

Ephesians 1:1-2 Introduction to Ephesians Part 2

(Ephesians 1:1-2) "Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus, and who are faithful in Christ Jesus: {2} Grace to you and peace from God our Father and the Lord Jesus Christ."

What are the three parts to Paul's greeting to the saints in Ephesus?

1. Paul introduces himself as the author.
 - a. Paul is an apostle of Christ Jesus.
 - b. Paul's calling is by the will of God.
2. Paul states who he is writing to.
 - a. Paul is writing to the saints in Ephesus.
 - b. Paul is writing to those who are faithful in Christ Jesus.
3. Paul gives a greeting.
 - a. Paul blesses them with grace and peace.
 - i. This grace and peace comes from God our Father.
 - ii. This grace and peace comes through the Lord Jesus Christ.

I have divided up the introduction into two parts. In the first message, we looked at the author of the letter – the Apostle Paul. This week, we will look at the second part of the introduction, the recipients of the letter and the greeting.

Review of the author of the letter – Paul

1. **Paul's Personal Life** – Last week we looked at Paul's resume. We looked at his personal information and how God used his parents, his place of birth, his upbringing, his personality, and his physical attributes to help fulfill the calling on his life.
2. **Paul's Education** – We also looked at Paul's education. He was brought up as a Pharisee; he was the son of a Pharisee. At some point, probably at the age of 13, he began to study under Gamaliel, a very well respected Pharisee in Jerusalem. God used Paul's extensive knowledge of Hebrew and Greek, and of Scripture to give us thirteen books of the New Testament.
3. **Paul's Calling** – We also looked at Paul's calling. Just as God knew and called Jeremiah before He formed him in the womb, God had a call for Paul. He orchestrated all the events in Paul's upbringing to prepare him for this calling. What was his calling? He was called as a teacher, preacher and apostle. We looked at the two different kinds of apostles, the Apostles of the Lamb and Regular Apostles. We noted that Paul would not qualify under the requirements of the Apostles of the Lamb. There are different requirements for all the other apostles mentioned in the New Testament. We also took a brief look at the work of an apostle, to lay foundations for churches.
4. **Career objective** – We also looked at Paul's career objective. *"My goal is to take the gospel where no man had taken it. I am called to be an apostle to the Gentiles in the same way that Peter was called to the Jews. I proclaim Christ, admonish and teach every man with all wisdom so that I can present every man complete in Christ. For this purpose I strive according to His power, which mightily works within me."* We saw how each of us needs to know our gifts, calling and objective. Knowing our objective will help us stay on

track and will also help us in our evaluation of our ministries.

5. **Work history** – The final area of Paul’s resume that we looked at was his work history. There was a progression from being an assistant pastor, to being an apostolic team member, to leading an apostolic team. We saw that each of us needs to have a career track. There needs to be training. There needs to be advancement. God wants all of us engaged in ministry and it is a growing process.

This morning I would like to look at the other two parts of the introduction, the recipients of the letter and the greeting.

1. **The Saints at Ephesus**

We just finished a series on building the church. We had two messages on the blueprints of the church – what God is building. We looked at the various corporate terms that identify the church. We saw how we are God’s field and we have been called to cultivate. We are to cultivate faithfulness among other things.

We saw how we are God’s building, whose foundation is Christ. We saw the different ways that we are built up. We are built up through equipping. We are built up through the proper working of each individual part of the body. We are built up through encouragement.

We saw how we are God’s temple, naos, or dwelling place of the Holy Spirit. We are to live holy lives. We cannot have strife, division, or immorality and expect to be full of the Holy Spirit. God wants us to live a holy and empowered life, full of the presence of the Holy Spirit.

We saw how we are the assembly. We are not to forsake the assembling of ourselves as is the habit of way too many Christians. People get offended at one another and leave the church. We have to be a people that learns to work through offenses. We have to be a people who are humble and forgive one another. God wants to assemble the saints. We must come together and there must be an assembling process.

We also saw how we are God’s flock. Sheep need a shepherd. God is our Chief Shepherd, but He places shepherds who are called to lead, feed and protect the flock. We saw that these shepherds need to have a heart and passion to shepherd the flock. God is not interested in board members, but men who are called to feed and care for His sheep.

