epistle would the more readily prevail, from the natural feeling that St. Paul must have written some Epistle to so great a church of his own founding as Ephesus.

"Thus the most plausible account of the origin of this Epistle seems to be as follows. Tychicus was about to take his departure from Rome for Asia Minor. St. Paul had already written his Epistle to the Colossians at the request of Epaphras, who had informed him of their danger. But Tychicus was about to visit other places, which, though not requiring the same warning with Colosse, yet abounded in Christian converts. Most of these had been heathens, and their hearts might be cheered and strengthened by words addressed directly to themselves from the great Apostle of the Gentiles, whose face they had never seen, but whose name they had learned to reverence, and whose sufferings had endeared him to their love.

"The scattered churches (one of which was Laodicea) had very much in common, and would all be benefited by the same instruction and exhortation. Since it was not necessary to meet the individual case of any one of them, as distinct from the rest, St. Paul wrote the same letter to them all, but sent to each a separate copy authenticated by the precious stamp of his own

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autograph benediction. And the contents of this circular epistle naturally bore a strong resemblance to those of the letter which he had just concluded to the Colossians, because the thoughts which filled his heart at the time would necessarily find utterance in similar language, and because the circumstances of these churches were in themselves very similar to those of the Colossian church, except that there were not infected with the peculiar errors which had crept in at Colosse.

"The Epistle which he thus wrote consists of two parts: first, a doctrinal, and, secondly, a hortatory portion. The first part contains a summary, very indirectly conveyed (chiefly in the form of thanksgiving), of the Christian doctrines taught by St. Paul, and is especially remarkable for the great prominence given to the abolition of the Mosaic Law. The hortatory part, which has been so dear to Christians of every age and country, enjoins unity (especially between Jewish and Gentile Christians), the renunciation of heathen vices, and the practice of Christian purity.

"It lays down rules (the same as those in the Epistle to Colosse, only in an expanded form) for the performance of the duties of domestic life, and urges these new converts, in the midst of the perils which surrounded them, to continue steadfast in watchfulness and prayer. Such is the substance, and such was most probably the history, of the Epistle.

[End of quotation.]

Ephesus

These materials on the history and geography of Ephesus were compiled from the following sources:

Unger, Merrill F., Bible Dictionary

Encyclopedia Britannica

Bean, G. E., "Aegean Turkey: An Archaeological Guide"

Conybeare and Howson, "The Life and Epistles of St. Paul"

Ephesus, the most important Greek city in Ionian Asia Minor, the ruins of which lie near the modern village of Selcuk in western Turkey (near the city of Izmir).

In Roman times it was situated on the northern slopes of the hills Coressus and Pion and south of the Cayster (Küçükmenderes) River, the silt from which has since formed a fertile plain but has caused the coastline to move ever farther west. The Temple of Artemis, or Diana, to which Ephesus owed much of its fame and which seems to mark the site of the classical Greek city, was probably on the seaboard when it was founded (about 600 BC), one mile east by northeast of Pion (modern Panayir Daghacek). In Roman times a sea channel was maintained with difficulty to a harbor well west of Pion. By late Byzantine times this channel had become useless, and the coast by the mid-20th century was three miles farther west. Ephesus commanded the west end of one great trade route into Asia, that along the Cayster valley, and had easy access to the other two, along the Hermus (Gediz) and the Maeander (Büyükmenderes) rivers.

History

Ephesus enters history in the mid-7th century BC, when it was attacked by the Cimmerians. Unlike its neighbor, Magnesia, it survived the attacks. For part of the early 6th century the city was under tyrants. Though allied by marriage to the kings of Lydia, its people could not hold back the Lydian Croesus, who asserted a general suzerainty over the city. He did, however, present many columns and some golden cows for a new and splendid rebuilding of the Artemiseum (Temple of Artemis).

At this time, according to Strabo, the Ephesians began to live in the plain; and to this period, too, should be allotted the redrafting of the laws, said to have been the work of an Athenian, Aristarchus. Ephesus soon submitted to Cyrus of Persia. Early in the Ionian revolt (499-493 BC) against the Persians, Ephesus served as a base for an Ionian attack on Sardis; but it is not mentioned again until 494, when the Ephesians massacred the Chiot survivors of the Battle of Lade. The massacre may have occurred because Ephesus was a commercial rival of the chief rebels, Chios and Miletus. Ephesus maintained friendly relations with Persia for about 50 years: in 478 Xerxes, returning from his failure in Greece, honored Artemis of Ephesus,

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although he sacked other Ionian shrines, and left his children for safety in Ephesus; and

Themistocles landed there in the 460s on his flight to Persia. But after 454 Ephesus appears as a regular tributary of Athens. Great Ephesians up to this time had been Callinus, the earliest Greek elegist (mid-7th century BC), the satirist Hipponax, and the famous philosopher Heraclitus, one of the Basilids.

Ephesus shared in a general revolt of 412 BC against Athens, siding with Sparta in the Second Peloponnesian War, and remained an effective ally of Sparta down to the end of the war. Threatened by Persia after 403, Ephesus served in 396 as the headquarters of King Agesilaus of Sparta. In 394 the Ephesians deserted to Conon's anti-Spartan maritime league, but by 387 the city was again in Spartan hands and was handed by Antalcidas to Persia. There followed the pro-Persian tyranny of Syrophax and his family, who were stoned to death in 333 on Alexander the Great's taking the city. After 50 years of fluctuating fortune, Ephesus was conquered by the Macedonian general Lysimachus and resettled around Coressus and Pion (286-281 BC). Lysimachus introduced colonists from Lebedus and Colophon and renamed the city after his wife, Arsinoo--a name soon dropped. This was the beginning of Ephesus' Hellenistic prosperity. It became conspicuous for the abundance of its coinage.

After the defeat of Antiochus the Great, king of Syria, by the Romans in 189 BC, Ephesus was handed over by the conquerors to the king of Pergamum. Attalus III of Pergamum bequeathed Ephesus with the rest of his possessions to the Roman people (133 BC). Thenceforth, Ephesus remained subject to Rome, except for a brief time beginning in 88 BC, when, at the instigation of Mithradates the Great of Pontus, the cities of Asia Minor revolted and killed their Roman residents. The Ephesians even killed those Romans who had fled for refuge to the Artemiseum; notwithstanding which they returned in 86 BC to their former masters. Their claim, preserved on an extant inscription, that in admitting Mithradates they had merely yielded to superior force was rudely brushed aside by Sulla, who inflicted a very heavy fine. Although it twice chose the losing side in the

Roman civil wars and although it was stoutly opposed by Pergamum and Smyrna, Ephesus became under Augustus the first city of the Roman province of Asia. The geographer Strabo wrote of its importance as a commercial center in the 1st century BC. The triumphal arch of 3 BC and the aqueduct of AD 4-14 initiated that long series of public buildings, ornamental and useful, that make Ephesus the most impressive example in Greek lands of a city of imperial times.

Meanwhile the Christian Church began to win converts. A famous protest in the theatre against the teachings of St. Paul, described in Acts 19, is dated about AD 57. According to local belief Ephesus was the last home of the Virgin Mary, who was lodged near the city by St. John and died there. The tradition that St. Luke also died there seems to be less strongly supported. Ephesus was one of the seven churches of Asia to which the Revelation to John was addressed.

