

# NEW TESTAMENT SYNTHESIS NOTES

by Dr. Fred Wittman

## THE EPISTLE TO EPHESIANS (EPHESIANS) BY PAUL THE APOSTLE

### INTRODUCTION:

What would do if you were to learn that Eternal Salvation involves a persistently, godly, daily, walk and stand fast persistently engaging in spiritual warfare against the evil spirits (the host of fallen angels serving Satan) if you are to escape going into confinement in Hell first, then in The Lake of Fire eternally, and rightfully expect to go to Heaven to be with The Lord Jesus Christ forever?

#### Review:

1. The Theme of The Bible: **The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.**
2. The Purpose of The Bible: **To Present The Lord Jesus Christ as The Redeemer or To Teach The God's Plan of Redemption.**

### PRESENTATION:

#### I. Facts to Be Noted

##### A. Pertinent Facts.

Author: Paul, the Apostle                      Date Written: mid A.D. 62                      Key Verse: 4:3

Written to: the saints at **Éhfehsohs** (Ephesus) plus the faithful ones in Christ Jesus from Rome (1:1)

Key Words: "one" 19x; "love" 14x + "loved or loveth" (7x); "Body (10x); "church (9x); "walk-ed" (7x +1)

Content: Unity in the Church      Theme: Church Truth      Thrust of The Book: Soteriology (Doctrine of Salvation)

##### 1. Authorship

a. The Writer of this Epistle was the Apostle Paul, whom God used to write fourteen New Testament Books. He was chosen by The Lord Jesus Christ to replace Judas Iscariot and to be the Apostle to the Gentiles (Acts 9:15; Gal. 1:1,15; 2:7-9; 1 Cor. 9:1,2; 15:9; 2 Cor. 1:1; 12:12; Eph. 1:1; Col. 1:1; 1 Tim. 1:1; 2:7; 2 Tim. 1:1,11).

He was a fellow-laborer and companion of **Bahrnáhbahs** on the first missionary journey, who befriended him and testified in behalf of him upon his return to Jerusalem from **Dahmahskóhs** (Acts 9:27,28).

b. Some deny Pauline authorship. To do so is to deny verbal inspiration and reject the author's own claim to be the author since both text and title refer to the author.

c. Evidence of Paul's Authorship:

(1) Internal Evidence to Paul's authorship is clear both by the accepted title that bears his name and the text is threefold: Paul identifies himself in his opening salutation (1:1); he refers to himself as the minister of Jesus Christ to the Gentiles (3:1-8 cf. Acts 9:15); and he requests prayer in his bonds (6:18-20).

(2) External Evidence comes from the writings of the "Church Fathers" (patristic tradition of The Early Church): The Muratorian Canon (A.D. 160-200) attests: "For the Epistles of Paul . . . he wrote to not more than seven churches, . . . the second to the Ephesians." There is no contradictory evidence found in Early Church writings, but Paul's authorship was an accepted fact and never doubted until the eighteenth century.

2. The Readership: In his first five Epistles, Paul addressed local churches due to the need to correct false or misconceived doctrine, prevailing problems, and wrong behavior permitted in those local churches, but The Epistle to Romans was addressed to the summoned-saints being in Rome comprised of Gentile Romans and many Jews, but the emphasis was upon the individual's relationship to The God and not to the local church as a whole. There is no local aspect to this Epistle to **Ehféhseeous** (Ephesians) and no personal greetings. Therefore it must have been intended for circulation among all the local churches.

3. The Dating of the Epistle is determined by the fact that Paul was in prison in Rome for two years from March A.D. 61-63 (3:1; 4:1; 6:20 cf. Acts 28:16,30). Shortly thereafter he wrote this Epistle in mid A.D. 62. Both the Ephesian (6:21,22), Colossian (4:7,8) and **Feeláymohn** (Philemon) Epistles were delivered by **Tukh-eeekóhs** (Tychicus) along with **Onáyseemohs** (Col. 4:7,9) so were written at approximately the same time.

