

1: World Wide Study Bible – Ephesians - Christian Classics Ethereal Library

Ephesians 3 New International Version (NIV) God's Marvelous Plan for the Gentiles. 3 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles— 2 Surely you have heard about the administration of God's grace that was given to me for you, 3 that is, the mystery made known to me by revelation, as I have already written briefly. 4 In reading this, then, you will be.

It was the capital of pro-consular Asia, being about a mile from the sea coast, and was the great religious, commercial and political center of Asia. It was noteworthy because of two notable structures there. First, the great theatre which had a seating capacity of 50,000 people, and second, the temple of Diana which was one of the seven wonders of the ancient world. It was 425 feet long and 220 feet wide, made of shining marble, supported by a forest of columns 56 feet high, and was years in building. This made it the center of the influence of Diana worship, of which we read in Acts. The statue with its many breasts betokened the fertility of nature. Next to Rome, Ephesus was the most important city visited by Paul. It has been called the third capital of Christianity, it being the center of work in Asia through which were founded all the churches of Asia, especially the seven churches of Asia to which Jesus sent the messages of Revelations. Jerusalem, the birth place of power, is the first, and Antioch, the center of mission work, is the second capital. The contents are much akin to those of Colossians, but also differ greatly from them. It may have been written as a circular letter to be sent in turn to several churches of which the church at Ephesus was one. By Paul, probably from Rome, A. The Spiritual Blessings of the Church. The origin of these blessings, v. The blessings enumerated, Prayer for the Readers, 1: That God may grant them the spirit of wisdom, the Holy Spirit, That they may know what they have in Christ, Both Jews and Gentiles. They were regenerated, 1: They were organized, 11 end. His mission to preach the mystery of Christ. His prayer for them and doxology of praise to God, 14 end. The Duty of the Churches as the Body of Christ, 4: Duty of individual members in relation to other members and to the world. Duties of individuals in their home relations, 5: Duties of individual members in their relation to the organized efforts of the church. For Study and Discussion. Such words as sealed, chosen, quickened.

2: EPHESIANS CHAPTER 3 KJV

Of the account which Paul gives the Ephesians concerning himself, as he was appointed by God to be the apostle of the Gentiles. II. II. Of his devout and affectionate prayer to God for the Ephesians (v.).

Note that saints have two new "supernatural addresses" - in heaven and in Christ! Why do so many saints live as spiritual paupers clinging vainly to an earth which is passing away and which is not our home? This is where Ephesians wants to take us - into the heavenly places in Christ; to show us the treasure of riches and blessings that are our possessions waiting to be possessed! In all these places in this one epistle, the idea of locality is expressly implied, and there is no reason why this clause should be an exception. Heavenly epouranios compare uses in Heb 8: Saints while on earth are aliens 1Pe 1: Saints are "in" Christ and because of this covenantal, inseparable union are partakers of these benefits throughout this life and the life to come. We have seen that the idea of locality is distinctly implied in the phrase in the heavenly. These dark spirits are not in heaven Ed Comment: Heaven is brought near to man through Christ Jesus. We would not vaguely say, with Ernesti, Teller, and Schutze, that the expression simply means the church. True, in the church men are blessed, but the scenes of blessing here depicted represent the church in a special and glorious aspect, as a spot so like heaven, and so replete with the Spirit in the possession and enjoyment of His gifts"so filled with Christ and united to Him"so much of His love pervading it, and so much of His glory resting upon it, that it may be called ta epourania the heavenly. In Christ - in the sphere of Christ. The first 14 verses of Ephesians 1 specify the spiritual address or sphere of "in Christ", "in Christ Jesus", "in Him" or "in the Beloved" eleven times! Clearly this truth is key see key words to the understanding of this chapter and this entire epistle. Remember that we once were "in Adam" Ep 2: This transfer was the outworking of the New Covenant in His blood, which is an important truth to remember when trying to understand the concept truth of "in Christ". Covenant is a solemn, binding agreement between two parties in which there is a co-mingling of lives and identities. The two become one just as a husband and wife become one new person and just as the mystical church becomes one with Christ, the church as His body of which He is the Head. And so we see the vital nature of the inseparable union pictured in the phrase "in Christ". It is no longer the believer who lives but Christ Who lives in the believer Gal 2: It is no longer our life, but it is Christ our life Col 3: We are no longer separate "branches" but attached to the Vine Christ Jesus - see John 15, especially John When others see us, they see Him ideally, when we are being controlled by His Spirit. For more thoughts on what the incomparable phrase "in Christ" in notes on Ephesians 1: Christ is the sphere in which the believer has his new life or as Paul phrases it in chapter 3, "Christ -- our life" Col 3: Wuest commenting on the phrase in Christ observes that Here again we have separation, for that which surrounds the believer, namely, Christ in whom he is ensphered, separates him from all else. Henceforth, they would no longer be seen God as children of Adam 1Cor The expression in Christ conveys more of intimacy, acceptance, and security than any human mind can understand. Thomas Nelson or Logos Spurgeon comments that One of the first doctrines of our holy faith is that of the union of all believing souls with Christ. We are blessed with all spiritual blessings in Christ. Apart from Christ we are nothing cp Jn Another great doctrine of Holy Scripture is that of election. We are blessed in Christ according as the Father "hath chosen us in him before the foundation of the world. Was it because of any holiness in them then existing, or foreseen to exist? No, by no means; for we read that: The third element of this great verse is that the apostle points out that all this blessing is in Christ. All this comes to us in Christ, in the Person and the work of the Lord Jesus himself. This fact is going to be stressed again and again in this letter. No two words appear in it more frequently than "in Christ," or "in him. They are deceived, and they are deceiving us if we accept what they say. The only spiritual blessing that can ever come to you from God must always come in Christ. There is no other way that it can come. So if you are involved with some group which sets aside the Lord Jesus Christ and tries to go "directly to God," and thus claim some of the great spiritual promises of the New Testament, you are involved in a group which is leading you into fakery and fraud. It is completely spurious! For God accomplishes spiritual blessing only in Christ. Physical blessings are available "to the just and the unjust alike," but the inner spirit of man can be healed and cured only in Christ, and there

