



#### PAUL AND HIS LETTERS II

#### THE BEGINNINGS OF THE CHURCH IN EPHESUS (ACTS 18 & 19)

"While Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. He said to them, "Did you receive the Holy Spirit when you became believers?" They replied, "No, we have not even heard that there is a Holy Spirit." Then he said, "Into what then were you baptized?" They answered, "Into John's baptism." Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus." On hearing this, they were baptized in the name of the Lord Jesus. When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied— altogether there were about twelve of them. He entered the synagogue and for three months spoke out boldly, and argued persuasively about the kingdom of God. When some stubbornly refused to believe and spoke evil of the Way before the congregation, he left them, taking the disciples with him, and argued daily in the lecture hall of Tyrannus. This continued for two years, so that all the residents of Asia, both Jews and Greeks, heard the word of the Lord.

Acts 19:1–10 NRSV

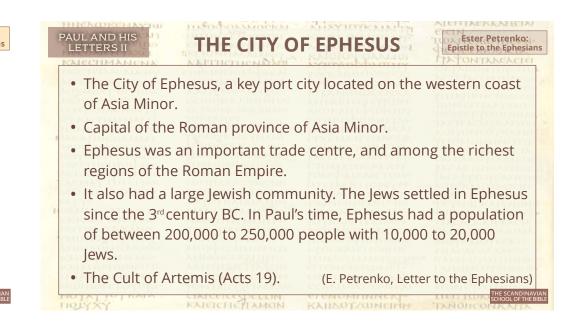


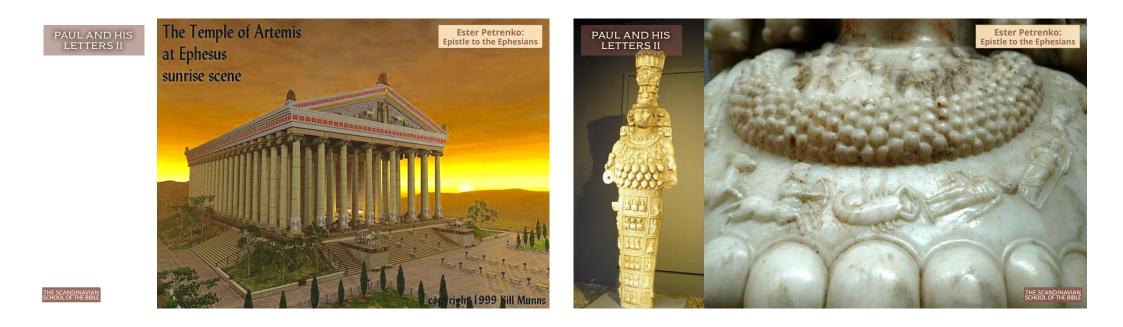


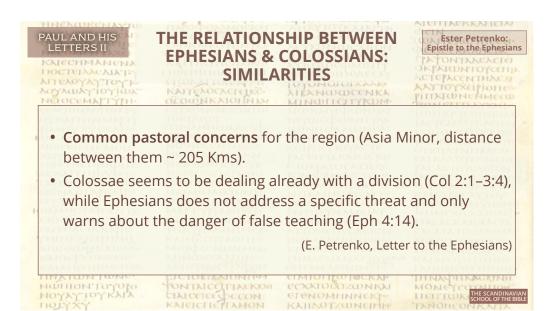
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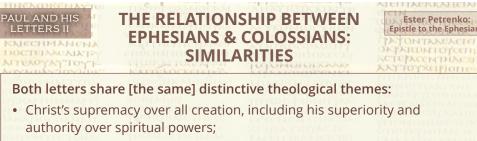
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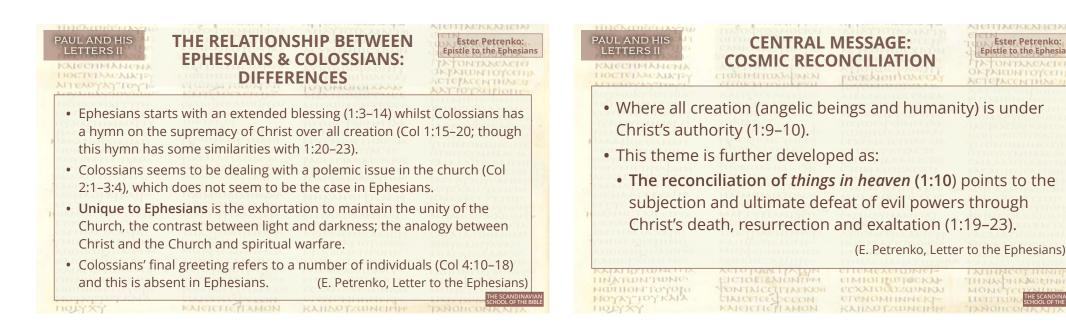