We saw how we are body of Christ. Each of us have been given unique gifts and abilities that are to be used for the body. Gifts are not given primarily for individual edification, but for the good of the body. We are to use our gifts to serve one another. There are spiritual gift tests that you can take to help guide you to find out what your gifting is. I hope to have a spiritual gifts workshop in the future, which will help even further.

We are also called the church or ekklesia, those who are called out. We are called out to show forth the praises of Him who has called us out of darkness into His marvelous light.

Finally, we saw how we are the bride of Christ. We are to have intimate relationship with the

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Lord. We must spend time with the bride to become intimate. We must prepare ourselves for the wedding day.

All of these were corporate terms. Today, we have a different term that is used. Paul says that he is writing to the saints who are in Ephesus. The word saint is not a corporate term, but an individual term. The Greek word of saint is hagios, which literally means a holy one. The root word is hagnos, which means clean, innocent, modest, perfect, chaste, or pure.

G40. hagios, hag'-ee-os; from hagos (an awful thing) [comp. G53, H2282]; sacred (phys. pure, mor. blameless or religious, cer. consecrated):--(most) holy (one, thing), saint. [G53. hagnos; from the same as G40; prop. clean, i.e. (fig.) innocent, modest, perfect:--chaste, clean, pure.]

Most of us recognize that sainthood is not something that is rewarded for a particularly good lifestyle. We are saints because of the finished work on the cross by Jesus Christ. Paul writes in 2 Corinthians that He who knew no sin was made sin on our behalf that we might be called the righteousness of God in Him. Jesus paid the price for our sins and has declared us to be righteous or holy. We call this positional sanctification.

(2 Corinthians 5:21) "He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him."

Just a few verses earlier Paul makes another significant statement. He says that from now on we recognize no man according to the flesh. We are to recognize people according to who God has made them to be – the righteousness of God or saints.

(2 Corinthians 5:16) "Therefore from now on we recognize no man according to the flesh; even though we have known Christ according to the flesh, yet now we know Him thus no longer."

One of my pet peeves is to hear preachers from the pulpit refer to their members as sinners. You are not sinners. Sinners refers to people who have not received Christ's payment for their sins. Look at how God, who inspired the Word of God, refers to us.

- We are referred to as saints fifty-nine times.. This means that we are holy. We are set apart. We have a new nature. We are to live holy lives.

The New Testament does not refer to you and I as sinners. God refers to you and I as saints. The book of Ephesians was written to the saints or holy ones at Ephesus. Paul is writing to those who have professed Christ as their Lord and Savior.

Peter tells us to be holy because God is holy. This is a quote from Leviticus 11:44-45. We are now the righteousness of God, or holy, and so we are to live holy lives.

(1 Pe 1:15-16) "but like the Holy One who called you, be holy yourselves also in all your behavior; {16} because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY.""

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We have a new nature, a holy nature, and our lives are to reflect that new nature. We are saints who sin. When we sin, we are to confess our sin, repent of our behavior, and receive his forgiveness and cleansing. Look what John tells us. We are to confess our sins and receive His forgiveness and cleansing from all unrighteousness. Notice what John says immediately afterwards. If you say that you have not sinned, you make Him a liar, and His word is not in us. You and I sin. We must acknowledge and confess our sins. However, we have been called the righteousness of God. And when we sin, God wants to cleanse us from all unrighteousness.

(1 John 1:9-10) "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. {10} If we say that we have not sinned, we make Him a liar, and His word is not in us."

This is a different message than we are sinners whose very nature is to sin. That was our old nature, or our flesh. We are to recognize no one according to the flesh, but by our new nature. We are saints who should live like saints.

Another term that Paul uses to describe the saints in Ephesus is faithful in Christ Jesus. The Greek word that is translated as faithful is pistos. The root word is peitho, which means to be convinced or assured, or to have confidence. Another similar word which comes from the same root is pistis, which we know as faith. You and I are to be men and women of faith. Those who have placed their trust, or placed their faith in Christ are pistos.

G4103. pistos, pis-tos'; from G3982; obj. trustworthy; subj. trustful;--believe (-ing, -r), faithful (-ly), sure, true. [G3982. peitho, pi'-tho; a prim. verb; to convince (by argument, true or false); by anal. to pacify or conciliate (by other fair means); reflex. or pass. to assent (to evidence or authority), to rely (by inward certainty):--agree, assure, believe, have confidence, be (wax) content, make friend, obey, persuade, trust, yield.]