4. The City of **Éhfehsohs** (Ephesus), the capital of the province of Asia in Roman times, was situated on the mouth of Cayster River off the coast of the Aegean Sea. Situated midway between Smyrna and **Méelaytohs** (Miletus) at the end of the Asiatic caravan route. It was a city of great importance as a commercial, political, and religious center with a large theatre and even larger sports stadium. Commercially it was a most easily accessible city by land and sea. Religiously it was the center for the emperor cult with three temples, a Jewish synagogue, and the site of the Temple of **Ahr'tehmees** (Ar'temis) - Diana, one of the seven wonders of the ancient world, which took over 200 years to build. Its population was 250-330,000. Paul first visited **Éhfehsohs**, spending only a Sabbath day discoursing in the synagogue before sailing to **Kaisáh-reh-eeah**

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(Caesarea), an eastern port on the Mediterranean Sea, c. 50 miles NE of Jerusalem, just before ending his second missionary journey in early A.D. 53. He returned to **Ehfehsohs** in the spring of A.D. 54 and spent three years there (Acts 20:31).

4. The Local Church at **Ehfehsohs** (Ephesus) was established by Paul during his three-year ministry there from the spring, A.D. 54-57 after **Ahkūlahs** (Aquila) and **Préeskeellah** (Priscilla) discipled **Ahpohlōs** for four months in their home. **Ahpohlōs** left twelve of his disciples with a repentance-baptism, which related to The Kingdom of Heaven, at **Ehfēhseeious** (Acts 18:24-19:7). These Paul instructed accurately about “total committed trust in The Lord Jesus Christ” and the meaning of “disciples’ baptism,” which related to The Kingdom of The God (Acts 19:8). [Note well: the difference between the Kingdom of Heaven (the sphere of profession of conversion) and The Kingdom of The God (the sphere of The God’s Kingdom) and union with The Lord Jesus Christ. Consult the Happy Heralds website re: chart and discourse on ‘The Two Kingdoms Compared.’]

Then he baptized them on the basis of the name of The Lord Jesus. Thenceforth Paul spent the rest of his sojourn at first discoursing-with-interaction in the synagogue for three months, then discipling, teaching, admonishing, and building up the saints night and day (Acts 20:31).

5. The Purpose for writing Epistle to **Ehfēhseeious** (Ephesians) was to clarify The Truth that The Church is The Body of The Christ and to instruct the saints in their daily walk **and** in their spiritual warfare.
6. Characteristics of this Epistle to **Ehfēhseeious** (Ephesians):
- Doctrinal and Didactic -- at least sixty-three (74) doctrines are mentioned in this Epistle as though the recipients had already been instructed and understood their full meaning. This is indicative of the fact that the two plus years of discipling and teaching by Paul in the School of **Tū-rahnnus** (Acts 19:8-10) prepared the Ephesians for such content.
  - Ehfēhseeious** (Ephesians) is neither corrective nor controversial -- no particular circumstances prompted nor evoked this Epistle.
  - Ehfēhseeious** (Ephesians) is well-balanced -- equal emphasis and space is given to both doctrine and practical walk.
  - Paul’s unique use of the number seven (7) to address facts and important aspects of life for disciple-saints in union with The Lord Jesus Christ and His Church is evident.
    - The Seven-fold Blessings in The Christ (1:3-14);
    - Paul’s Seven-fold Prayer (1:15-19c);
    - The Seven-fold Power of The God (1:19-23);
    - The Disciple-Saint’s Seven-fold Past (2:1-3, 11-13);
    - The Disciple-Saint’s Seven-fold Present Position (2:4-10);
    - The Seven-fold Work of The Christ (2:13-19);
    - The Seven-fold Habitation of The God (2:19-22);
    - The Seven-fold Ministry of Paul (3:1-21);
    - The Seven-fold Mystery of The Christ (3:4-10);
    - Paul’s Seven-fold Intercession (3:13-21);
    - The Seven-fold Exhortation to Walk (4:1-3);
    - The Seven-fold Unity of The Spirit (4:4-6);
    - The Seven-fold Perspective of Grace (4:7-11).
    - The Seven-fold Purpose of Grace (4:12-14);
    - The Seven-fold Prevention of Growth (4:14-16a);
    - The Seven-fold Progress of Grace (4:14-16);
    - The Seven-fold Walk of Gentiles (4:17-19);
    - The Seven-fold Exhortation to Not Walk in Lust (4:17, 20-30);
    - The Seven-fold Exhortation to Walk According to Pardon (4:31, 32);
    - The Seven-fold Exhortation to Walk as Dear Children (5:1-7);
    - The Seven-fold Exhortation to Walk as Children of Light (5:8-14);
    - The Seven-fold Exhortation to Walk as Wise Ones (5:5-21);
    - The Seven-fold Exhortation to Family Members (5:22-6:9);
    - The Seven-fold Exhortation to Stand Fast in Spiritual Warfare (6:10-14a);
    - The Seven-fold Complete Armor of The God (6:14-18).