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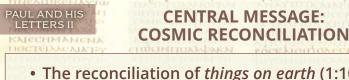
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- Believers' present experience of the new life in Christ;
- The comparison of the former and new way of life is expressed in terms of alienation and reconciliation;
- A common reference to the universal Church and to Christ as the head of the Church (his body); Paul's commissioning to reveal the 'mystery' of the gospel; the moral behaviour and relationships in the Christian community; and a particular focus on evil spiritual powers.



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- The reconciliation of things on earth (1:10) denotes the reconciliation of humanity (divided in Jews and Gentiles) in the Church (2:1-22; 3:1-14) and how the Church lives as a reconciling community (4–6).
- The ministries of the Church (as the body of Christ), the interrelationships in the Christian community and household (husband/wife, parents/children, master/slave) should reflect the gospel message and imitate God and Christ's love (4-6). (E. Petrenko, Letter to the Ephesians)

#### IIN OCONSMOCKNI PAUL AND HIS **Ester Petrenko:** E PURPOSE OF EPHESIANS LETTERS II **Epistle to the Ephesians** HOCTEDAACAIATE To encourage and help believers to grasp the significance of Christ's reconciling work so that the unity and harmony of Christian community (in its various expressions, 4–6) expose exclusion and segregation. Thus, the Christian community becomes an agent of reconciliation for the rest of society and a model of God's ultimate plan of reconciliation in Christ.

(1:10; 1:22-23; 3:10)

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(E. Petrenko, Letter to the Ephesians)

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I:1-2Prescript: Recipients and GreetingI:3-3:21God's Plan of Reconciliation1:3-14Eulogy: praise for God's salvific purposes1:15-23Prayer of thanksgiving and intercession for an understanding	<b>4:1–6:20</b> The call for the Church to live out God's plan of reconciliation 4:1–16 To maintain the unity of the Spirit and growth as the body of Christ		
of the believers and the Church's role in God's plan of reconciliation	4:17–32 To live according to the new humanity in the Christian community		
2:1–10 God's gracious salvation: believers are raised and exalted with Christ and created for good works	5:1–6:9 To imitate God and Christ in the Christian community & household		
2:11–22Christ's reconciling work: the Church of Jew and Gentiles3:1–13Paul's commission to reveal God's plan of reconciliation	6:10–20 The final appeal: a reminder for the Church to stand firm in		
3:14–21 Completion of the intercessory prayer for spiritual power, and Christ's presence and love in the believers	6:21–24 Postscript: Benediction		

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#### PAUL AND HIS LETTERS II

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# CLASS 2:

### **DETAILED ANALYSIS OF EPHESIANS 1:13–14**

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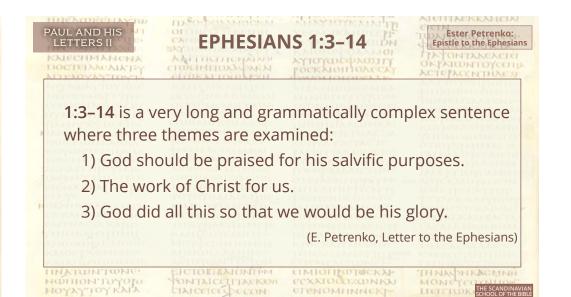
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#### INTO CONSMOCION KUNTOYKAINING 1) GOD SHOULD BE PRAISED FOR HIS SALVIFIC PURPOSES

#### There are three things that stand out as themes in this praise:

God needs to be blessed because he has blessed us with 'every blessing' (1:3). The blessing is (1) 'spiritual' (1:3); it is (2) 'in the heavens' (from Greek 1:3); and it is (3) 'in Christ' (1:3).