The Goths destroyed both city and temple in AD 262, and neither ever recovered its former splendor. The emperor Constantine, however, erected a new public bath, and Arcadius rebuilt at a higher level the street from the theatre to the harbor, named after him, the Arkadiane. A general council of the church, held at Ephesus in 431 in the great double church of St. Mary, condemned Nestorius and justified the cult of the Virgin as Theotokos (Mother of God). A few years later, according to legend, the Seven Sleepers of Ephesus (a group of 3rd-century Christian martyrs) were miraculously raised from the dead. They too became the object of a famous cult. The emperor Justinian built the magnificent basilica of St. John in the 6th century. By the early Middle Ages, the city was no longer useful as a port and fell into decline; late Byzantine Ephesus, conquered by the Seljuqs in 1090, was merely a small town. After brief splendor in the 14th century, even this was deserted, and the true site of the Artemiseum remained unsuspected until 1869.

Excavations and extant remains.

J. T. Wood, working at Ephesus for the British Museum between 1863 and 1874, excavated the odeum and theatre. In May 1869 he struck a corner of the Artemiseum. His excavation exposed to

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view not only the scanty remains of the latest edifice (built after 350 BC) but the platform below it of an earlier temple of identical size and plan subsequently found to be that of the 6th century BC, to which Croesus contributed. The sculptured fragments of both temples were sent to the British Museum. In 1904 D.G. Hogarth, heading another mission from the museum, examined the earlier platform and found beneath its center the remains of three yet older structures. In its earliest known phase the temple was apparently a small platform of green schist, containing a sealed deposit of primitive coins and other objects. These date from c. 600 BC.

It is impossible to assign the various architects named by ancient authors to the respective phases of the temple. At best, Chersiphron and Metagenes can be tentatively assigned to the Temple of Croesus, Chirocrates or Dinocrates to that of the 4th century. There had perhaps been some repairs toward 400 BC, associated with the architects Paeonius and Demetrius and with the prize-winning dedicatory hymn of the famous musician Timotheus. The Artemiseum passed rapidly through three phases before c. 550 BC. The Temple of Croesus (the fourth phase) was remarkable for its great size (it was more than 300 feet long and 150 feet wide), for the carved figures around the lower drums of its columns (*columnae caelatae*), and for the smaller but elaborate figured friezes along its roof gutter (*sima*). Croesus' temple seems to have been burned down in 356 BC. The new temple built shortly afterward copied the old in its *columnae caelatae*, one of which was by Scopas; but the new *sima*, instead of small, crowded figures, had a more conventional, if vigorous, rinceau ornament. The cella contained, among other great works, the Amazons of Polyclitus, Phidias, and Cresilas.

Lysimachean Ephesus has been continuously excavated since 1894 by the Austrian Archaeological Institute, but so solid and extensive is the Roman town that by the early 1960s the Austrians had rarely penetrated to Hellenistic levels.

On the hill of Ayasoluk (Hagios Theologos) is Justinian's church of St. John the Theologian, built around a shrine variously associated in the early

Middle Ages with the death or bodily assumption of St. John. The church, uncovered since 1922, is a noble structure but badly restored. On the hill there is also a beautiful Seljuq mosque dedicated in 1375.

The public buildings of the city are arranged in a rectangular street pattern going back to Hellenistic days. They include the theatre, capable of seating nearly 25,000 spectators and completed in its present form under Trajan; the agora (marketplace), surrounded by stoas (sheltered promenades), dating from the time of Severus; the library of Celsus, also Trajanic and well known because of its facade; and an immense array of baths and gymnasiums.

All these buildings are to the west of Pion. On its north side is the stadium and north of this the gymnasium of Publius Vedius Antoninus, relatively small but very complete and with a notable chapel for the cult of Antoninus Pius. South of Pion were the odeum--another gift of Vedius--a roofed semicircular theatre to hold 1,400 persons; also a series of fountains and aqueducts, notably the aqueduct of Gaius Sextilius Pollio, which crossed the valley from Coressus. The unmortared city wall along the crest of Coressus appears to be that of Lysimachus.

Of the early Byzantine city, besides the stretch of curtain wall on Panajir Dag, there remain the ruined church of the Seven Sleepers to its east and the long double basilica of the Virgin, the scene of the council, to its west. This basilica was rebuilt several times; it was largely around this building, between the great gymnasiums and the stadium of the classical city, that the early Byzantine Ephesians gathered.

Ephesians, Chapter 1**Ephesians 1:1**

Paul, an apostle of Jesus Christ by the will of God, to the saints who are at Ephesus, and to the faithful in Christ Jesus:"

Paul: the author of the letter.

Topic: PAUL

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an apostle of Jesus Christ from (**apostolos**), meaning “special messenger” or “one sent with a message. Paul belongs to Jesus Christ.

Topic: APOSTLESHIP

by the will of God: not merely the permission of God, but Paul is clearly under the authority of God’s clear purpose. God the Father has directed Paul to undertake the ministry of apostleship.

Therefore, Paul writes with authority. He has God’s truth, so he can be dogmatic, authoritative.

to the saints - “holy ones”; “set-apart ones”

Christians are saints by position, not by personal merit. Christians are set apart in many ways: we are members of God’s royal family, we are heirs of God and joint heirs with Christ, we are sealed by the Holy Spirit. God’s grace picked us up when we were lost and helpless and made us members of His royal family. But we don’t deserve any of it.

It is important to remember, however, that although we are saved by grace, we are called to live separated lives, lives of godliness. Sainthood is not the attainment of a select few, but it is the privilege and responsibility of every Christian. Eph. 2:10 states that we are “...created unto good works, which God has before ordained that we should walk in them.”

Salvation by grace is not “easy believe-ism”. The Christian life is very demanding in terms of personal character, behavior, and Christian service. The book of Ephesians (and Colossians, and Titus, and Romans, etc. etc.) demonstrates that every Christian is in full-time Christian service, that 100% of one’s time, talent, and treasure belong to God and His service on this earth. Nevertheless, all of the power and resources required for us to carry out God’s plan for us are provided by God by means of grace.

READ Colossians chapter 3

(at Ephesus): the letter is written either to the large church at Ephesus or to a group of churches in Asia Minor including Ephesus. The letter circulated widely and many churches in Asia Minor had copies.

and to the faithful in Christ Jesus: those who have faith in Christ, in God’s Word, and who

show fidelity to the Lord; those in union with Christ.

The doctrine of Union with Christ (Positional Truth) will be dealt with when we study Eph. 1:7.

Ephesians 1:2,3

Grace to you and peace from God our Father and from the Lord Jesus Christ."

Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings:"

Topic: BLESSING [Study this topic before proceeding.]

How did Paul and Barnabas use the concept of general blessing to evangelize people who were totally ignorant of God?

Acts 14:8-18

Acts 17:16-29

Ephesians 1:4

According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him:

according as (kathos): “in the manner that; how; in what manner”

he has chosen us (eklego), “to choose or select; to choose out as the recipients of special favor or privilege”. This word indicates the purpose for which the choice was made.