The word pistos is used sixty-six (66) times in the New Testament. Faithful is the most common translation for the word. However, many times it is translated as believers. In fact, twelve times we are referred to as believers in the New Testament. The Greek word that is used is pistos. Acts 16:1 is just one of many examples. Timothy's mother was a Jewish woman who was a believer or pistos, but his father was a Greek.

(Acts 16:1) "And he came also to Derbe and to Lystra. And behold, a certain disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek,"

As believers, we are to be people of faith. Without faith it is impossible to please God. We are to be a people who are known for their faith. We are to be people who are full of faith, or faithful people. This is how Paul addresses the saints in Ephesus, as people who were full of faith.

In most other places that pistos is used in the New Testament, it refers to people who are faithful. Notice the passage in Luke 16, which we looked at a few weeks ago.

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(Luke 16:10-12) ""He who is faithful (*pistos*) in a very little thing is faithful (*pistos*) also in much; and he who is unrighteous in a very little thing is unrighteous also in much. {11} "If therefore you have not been faithful (*pistos*) in the use of unrighteous mammon, who will entrust the true riches to you? {12} "And if you have not been faithful (*pistos*) in the use of that which is another's, who will give you that which is your own?"

As believers, or people of faith, our lives are to be characterized as being full of faith. People who are full of faith, live different lifestyles. When we have yielded our time to God, we are faithful with our time. When we have yielded our money and finances to God, we are faithful with our tithes and offerings. Pastors should not to nag people about giving. Pastors should encourage the saints to be faithful stewards.

Another area that we are to be faithful in is our word. When we tell someone that we will do something, we need to be faithful to that word. We should be careful about making commitments that we cannot honor. Our yes should be yes and our no should be no. People need to be able to depend on what we tell them.

Over a year ago I asked a Christian man to do some work for me. We agreed upon a price and a date to have the work done. The date came and went and the work was not done. I called the man and he told me that he was delayed and would be at our house in two more weeks to do the work. A few weeks later the work was still not done. Six months later I spoke to the man and asked him about doing the work. He said that he would come out again. It has been over a year and the work was never done. This Christian man is not a man of his word. Unfortunately, Christians have developed bad reputations in the marketplace. People do not want to do business with us, and one reason is that we have not been faithful to our word.

Notice what David says in Psalms 15:4: "He swears to his own hurt, and does not change." Men and women of integrity, who want to abide in God's tent, in His dwelling place, who want to be the naos or temple of the Holy Spirit, must be people of their word.

(Psalms 15) "(A Psalm of David.) O LORD, who may abide in Thy tent? Who may dwell on Thy holy hill? {2} He who walks with integrity, and works righteousness, And speaks truth in his heart. {3} He does not slander with his tongue, Nor does evil to his neighbor, Nor takes up a reproach against his friend; {4} In whose eyes a reprobate is despised, But who honors those who fear the LORD; He swears to his own hurt, and does not change; {5} He does not put out his money at interest, Nor does he take a bribe against the innocent. He who does these things will never be shaken."

You and I are called to be faithful stewards of the spiritual gifts that we have been given. We are to employ or use it in serving one another. Do you have the gift of mercy, use it to

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show mercy and comfort to people. There are an abundance of hurting people that need to have God's mercy shown to them. Do you have the gift of exhortation? Use it to encourage and prod your brothers and sisters to action. We are to be faithful in the use of our spiritual gifts, finances, time, relationships, and responsibilities.

(1 Peter 4:10) "As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God."

Churches are built with faithful men and women. Notice what Paul tells Timothy in 2 Timothy 2:2. He tells him to invest his time and energy into faithful men, who will also be able to teach others.

(2 Timothy 2:2) "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also."

One quick story from prison ministry. There was a man in his thirties named Tommy. He was a carpenter by trade, but he had got involved in drugs and had found his way to the maximum security adult detention center that I worked at. Tommy put in a request to see the chaplain, and so I visited him. Tommy prayed to receive Christ and I spent time with him once a week, discipling him in the Word and the ways of God. When Tommy got out of prison, our church took up a collection for him and bought him some tools to help him get a fresh start. After receiving the tools, Tommy told me that he did not want to come to church or meet with me any longer. I told Karen that Tommy would call me again, but from prison.