7. Contrasts with Colossians:
- Ehfēhseeious** (Ephesians) presents The Church as The Body of The Christ while **Kohlōhs-sah-eh-êes** (Colossians) presents The Christ as The Head of The Church.

b. Out of one hundred-fifty verses in **Ehfēhseeious** (Ephesians) seventy-eight expressions have been used by Paul in **Kohlōhs-sah-eh-êes** (Colossians).

8. There is a sub-key word in The Epistle to **Ehfēhseeious** (Ephesians): “Truth.” It is mentioned six times in Ephesians: (1:13; 4:21, 24, 25; 5:9; 6:14). In 1:13 “The Truth” refers to the whole content of The Gospel. In 4:21 “The Truth” refers to the whole content of what The Lord Jesus Christ’s person is and what He has spoken. In 4:24 “Truth” is the content upon which the disciple-saint’s earnest-devotion is to be given. In 4:25 “Truth” is that which disciple-saints are to consistently speak with one another of our neighbors who are also in union with The Lord Jesus Christ. In 5:9 “Truth” is an accompanying factor with the fruit of the Spirit produced by the persistent walk as children of Light. And in 6:14 “Truth” is that with which the loins

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(metaphorical use cf. 1 Pet. 1:13) of the mind are girded daily along with the complete armor of The God in order to stand against the wiles of the Devil in the spiritual warfare that every regenerated disciple-saint must face (see attached list of fiery arrows that Satan uses.

