

One Year Through the Bible

Week 49: December 1st through 7th

Daily Scripture Reading:	
Dec 1	Rom. 7-9
Dec 2	Rom. 10-12
Dec 3	Rom. 13-16
Dec 4	Acts 20-22
Dec 5	Acts 23-25
Dec 6	Acts 26-28
Dec 7	Eph. 1-3

Bible Chapter Titles	
Romans	
6-8.	The Christian Walk
9.	Israel in Prophecy
10.	Israel in Failure
11.	Israel in Success
12.	Living Sacrifice
13.	Love Your Neighbor
14.	Discerning the Doubtful
15.	Jew & Gentile, One in Christ
16.	Paul's Friends
Acts	
19-20.	3 rd Missionary Journey
21.	Paul Arrives in Jerusalem
22.	Paul's Defense Before the Multitudes
23.	Defense Before Sanhedrin
24.	Before Felix
25.	Before Festus
26.	Before King Agrippa
27.	Shipwreck
28.	Rome
Ephesians	
1-2.	The Doctrinal Wealth of the Christian
3-4.	The Walk of the Christian
5-6.	The Warfare of the Christian

Romans 7

1. Chapter 7 builds on the believer's identification with the death of Christ (Rom. 6:1-7).
2. Just as physical death severs the marital relationship, our death to the Law through Christ places us in the freedom of grace (Rom. 7:1-4).
 - a. The Law served to identify and categorize particular acts of personal sin (v.7).
 - b. The Law also served to arouse the flesh to particular acts of personal sin (vv.5,8-11).
3. Paul described the battle between the flesh and the believer's desire to do good according to our new life in Christ (Rom. 7:14-25).

Romans 8

1. The new life in Christ is a life of freedom from condemnation—blessing us to fulfill by grace all the requirements of the Law (Rom. 8:1-4; Matt. 5:17).
2. The new life in Christ, lived through faith, is at peace with God and pleases God (Rom. 8:5-8).
3. The new life in Christ is the Spirit-led life as children of God (Rom. 8:9-17).
4. The new life in Christ is an eternal life waiting in hope for the glory to be revealed (Rom. 8:18-25).
5. The new life in Christ functions by His gracious works (Rom. 8:26-30).
 - a. The new life in Christ is a life of prayer, utilizing the intercessory ministry of God the Holy Spirit (vv.26,27). Through prayer, God graciously allows us to participate in His future works on our behalf.
 - b. The new life in Christ is a life in which “all things” collectively and continuously work for the absolute good of each believer (v.28). Through considering our trials to be joy, God graciously allows us to appreciate His present works on our behalf.
 - c. The new life in Christ is a culmination of God's grace eternal plan which foreknew, predestined, called, justified and glorified each redeemed saint (vv.29,30). Through the study of God's Word, God graciously allows us to meditate on His past works (eternity past) on our behalf.
6. The new life in Christ is a life of free gifts and blessings that cannot be lost from the Father who loves us in Christ (Rom. 8:31-39).

Romans 9

1. In chapters 9-11 Paul laments the Jewish people who do not have this new life.
2. Paul would trade his eternal salvation for the Jews salvation, if he could (Rom. 9:1-5).
3. Paul's history of Abraham, Isaac, & Jacob instructs us that salvation is through faith (Isaac) & by grace (Jacob) (Rom. 9:6-13).
4. Old Testament revelation instructs us that salvation is by God's Sovereign choice (Rom. 9:14-29), offered both to Jews & Gentiles (Rom. 9:30-33).

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Romans 10

1. Paul laments that the Jews were pursuing righteousness on the basis of works rather than faith (Rom. 10:1-4).
2. Salvation can only come about through faith (Rom. 10:5-13), and preaching that gospel message is the greatest of blessings (Rom. 10:14,15).
3. As a nation, Israel failed to accept the Gospel by faith (Rom. 10:16-21).

Romans 11

1. Although Israel rejected the Lord, He certainly did not reject them (Rom. 11:1-6).
2. The present stewardship is marked by a partial hardening of Israel, and the ministry of grace to the Gentiles (Rom. 11:7-36).