Sure enough, about two or three months later Tommy called me collect. Collect calls mean that the person is incarcerated again. Tommy asked me to come visit him. I did visit him that week. He got a very different message from me. I told him that I was not there to entertain or babysit. I was there to see Christ formed in their lives. I was there to help them grow in their relationship with Christ. The mandate on my life is to invest myself in faithful men, who will be able to teach others also. Therefore, I could not meet with Tommy every week like I had done previously. This got his attention. Over the next few months, Tommy filled out numerous request forms and no one would visit him. He finally reached a place of breaking and returned to the Lord. Kathleen was diagnosed with leukemia about that time and I resigned from the prison to take care of her. I continued to write and teach through letters. Here is a card that I received from Tommy a number of months later. He was praying for Kathleen and our family.

As a side note before moving on to the greeting, here are some other terms used in the New Testament to refer to us. The most frequently used term is disciple. We are called disciples 239 times. The word for disciple is mathetes, which is used 268 times. Mathetes means a learner or pupil. As saints, we are to be constantly learning and growing in our

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knowledge of God and His ways. We are not only called to be learners, but we are also called to make learners or disciples of others.

G3101. mathetes, math-ay-tes'; from G3129; a learner, i.e. pupil:--disciple.

We need to avail ourselves to small groups and time with other people. We need to receive from some and give to others. We are all disciples and are all called to disciple others. All of this takes place in the context of relationships. Relationships are developed and cultivated in small groups. Our corporate gatherings are a great time of worship, encouragement, and hopefully teaching. But, most of the relationships and discipleship will take place in small groups. That is why we place such a high priority on faithfully attending small groups.

Paul writes to the faithful saints at Ephesus. This was a very strategic city at that time. It had both access from the sea and also by land. For this reason, it was a trading hub. When Luke tells us that all who lived in Asia heard the word of the Lord, both Jews and Greeks, it is because everyone in Asia passed through Ephesus. It was on all the land routes. It was a trading port that all the ships stopped at. The saints at Ephesus had a unique opportunity to impact all of Asia with the gospel.

(Acts 19:10) "And this took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks."

You and I have a unique opportunity to impact the East Mountains with the gospel. There are numerous communities in the East Mountains, and we have this unique opportunity. Consider this, according to the New Mexico Department of Transportation, there are 38,000 vehicles traveling on I-40 per day, of which 20,000 are trucks. If each vehicle had an average of 1.5 people in it, then about 57,000 people pass by us every day. A highway sign along I-40 in the East Mountains is not terribly expensive, but would have great visibility. A church facility with I-40 visibility that could put up a visible sign could be used to sow lots of seeds.

Our Life Group ministry is a very strategic way of bringing the church to all the communities that make up the East Mountains. We should be praying for Life Group leaders in all the various communities. "Lord, send laborers, for the harvest is plentiful." It is through the Life Groups that I believe more lives will be changed.

Most of the people in the East Mountains work in Albuquerque. As we change lives in the East Mountains, we are also able to touch lives all over Albuquerque. Just as Ephesus had a unique opportunity, we have a unique opportunity in the East Mountains.

Paul had a very special relationship with the saints in Ephesus. He had spent a couple of years pouring his life into them. He was also the vessel that God had used to pour His

Spirit upon them. These saints would never be the same again.

(Acts 19:1-7) "And it came about that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found some disciples, {2} and he said to them, "Did you receive the Holy Spirit when you believed?" And they said to him, "No, we have not even heard whether there is a Holy Spirit." {3} And he said, "Into what then were you baptized?" And they said, "Into John's baptism." {4} And Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus." {5} And when they heard this, they were baptized in the name of the Lord Jesus. {6} And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying. {7} And there were in all about twelve men."

Luke goes on to write that God was performing extraordinary miracles by the hands of Paul. People were being healed of sickness and diseases and were being freed from evil spirits.

(Acts 19:11-12) "And God was performing extraordinary miracles by the hands of Paul, {12} so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out."