1 Pet. 2:9,10; James 2:5; Matt. 24:21-31; Rom. 8:28-39; 2 Thess. 2:13,14

in Him: a Christian is in union with Jesus Christ. We are “members of His body.”

Topic: UNION WITH CHRIST (Positional Truth)

before the foundation (kataboleis): “foundation; beginning”

God the Father was thinking about us even before the creation. In His omniscience, He loved us and He knew our wretched fallen condition. So by His grace He made provision for our salvation by making it possible for us to be united with His Son, Jesus Christ.

of the world (kosmos): “the world; the universe; all things”

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Matt. 25:31-34; John 17:24-26

that we should be holy (hagios): "set apart; sanctified"

A Christian has been set apart (sanctified) by God. The purpose clause here shows that by being chosen in Christ we began our Christian lives as "set apart" individuals. God intends for us to stay in fellowship, to keep apart from the world we live in, to be separated from kosmos doctrines, to be yielded, etc.

Rom. 12:1,2; Ex. 19:6; Lev. 19:2-4; Luke 1:74,75; Eph. 4:22-32

Topics: GODLINESS

and without blame (amomos): "without blemish; faultless"

Phil. 2:13-16; 1 Thess. 3:12,13; Eph. 5:26,27; Heb. 9:14; 1 Pet. 1:19; Jude 24; Rev. 14:5

before Him: "in His presence"

In these verses we are beginning the study of the concept of Christian holiness and blamelessness as part of the Christian way of life. We see in Eph. 1:4 that a believer is chosen in Christ to be "holy and blameless".

This brings up the concept of positional holiness: the righteousness we have because we are in Jesus Christ. We are not holy because of our behavior or good character, but because we have been united with Christ, the Holy One. He took our sin upon Himself, so that we could be freely given the righteousness of God.

2 Cor. 5:21 !!

We were losers: God in His mercy made it possible for us to be winners by accepting Christ and receiving righteousness as a free gift.

1 Pet. 2:9,10

Ephesians 1:5

In love having predestinated us unto the adoption of children by Jesus Christ unto Himself"

in love: (en + agapei): mental love; soul love.

(While the words "in love" appear at the end of verse 4 in the KJV, other versions, and many

commentators, believe the phrase belongs at the beginning of verse 5.)

This is an impersonal love which has no romantic connotation. Here "love" refers to the love of God the Father as that which motivates Him to execute His plan. This love led God to arrange Propitiation for our sins so that He could associate with us without His perfect character being compromised.

having predestinated us (proorizo): "to predesign; to predetermine"

Acts 2:23; Rom. 8:28,30; 1 Tim. 1:9; Titus 1:2

Topic: PREDESTINATION

unto the adoption of children: (huiiothesia): "placing as an adult son; the recognition of maturity".

Rom. 9:4; John 1:12 (**teknon**); Rom. 8:15,23 (**huiiothesia**) + Gal. 3:5

by Jesus Christ: Union with Christ makes the Adoption a reality.

unto Himself, according to the good pleasure of

His will: indicates that the Lord pleases Himself in providing Adoption.

Luke 10:21; Eph. 1:5,9; 2:13

Ephesians 1:6

to the praise of the glory of his grace, whereby He has made us accepted in the Beloved."

to the praise: (eis + epainos): "leading to praise; for the purpose of praise"

Rom. 8:29; 13:3; 1 Cor. 4:5; 2 Cor. 8:18; Eph. 1:6,12; Phil. 1:11; 4:8; 1 Pet. 1:7

of the glory: (doxa): "glory"

Psalm 9:11; 22:23; 33:2; Matt. 5:16; John 15:8; Rom. 15:6; 1 Pet. 2:9

Comment:

- The believer continues on earth after salvation as a definite part of the Father's predetermined plan and provision of Grace.
- Grace provision demonstrates the Father's ability to protect, preserve, and bless the believer in Satan's domain.

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- The ultimate in living on the earth as a Christian is to live as a mature believer to the maximum praise of the Father's glory.
- The Father is glorified as the growing believer functions under Grace provision.

of His grace: (charis): "graciousness; kindness; good will"

Comment:

- We are designed in eternity past for the "glory of God." Our life is to be lived in perfect compatibility with God's essence and character. Since God is perfect, everything He produces in us is good by His standards, divine good (gold, silver, precious stones). Since we are human and have an OSN, the best that we can produce is human good (wood, hay, stubble).. Isa. 64:6; Tit. 3:5.
- Human good is incompatible with God's plan. Human works were rejected at the Cross. And human good in the believer's life is rejected at the Judgment Seat of Christ. Isa. 64:6
- The question, therefore, is "How, in principle, can I become a producer of divine good rather than of human righteousness?" The answer, in a word, "GRACE." God's plan of Grace provides the Christian with every asset needed to produce works acceptable to Him in this life. Eph. 2:8-10

wherein: "in which; according to which"

Thus, "in which grace He has made us accepted..."

He has made us accepted: (charisto), aor. act. ind. 3s: "to bestow favor; to give a gift; to make an object of favor; to visit grace upon."

God has made Christians the object of His favor, in the realm of His plan of Grace.

Comment:

- Human social acceptance is based on the perceived worth of the individual in the eyes of others.
- But, we are accepted because Jesus Christ is accepted. We are accepted because of who Christ is, not because of who we are.
- One important result of this viewpoint is that the believer can relax; there is no need for

bucking for position and favor under some system of legalistic behavior.

in the Beloved: (agapao), "in the one having been loved"

This is my beloved Son, in Whom I am well pleased..."

Comment:

- In eternity past ("before the foundation of the world"), God the Father loved God the Son with an infinite amount of love. Christ is the Beloved One.
- At the time of salvation we enter into union with Christ (ROM. 6:3). He is seated at the right hand of the Father; and He is the recipient of the infinite love the Father has for Him. We are "in Christ", so we are also receiving that love from the Father.

1 John 3:2 **

- Very important: God loves every believer with the same perfect love, even the most unlovable and obnoxious among us.
- A Christian without doctrine can live his whole life without being aware of God's love to any great degree. The Bible is the only source of this information.
- When someone says "I love you", the value of the statement depends upon the character of the one who says it. Sometimes, when you know a person well, it is very thrilling to hear those words. Sometimes, though, it is a question of how much distance you can put between you.
- A love relationship with a person of character can be wonderful. With an unstable person it can be anything but pleasant. The point is, love is no stronger than the character of the person expressing it.
- God's character is perfect. When He says "I love you" we can immediately begin to enjoy a full relationship with Him without fear.
- In Heaven we will have resurrection bodies and no sin nature; we will have a perfect capacity for appreciating and responding to God's love for us. There will be no more sorrow, pain, tears, sin, or death, so the love of God will enter into a fantastic aspect. But God

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says, "I'm not going to wait until you get to heaven to show you how I love you. My love for you now is the same as it will be in Heaven"

Paul the Apostle

The apostle Paul was one of the most famous citizens of the Roman Empire and without question one of the most influential individuals in history. He was used by the Lord in his missionary and evangelistic activities to set in motion a great deal of the organization known as the Christian Church, the Body of Christ on earth, to the extent that billions of human beings have been directly or indirectly affected by his ministry. Under the inspiration of the Holy Spirit, he wrote the foundation documents for the Christian way of life, the Word of God which has changed the lives of millions.