is no other way. Read full message Ephesians 1: William Barclay adds that when Paul spoke of the Christian being in Christ, he meant that the Christian lives in Christ as a bird in the air, a fish in the water, the roots of a tree in the soil. What makes the Christian different is that he is always and everywhere conscious of the encircling presence of Jesus Christ. Christ at once creates and includes heaven. The words are reserved to the last with special emphasis. The apostle writes of blessingâ€”spiritual blessingâ€”all spiritual blessingâ€”in Christâ€”in living union with the personal Redeemer. And so the triune operation of the triune God is introduced: A commentary on the Greek text - Page 17 Barclay goes on to explain that A Christian always moves in two spheres. He is in a certain place in this world; but he is also in Christ. He lives in two dimensions. He lives in this world whose duties he does not treat lightly; but above and beyond that he lives in Christ. In this world he may move from place to place; but wherever he is, he is in Christ. That is why outward circumstances make little difference to the Christian; his peace and his joy are not dependent on them. That is why he will do any job with all his heart. It may be menial, unpleasant, painful, it may be far less distinguished than he might expect to have; its rewards may be small and its praise non-existent; nevertheless the Christian will do it diligently, uncomplainingly and cheerfully, for he is in Christ and does all things as to the Lord. We are all in our own Colosse, but we are all in Christ, and it is Christ who sets the tone of our living. As a man lives in the air, he lives in Christ, never separated from him. As he breathes in the air and the air fills him, so Christ fills him. He has no mind of his own; Christ is his mind. He has no desires of his own; the will of Christ is his only law. He is Spirit-controlled, Christ-controlled, God-focused. How are believers in Christ? They are in Christ as their representative. Just as the whole human race was in the loins of Adam, so the whole elect people were in the loins of Christ. And we are his seed. We spring in our new life from him. He is the corn of wheat which was cast into the ground to die, that it might not abide alone, and now it bringeth forth much fruit. We are in Christ, as the branch is in the vine, as the stone is in the building. We are in Christ, as the members are in the head. When we talk of counting heads, we mean counting the whole body; so Christ, the head, represents all the members, and he stands for us. Christ be my first elect, he said, Then chose our souls in Christ our head. We were in Christ in the suretyship engagements of the eternal covenant. What Christ spoke before the world was, he spoke as for us. His prescient eye foresaw our existence, foreknow our ruin. We are in Christ, according to Scripture, by judicial dealing; that is to say, God deals with Christ as if he were dealing with us. Against the sinning sheep? So now, further, blessed be his name, we are in him by a vital reunion. There is a living unity between Christ and his people, as between the husband and the wife, as between the branch and the stem. We are one with him by vital union. Have you realised this, believer? Do you seek to live as one that is one with Jesus? Do you try to act as one that has learned his unity to the heavenly One, to the Second Adam? If thou hast believed, thou art one with him. And we are one with him by a fixed decree of God that never shall be broken. Who shall out away one truly quickened branch from that celestial vine? He preserves those that are in him. He covers us with his feathers, and under his wings do we trust; his truth is our shield and buckler. You may divide, and you must divide, the dearest bonds of earth, but you shall never cut the knot that was tied in old eternity, which bound Christ to his people. Now this is a great mystery. The apostle always speaks of it as such. But it is one of the most blessed mysteries in the whole compass of revelation.

3: Ephesians 3 Commentary - Matthew Henry's Complete Commentary on the Bible

Of the account which Paul gives the Ephesians concerning himself, as he was appointed by God to be the apostle of the Gentiles (v.). II. Of his devout and affectionate prayer to God for the Ephesians (v.).