One of the desires of my heart is to see God move powerfully in the East Mountains. Many of the churches do not believe in God's power today. Most of the people outside the church do not believe in God and His power. We know that God is the same yesterday, today, and tomorrow. We know that He is Jehovah Rapha 2000 years ago and that He is still Jehovah Rapha today. God's Word tells us clearly that greater is He who is in us than he who is in the world. God can set people free from a spirit of depression or suicide in 2011 just as easily as He did at Ephesus 2000 years ago. We want to see a great move of God today. We want to see God touch lives today, just as He did then. Let's pray and believe God for an empowering of the Holy Spirit and for signs and wonders.

Look what Paul tells the Ephesians in chapter three. God is able to do exceedingly abundantly beyond all that we ask or think, according to the power that works within us. This is to bring Him glory in the church and this is to all generations forever and ever. I believe that His power is in us. I believe that He can still do exceedingly abundantly beyond all that we can ask or think. I believe that to all generations forever and ever includes us in 2011.

(Ephesians 3:20-21) "Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, {21} to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen."

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Ephesus was known for its idolatry. Artemis and Diana were the gods that they worshipped. Diana was the Roman goddess for fertility. She was worshipped mainly by women as the giver of fertility and easy births. She was also invoked to protect the harvest against storms.

Artemis was the Greek goddess of the moon, hunting and chastity. In Greek mythology, she was the daughter of Zeus and Leto. As the two cultures, Roman and Greek, merged together, Diana and Artemis also took on similar representations. Diana began to be represented in Roman art as a huntress with bow and arrow, the same imagery that was used for Artemis.

In addition to the Roman and Greek idols, there were other oriental gods that had been in Ephesus for many centuries. The idolatry in Ephesus manifested itself in several ways. First, many jewelers and businessmen made lots of money from selling artifacts of these gods. When Paul preached the gospel and people were repenting of their idolatry and turning to Christ, it created a great disturbance among these businessmen. We pick this up in Acts 19:23-29.

(Acts 19:23-29) "And about that time there arose no small disturbance concerning the Way. {24} For a certain man named Demetrius, a silversmith, who made silver shrines of Artemis, was bringing no little business to the craftsmen; {25} these he gathered together with the workmen of similar trades, and said, "Men, you know that our prosperity depends upon this business. {26} "And you see and hear that not only in Ephesus, but in almost all of Asia, this Paul has persuaded and turned away a considerable number of people, saying that gods made with hands are no gods at all. {27} "And not only is there danger that this trade of ours fall into disrepute, but also that the temple of the great goddess Artemis be regarded as worthless and that she whom all of Asia and the world worship should even be dethroned from her magnificence." {28} And when they heard this and were filled with rage, they began crying out, saying, "Great is Artemis of the Ephesians!" {29} And the city was filled with the confusion, and they rushed with one accord into the theater, dragging along Gaius and Aristarchus, Paul's traveling companions from Macedonia."

We live in a similar culture of idolatry. One of the prevalent idols in New Mexico is Kokopelli, the humpbacked flute player and ancient American Indian god of fertility. Kokopelli is sought out to help grow crops, and cause women to be fertile. He is thought to seduce women with his song. Kokopelli is worshipped by many Native American tribes in the Southwestern United States. Kokopelli is the equivalent of Artemis and Diana in Ephesus. All of them were fertility deities, who were thought to preside over both childbirth and agriculture.

In addition to Indian idols, we have many other idols. Paul tells us in Colossians 3:5 that

greed amounts to idolatry. We are told to consider the members of our earthly body as dead to greed and the other sins mentioned.

(Colossians 3:5) "Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry."

In the East Mountains and in New Mexico, we have a very strong influence of Mother Earth. The environmentalists have a very strong influence in New Mexico. People are more concerned about animals and wildlife than humans. They worship creation rather than the Creator. I saw recently that if you put your dog in the back of your pick-up truck without a cage, you can get up to six months in jail. You can go to prison for killing an endangered species, like a hawk. However, you can kill millions of babies without any legal consequences. There are forty-two (42) million abortions per year worldwide, or about 115,000 abortions per day. In the United States, there are roughly 1.5 million abortions per year. In the state of New Mexico, about 16% of all pregnancies are aborted.