Romans 12

1. Having completed his lament for Israel, Paul returns to his present Gentile audience and proclaims the ministry of the Church (Rom. 12:1ff.).
2. The Church functions as a priesthood, with each believer as a living and holy sacrifice (Rom. 12:1).
 - a. Each believer-priest must be transformed so as not to be conformed to this (present evil) age αἰῶν #165 (Rom. 12:2a; Gal. 1:4).
 - b. Each believer-priest becomes a demonstration of the will of God (Rom. 12:2b).
 - c. Each believer-priest becomes a demonstration of humility (Rom. 12:3).
3. The priesthood of the Church operates as a body, with individual members fulfilling their designed role (Rom. 12:4-8).
4. General principles for harmony within the Church are then outlined (Rom. 12:9-21).

Romans 13

1. General principles for the Church's relationship to the world are also outlined (Rom. 13:1-10).
2. Above all, the Church is to be mindful of the imminency of Christ's return, and the urgency of living the life of holiness (Rom. 13:11-14).

Romans 14

1. The accountability of each believer before the Lord serves to establish the priority of mutual edification (Rom. 14).
2. With respect to matters of personal opinion, believers need to accept the manner through which other believers apply their faith (Rom. 14:1-9).
3. We are not qualified to judge one another, as the Lord Jesus Christ will judge our lives (Rom. 14:10-12; 2nd Cor. 5:9,10).
4. The primary means by which believers build one another up is to consciously keep themselves from creating stumbling blocks for their fellow believers (Rom. 14:13-23).

Romans 15

1. In addition to keeping stumbling blocks out of the way, we are to bear the weaknesses of those without strength, following the example of Christ (Rom. 15:1-13).
2. Paul turns his attention to the believers in Rome, and has confidence in their application of this doctrine (Rom. 15:14).
 - a. Paul explains that this epistle, indeed his entire ministry, was according to the will of God, in reaching out to the Gentiles for Christ (Rom. 15:15-29).
 - b. Paul urges the believers in Rome to pray for his opportunity to come and minister among them (Rom. 15:30-33).

Romans 16

1. Chapter 16 contains personal greetings to believers in Rome (Rom. 16:1-16).
 - a. Phoebe is the only deaconess (fem.sing. διάκονος #1249) mentioned by name in the New Testament (Rom. 16:1,2; cf. 1st Tim. 3:11).
 - b. Prisca & Aquila were Paul's companions both in Corinth and in Ephesus (Rom. 16:3-5a; Acts 18:2,3,18-21,26).
 - c. Andronicus & Junia (husband/wife) [possibly Andronicus & Junias were brothers] were fellow Benjaminites, fellow prisoners at one time, and fellow apostles, otherwise unknown in the New Testament (Rom. 16:7).
 - d. Rufus was most likely the son of Simon of Cyrene (Mk. 15:21). His mother had been like a mother to Paul at some point in time.

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2. Paul also warns them to be on guard against trouble-makers (Rom. 16:17-20).
3. Paul sends greetings from a number of people with him, and Tertius the scribe also sends a greeting (Rom. 16:21-23).
4. The Book closes with a benediction appropriate to the Dispensation of the Church (Rom. 16:25-27).

Acts 20

1. Paul fled from Ephesus to Macedonia (Acts 20:1). While there, he wrote 2nd Corinthians.
2. He then came to Greece for three months (Acts 20:2,3a). While there, he wrote Romans.
3. Paul had a team of seven assistants (students) who went ahead of him as an advanced party (Acts 20:3b-5).
4. The “we narrative” returns at Philippi (Acts 20:6ff.) as Luke rejoins Paul’s mission for the rest of Acts (2nd Tim. 4:11).
5. In Troas, Paul followed the example of Christ, and the instance of Peter, in restoring physical life to someone who had physically died (Acts 20:7-12).
6. Paul bypassed Ephesus in his hurry to be in Jerusalem for Pentecost (Acts 20:13-16).
7. While in Miletus, Paul summoned the elders/overseers (pastors) of the church in Ephesus (Acts 20:17,28&29).
 - a. πρεσβύτερος #4245: *an elder* (of age or office).
 - b. ἐπίσκοπος #1985: *an overseer*. ἐπισκοπέω #1983: *to oversee, care for*.
 - c. ποιμήν #4166: *a shepherd, pastor*. ποιμαίνω #4165: *to feed, tend a flock*.
8. Paul’s farewell message to the Ephesian elders/overseers/pastors was to be on the alert, guarding themselves and the flock against the savage wolves (Acts 20:18-35).
9. Paul departed from them after a corporate prayer meeting (Acts 20:36-38).