Print This section of the letter offers a bit of relief from the heavy theological portions that have been read up to this point. It presents a moment of tenderness, in which the author speaks directly to his readers about his care for them. He speaks of his prayer for his readers, which he does on bended knee. The paragraph begins abruptly with the phrase: Paul, like other apostles, had been entrusted with revelation by the Spirit. Specifically, it had been revealed to him that Gentiles, who receive the gospel in faith, are fellow heirs of the promises of God. They too are members of the body of Christ, and therefore they have access to God. The content of the prayer being offered is conveyed in Ephesians 3: Essentially there are four matters for which the author prays for the sake of his readers that they may have: Normally the vectors have to do with the dimensions of physical realities, and so the author might be referring to comprehending the various dimensions of the physical universe. Most likely, the author is using a metaphor to speak of the wonders of a multi-dimensional God, who is a God of power Ephesians 1: The NIV takes liberty to interpret the verse by adding words to it: To know his love is greater than knowledge itself. The section closes with a doxology, giving glory to God Ephesians 3: This glorification is "in the church and in Christ Jesus. Christ and his church are deeply and intimately one. But it does mean that all who are incorporated into the church by faith and baptism are also in union with him, who is their Lord. Reading this text in English can leave the impression that all those addressed by the pronouns "you" and "your" are singular. But in the Greek text, all of these pronouns are plurals. In other words, the writer addresses the readers as a corporate body. Thus, the four spiritual resources prayed for, and listed above, are to be found, developed, and exercised within the body of believers. But the phrase is placed within a sentence that addresses the readers corporately the plural "you". Noticing the plural forms of address in this text is important for preaching on it. While each of those things prayed for are good for the individual, they are particularly appropriate for the church as a whole. In light of that way of thinking, it is possible to develop a sermon that explores three areas of life together in the congregation. First, there is the matter of being strengthened Ephesians 3: For most of us, we are strengthened and sustained by the witness of the company of believers with whom we worship. Beyond that, we are strengthened by the witness of those from the past whom we remember in the cycle of the church year -- including those whose hymns we sing, and those whom we commemorate for their preaching, teaching, and acts of courage in society, based on Christian faith. Second, it is the indwelling of Christ in the hearts of the congregation where love is produced Ephesians 3: Christ cannot be simply a concept or a memory. The risen and living Christ comes to us in Word and Sacrament, and he seeks to find hearts in which to dwell. Where he is, there is love. Third, it is in our life together as Christians that we find ever new vistas and insights into the vast world of God Ephesians 3: If we have time to listen to one another, we discover stories of faith beyond our own. In conversations with others, listening to their prayers, and observing acts of kindness and generosity, we gain understandings of God and the world that we have not known before. Finally, to know the love of Christ surpasses all other forms of our knowing Ephesians 3: That is not to say that knowing other things is irrelevant for the Christian life. On the contrary, to know all we can about our world is important for living well. But to know the love of Christ is not something we can find out there "in the world. We celebrate that love whenever we gather for worship. God accomplishes all this "by the power at work within us," which exceeds our expectations. For all of this, we give thanks, joining with others in glorifying God forever Ephesians 3:

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3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, There is a two-verse introduction and a two-verse conclusion to Ephesians.

Print The writing style of the author of Ephesians seems at first glance more sing-able than preach-able. Set it to music and let the organist have at it! One subordinate clause follows another. One image piles upon another, just as we saw in Ephesians 1: Yet, as in the opening cadences of this letter, we find themes made powerful by the repetition of certain words and by the very grammar of the passage. This passage lays before us opportunities for exploration of less familiar concepts that may be of great value to contemporary Christians. It is only through the gift of revelation unveiling that reliable and surprising new insight comes insight which profoundly affects social relationships. Why would insight from God prove surprising? Perhaps because it seemed unpredictable. For contemporary believers all these claims so confidently made and given now for us through the wisdom of Christ embodied in the church, are indeed good news. Ephesians puts before us a God whose fullness is rich and calls for our best learning, discernment, and engagement. Ephesians puts us in a world, that reign of God although the author does not use that language, in which we may expect to be surprised, not only by C. Let me begin with a little attention to the structure of the passage. Over and over again in these verses the writer points to the purpose of God in two distinct ways. One way is by the use of Greek indications of the purpose of event. As to purpose, check out verses 1, 3, 4, 6, 8, 9, and This stewardship has a purpose, namely that of revealing to the Gentiles a mystery that they had previously not known. The purpose of the revelation was to enable Gentiles to trust the insight of the writer and become as a people v. This great gift, emphasized by the repetitions of the preposition *syn* attached to three consecutive nouns, was not the end of the story, however. One thinks of Isaiah reminding Israel that their own covenant relationship with God was a great and unmerited gift the sharing of which was their calling Isaiah Not least because God is the creator of all things v. The word *polyoikilos* shows up only here in the New Testament. Passive verbs with God as an implied subject abound. Such verbs describe also the calling of the churches vv. The source of gift and calling is made explicit as well, lest we attribute them to any of those lesser, but still strong, powers and authorities on high v. Christ Jesus as agent appears in 11 and 12 by his faithfulness, *dia tes pisteos autou*. Likewise, he assures them of the high seriousness of a calling that speaks to boldly to power through discernment of the very mysteries planted in creation and brought to light see v. It is, of course, through Christ that all this has come to pass, from the concrete circumstances of the writer v. It is the mystery, the promises, the riches, and the faith of Christ that are shared for the empowerment and inclusion of a people who once were no people. My goodness, there is so much. The trustworthiness of God over time, experienced and enacted in ways that could not be predicted or anticipated. The generosity of God in giving, giving, giving for enlightenment, discernment, hope, confidence. The commitment of God to create reliable leaders and re-create us as bold speakers of the truth. The presence of Christ and the reality of a savior crucified and raised note those passive verbs , who with the spirit shapes and empowers life throughout the cosmos. The reality that even our call to speak truth to power is a humble calling, for all is not yet clear or settled in such a way that any of us can know for certain. That what makes us who we are as believers, our glory, our visible reputation *doxa*, v.