#### 'spiritual' (1:3) = 1)

'the things that belong to the Spirit of God' They are visible, and must be visible in the believers already on this earth. (E. Petrenko, Letter to the Ephesians) PAUL AND HIS LETTERS II

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#### ILSODOLMOCKAL KUNTOYKALKING 1) GOD SHOULD BE PRAISED FOR HIS SALVIFIC PURPOSES

'in the heavens' (from Greek 1:3) = the worldview of the ancient Mediterranean, especially its cosmology.

"It is often observed in the study of Old Testament prophets and in the New Testament, particularly in Revelation, that the heavens are God's dwelling place where things are decided. There is no doubt that what has been decided in the heavens, will come to pass also on earth. It is, in fact, already happening in Christ's Church." (E. Petrenko, Letter to the Ephesians)

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#### INCORONALIONAL CHINY TOYKALLING 1) GOD SHOULD BE PRAISED FOR HIS SALVIFIC PURPOSES

#### 3) 'in Christ' (1:3)

= God's blessing of salvation is facilitated and fulfilled 'in Christ':

"Christ has been mentioned in 1:3 and 1:5, within God's thought and plan, but his work in particular is featured starting 1:6, (his glorious grace that he freely bestowed on us in the Beloved) through a series of sentences which start with 'in whom' (in Greek, the NRSV has 'in Christ' or 'in him':

- **1:7** *In him we have redemption;*
- 1:11 In Christ we have also obtained an inheritance;
- 1:13 In him you also, ... heard the word of truth...and had believed in him).

(E. Petrenko, Letter to the Ephesians)

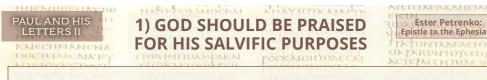
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#### What are God's Salvific Purposes?

Terms relating to predestination in the whole passage bespeak of God's sovereign plan for creation (which Paul terms as a 'mystery', 1:9; 3:3, 5, 9,10) set forth in Christ (from the Greek "which he planned beforehand", 1:9).

(Taken from E. Petrenko, Letter to the Ephesians)





#### INTODOXMOCKAL KUNTOYKALKING 1) GOD SHOULD BE PRAISED FOR HIS SALVIFIC PURPOSES

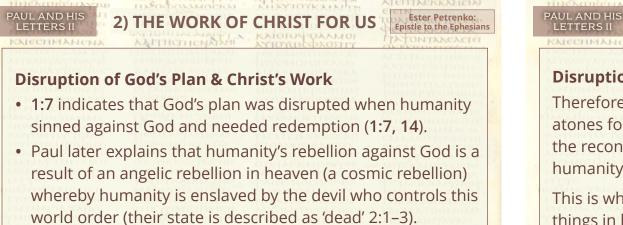
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What are God's Salvific Purposes?

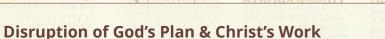
#### God's plan was conceived before the creation of the world

(the Greek suggest, before the 'conception' of the world) to choose the church ("choose us" 1:4)

- to be "holy and blameless before him in love" (1:4),
- to be God's adopted children ("He destined us for adoption as his children", 1:5)
- "having been destined", the Greek again "have been chosen beforehand", 1:11), and
- [to be] his heirs (1:14). (Taken from E. Petrenko, Letter to the Ephesians)



(E. Petrenko, Letter to the Ephesians)



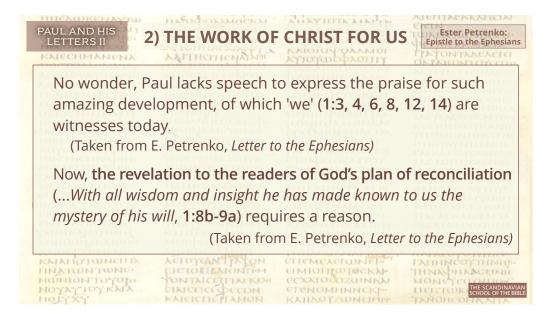
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Therefore, **God's ultimate plan is carried out in Christ** as he atones for the readers' sins through the cross (**1:7**) and brings the reconciliation of whole creation (angelic beings and humanity) under Christ's authority.