Acts 21

1. Paul’s journey to Jerusalem is a study in contradictions.
 - a. Paul had purposed “in the spirit” (ἐν τῷ πνεύματι) to go to Jerusalem prior to his trip to Rome (Acts 19:21).
 - b. Paul’s orientation to Rome was slowly being altered to a preoccupation with Jerusalem.

- 1) “I must also see Rome” (Acts 19:21).
 - 2) “I hope to see you in passing” (Rom. 15:24).
 - 3) “I am ready . . . to die at Jerusalem” (Acts 21:13).
- c. Paul’s was commissioned to minister “before the Gentiles and kings and the sons of Israel” (Acts 9:15; see also Acts 22:18,21). Yet, his first contact in every city was always the local synagogue, turning to the Gentiles only after Jewish rejection (Acts 13:46; 18:6; 19:9).
 - d. Why was Paul so oriented to the Jews? The Book he wrote just prior to his Jerusalem trip offers some clues:
 - 1) Paul testified that his carnal nature kept prompting him to defy the leading of the Holy Spirit (Rom. 6&7).
 - 2) Although impossible to be separated from Christ (Rom. 8) Paul desired it for the sake of redeeming the Jews (Rom. 9).
2. In Tyre, the believers there kept telling Paul through the spirit (διὰ τοῦ πνεύματος) not to go to Jerusalem (Acts 21:1-6).
 - a. This witness was verified in Caesarea, when the prophet Agabus, in the company of four prophetesses, warned Paul against going to Jerusalem (Acts 21:7-11).
 - b. Even Paul’s companions joined with the saints of Caesarea in begging Paul not to go to Jerusalem (Acts 21:12).
 3. Paul was ready to die in Jerusalem, and would not be persuaded by the multiple witnesses to the will of God (Acts 21:13).
 - a. Thus, we see Paul tested (& failing) in a similar manner to Peter (Matt. 26:35; Mk. 14:31; Lk. 22:33; Jn. 13:37).
 - b. Paul’s companions had to defer to his apostolic authority, and surrendered Paul to the Will of God (Acts 21:14).
 4. Paul was greeted by the legalistic church in Jerusalem, and heartily participated in their zeal for the Law (Acts 21:15-26).
 - a. James & his disciples were the source of false teaching that nearly destroyed the church in Antioch (Gal. 2:12).
 - b. There is no reference upon his arrival in Jerusalem to the grace gift that had been sent by the local churches of Galatia, Asia, Macedonia, & Achaia.
 - c. Paul spoke Divine activity among the Gentiles outside of Jerusalem (v.19).
 - d. James spoke of great attendance in the church at Jerusalem, and their zeal for the Law (v.20).
 - 1) James also mentioned a slanderous report about Paul that the legalistic believers in Jerusalem accepted as true (v.21).

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- 2) James suggested that Paul participate in Mosaic ritual in order to prove himself a Law-keeper to the legalistic believers who believe Satanic lies (vv.22-26).
5. Paul fell victim to the Jerusalem Jews' favorite tactic of mob justice (Acts 21:27-30). This was a tactic pioneered by a young Saul of Tarsus!
6. God the Father overruled the mob justice by placing Paul into Roman custody and achieving His purpose in commissioning Paul to Gentiles & Kings (Acts 21:31-40).
 - a. The Roman Chiliarch (Claudius Lysias, Acts 23:26) asks Paul who he was and what he had done (Acts 21:33)—presenting the perfect opportunity to preach the Gospel to a Roman soldier like Peter had done years earlier.
 - b. Instead of redeeming the open door opportunity with a Gentile, Paul requested another chance to address the Jews (Acts 21:37-40).

Acts 22

1. Saul the crusader worked for the destruction of the Church (Acts 7-9), and now Paul the crusader worked to prevent the destruction of the Jews (Acts 22).
2. Acts 22 is a powerful message by Paul pleading for his "brethren and fathers" to follow his example and humble themselves before Jesus Christ (Acts 22:1-21).
 - a. He reviews his Damascus experience (vv.1-16).
 - b. He reviews his first Jerusalem experience (vv.17-21).
 - 1) The Lord commanded Paul to leave Jerusalem, as his testimony (μαρτυρία #3141) would only be rejected (v.18).
 - 2) Paul argued with the Lord that he was the perfect evangelist to deliver Jerusalem (vv.19,20).
 - 3) The Lord repeated the command: "Go! For I will send you far away to the Gentiles" (v.21).
3. The idea that God would minister to the Gentiles drove the Jews in Jerusalem to murderous rage (Acts 22:22,23).
4. The Chiliarch intended to torture the truth out of Paul until Paul made use of Roman political privilege to avoid the scourging (Acts 22:24-29).