5: Ephesians 3 Matthew Henry's Commentary

Of the account which Paul gives the Ephesians concerning himself, as he was appointed by God to be the apostle of the Gentiles, Ephesians II. II. Of his devout and affectionate prayer to God for the Ephesians, Ephesians

Related Media A woman once approached the famous preacher, G. I want to encourage you to pray in faith, asking God to do far beyond all that we can ask or think. Yet at the same time, I want to be realistic in applying this text. There are certain mysteries about the interaction between our prayers and the sovereign will of God that I cannot explain. When John the Baptist was imprisoned, I am sure that his disciples were praying for his release. It would have brought glory to God if John had been released to preach for many more years. Yet, John lost his head. Rather, He prayed that after Peter had sinned and was restored, that he would strengthen his brothers Luke Even the apostle Paul, who penned these great words, had many disappointments in his ministry. Philemon 24, 2 Tim. Surely, Paul prayed for Demas to repent, but there is no biblical record that he ever did so. Paul prayed for the conversion of the Jews Rom. In church history, Adoniram Judson was a great man of faith, who gave his life to reaching the people of Burma. And yet, he labored for years before his first convert, and even when he died, there was not much visible fruit. Over the past 31 years of my ministry, I am painfully aware of many situations where God has not answered my prayers for Him to do for His glory far more than I could ask or think. There have been lost people for whom I have prayed that they would be saved, but they were not saved. There have been broken Christian marriages that I have prayed would be restored, but they ended in divorce. There have been sinning Christians for whom I have prayed that they would repent, but there has been no repentance. And so I want to motivate you to pray big prayers with faith in a mighty God, who is able to do far more abundantly beyond all that we ask or think. We simply cannot know the big picture of what God is doing, and so invariably we will experience disappointments in prayer. In that context, Paul is saying: Because God is able to do far more abundantly beyond all that we ask or think, we should pray for that which would further His glory through Christ and His church. God is able to do far more abundantly beyond all that we ask or think, according to the power that works within us 3: Under this heading, note two things: God is able to do far more abundantly beyond what we ask or think because He is omnipotent. We can summarize it under four headings: God spoke the entire universe into existence out of nothing by His word alone! For He spoke, and it was done; He commanded, and it stood fast. Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You. Whether we look at the vastness of the universe, with billions of galaxies containing billions of stars, or at the complexity of our own bodies, or at the incredible design on the microscopic level, we see evidence of a powerful Creator. Have you ever swatted a little gnat that was flying in front of your face? Have you ever stopped to think about how difficult it would be to design a creature that small that can not only fly, but also eat and reproduce? They could not have evolved gradually. Throughout the Bible there are examples of God unleashing a small amount of His power to bring judgment on rebellious sinners. He confused the languages of the proud men at the tower of Babel. He destroyed Sodom and Gomorrah with fire and brimstone. He unleashed the ten plagues on Egypt and then destroyed the Egyptian army in the sea. On numerous occasions, God destroyed thousands of people in a short time, through plagues or warfare or natural disasters Num. The apostle Paul is exhibit A, of course. He was persecuting the church with vengeance, when God stopped him in his tracks and changed him into the man who would preach to the Gentiles, whom he formerly detested. When the rich young ruler walked away from salvation, Jesus told the disciples that it was easier for a camel to go through the eye of a needle than for a rich man to be saved. The whole point of prayer is to ask God to do what we cannot do in our own strength or ability. God often puts His people in impossible situations to display His power and glory. There are far more examples of this in the Bible than I can list, but here are a few. Abraham and Sarah were physically beyond the ability to conceive children. Even when they were younger, Sarah had been unable to conceive. When Sarah laughed at the idea that she would conceive, the Lord confronted her with the rhetorical question Gen. God directed Moses and the Israelites to leave Egypt by a route where they had the Red Sea in front of them and the pursuing Egyptian army behind them. They