Paul's Education

Paul was educated by his mother until the age of five. From age five to ten he studied with his father in the Hebrew scriptures and traditional writings. At the same time, being a Roman citizen and living in a Greek and Roman environment, he received a thorough education in the Greek language, history, and culture.

He was sent to Jerusalem at about the age of ten to attend the rabbinical school of Gamaliel, who was the son of Simeon the son of Hillel. Gamaliel was a most eminent rabbi who was mentioned both in the Talmud and in the New Testament (ACTS 5:24-40; 22:3). Gamaliel was called Rabban - one of only seven teachers so called. He was a Pharisee, but he rose above party prejudice. He composed a prayer against the Christian "heretics". He lived and died a Jew.

At this time, Herod was dead, and the Romans had complete control of Judea, hence, there was Roman money, language, and culture. The Jews, therefore, were inclined to cling more closely to their religion as the center of unity. [Refer to the topic: JUDEAN HISTORY]

There were two great rabbinical schools, those of Hillel and Schammai. Hillel, the grandfather of Gamaliel, held that tradition was superior to the Law. The school of Schammai despised

traditionalists, especially when their teachings clashed with the writings of Moses.

The religious school of Gamaliel (Hillel) was chiefly oral and usually had a prejudice against any book but Scripture. They used a system of Scriptural exegesis, and Josephus in his writings expressed the wish to have such a power of exegesis. When school was in session, learned men met and discussed scriptures, gave various interpretations, suggested illustrations, and quoted precedents. The students were encouraged to question, doubt, even contradict.

When Paul became a Christian, his very thorough education was enormously helpful. He was able to assimilate Christian doctrines rapidly and relate them accurately to the Scripture teaching he had received. From his education, both from Gamaliel and in the desert from the Lord Jesus Christ, Paul developed a divine viewpoint attitude toward human history.

Paul knew that the existence of God can easily be perceived by anyone, that man can become aware of God, but that many men's deliberate halted this good beginning by immoral activities which accompanied their idolatry. Therefore, Paul had an intense hatred of idolatry of any kind.

Paul's teaching shows that the only reality is God. Idolatry distorts man's conception of the world and external nature. Idolatry is the enemy of mankind.

Paul knew the law of growth of human nature. As a Roman, Tarsian, Hebrew, and culturally Greek, he knew of the many distortions of the life of his society. As a nation becomes unhealthy, development is halted. Societies errors as to the nature of God and the true relation of God to man prevented nations from getting rid of their besetting evil.

The books of Acts is the chief authoritative record for the ministries of Paul and the other apostles. For a brief outline of Paul's ministry, see the CHRONOLOGICAL TABLE OF PAUL'S MINISTRY. The most thorough, accurate, and interesting secular work on Paul is *The Life and Epistles of St. Paul*, by Conybeare and Howson.

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Paul, The Prisoner for the Gentiles

The Lord made Paul a missionary to the Gentiles, even revealing to him during the period of his arrest in Palestine, and during his subsequent trials before Jewish and Roman authorities, that he should “be of good cheer, for you must bear witness of Jesus at Rome.”

After a considerable stay at Antioch after his second missionary journey, Paul departed and went over all the country of Galatia and Phrygia in order to strengthen the disciples (ACTS 18:23). During this time, he also gave directions for the collection for the poor in Jerusalem.

He came to Ephesus, probably in about 53 A.D. He found there twelve disciples of Apollos who had only received John’s baptism and were not aware of the Holy Spirit and Church Age mysteries.

He taught three months in the synagogue in Ephesus. In the face of opposition, he took his classes to the school of one, Tyrannus, where he taught daily for two years. Exorcists were converted and books of magic were burned by the new converts. He paid a visit to Corinth, then returned to Ephesus where he wrote 1 Corinthians.

Paul left for Troas and Macedonia because of the danger in Ephesus from the silversmiths and craftsmen who made articles for the worship of Diana. (See Topic: EPHESUS) He sailed to Macedonia to meet Titus, landed at Neapolis and went to Philippi where he was “comforted by Titus.” He sent Titus to Corinth with the second Corinthian letter and instructions for completing the collection there for needy Christians.

Paul traveled through Macedonia and finally arrived at Corinth himself, staying there about three months and writing Romans. He took ship for Miletus where he met for a few days with Ephesian elders. He then sailed (island hopping to Coos, Rhodes, and Patara) to Tyre. From Tyre he sailed to Ptolemais and reached Caesarea.

Paul was warned not to visit Jerusalem. He went anyway and was warmly received by the brethren. He had an interview with James and the elders. A charge was brought against him by the Sanhedrin that “he taught all the Jews among the Gentiles to forsake Moses, saying that they ought not to

circumcise their sons, neither to walk after their customs.” [For a discussion of the Sanhedrin, see topic: JEWISH RELIGIOUS SYSTEM]

The Sanhedrin asked Paul to do a public act of the Law in order to prove his faith. There were four men who were to undergo the ritual associated with the Nazarite vow, and Paul was requested to put himself under that vow and to pay the costs of the other four men. He did so.

After this some Jews from Asia stirred up the people against him, charging him with bringing Greeks into the Temple. A Gentile man from Ephesus named Trophimus was with Paul, and the Jews supposed that Paul had brought him into the temple, which would have been a sacrilege. The mob took Paul to kill him, but soldiers of the Roman garrison appeared. Paul spoke to the mob in his own defense, telling of his mission to the Gentiles. They shouted “Away with such a fellow from the earth, for it is not fit that he should live.” (ACTS 22:1-23).

The Roman soldiers took Paul to the governor’s castle for interrogation by scourging, at which time Paul claimed his Roman citizenship. The next morning he was taken before the Sanhedrin, but there was no conclusion because of the dissension between the Sadducees and Pharisees. Paul was taken back to the castle for protection, and it was that night that the Lord appeared to Paul telling him to “be of good cheer.” (ACTS 23:6-10)

There arose a conspiracy among forty Jews to assassinate Paul, but Paul’s nephew brought him a warning of the plot. The Romans decided to send him to Caesarea to Felix, the procurator (governor) of Judea (ACTS 22:21ff). Before Felix, Paul was merely asked from province he had come. Five days later, the high priest Ananias and some of the Sanhedrin appeared, with Tertullus as their advocate (ACTS 24:1-9). They made charges, which Paul denied. Felix delayed the proceeding further until Claudias Lysias, the captain of the Roman troops in Jerusalem, could come to give evidence.

After a few days, Felix’ wife, Drusilla, a Jewess, wanted to see and hear Paul. Paul appeared and gave the gospel to Felix and Drusilla. Felix trembled but was unrepentant. He wanted a bribe

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from Paul so did not acquit him. (Drusilla died in the eruption of Mt. Vesuvius, AD 79.)

Felix kept Paul a prisoner in Caesarea (under loose house arrest) for two years until the arrival of Festus, the new governor. Festus wanted Paul taken back to Jerusalem, but Paul was aware of the danger there and uttered the Latin word *Caesarem apello!* -- "I appeal to Caesar!" Festus was thus obliged to make arrangements for Paul to travel to Rome under escort.