Acts 23

1. Released by the Romans, Paul is placed before the Sanhedrin for additional examination (Acts 22:30; 23:1).
 - a. Paul has been so long away from Jerusalem politics, that he no longer recognizes the high priest (Acts 23:2-5).
 - b. Paul hasn't been too long away, though, to stir up the divisions between the Pharisees and the Sadducees (Acts 23:6-10).
2. The Lord urged Paul to take courage, informing him that his Jerusalem witness would be repeated in Rome (Acts 23:11).
 - a. Paul's solemn witness to the cause of Christ in Jerusalem was as a prisoner in custody on trial.
 - b. Paul's ministry in Rome will likewise come as a prisoner in custody on trial. We are left to speculate what Paul's Roman ministry might have been like, had he journeyed there rather than to Jerusalem.
3. The son of Paul's sister uncovered a conspiracy against Paul, and was able to thwart it by informing Paul of the matter (Acts 23:12-16).
4. The Chiliarch Claudius Lysius sent Paul up the chain of command surrendering him to a higher court under the Roman Governor, Felix (Acts 23:17-35). Thus, Paul's use of Roman political privilege placed him in Caesarea for over two years (Acts 24:27).

Acts 24

1. Felix presided over Paul's next trial, where Ananias made use of an expert Roman orator—Tertullus. (Acts 24:1).
2. The Jewish plea was essentially a change of venue motion, requesting Paul's transfer to the Sanhedrin in Jerusalem for trial (Acts 24:2-9).
3. Paul professed his innocence of any offense in Jerusalem, and appealed to Felix's understanding of the Jews (Acts 24:10-21).
4. Felix knew something of The Way, but when he learned more of it, he became frightened (Acts 24:22-25).
5. Felix kept Paul in prison for two years. He was hoping to keep the Jews happy, and also hoping to receive a handsome bribe for Paul's release (Acts 24:26,27).

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A Note on the Caesarean imprisonment: Scholars have engaged in tremendous debate concerning Paul's activities for these two years. Some are inclined to place the writing of Colossians & Philemon at this point rather than Paul's later imprisonment in Rome. Those who hold to a Pauline authorship of Hebrews also tend to make this imprisonment the time of its composition. Pastor Bob believes that the prison epistles (Ephesians, Philippians, Colossians, & Philemon) belong to the first Roman imprisonment. (Pastor Bob also rejects the Pauline authorship of Hebrews. See Study Guide #50). It is, however, most probable that during the time of Paul's Caesarean imprisonment, Luke had the opportunity to conduct his Judean research and compose the Gospel of Luke.

Acts 25

1. (Marcus Antonius) Felix was procurator of Palestine from AD52-60. Porcius Festus was procurator of Palestine c.AD60-62.
2. The chief priests and leading Jews immediately make Paul's custody an issue for the new Procurator to address (Acts 25:1-5).
3. When Festus provides Paul the opportunity to voluntarily submit to the Sanhedrin (Acts 25:6-9), Paul chose rather to appeal to Caesar—the highest judicial court in the Roman empire (Acts 25:10-12).
 - a. The *ius appellacionis ad Caesarem* or right of appeal to Caesar was a feature of Roman citizenship from the time of Augustus onward.
 - b. The *appellatio* normally was exercised after a completed trial, with the condemned man contesting the lower court's verdict.
 - c. The provincial governor had some discretion, however, if it appeared the *appellatio* was frivolous or unwarranted (cf. Acts 25:12).
 - d. Paul's appeal is more properly a *provocatio* requesting a change of venue to Rome even prior to the completion of any trial.
4. Before Paul could depart for Rome, Festus received a state visit from King Agrippa and his sister (lover) Bernice (Acts 25:13-27).
 - a. Herod Agrippa II was the son of the Herod (Agrippa I) who had James killed (Acts 12:2). He was in favor with the Emperor Claudius, and often entreated him on behalf of the Jews.
 - b. Festus reviewed Paul's legal case with Agrippa (Acts 25:14-21), and was grateful for Agrippa's assistance in filing his legal brief (vv.24-27).
 - c. Agrippa was eager to hear the case for himself (Acts 25:22,23).