had no human means of escape. In that impossible situation, Moses told the panicked people Exod. Stand by and see the salvation of the Lord which He will accomplish for you today! Nothing is impossible with God! Elisha was surrounded by the army of the king of Aram, with horses and chariots that had come to take him captive. When his panicked servant told him that they were surrounded by this hostile army, Elisha calmly answered 2 Kings 6: Later, when the same king had surrounded Samaria, the famine was so bad that women were eating their own children in order to survive. Elisha predicted that the very next day the famine would be completely lifted. The royal officer of the king of Israel retorted 2 Kings 7: The following day the Lord caused the invading army to hear the sound of chariots and horses, so that they panicked and fled, leaving all of their supplies behind. I could cite many more examples, but here is one from the New Testament. Herod had imprisoned the apostle Peter, and was planning to execute him the next day. Peter was chained to two guards, inside a locked cell, with more guards outside, inside a prison with a locked iron outer door. He led Peter through opened iron doors, past all the guards, and out into the streets as a free man. Again, we see, nothing is impossible with God! We are not told, but I cannot imagine that they did not pray. Although God easily could have delivered James, He allowed him to die, while rescuing Peter. We need to remember the words of Hebrews Women received back their dead by resurrection. But, keep reading They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated men of whom the world was not worthy , wandering in deserts and mountains and caves and holes in the ground. And all these, having gained approval through their faith, did not receive what was promised. And so while God often displays His mighty power by working when we are incapable of doing anything in our own strength, at times for reasons we do not usually understand, He chooses not to display His power in such ways. At those times, His power is displayed through the patient, joyous endurance of His people in the midst of their suffering Col. But even when God chooses not to deliver us, it is not because He is lacking in power. He is able to do far beyond what we ask or think because He is omnipotent. God is willing to do far beyond what we ask or think because He is good. Satan tempted Eve by getting her to doubt that God and His commandments are good. When we are facing impossible trials, we must be on guard against the same temptation. It is easy to begin to doubt that God really cares about us. But, Paul reminds us Rom. If God is for us, who is against us? He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? In the same vein, Peter writes to those who were suffering terrible persecution at the hands of the wicked Nero, telling them and us to cast all of our cares on the Lord, because He cares for us. After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you. There is far more here, but I must move on! Jonathan Edwards wrote a brilliant and not easy to follow! Edwards argued that God would be unrighteous if He did not delight fully in what is most beautiful and worthy of delight, namely, in Himself and His glory. While it would be utterly sinful for us to delight in our own glory, because we are imperfect and sinful creatures, it is utterly right for God, because He alone is the absolutely perfect, eternal Creator. As God saves people who were formerly dead in their sins, 2: In the context, Paul is laying the doctrinal foundation for the appeal to love and unity and holiness, which follows 4: So the application of this mind-stretching truth is that God is only glorified in the church in the present age when we live in harmony Conclusion Here are four ways to apply these wonderful verses: As the loving Father, He will give good gifts to His children who ask Matt. It is impossible to ask God for too much, assuming that it is in line with His will and for His glory. You cannot think a prayer so large that God, in answering it, will not wish you had made it larger. Pray not for crutches but for wings. Pray for the Lord to multiply our few loaves and fishes, so that He would get all the glory. Pray for the powerful conversion of many sinners. Pray for repentance and holiness for His saints. Pray that He will be glorified in His church and in Christ Jesus, to all generations forever and ever.

6: Sermons on Ephesians - www.enganchecubano.com

Ephesians Blessed be God, who hath blessed us " God's blessing us is his bestowing spiritual and heavenly blessings upon us. Our blessing God is the paying him our solemn and grateful acknowledgments, both on account of his own essential blessedness, and of the blessings which he bestows on us; with all spiritual blessings " The spiritual blessings here spoken of are such as are.

They are "holy" because they were set apart for a specific task. This refers to NT prophets see Special Topic at 2: In Christ there is no more Jew or Greek cf. This same word, "fellow-heirs," is also used in Rom. There are three syn compounds here: This is very similar to the three compounds with syn in 2: These long sentences are characteristic of Ephesians. Paul was humbled by his previous life of religious self-righteousness, and aggressive persecution. Mankind cannot discover God, but God has chosen to reveal Himself. In chapter 1 he spoke of the riches of God the Father. Here Paul transfers them to the Son! Only the Spirit can bring this revelation to a darkened heart cf. We get the English term "photo" from the Greek word. There is a Greek manuscript problem with the term "stewardship" versus "fellowship. See the discussion of textual criticism in Appendix Two. For "mystery" see Special Topic at 3: This is one of several uses of this term in Ephesians cf. Paul calls the church the body of Christ both in Ephesians 1: One of the unusual literary relationships between Ephesians and Colossians is that in Ephesians this term refers to the church universal cf. This points toward Ephesians as a circular letter. See Special Topic at Col. God used His love for the Church to reveal Himself to mankind and to angels cf. This was a major theological aspect of the Gnosticism. For them, salvation was the procurement of secret knowledge so that one could pass through these angelic levels aeons to reach the high, good god. A full list of the terms used in the NT for these angelic levels can be seen in George E. These orders and ranks of angelic beings are not defined and discussed in detail anywhere in the NT. Be careful of curiosity and systems of theology that attempt to definitively answer that which the NT leaves ambiguous! A good example of this caution relates to these angelic ranks. In some passages, they are not evil but possibly structures of this fallen world which enable humans to live apart from God. From the context of all of its usages, it must mean the spiritual realm in which believers live here and now, not heaven. This term is used in the Greek Classics to refer to a set plan. God is not surprised and He has no plan B Luke This is clarified in Genesis God created mankind for fellowship; that fellowship was broken by human rebellion. This goal is met through the work of Christ cf.

7: Epistle to the Ephesians - Wikipedia

I'm sharing a few scriptures about forgiveness.