2) THE WORK OF CHRIST FOR US

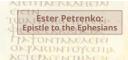
This is what Paul means by to gather up all things in him, things in heaven and things on earth (1:10; 1:19-23; 3:10).

(E. Petrenko, Letter to the Ephesians)





#### 3) GOD DID ALL THIS SO THAT WE WOULD BE HIS GLORY.



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**Epistle to the Ephesians** 

Why did God do all these things?

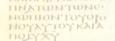
Four phrases of purpose are identified and they are connected by *"to the praise of his glory"* (1:6, 12, 14), except for the introductory one in 1:4.

We have been ordained beforehand by God to be holy and blameless before him in love (1:4) so that we, who were the first to set our hope on Christ, might live for the praise of his glory (1:12). The redemption as God's own people (1:14) is for the glory of God. (Taken from E. Petrenko, *Letter to the Ephesians*)



Paul sets the scene for a fantastic display of God's purpose to create a humanity and lead it from sin and death, through Christ's work on the cross,

- into a divine inheritance,
- into belonging to God, and
- into enhancing God's glory already in the world and when the times reach their fulfilment (for the *fullness of time*, 1:10).



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This is the "good news of our salvation" and "the word of truth" (1:13).

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For this, the Spirit of God has been given to us as a warranty and seal (1:14) to give us hope that everything works out just like God pre-ordained and planned.

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#### PAUL AND HIS LETTERS II

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#### **DETAILED ANALYSIS OF EPHESIANS 5:21–33**

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**5:21** is a transitional verse which links 'be subject' (5:21; along with the verbs "speaking" ... "singing" and "praising" ... "giving thanks", 5:19–20) with the phrase "be filled with the spirit" (5:18).

This implies that *be filled with the Spirit* is also manifested in the mutual submission (be subject to one another) in the household as it displays Christ and the unity and harmony of the new community.

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### **EPHESIANS 5:2**

The Relationship Between Christ and the Church is a Model for the Relationship Between Husband and Wife

- This is seen in the use of the comparative words 'as', 'in this way' and 'just as'. This indicates that Christ brings a new orientation for the relationship between husband and wife.
- It is important to point out that **5:22-33** is not a blueprint for the relationship between [both] a Christian and a non-Christian couple but [only] between a Christian couple.

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### EPHESIANS 5:22-33

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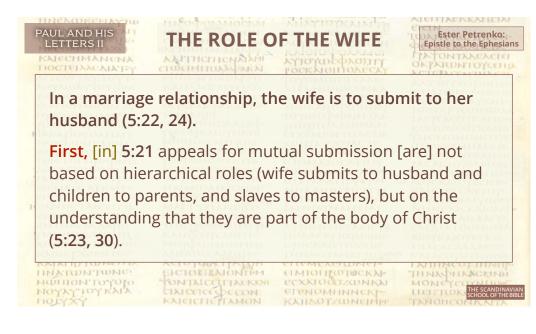
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Paul's Presentation of a Christian Marriage is Countercultural.

Christian marriage is not about husbands to 'man-up' to their wives nor wives to 'stand-up' to their husbands. Rather, it is based on the loving and intimate relationship between Christ and the Church and what God intended for marriage from the beginning of creation (5:31) so to demonstrate God's eternal purpose (5:32).







THE ROLE OF THE WIFE

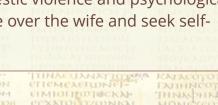
**Second**, the verbal form of "*be subject*" implies a voluntary decision based on the wife's new identity and service to Christ (*be subject ...as to the Lord*, and *... Just as the church is subject to Christ...*, 5:22, 24) and not on the husband's demand for the wife to submit.

**Third**, the wife's submission is framed in how the husband exercises his headship in self-giving love, looking for the interests and well-being of his wife (see below).