Acts 26

1. Chapter 26 consists of Paul's witness before King Agrippa. The expert in both Roman Law and Mosaic Law, Agrippa was nearly convinced that Paul's teaching was accurate (Acts 26:28).
2. Paul expressed his delight that Agrippa's expertise in Jewish customs and questions would make him an excellent judge (Acts 26:1-3).
3. Paul bore witness to what he had hoped for as a Pharisee (Acts 26:4-8), what he had found as a persecutor (Acts 26:9-19), and what he had declared as an Apostle (Acts 26:20-23).
4. Festus thought Paul was a lunatic, but Agrippa was definitely chewing on the issues (Acts 26:24-29).
5. Agrippa, Bernice, & Festus were in agreement that the charges against Paul were unfounded, but his *appellatio* left them no opportunity for an acquittal (Acts 26:30-32).

Acts 27

1. Paul's transport to Rome was supervised by a Roman centurion named Julius (Acts 27:1).
 - a. The Augustan Cohort was an auxiliary unit in the Roman army. Its soldiers were promised Roman citizenship upon completion of 25 years of service.
 - b. There is no record of Julius' salvation, but under principles of Divine Establishment, Julius serves to bless Paul throughout the journey.
2. Paul, Luke, & Aristarchus made up the missionary team bound for Rome (Acts 27:2).
3. Julius extended considerable leniency in Paul's "arrest" and generously allowed visitation privileges in Sidon (Acts 27:3).
4. Julius disregarded Paul's travel advice, and pressed on through the bad weather (Acts 27:4-13).
5. The greatest storm and shipwreck described in the Bible features the Apostle Paul's continued faithfulness to receive Divine instructions and preach messages of hope (Acts 27:14-44).

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Acts 28

1. God’s plan in sending the storm placed Paul precisely where he needed to be—the island of Malta (Acts 28:1-10).
2. Paul finally made it to Rome, where he was given a generous incarceration arrangement (Acts 28:11-16,30,31).

3. Paul’s first public message in Rome was to the Jewish population there (Acts 28:17-24). Their mixed response resulted in Paul’s turning to the Gentiles (Acts 28:25-28).
4. Paul’s two year “imprisonment” in Rome was the time-frame for the Books of Ephesians, Philippians, Colossians, & Philemon.

Ephesians

Πρὸς Ἐφεσίους

Ephesians is the Book of the Father’s blessings. These blessings are in Christ to the Church and are designed for the maximum glory of God the Father’s Only Begotten Son.

The deepest theology of any Pauline writing, Ephesians reflects the mystery revelation that Paul received through the hardships of his apostolic ministry. The scope of this Book is born out of eternity past, revealed in the Church, and effective for our prayerful conflict with fallen angelic powers.

Title: “To the Ephesians” is ostensibly named for the recipients of the epistle. The superscript is questionable, as is the

Ephesians 1

1. Paul addresses a body of faithful saints (Eph. 1:1), greeting them with a prayer for God’s grace and peace (Eph. 1:2).
2. Paul begins the Book with a benediction: ascribing blessedness to God the Father for His grace eternal plan (Eph. 1:3-14). [Each

Focus	Position of the Christian				Practice of the Christian										
	1:1	3:21		4:1	6:24										
Divisions	Praise for Redemption	Prayer for Revelation	Position of the Christian	Prayer for Realization	Unity in the Church	Holiness in Life	Responsibilities at Home and Work	Conduct in the Conflict							
	1:1	1:14	1:15	1:23	1:24	3:13	3:14	3:21	4:1	4:16	4:17	5:21	5:22	6:9	6:10
Topics	Belief				Behavior										
	Privileges of the Christian				Responsibilities of the Christian										
Place	Written in Rome														
Time	c.AD60-61														

phrase “at Ephesus” (Eph. 1:1). This Book is possibly a general letter to be circulated throughout the Church rather

than a particular letter to a specific local church.

Author: The Apostle Paul authored this epistle, along with Philippians, Colossians, & Philemon during his first (two year) imprisonment in Rome (Acts 28:30,31).

underlined term reflects a foundational study for New Testament doctrine.]