Pulpit Commentaries Introduction This chapter consists of two parts. Of the account which Paul gives the Ephesians concerning himself, as he was appointed by God to be the apostle of the Gentiles, Ephesians 3: Of his devout and affectionate prayer to God for the Ephesians, Ephesians 3: We may observe it to have been very much the practice of this apostle to intermix, with his instructions and counsels, intercessions and prayers to God for those to whom he wrote, as knowing that all his instructions and teachings would be useless and vain, except God did co-operate with them, and render them effectual. This is an example that all the ministers of Christ should copy after, praying earnestly that the efficacious operations of the divine Spirit may attend their ministrations, and crown them with success. Here we have the account which Paul gives the Ephesians concerning himself, as he was appointed by God the apostle of the Gentiles. We may observe that he acquaints them with the tribulations and sufferings which he endured in the discharge of that office, Ephesians 3: The first clause refers to the preceding chapter, and may be understood either of these two ways: He thinks never the worse of them for the bad character which the world gives them or the evil treatment that they met with in it. Paul adhered to Christ, and Christ owned him, when he was in prison. We may learn hence that the faithful ministers of Christ are to dispense his sacred truths, however disagreeable they may be to some, and whatever they themselves may suffer for doing so. The words may be thus understood: Observe, Those who have received grace and signal favours from God stand in need of prayer, that they may improve and advance, and continue to act as becomes them. And, seeing Paul while he was a prisoner employed himself in such prayers to God in behalf of the Ephesians, we should learn that no particular sufferings of our own should make us so solicitous about ourselves as to neglect the cases of others in our supplications and addresses to God. He speaks again of his sufferings: Wherefore I desire that you faint not at my tribulation for you, which is your glory, Ephesians 3: While he was in prison, he suffered much there and, though it was upon their account that he suffered, yet he would not have them discouraged nor dismayed at this, seeing God had done such great things for them by his ministry. What a tender concern was here for these Ephesians! The apostle seems to have been more solicitous lest they should be discouraged and faint upon his tribulations than about what he himself endured and, to prevent this, he tells them that his sufferings were their glory, and would be so far from being a real discouragement, if they duly considered the matter, that they ministered cause to them for glorying and for rejoicing, as this discovered the great esteem and regard which God bore to them, in that he not only sent his apostles to preach the gospel to them, but even to suffer for them, and to confirm the truths they delivered by the persecutions they underwent. Observe, Not only the faithful ministers of Christ themselves, but their people too, have some special cause for joy and glorying, when they suffer for the sake of dispensing the gospel. God appointed him to the office: If you have heard of the dispensation of the grace of God, which is given me to you-ward, Ephesians 3: They could not have heard of this, and therefore he does not design to speak doubtfully of this matter. He styles the gospel the grace of God here as in other places because it is the gift of divine grace to sinful men and all the gracious overtures that it makes, and the joyful tidings that it contains, proceed from the rich grace of God and it is also the great instrument in the hands of the Spirit by which God works grace in the souls of men. He speaks of the dispensation of this grace given to him he means as he was authorized and commissioned by God to dispense the doctrine of the gospel, which commission and authority were given to him chiefly for he service of the Gentiles: Here he again asserts his authority. He was MADE a minister--he did not make himself such he took not to himself that honour--and he was made such according to the gift of the grace of God unto him. God supplied and furnished him for his work and in the performance of it suitably assisted him with all needful gifts and graces, both ordinary and extraordinary, and that by the effectual working of his power, in himself more especially, and also in great numbers of those to whom he preached, by which means his labours among them were successful. Observe, What God calls men to he fits them for, and does it with an almighty power. An effectual working of divine power attends the gifts of divine grace. As God appointed him to the office, so he eminently qualified him for

it, by a special revelation that he made unto him. He makes mention both of the mystery that was revealed and of the revelation of it. The mystery revealed is that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel Ephesians 3: And this in Christ, being united to Christ, in whom all the promises are yea and amen and by the gospel, that is, in the times of the gospel, as some understand it or, by the gospel preached to them, which is the great instrument and means by which God works faith in Christ, as others. This was the great truth revealed to the apostles, namely, that God would call the Gentiles to salvation by faith in Christ, and that without the works of the law. Of the revelation of this truth he speaks, Ephesians 3: Here we may observe that the coalition of Jews and Gentiles in the gospel church was a mystery, a great mystery, what was designed in the counsel of God before all worlds, but what could not be fully understood for many ages, till the accomplishment expounded the prophecies of it. And it is called the mystery of Christ because it was revealed by him Galatians 1: Of this the apostle has given some hints afore, or a little before that is, in the preceding chapters. Whereby, when you read or, as those words may be read, unto which attending and it is not enough for us barely to read the scriptures, unless we attend to them, and seriously consider and lay to heart what we read, you may understand my knowledge in the mystery of Christ so as to perceive how God had fitted and qualified him to be an apostle to the Gentiles, which might be to them an evident token of his divine authority. This mystery, he says, in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit Ephesians 3: Who would have imagined that those who had been so long in the dark, and at so great a distance, would be enlightened with the marvellous light, and be made nigh? Let us learn hence not to despair of the worst, of the worst of persons, and the worst of nations. Nothing is too hard for divine grace to do: And how much are we ourselves interested in this affair not only as we live in a time in which the mystery is revealed, but particularly as we are a part of the nations which in times past were foreigners and strangers, and lived in gross idolatry but are now enlightened with the everlasting gospel, and partake of its promises! The apostle informs them how he was employed in this office, and that with respect to the Gentiles, and to all men. With respect to the Gentiles, he preached to them the unsearchable riches of Christ, Ephesians 3: Observe, in this verse, how humbly he speaks of himself, and how highly he speaks of Jesus Christ. How humbly he speaks of himself: I am less than the least of all saints. Paul, who was the chief of the apostles, calls himself less than the least of all saints: He was, in his own esteem, as little as could be. What can be less than the least? To speak himself as little as could be, he speaks himself less than could be. Observe, Those whom God advances to honourable employments he humbles and makes low in their own eyes and, where God gives grace to be humble, there he gives all other grace. You may also observe in what a different manner the apostle speaks of himself and of his office. While he magnifies his office, he debases himself. Observe, A faithful minister of Christ may be very humble, and think very meanly of himself, even when he thinks and speaks very highly and honourably of his sacred function. How highly he speaks of Jesus Christ: The unsearchable riches of Christ. There is a mighty treasury of mercy, grace, and love, laid up in Christ Jesus, and that both for Jews and Gentiles. Or, the riches of the gospel are here spoken of as the riches of Christ: And they are unsearchable riches, which we cannot find the bottom of, which human sagacity could never have discovered, and men could no otherwise attain to the knowledge of them but by revelation. Though many remain poor, and are not enriched with these riches, yet it is a favour to have them preached among us, to have an offer of them made to us and, if we are not enriched with them, it is our own fault. With respect to all men, Ephesians 3: His business and employment were to make all men see to publish and make known to the whole world what is the fellowship of the mystery that the Gentiles who have hitherto been strangers to the church, shall be admitted into communion with it which from the beginning of the world hath been hid in God kept secret in his purpose, who created all things by Jesus Christ: It is true that both the first creation, when God made all things out of nothing, and the new creation, whereby sinners are made new creatures by converting grace, are of God by Jesus Christ. The apostle adds, To the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God, Ephesians 3: This was one things, among others, which God had in his eye in revealing this mystery, that the good angels, who have a pre-eminence in governing the kingdoms and principalities of the world, and who are endued with great power to execute the will of God on this earth