- B. Scenes in The Epistle to **Ehféhseeious** (Ephesians):
1. The celestials (1,2).
  2. Prison in Rome (3,4).
  3. The walk and warfare on earth (5,6).
- C. Characters mentioned in The Epistle to **Ehféhseeious** (Ephesians): Paul (1:1; 3:1), The Lord Jesus Christ (1:1-3,17; 3:9,11; 5:20; 6:23), and **Tukh-eeekóhs** (Tychicus).
- D. Old Testament Prophecies Fulfilled in **Ehféhseeious** (Ephesians): There are two references, both from the Psalms, which were cited by Paul in Epistle to **Ehféhseeious** (Ephesians) in relation to The Messiah, The Lord Jesus Christ as:
1. The Corner-Foundation-Stone (Eph. 2:20 APT cf. Ps. 118:22)
  2. The Ascended One Who gave familial gifts to the humans (Eph. 4:8 cf. Ps.. 68:18).
- E. Outline of **Ehféhseeious** (Ephesians):
- I. Doctrinal Portion (1-3).
    - A. Origin of The Church (Ch. 1).
    - B. Formation of The Church (Ch. 2).
    - C. Purpose of The Church (ch. 3).
  - II. Practical Portion (4-6).
    - A. Christian Conduct (4:1-6: 9).
    - B. Christian Conflict (6:10-22).
- Benediction (6:23,24)
- II. The Theme of The Bible: The Coming of The Messiah and His Coming Kingdom of Righteousness and Peace:** Since the initial coming of the Messiah has taken place and His Return was imminently expected, and since Paul discussed the doctrine of The Coming-Presence of The Lord Jesus Christ rather extensively in both of The Epistles to Thessalonians and in 1 Corinthians, and in Romans Paul only succinctly referred five times to The Coming-Presence of The Lord Jesus Christ. Then twice (1 Cor. 5:10; Rom. 14:10) He reminded his readers that we all must present ourselves before the **Báymah** (Judgment Seat on steps) in anticipation of the coming-again of The Messiah. However in **Ehféhseeious** (Ephesians), Paul does not mention The Coming-Presence of The Lord Jesus Christ directly, but alludes to His coming when referring to The Lord Jesus Christ loving The Church. He “delivered Himself over in Her behalf of Her . . . so that He present Her to Himself, The Church Glorious, not having spot or wrinkle or any such things” (5:25-27). In order to do this He first must come to take her to Heaven where He will present her to Himself in marriage. Likewise The Kingdom of The God is not mentioned positively, but rather from the negative standpoint by reminding his readers of those who are sexually immoral or unclean or covetous or idolaters continually are not having inheritance in The Kingdom of The Christ and of God (5:5).
- III. The Purpose of The Bible: To Teach The God’s Plan of Redemption:** So far, with regard to The Plan of Redemption, The Word of The God has revealed these Truths: in James the problem of faith demonstrated by works was clarified. In Galatians it is revealed that Faith is the means whereby we live in union with The Son of God, receive The Promise of The Spirit, become the sons of The God, and are in the sphere of Spirit. Also in Galatians a new dimension to Redemption is added, Justification by means of The Lord Jesus Christ’s Faith [note: it is our personal faith in The Lord Jesus Christ’s Faith that results in Salvation]. To be justified is to be declared righteous freed of: blame, guilt, and / or penalty of Sin as a result of The Lord Jesus Christ taking Sin upon Himself and becoming: a curse in behalf of us and the propitiation of our sins in order to provide Redemption which includes complete freedom from bondage to Sin and Satan. In Thessalonians we are taught that the exchange of bond-slavery of which Jesus spoke takes place at Redemption. Paul referred to the redeemed disciple-saints as “Salvation’s purchased possession.” Then Paul presented The God’s determined will as a result of Redemption and emphasized sanctification (separation unto a holy relationship with The God and the consequences of rejecting it. Thus far (up to early winter of A.D. 58), the contents of the plan of Redemption contain these practical doctrines emphasized in Romans: Salvation, Sin, exchange of Masters in bond-service, Redemption, Reconciliation and Justification (3:26-30; 4:25-5:18; 8:30-34), Sanctification, and Eschatology {the doctrine of last things} (8:19). Now in **Ehféhseeious** (Ephesians) Redemption is referred to in three instances. In the first instance (1:7), ‘Redemption’ refers to the initial occurrence

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of Redemption of every disciple-saint, when the sinner is identified in union with The Lord Jesus Christ through totally committed faith unto Him and His shed-blood results in forgiveness of gross stupid errors (sins). In the second instance (1:14), Paul referred to the occasion of the completion of Redemption of every disciple-saint, when the whole person in the glorified body united with the soul and spirit appears in the presence of The Lord Jesus Christ. In the third instance (4:30), Paul referred to the sealing by The Holy Spirit for security upon totally committed faith unto The Lord Jesus Christ which permanently lasts until the Day of completion of redemption (cf. 1:14).

- IV. The Progressive Revelation of The God:** Previous to The Prison Epistles it was noted that foundation Truths of The Christian Faith were revealed, especially explaining The Righteousness of The God, Sin, condemnation and Judgment, Justification by Faith, Salvation including Sin, Exchange of Masters, sphere of the flesh, Redemption, and Adultery. In addition to The Law of The God, The Old Covenant, six other laws were revealed: The Law of Faith, The Law of the Husband; The Law of One’s Comprehension (AV: ‘mind’); The Law of The Sin and Death; The Law of The Spirit of Absolute Life; and The Law of Righteousness; altogether making seven Laws mentioned in Scripture. In Romans a clear distinction was made between the regenerated and unregenerated people, those in union with The God, The Son, and The Holy Spirit and those who are not, but are living in the sphere of the flesh. It was revealed that Israel’s fall resulted in her being set aside, which resulted in blessing for the Gentiles for the duration of Grace and The Church Age until The Christ raptures The Church, followed by Israel’s suffering in Tribulation for seven years “until the fullness of The Gentiles enter.” This will take place before The Messiah King returns to Earth to set up The Promised Kingdom. Israel’s fullness in restoration will bring greater blessing for the world. Practical, reasonable, sacred service to The God is to be performed by a public presentation of the body as an Absolutely-Living sacrifice in return for the dying Sacrifice by The New Master, The Lord Jesus Christ. After this occasion transpires, each one is to be renewed in the mind so as to utilize the grace-gifts, serving as bondslaves to The Lord in love. The Truth concerning the future judgment for all saints, who shall present themselves at The Christ’s Báymah Seat, was disclosed.