- a. The Father is the source of all blessings (v.3).
 - 1) Members of the Church are not lacking any spiritual blessing.
 - 2) Members of the Church possess heavenly blessings apart from any earthly activity.
 - 3) Members of the Church reap these blessings due to our position “in Christ.”

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- b. The Father is the One Who sovereignly elected each Member of the Church to an eternity of holy perfection in His immediate presence (v.4).
 - c. The Father is the One Who sovereignly predestined each Member of the Church to full adult standing through adoption as sons (v.5).
 - d. These grace blessings are free gifts of the Father in the Beloved One (Christ) (v.6).
 - e. The Beloved One's blood is the Father's grace provision for our redemption (the forgiveness of our trespasses) (v.7).
 - f. The Father is the One Who reveals to the Church the mystery of His will (vv.9,10).
 - 1) It pleases the Father to reveal His will.
 - 2) It pleases the Father for His purpose to be fulfilled in the Son.
 - 3) The grace eternal plan of the Father is progressing towards a Dispensation of the Fullness of Times.
 - a) This dispensation will feature the headship of Christ over all things.
 - b) Heavenly headship over the Church and their angelic subjects.
 - c) Earthly headship over Israel and their Gentile subjects.
 - g. The Father also supplies the eternal inheritance to each Member of the Church in Christ (the Heir of All Things, Heb. 1:2) (vv.11,12).
 - h. The Father assigned the Holy Spirit with the work of sealing each Member of the Church in Christ as a deposit for our eternal inheritance in Christ (vv.13,14).
3. Paul had some particular believers in mind, as he rejoiced in their faith and love, and as he prayed for their hope (Eph. 1:15-23).
- a. Believers need to have spiritual eyes to see with the Father's perspective (vv.18,19a).
 - 1) What the Father has done (our calling).
 - 2) What the Father will do (our inheritance).
 - 3) What the Father is doing (our power).
 - b. Believers need to have the Father's perspective towards an exalted and glorified Lord Jesus Christ (vv.19b-23).

Ephesians 2

1. Chapter 2 takes all of the eternal plan of chapter 1 and demonstrates its activity in the life of believers.
2. The unbeliever is a spiritually dead creature (Eph. 2:1) conducting his life according to the κόσμος world system under Satanic authority (Eph. 2:2) and operating under the power & influence of his own sinful nature (Eph. 2:3).

3. God the Father's mercy and love towards spiritually dead creatures (Eph. 2:4,5a) motivated His work in saving them by grace (Eph. 2:5b-10).
 - a. The Father made us alive (spiritual life) in Christ. This is the definition of salvation.
 - b. The Father positionally seated us in the heavenly places in Christ. This is for both present and future grace demonstrations.
 - c. The Father's grace is designed for His own glory, and leaves no room for human boasting.
4. The spiritually alive creation can now conduct his life according to the grace eternal plan of God (Eph. 2:10).
5. Previously far away Gentiles and previously nearby Jews are fused together into one body in Christ through the Spirit with access to the Father (Eph. 2:11-22).

Ephesians 3

1. Paul began a train of thought (Eph. 3:1) in response to the eternal glory of the Church (Eph. 1&2), but doesn't get that train rolling until the end of the chapter (Eph. 3:14-19).
2. The union of Gentiles and Jews into one body was mystery doctrine, not revealed in the Old Testament, but reserved for New Testament revelation to the Apostles and Prophets of the Church (Eph. 3:2-7).
 - a. The greatest example of grace in action (Paul) was selected to be the primary Apostle to the Gentiles (Eph. 3:8).
 - b. The greatest example of grace in action was selected to be the primary human author of New Testament revelation in written form (Eph. 3:9).
 - 1) The Church and the mystery doctrine given to the Church are manifestations of the Father's wisdom to the angelic realm of creation (Eph. 3:10).
 - 2) Thus it is that in the Church, God the Father accomplishes His grace eternal plan in the Body of Christ (Eph. 3:11-13).
3. In view of the eternal glory of the Church, Paul offers a prayer for the Body of Christ to realize the blessings in time that are uniquely ours (Eph. 3:14-19).
4. This section of Ephesians closes with another benediction: ascribing glory to God the Father for His grace eternal plan (Eph. 3:20,21).