though their ordinary residence is in heaven may be informed, from what passes in the church and is done in and by it, of the manifold wisdom of God that is, of the great variety with which God wisely dispenses things, or of his wisdom manifested in the many ways and methods he takes in ordering his church in the several ages of it, and especially in receiving the Gentiles into it. The holy angels, who look into the mystery of our redemption by Christ, could not but take notice of this branch of that mystery, that among the Gentiles is preached the unsearchable riches of Christ. And this is according to the eternal purpose which he purposed in Christ Jesus our Lord, Ephesians 3: The apostle, having mentioned our Lord Jesus Christ, subjoins concerning him, In whom we have boldness and access with confidence by the faith of him Ephesians 3: We may have access with confidence to speak to God, knowing that we have such a Mediator between God and us, and such an Advocate with the Father. This may be referred either to the immediately Ephesians 3: His outward posture in prayer, which was humble and reverent: I bow my knees. Note, When we draw nigh to God, we should reverence him in our hearts, and express our reverence in the most suitable and becoming behaviour and gesture. Here, having mentioned Christ, he cannot pass without an honourable encomium of his love, Ephesians 3: The universal church has a dependence upon the Lord Jesus Christ: Of whom the whole family in heaven and earth is named. The Jews were wont to boast of Abraham as their father, but now Jews and Gentiles are both denominated from Christ so some while others understand it of the saints in heaven, who wear the crown of glory, and of saints on earth who are going on in the work of grace here. What the apostle asks of God for these his friends--spiritual blessings, which are the best blessings, and the most earnestly to be sought and prayed for by every one of us, both for ourselves and for our friends. Spiritual strength for the work and duty to which they were called, and in which they were employed: The inner man is the heart or soul. And the apostle prays that this may be according to the riches of his glory, or according to his glorious riches--answerable to that great abundance of grace, mercy, and power, which resides in God, and is his glory: Observe from these things, That strength from the Spirit of God in the inner man is the best and most desirable strength, strength in the soul, the strength of faith and other graces, strength to serve God and to do our duty, and to persevere in our Christian course with vigour and with cheerfulness. And let us further observe that as the work of grace is first begun so it is continued and carried on, by the blessed Spirit of God. The indwelling of Christ in their hearts, Ephesians 3: Christ is said to dwell in his people, as he is always present with them by his gracious influences and operations. Observe, It is a desirable thing to have Christ dwell in our hearts and if the law of Christ be written there, and the love of Christ be shed abroad there, then Christ dwells there. Christ is an inhabitant in the soul of every good Christian. Where his spirit dwells, there he swells and he dwells in the heart by faith, by means of the continual exercise of faith upon him. Faith opens the door of the soul, to receive Christ faith admits him, and submits to him. By faith we are united to Christ, and have an interest in him. The fixing of pious and devout affections in the soul: That you being rooted and grounded in love, stedfastly fixed in your love to God, the Father of our Lord Jesus Christ, and to all the saints, the beloved of our Lord Jesus Christ. Many have some love to God and to his servants, but it is a flash, like the crackling of thorns under a pot, it makes a great noise, but is gone presently. We should earnestly desire that good affections may be fixed in us, that we may be rooted and grounded in love. And how very desirable is it to have a settled fixed sense of the love of God and Christ to our souls, so as to be able to say with the apostle at all times, He has loved me!

8: Ephesians Overview - Adam Clarke Commentary

The introduction to the whole epistle, which is much the same as in others (v. 1, v. 2). II. II. The apostle's thanksgivings and praises to God for his inestimable blessings bestowed on the believing Ephesians (v.).