Then in **Ehféhseeious** (Ephesians) at least seventy-four (74) doctrines (see list p. 46a), many of which were previously expressed, were mentioned or given, one of which is enlightenment (Eph. 1:17-19), another dealing with the gifted leaders of The Church with their selected realm of ministry (4:7-11) for the purpose of building-up The Church as The Body of The Christ to grow unto maturity (4:12-16) by means of discipleship (cf. Mt. 28:19,20) with each one having a part as a joint in adding to The Body increase of members and nurturing them to

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maturity in The Christ. Paul especially dealt with three doctrines specifically, on the one hand with unity (oneness) and union with The Lord Jesus Christ (1:1,3,7,9,11,12,15; 2:6,10,13,22; 3:6; 4:3,4-6; 5:8; 6:1); on another hand The God's determined will for a persistently, godly, daily walk and on still another hand with the necessary armor with which the disciple-saints are to clothe themselves to be able to stand-fast strongly against the wiles of the Devil and his evil forces of various sorts of fallen spirit-beings (Eph. 6:10-18). In addition to these three important doctrines, the following were further expanded or introduced throughout The Epistle: the determined will of The God (1:1,5,9,11; 2:3; 5:17; 6:6); the sealing ministry of The Holy Spirit (1:13; 4:30); the completion of Redemption when the glorified body shall acclaim His glory (1:14); the dead condition of all sons of the disobedience {unregenerated people under The God's wrath and citizens of Earth} (2:1-5,12); three dispensations {periods of time under The God's administration}: The Dispensation of The Fullness of Times of The Gentiles (1:7-10), The Dispensation of The Grace of The God (3:2-8), and The Dispensation of The Mystery (3:9). There were four more Mysteries to that which was previously noted: The Mystery of His Determined Will (1:9), The Mystery of The Christ (3:3-9), The Great Mystery of Christ and The Church (5:29-32), and The Mystery of The Gospel (6:18-20). Also Paul mentioned The God's purpose and plan in providing Redemption (1:7-12); His method of revealing His mysteries to the world, angels, and all created beings (3:9-11); and The God's determined will for every saint is a persistently, godly, daily, walk (4:1,2,17-5:21); as well as the persistent stand and withstanding in warfare by every disciple-saint of The God (6:10-20). **Finally**, Paul makes it very clear that the warfare of the true child of The God, who is a summoned disciple-saint is on the spiritual level and not on a flesh and blood level, nor on a social level, nor on a moral level, nor on a legal level, and not a political level, nor even on a religious level. But on the contrary our warfare is spiritual (6:12). So often those claiming to be Christian, succumb to the trap and wile of the Devil, which is to get involved in battle on one or more of these other levels: religious, social, moral, legal, or political, all of which are aspects of flesh and blood warfare. A warfare on these levels shall result to the detriment of our intricate relationship with our Blessed Savior and Lord, Jesus Christ as well as hindering the effect of The Gospel in the Salvation of souls.

**DISCUSSION:**

- A. Why is a persistently, godly, daily, walk in union with The Lord Jesus Christ and persistently engaging in spiritual warfare against the evil spirits (the host of fallen angels serving Satan) necessary for every disciple-saint?
- B. What is involved in a persistently, godly, daily, walk in union with The Lord Jesus Christ? (4:1,2,17-5:21)
- C. How is such a persistently, godly, daily, walk in union with The Lord Jesus Christ interrupted?
- D. What can you do to prevent interruption in your persistently, godly, daily, walk in union with The Lord Jesus Christ?
- E. What is necessary to successfully and victoriously engage and stand fast in spiritual warfare?
- F. How can you secure the victory over Satan and his forces of evil with their various wiles and fiery arrows?

**APPLICATION:** What will you do **today** concerning your obligation to maintain a persistently, godly, daily, walk in union with The Lord Jesus Christ and to successfully and victoriously engage and stand fast in spiritual warfare?