About this time, King Agrippa II, with his sister, Berenice, came to visit Festus, the new governor. Festus pleaded ignorance of Jewish law, so Paul made his testimony before Agrippa, with the greatest of pomp and ceremony. This episode was one of the greatest defenses of the gospel ever recorded. Agrippa said, "Almost you persuade me ..."

Festus decided then that Paul was innocent or wrongdoing, and he would have let him go free if he had not appealed to Caesar.

Paul's Voyage to Rome

Paul's escort on the trip to Rome was a platoon of Roman soldiers under Julius, a centurion of the Augustan Cohort. They sailed in a coasting vessel to Adramyttium and Sidon. Paul was given liberty. The next port was Myra, from which they took ship to Italy.

They sailed to Crete, stayed at the port of Fair Havens for one month, sailed for Phoenix, and were driven on the rocks at Malta where they stayed for three months. From Malta they sailed in the vessel "Castor and Pollux" to Syracuse (Sicily) and Rhegium, the port city of the Italian province of Puteoli. From there they went to Rome on the Appian Way.

In Rome Paul dwelled in his own hired house under the supervision of a Prefect of the Praetorian Guard. He was permitted to hold meetings, and he met with Jewish elders, winning some of them to Christ. This period lasted two years, during which he wrote Philemon, Colossians, Ephesians, and Philippians.

He was acquitted by Nero, so he was free to travel and did so. His visits were to Crete and to Asia Minor; and it is widely thought that he traveled in

Spain on a missionary journey. He is thought to have been arrested again in Ephesus and taken again to Rome from there, but this time treated as a malefactor, with his friends deserting him (except for Luke and Onesiphorus). There was persecution in Rome at this time, and a campaign of terror by Nero against the Christians. Paul was condemned and executed in Rome.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Apostleship

Introduction

The word "apostle" (**apostolos**) is from the Greek, meaning "an ambassador; one who is sent; a delegated authority." The word was used for high-ranking naval officers in classical Greek times. An apostle of Jesus Christ was the highest ranking official in the local churches, 1 Cor. 12:28.

Apostles of Jesus Christ were appointed by God the Father for the purpose of establishing churches and spreading new truth, Eph. 3:1-10. There were both the spiritual gift and office of apostleship. The spiritual gift was the divine enabling to function as an apostle, Eph. 4:11, 1 Cor. 28,29. The office of apostleship was the authority to function as an apostle, Rom. 1.5, ACTS 1:25, GAL. 2:8.

Some of the uses of **apostolos** outside of the Bible are:

- In the classical Greek period (4th and 5th centuries B.C.), **apostolos** was used by Lysias and Demosthenes to refer to the commander of a naval expedition. When the Athenians went to war, there was a number of men qualified to command the fleet. One of these was elected by lot and sent to the fleet to command it. He was called **apostolos**.
- During the Hellenistic period (323 B.C. and following) **apostolos** was used to refer to a person commissioned and authorized by one of the gods.

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- In the Papyri of the koine period *apostolos* was used to refer to a civil agent sent to transact official business.

In the New Testament, the apostles of Jesus Christ fall into two classes:

- The apostles of Jesus Christ to Israel, Luke 6:12-16. These were appointed by Jesus Christ according to the will of God the Father. These men were authorized to announce to Israel that their Messiah was present; and they were endowed with miraculous powers, Luke 9:1,2.
- The apostles of Jesus Christ to the Church. These included the eleven disciples (Acts 1:26), Paul (Rom. 1:1, etc.), James the brother of Christ (Gal. 2:19), Barnabas (Acts 14:14), Timothy and Silas (1 Thess. 2:6,7 cf. 1:1).

The Qualifications of an Apostle

An apostle had to have the spiritual gift of apostleship. The gift was provided by Jesus Christ after His ascension into Heaven, Eph. 4:8-11. The gift was imparted by the Holy Spirit on the Day of Pentecost, 1 Cor. 12:11; Acts 2.

The apostle received his gift and office by the sovereign decision of God the Father, 1 Cor. 1:1; 12:18; Eph. 1:1; Col. 1:1.

The apostle had to have been an eyewitness of the resurrected Lord, Acts 1:22; 1 Cor. 9:1.

The Credentials of an Apostle

An apostle was endowed with miraculous powers of miracles, Heb. 2:4; 2 Cor. 12:12.

An apostle had success in evangelism, 1 Cor. 9:2; 2 Cor. 3:1-3; Gal. 2:7-9.

An apostle had the capacity to suffer patiently, 2 Cor. 12:12.

The Function of an Apostle

Apostles received and communicated new revelation, Eph. 3:2-6.

Apostles communicated the gospel effectively and people accepted Christ in response to their preaching, 1 Cor. 9:1; Gal. 2:7-9.

Apostles helped organize local churches and appointed officers, Acts 14:23; Tit. 1:5.

Apostles trained new believers in doctrine, 1 Thess. 1:5 to 2:12.

Apostles had the authority to administer discipline to believers, Acts 5:1-10; 1 Tim. 1:20; 1 Cor. 4:21; 2 Cor. 13:2.

The apostle had authority over all local churches because he was the channel of New Testament revelation. Since the time of the apostles, no one has been given authority over more than one local church.

The apostle Paul was the most Grace-oriented apostle. He realized that he was the least deserving to be an apostle, 1 Cor. 15:9. He was the most productive because of Grace, 1 Cor. 15:10.

There were false apostles who communicated false information, 2 Cor. 11:13; Rev. 2:2.

Blessing

"Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings:" (Ephesians 1:3)

This is a study of the New Testament word "blessing". We expect to answer the following questions:

- What does the word "blessing" mean?
- How does God bless us? What does He bless us with?
- What are the blessings that God gives?
- How do we get these blessings, and how do we make use of them?
- How can we be a blessing to others?

THE CONCEPT OF BLESSING

There are three New Testament Greek words related directly to the English word "blessing".

(**eulogeitos**) is an adjective meaning "well spoken of; praised"

(**eulogew**) is a verb: "to speak well of; to praise; to call down God's gracious power"

(**eulogia**) is the noun form, meaning "praise; fine speaking"

These words show up very seldom in Greek classical writing. The concepts are Hebrew in origin, and the idea of blessing permeates the Old

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Testament. The New Testament Greek words are direct translations from Hebrew. These same Greek words are used more than 400 times in the Septuagint (the Greek translation of the Old Testament) to represent the Hebrew concepts of blessing

The concept among the Old Testament Jews was that God possesses and dispenses all blessing. Adam, Noah, the patriarchs, Moses - are all blessed by God.

Moses, in turn pronounces a parting blessing on the Twelve Tribes (Deut. 33:1 ff).

The idea of "blessing" was also closely related to the question of inheritance, passing blessing from father to son. Jacob blessed Joseph in Gen. 48:15, and Joseph's two sons, Ephraim and Manasseh. Jacob put his right hand on Ephraim's head, although he was the younger.

In the Bible both blessing and cursing are said to be passed down through two or more generations. For example, there is the concept of the four generation curse, divine discipline for a family that is out of fellowship.