Click here to view The apostle sets forth his office, and his qualifications for it, and his call to it. All the gracious offers of the gospel, and the joyful tidings it contains, come from the rich grace of God; it is the great means by which the Spirit works grace in the souls of men. The mystery, is that secret, hidden purpose of salvation through Christ. This was not so fully and clearly shown in the ages before Christ, as unto the prophets of the New Testament. This was the great truth made known to the apostle, that God would call the Gentiles to salvation by faith in Christ. An effectual working of Divine power attends the gifts of Divine grace. As God appointed Paul to the office, so he qualified him for it. How highly he speaks of Jesus Christ; the unsearchable riches of Christ! Though many are not enriched with these riches; yet how great a favour to have them preached among us, and to have an offer of them! And if we are not enriched with them it is our own fault. The first creation, when God made all things out of nothing, and the new creation, whereby sinners are made new creatures by converting grace, are of God by Jesus Christ. His riches are as unsearchable and as sure as ever, yet while angels adore the wisdom of God in the redemption of his church, the ignorance of self-wise and carnal men deems the whole to be foolishness. He asks for spiritual blessings, which are the best blessings. Strength from the Spirit of God in the inner man; strength in the soul; the strength of faith, to serve God, and to do our duty. If the law of Christ is written in our hearts, and the love of Christ is shed abroad there, then Christ dwells there. Where his Spirit dwells, there he dwells. We should desire that good affections may be fixed in us. And how desirable to have a fixed sense of the love of God in Christ to our souls! How powerfully the apostle speaks of the love of Christ! The breadth shows its extent to all nations and ranks; the length, that it continues from everlasting to everlasting; the depth, its saving those who are sunk into the depths of sin and misery; the height, its raising them up to heavenly happiness and glory. Should not this satisfy man? Must he needs fill himself with a thousand trifles, fancying thereby to complete his happiness? Let us expect more, and ask for more, encouraged by what Christ has already done for our souls, being assured that the conversion of sinners, and the comfort of believers, will be to his glory, for ever and ever. Commentary by Matthew Henry, Discussion for Ephesians 3 2 months Ago David Ref v What thought, action, or intellectual pursuit can "pass knowledge"??? Knowledge is required in the pursuit of understanding. My prayer is that we can pursue and acquire that deep, "perfected" love, as mentione in 1 John chapters. Someone who is able to do and go above and beyond and well beyond that to be exact for stuff that we ask or think. That shows genuine love just as parents today try and go above and beyond for their kids to make sure they are happy and safe. In total I would say this verse simply knows that god is going x harder then anyone can ever go for you, but on top of that give him thanks and praise and he will share more with you.

9: Ephesians Commentary | Precept Austin

ephesians GRACE TO PREACH TO THE GENTILES 7 of which I was made a servant (Greek: diakanos), according to the gift of that grace of God which was given me according to the working of his power.

Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. According to New Testament scholar Daniel Wallace, the theme may be stated pragmatically as "Christians, get along with each other! Maintain the unity practically which Christ has effected positionally by his death. Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. Many devotional thoughts and sermons that are addressed to the practically minded-individual have been drawn from this section of the New Testament. This would be about the same time as the Epistle to the Colossians which in many points it resembles and the Epistle to Philemon. However, many critical scholars have questioned the authorship of the letter and suggest that it may have been written between AD 80 and Authorship of the Pauline Epistles The first verse in the letter identifies Paul as its author. Duling found that of six authoritative scholarly references, "four of the six decide for pseudonymity, and the other two PCB and JBC recognize the difficulties in maintaining Pauline authorship. Indeed, the difficulties are insurmountable. An Exegetical Commentary by Harold Hoehner , pp 2â€” Currently, most critical scholars think it improbable that Paul authored Ephesians. Still other scholars suggest there is a lack of conclusive evidence. Place, date, and purpose of the writing of the letter[edit] While most English translations indicate that the letter was addressed to "the saints who are in Ephesus " 1: Furthermore, if Paul is regarded as the author, the impersonal character of the letter, which lacks personal greetings or any indication that the author has personal knowledge of his recipients, is incongruous with the account in Acts of Paul staying more than two years in Ephesus. Ignatius of Antioch himself seemed to be very well versed in the epistle to the Ephesians, and mirrors many of his own thoughts in his own epistle to the Ephesians. The greeting, from Paul to the church of Ephesus. A general account of the blessings that the gospel reveals. This includes the source of these blessings, the means by which they are attained, the reason why they are given, and their final result. The whole of the section 1: It ends with a fervent prayer for the further spiritual enrichment of the Ephesians. A description of the change in the spiritual position of Gentiles as a result of the work of Christ. It ends with an account of how Paul was selected and qualified to be an apostle to the Gentiles, in the hope that this will keep them from being dispirited and lead him to pray for them. A chapter on unity in the midst of the diversity of gifts among believers. The imagery of spiritual warfare including the metaphor of the Armor of God , the mission of Tychicus , and valedictory blessings. Founding of the church at Ephesus[edit] See also: The work he began on this occasion was carried forward by Apollos [On his second visit early in the following year, he remained at Ephesus "three years", for he found it was the key to the western provinces of Asia Minor. Here "a great door and effectual" was opened to him, [1 Cor On his last journey to Jerusalem , the apostle landed at Miletus and, summoning together the elders of the church from Ephesus, delivered to them a farewell charge, [The following parallels between this epistle and the Milesian charge may be traced:

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