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**THE HUSBAND** 

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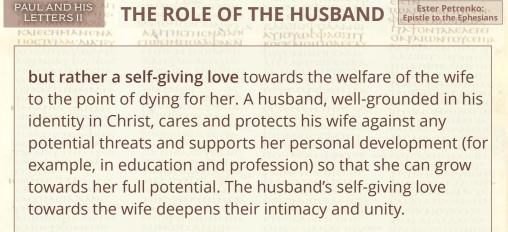
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**AAFTHERHENAIM** ATTOYOUT AND IOCTEDARCALL'IS Paul takes even further the husband's call for self-giving love towards his wife (5:25a, 28a, 33a). The exhortation for the husband to love his wife is framed on Christ's love for the church (5:25b). This love is not a superficial or 'feel good' love, but a selfless love to the point of dying for his wife (5:25c, comp. 5:2).

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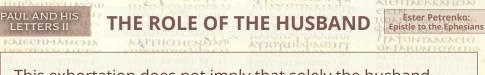
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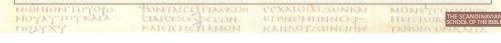
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This exhortation does not imply that solely the husband needs to love the wife but the overall framework of the household is for believers to be imitators of God and Christ's love (5:1–2), so loving relationships apply to the whole household (incl. the wife towards her husband).

The husband's love for his wife is also defined in the how the husband loves his own body, as further explained *he nourishes and tenderly cares for it* (5:28, 29b).



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## THE PURPOSE OF LOVE



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The appeal for the husband to love his wife (5:25a, 28a, 33a) is framed within the overall purpose of God's plan of reconciliation revealed in the church (5:25b-27, 29b-32).

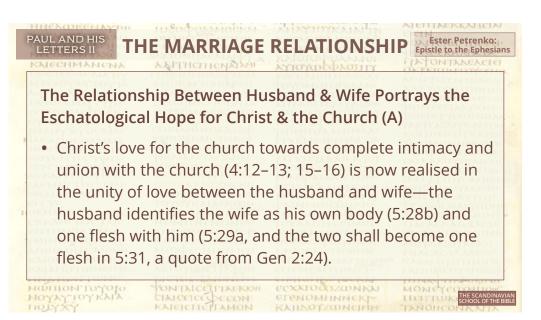
The purpose of Christ's sacrificial love (**5:25b**) is to present the church to himself holy and blameless (seen in the purpose clauses in **5:26a**, **27a**, **27c**) as God intended from the conception of the world (1:4; 2:10).

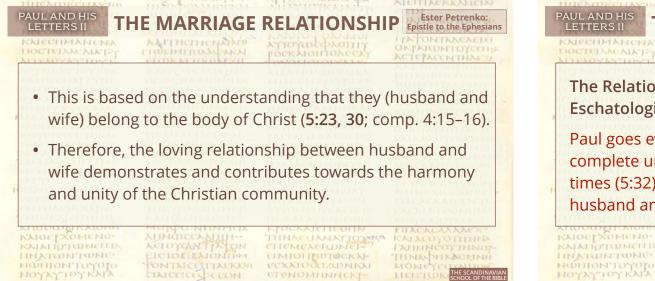
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### THE PURPOSE OF LOVE

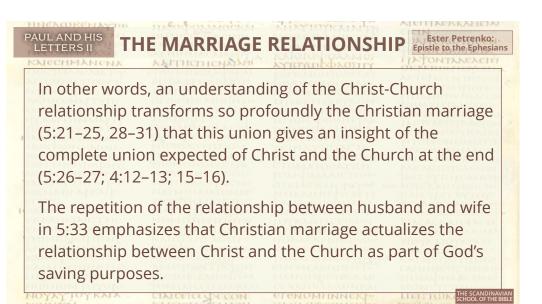
The holiness of the church is actualised:

- in her loving relationship with Christ and other believers (5:25b; 29b; comp. 2:19–20; 3:17–19; 4:1-16; 4:32–5:2); and
- in the purifying work of the Holy Spirit through the revealed work of the gospel (5:26c, the Greek term used "the word" is rhēma and it is only found in 6:17 denoting the proclamation of the gospel empowered by the Holy Spirit; comp. 1:8, 13; 1:17–19; 3:5–6; 3:16–19; 4:2–3; 4:20–22; 4:30; 5:10, 17, 18b; 6:17).





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The Relationship Between Husband & Wife Portrays the Eschatological Hope for Christ & the Church (B)

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Paul goes even further to state that the *great mystery* of the complete union between Christ and the church at the end times (5:32) is now being displayed in the unity between husband and wife.

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