In the Christian life, the inheritance that we pass down to our children is spiritual, doctrinal.

DEFINITION

The problem of definition of the word "blessing" is that it is not a direct translation from the Greek. The word "blessing" is a borrowed word which has attained its present day meaning by reason of long usage, rather than by etymological accuracy.

From the World Book Dictionary:

- 1a. "to consecrate (a thing) by religious rite, formula, or prayer" e.g., "the bishop blessed the new church"
- 1b. "to make holy or sacred." e.g., "And God blessed the 7th day and sanctified it", Gen. 2:3
2. "to ask God's favor for; to commend to God's favor or protection", e.g., "God bless mommy...daddy"
3. "to wish good for; to feel grateful to"
4. "to make happy or fortunate"
5. "to praise, to glorify, to call holy"
6. "to guard or protect from evil", e.g. "God bless this house"

7. "to make the sign of the Cross over; to ward off evil"

Question: Why was the English word "blessing" chosen to represent (eulogeitos).

The answer is found in Oxford English Dictionary (OED) -> one of the world's greatest detective books.

OED: to bless

1. "to make sacred; to hallow (something)".

"The word "bless" is from the Old Teutonic (German) bletsian, from heathen blood sacrifices. German: das Blut. English: blood.

"The meaning, then, was 'to mark (or affect in some way) with blood (or a sacrificial animal)'.

"The sense development of the word 'bless' was greatly influenced by its having been chosen (in the early English church ceremonies) to translate the Latin (benedicere) and the Greek (**eulogeitos**)."

(End of OED comment)

This concurs very well with the origin of the concept of "blessing" in the Bible In the OT, the Hebrew word (**baw-rahk'**), meaning "to kneel", was used one way or another hundreds of times to convey the meaning of respect or adoration. You would kneel before a king in respect, or to offer thanks for something. Of course, you would kneel to God in adoration, praise, thanksgiving, supplication.

The Septuagint (LXX) translators chose the Greek (**eulogeitos**) to represent (baw-rahk') (more than 400 times). So, among Greek speaking Jews, this was a common word for praise, thanksgiving, respect, etc.

Latin writers used the verb form (benedicere) to translate the Greek, preferring to offer the literal sense of the Greek.

I think they wanted a strictly English word so they could get away from the Catholic Latin expressions.

The word "bless" was not a literal translation, but it had religious overtones, and they used it even though it had come from a heathen source.

So, there was a long and varied series of associations - Jewish, heathen, Christian - to blend in the English use of the word "bless".

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Therefore - "blessing" is a word which has a position in Christian vocabulary by reason of long-standing usage. But it does not directly translate (**eulogeitos**)!

BUT - there is a modern version which *does* have a direct translation, and it is to this version that I pay honor. The version is the Spanish. In Ephesians 1:3 in the Spanish, the word (*bendito*) is the part participle of the verb (*bendecir*).

It means, literally, "to say good things or good words".

There is no doubt to Spanish speaking people what this word means. *Decir* is one of the most common Spanish words. The translators had no extra baggage from the English, so they translated directly from the Greek (via the Latin).

The English equivalent to *bendición* is "benediction", also from the Greek by way of Latin.

So, (**eulogeitos**) => benedicere => *bendición* => benediction => "praise"

BLESSING IN THE BIBLE

The word "blessing" recognizes the existence and deity of God. It tells us that we can be aware of His existence and have inner happiness because of who and what He is.

It also tell us, from the Greek, that God was thinking about us in favorable terms, that He had a mental attitude of love, grace, and mercy toward us from before the beginning of time.

Praise, or blessing, for anyone comes from a mental attitude of love and appreciation for that person. God makes an initial move toward us because of His mental attitude of love. He provides us His graciousness, His gift of salvation, His spiritual gifts, all of which are manifestations of His love toward us. He thought "good words" toward us.

He has provided all blessings for us as an expression of His love. Our response of blessing or praise toward God, and toward others, is a response from a mental attitude of appreciation.

Eph. 1:3 deals with God's initiation and our response.

Blessing begins in the mind of God (Love, Grace, "Good Words", a Frame of Reference influenced by His thinking)

...therefore, He gives us "all blessings"

...the Christian learns of these blessings through Bible study and develops a mental attitude of praise and thanksgiving, "good words" with which to express appreciation

...with these "good words" we "bless" God.

These are words of vocabulary, of thinking divine viewpoint. Blessing is not a feeling, but objective thinking based on divine viewpoint, a Frame of Reference built by knowledge of doctrine.

With edification we build the ability to think about God, which enables us to receive and enjoy blessing and to be a blessing to others.

Heb. 6:7, "For the earth which drinks in the rain that often comes upon it, and brings forth herbs for them by whom it is dressed, receives blessing from God"

The most basic form of evangelism is to talk about God's blessing which are available to everyone, saved or not

HOMEWORK: from Acts 14:8-18, determine how Paul and Barnabas used the concept of blessing to evangelize people who were completely ignorant of God.

These are tremendous verses of promise and blessing from the hand of the Lord. There is no pleading here no wishful thinking, the blessings are already given to us, either now or in the future when prophecies are fulfilled.

The idea for the hymn Showers of Blessing was taken, with good intentions, from Eze. 34:24 ff. [READ Eze. 34:24 to 31]. But, there is no need to plead for "showers of blessing." We should, rather, plead to be made into showers of blessing, or rather, showers of (**eulogeitos**), showers of benedicere, showers of *bendición*, showers of "benediction", showers of "good speaking".

Study Eph. 4:29 ff on the concept of speech that ministers grace.

See also, Eph. 5, "neither foolishness ... but rather giving of thanks"

1 Pet. 3:9

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Why should we not be generous? We have an enormous inheritance from our heavenly Father, enough to share with others.

James 3:10; John 7:38

We are to be fountains of blessing.

Matt. 25:34; Dan. 4:33, 34; Matt. 6:25-34; Josh. 1:7,8

Ephesians 1:3 (expanded translation) "Worthy of praise and glorification is the God and Father of our Lord Jesus Christ, the one who has provided us benefits and every spiritual blessing in the heavenlies in Christ:"

Predestination

The word "predestination" means "to appoint, to determine, or to design beforehand".

The Father, through perfect expression of His thinking, predesigned His perfect plan in Christ, Eph. 1:9; 1 Pet. 1:2,20; 2 Tim. 1:9. Through Predestination, believers are guaranteed sonship (Eph. 1:5) and heirship (Eph. 1:11).

The doctrine of Predestination deals only with Christians. There is no such thing as an unbeliever being predestined to go to hell. The Christians makes a conscious decision to follow the plan of God. The unbeliever makes a conscious decision to reject the plan of God. John 3:18; 3:36. If any person accepts Christ as Savior, he will be saved.

The Biblical concept of Predestination does not conflict with human volition, but emphasizes it.

The purpose of Predestination is to relate the believer to the Plan of God through Positional Truth. Eph. 1:4,5. It is based on the foreknowledge of God, Rom. 8:29. It is an expression of God's love for those who are in union with Christ. Predestination was a sovereign decision on the part of God the Father, Eph. 1:5,11. Jesus Christ has a destiny. When we enter into union with Christ at the time of salvation, we share in that destiny.

There are five Greek words used to communicate the Biblical doctrine of Predestination. Without a knowledge of these words and the categories of truth they represent, no one can draw inferences or theological conclusions about what is being taught in the Bible on the subject.

προοριδζο (**prooridzw**) - verb, "to predesign; to predetermine". Rom. 8:28,29; Eph. 1:5,11

προτιτηεμι (**protithemi**)- verb, "to predetermine", Rom. 3:25; Eph. 1:9. Synonym of prooridzo.

προτηεσις (**prothesis**)- noun, "a predetermined plan". The subject of Ephesians is the Prothesis of God. Rom. 8:28; 9:11; Eph. 1:11; 3:11; 2 Tim. 1:9.

God is never caught napping. He has already met every contingency with a predetermined plan of action. When we yell "Help!" to God, He doesn't have to try to think up some way to help us. He has already provided everything we need. All we have to do is learn about what God has provided and how to take advantage of it.

προγινωσκω (**proginoskw**) - verb, "to foreordain", I Pet. 1:20; Rom. 8:29; 11:2

προγνωσις (**prognosis**)- noun, "foreknowledge; a predetermined purpose", Acts 2:23; 1 Pet. 1:2. [English: prognosis]

The crucifixion of Christ is related to the Divine Decrees and the predetermined purpose of God. Acts 2:23**, 4:28, cf. I Pet. 2:4,6

All believers' suffering is related to the predetermined plan of God. In eternity past, God thought about us and predesigned provisions for us for both time and eternity. Rom. 8:28,29.

God the Father predetermined the Grace concept of Propitiation, Rom. 3:25.

Predestination defines God's ultimate purpose for the believer - that we should be like the Lord Jesus Christ in His humanity, Rom. 8:29. This is called glorification, Rom. 8:30.

The born-again Jew is part of the preordained plan of God under the unconditional covenant to Israel. Therefore, the Jew of the Old Testament is not a castaway, Rom. 11:2. There is a definite relationship between Predestination and Eternal Security. Predestination provides the basis for Eternal Security.

Godliness

This is a study of the Greek word εϋσεβεια (**eusebeia**), used in the New Testament to express the idea of inner piety, spiritual maturity, or

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godliness. In TITUS 1:1, the Apostle Paul states that he is an apostle of Jesus Christ according to the criterion of the faith of the chosen people of God who have a full and applied knowledge of the truth which is the standard for godliness.

The word **eusebeia** has an interesting history. It was first used by the Greek poet, Homer, in about 1000 BC. From Homer the word came into use in the classical Greek of Athens (Attic Greek) where it referred to personal piety in the fulfillment of human relationships. It was also used to describe a person who was faithful in fulfilling his duties to whatever Greek gods dominated the city in which he lived. The Attic Greek word always referred to the outward expression of piety, such as the giving of gifts to the god, participation in sacrifices and worship, or making a show of religion in public.

As the word **eusebeia** began to be used in the **koine** Greek, it came to mean "inner piety", or spirituality, a duty which the believer owes to God in the inner man. The principle in the Titus context is that of the control or filling of the Holy Spirit which produces qualities of conformity to Christ.

The following scripture passages contain the word **eusebeia**, invariably translated "godliness" (in the KJV). Read these verses along with their contexts before continuing in the next section.

ACTS 3:12

1 TIM. 2:2; 3:16; 4:7,8; 6:3,5,6,11

2 TIM. 3:5

2 PET. 1:3,6,7; 3:11

Principles of Godliness

A true man of God has qualities of inner piety - the characteristics of a spiritually mature person. This is not a phony façade put on to please or impress people. The source of this godliness is the Word of God. The godly person has not only learned doctrine academically, but he has also seen that word applied to his life in edification over a period of years.

Spirituality is an absolute quality, depending on a believer's walk with the Lord, and particularly on his maintaining his fellowship with the Lord through confession. But none of this is visible.

So - how can you tell when true spirituality and maturity are present? Or, how do you know the difference between a godly man and one who is merely well educated and in control of himself? A carnal believer, the novice Christian, can be moral, can use the right vocabulary, can wear a suit and carry a Bible. He can fool some of the people some of the time.

But the godly believer is known by "his fruits" - the fruit of the Holy Spirit - things that an unbeliever, or the carnal believer, cannot produce. Godliness is produced in the life of a Christian who is both learning doctrine and growing thereby through edification.

Read GAL 5:19-21, the works of the flesh.

The works of the flesh are obvious enough. They are the product of an inner life controlled by the sin nature, by the trends and lusts of the soul. And as a Christian grows in Christ, he gains victory over areas of weakness. The Christian Way of Life is characterized by the putting away of negatives, the sin that so easily besets, and by putting on the new man.

GAL. 5:22-26

EPH. 4:17-25.

The new man not only lives in the Spirit (**not visible**), but he also walks in the Spirit (**visible**). One of the great themes of the Epistle to Titus is that of the outward walk, which is a demonstration to the world that the inner life which is claimed is genuine. Three illustrations are given in Titus 2.

1. In TITUS 2:4,5, young women are to be taught how to lead godly lives so that "the Word of God be not blasphemed." We have a responsibility for public opinion about the Word of God.
2. In 2:7,8, Titus himself is told to show himself a "pattern of good works" and to have "sound speech that cannot be condemned" in order not to supply detractors with ammunition for their criticisms.
3. And in 2:9,10, servants are to maintain godly lives in their relations to their masters in order that they might "adorn the doctrine of God our Savior in all things." We are to live as "decorations" to the doctrine of God.

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The whole letter to Titus is an inspired document which, among other things, provides many illustrations (in chapters 1 and 2) of how godliness (**eusebeia**) is supposed to be observed in the outward characteristics of believers of all ranks: overseers and elders, older men, older women, younger women, younger men, servants, and Titus himself.

Godliness is the concept of the inward life and the outward appearance of the fruit of the Spirit.

For example, in the spiritual fruit of **love** we see genuine care and regard for people, an impersonal love for people who are different, even though they are enemies. This love results in the **philozenos** of TITUS 1:8. [See the notes on Characteristics of Impersonal Love]. Love is the absence of mental attitude sins and sins of the tongue. The negatives have been eliminated from the believer's life so that (1) he no longer hates, despises, disdains, or envies other people, (2) he no longer maligns or ridicules them, and therefore (3) he is free to have a ministry with others that is not hindered by offensiveness or bitterness.

Joy is the spiritual fruit which enables a Christian to have happiness that does not depend on the details of life. He has a stable mental attitude from looking to Jesus and trusting the Father for everything. He does not fall into moody depression when things go wrong or he is criticized or maligned. He does not fall into wide emotional swings. He does not depend on others to prop up his happiness. I TIM. 6:6, "Godliness (**eusebeia**) with contentment is great gain..."

A believer who has **peace** is a master of the Faith-Rest technique. He is nearly unflappable, because he has a lot of practice in placing every distress, every disaster, in the hands of the Lord. He is the most relaxed person in the neighborhood. He does not have chronic worry about the present or future. He knows that the Lord can handle everything. So he is not paranoid. Even if someone is really out to get him, he is relaxed and praying, even for the enemy who is plotting against him. He places great confidence in the Lord, especially regarding death, knowing and resting in the fact that "absent from the body" means "present with the Lord." So he is **not** one of those who "through fear of death are all their lifetime subject to bondage" (HEB. 2:15).

Well, for homework, you can make up your own descriptions for the remaining parts of the fruit of the Spirit: Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance. Just remember that God's plan for you is that you continue to be a godly Christian.

Union with Christ

At the time of his personal salvation, the Christian believer enters into a spiritual union with Jesus Christ and remains in that position forever.

"Positional Truth" is the formal title for that wide class of Bible teaching on the subject of the Christian's position in (union with) Jesus Christ.

Union with Christ makes available to the believer a great number of spiritual benefits. These benefits can be used and enjoyed continuously during the believer's remaining lifetime and will continue into eternity.

The nature of the believer's position in Christ was foretold by the Lord Jesus Himself: (1) in the Bread of Life discourse, JOHN 6:56; (2) in the Good Shepherd discourse, JOHN 10:16; and (3) in the Upper Room discourse, JOHN 14:20.

The Christian is placed spiritually in Christ through a mechanism known as the Baptism of the Holy Spirit. These mechanics are described in 1 COR. 12:13 and GAL. 3:27,28. (A study of the seven baptisms of the Bible is a prerequisite to an understanding of the Baptism of the Holy Spirit.)

The Baptism of the Holy Spirit was foretold by Christ in ACTS 1:5,8. This occurred for the first time on the Day of Pentecost, ACTS 2:1-4 cf. 11:15,16. Therefore, Union with Christ was experienced by believers for the first time on the Day of Pentecost, making it an experience unique to Church Age believers.

Union with Christ is a fact for all believers, spiritual or carnal. 1 COR. 1:2; cf. 1:11; 3:1-4

The believer's position in Christ makes him a "new creature" in Christ, 2 COR. 5:17.

The Christian is "in Christ" and has become a "new creature" in that he has a new birth, a new human spirit, and has the ability now to have fellowship with God. "Old things have passed away", spiritual death is done away, and "all things are become new", spiritual life is begun.

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Union with Christ has several immediate results for every believer:

- Regeneration: TITUS 3:5; JOHN 3:5,6; EPH. 2:1-5.
- The Indwelling Holy Spirit: 1COR. 6:19
- The Sealing of the Holy Spirit: EPH. 1:13; 4:30.
- The Baptism of the Holy Spirit: 1 COR. 12:13.
- Spiritual Gifts: 1 COR. 12:11.

The following is a list of the characteristics of the believer's Union with Christ:

- Union with Christ is a fact, not an experience. One is united with Christ regardless of how he feels.
- Union with Christ is not progressive; it cannot be improved upon; we receive it in total at salvation.
- Union with Christ is not commanded by God; it is given by God at salvation.
- This Union is permanent; it will never be taken away; it does not depend upon our faithfulness; it depends on the faithfulness of God.
- This doctrine can be understood only with a thorough study of the related Bible passages.

Union with the Lord Jesus Christ is a guarantee of eternal security, ROM. 8:35-39; 1 JOHN 5:11,12; ROM. 8:1.

Union with Christ is current in that the believer is identified with Christ in His life and shares with Christ in certain aspects of His life, Eph. 3:1-14.

- We share in His election, EPH. 1:4.
- We share in His destiny, EPH. 1:5,11.
- We share in His sonship, EPH. 1:5; HEB. 2:10; GAL. 3:26.

- We obtain the +Righteousness of Christ, 2 COR. 5:21.

- We share in Christ's inheritance, ROM. 8:16,17; GAL. 4:7.

- We share in His holiness, 1 COR. 1:30.

- We share His priesthood, 1 PET. 2:5,9.

- We share in His Kingdom, COL. 1:13; 2 PET. 1:11.

- We share in His resurrection, EPH. 2:6.

- We share in His life, EPH. 2:5; COL. 2:13; 1 JOHN 5:11,12.

- In Him we have redemption and forgiveness of sins, EPH. 1:7; COL. 1:14.

Union with Christ makes every believer equal at the point of salvation, GAL. 3:27,28.

Union with Christ makes the believer perfect in the sight of God, COL. 2:9,10.

BIBLE ILLUSTRATIONS OF UNION WITH CHRIST:

- Vine and Branches, JOHN 15

- Head and Body, EPH. 1:22,23

- Bridegroom and Bride, REV. 19:7-9; 21:9; EPH. 5:27

- Shepherd and Flock, JOHN 10:16

- Chief cornerstone and building, 1 PET. 2:4,5

- High Priest and Priesthood, HEB. 4:14; 5:5,6,10, cf. 1 PETER 2:5

Union with Christ is the doctrinal basis for spirituality, ROM. 6:1-13.

Union with Christ is the basis for the spiritual technique of occupation with Christ, COL. 3:1-4.

Union with Christ is illustrated by and testified to by water baptism. The believer is identified with Christ in His death, burial, and resurrection.

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Ephesians Lesson 1 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

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Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Lesson 1**Questions on Ephesians Lesson 1**

1. Using modern geographical names, state what is the location of the city of Ephesus?

Answer:

2. In the Peloponnesian War, between Athens and Sparta, which side did Ephesus take?

Answer:

3. In what book of the Bible is Ephesus mentioned as being one of the seven churches of Asia?

Answer:

4. A “saint” is: [A. a Christian who has done wonderful deeds for God; B. an old believer who has sacrificed much for Christ; C. any believer; one who is set apart by God; D. a member of a football team]

Answer:

5. The letter to the Ephesians was read by a small, exclusive group of people. [True; False]

Answer:

6. The word “blessing” means: [A. praise; fine speaking; B. the grace you say at meals; C. a gesture made by a minister; D. some money that you receive unexpectedly.]

Answer:

7. God the Father chose us because He saw that we had wonderful characteristics. [True; False]

Answer:

8. What is the means by which a person who accepts Christ obtains a position of union with Christ?

Answer:

9. When did God first start thinking about us?

Answer:

10. The plan by which God provides Christians with everything needed to produce works that are acceptable to Him is called God’s Plan of _____.

Answer:

11. How did we earn the right to be “accepted in the Beloved One?”

Answer:

12. Who is the Beloved One, mentioned in verse 6?

Answer:

13. Where did Paul receive his religious education as a teenager and young adult?

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Answer:

14. Paul came to Ephesus in approximately the year _____ A. D.

Answer:

15. The highest ranking official in the local churches of the first century was [A. bishop; B. pastor; C. apostle; D. priest].

Answer:

16. Which of the apostles did not see Jesus Christ after His resurrection?

Answer:

17. The word “predestination” means _____.

Answer:

18. A Christian enters into a spiritual union with Christ [A. when he is baptized; B. at the time he accepts Christ as Savior; C. after he has proven to God that he will be faithful; D. when he joins a church].

Answer:

19. Give a scripture reference that indicates that Christians will share in Christ’s destiny.

Answer:

20. Essay question: In a few paragraphs, describe how you would explain to a new believer what blessings are and how a Christian can make use of blessings.

Answer:

End of Quiz