The statistics for abortions in the United States are not good. Look at the following statistics:

- 73% of women having abortions identify themselves as religious.
- Women identifying themselves as Protestants obtain 37.4% of all abortions in the U.S.;
- Catholic women account for 31.3%,
- Jewish women account for 1.3%,
- Women with no religious affiliation obtain 23.7% of all abortions.
- 18% of all abortions are performed on women who identify themselves as "Born-again/Evangelical".

The point of all this is that we are in a very similar situation to Ephesus; we live in an idolatrous culture. The good news is that the gospel is the power of God for salvation, to the Jew first and also to the Greek. The gospel of Jesus Christ set people free in Ephesus and it can set people free in the East Mountains.

2. **The Greeting**

Paul gives a very standard greeting to the church, "grace to you and peace from God our Father and the Lord Jesus Christ." In the Hebrew culture, people did not say, "Hi, how are you." They greeted one another with a blessing of peace. Typically, they would say, "Shalom," which means peace. Since this was written in Greek, the word for peace is eirene and the word for grace is charis.

(Ephesians 1:2) "Grace to you and peace from God our Father and the Lord Jesus Christ."

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Having grown up in the Middle East, our normal greeting to people was “Salaam,” which means peace. The full greeting is salaam malaikum, which means peace be upon you. It is customary to greet and bless people with peace.

The peace that Paul blesses them with is a peace that surpasses all comprehension. It is a supernatural peace. It is not the absence of trouble, conflict, hardship, or difficulty, which are all external matters. God’s peace is an internal manifestation. He gives us peace in the midst of troubles.

Consider the following things about our peace. Our peace comes from the God of all peace. His name is the King of Salem, which means King of peace. His name is Jehovah Shalom, which means the self-existent, eternal God of peace. In Isaiah, He is referred to as the Prince of Peace. The fruit of the Holy Spirit, who is God, is love, joy, peace... God not only is peace and bears the fruit of peace in our lives, He promises peace. He tells us that those who set their minds on things above will enjoy peace. He says that those who trust in Him will be kept in perfect peace.

(Judges 6:24) "Then Gideon built an altar there to the LORD and named it The LORD is Peace. To this day it is still in Ophrah of the Abiezrites."

(Isaiah 9:6) "For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace."

(Isaiah 26:3) ""The steadfast of mind Thou wilt keep in perfect peace, Because he trusts in Thee."

(Rom 15:33) "Now the God of peace be with you all. Amen."

(Gal 5:22-23) "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, {23} gentleness, self-control; against such things there is no law."

(Phil 4:6-7) "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. {7} And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus."

(2 Thess 3:16) "Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all!"

(Hebrews 7:1-2) "For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, {2} to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace."

Paul not only greets them with peace, but also grace. There are two definitions of grace that I want to quickly mention. There is an unmerited favor that we have with God. It is by grace that we are saved, not as a result of works that no man should boast. This is an unmerited, undeserved

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favor that we are given by God. We cannot earn this grace. This grace should create in us a gratefulness and should be reflected in our worship and praise to Him.

(Ephesians 2:8-9) "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; {9} not as a result of works, that no one should boast."

There is another type of grace that we have. The Lord told Paul in the midst of his afflictions that His grace was sufficient for him. This grace is not just the unmerited favor, but it is the desire and ability to carry out God's will. It is the measure of God's provision in strength, ability, power, gifts, and resources to carry out His will.

(2 Corinthians 12:9) "And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me."

In Romans 12, Paul speaks about this grace a couple of times. He speaks into their lives by the grace that was given to him. Paul was doing an apostolic work and was given the grace to do this work. Paul did not have any more favor with God than you or I. Paul had a desire and ability to do a certain work that God had called him to. He alludes to this grace again at the close of his letter. He wrote them very boldly on some points and he could do that because of the grace that was given to him by God.

(Romans 12:3) "For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith."

(Romans 15:15) "But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given me from God,"

In Romans 12:6, Paul says that each of them had gifts that differed according to the grace given to them. Like Paul, each of us have been given certain gifts, abilities, and resources to carry out God's call for our lives. Therefore, each of them was to exercise them accordingly.

(Romans 12:6) "And since we have gifts that differ according to the grace given to us, let each exercise them accordingly: if prophecy, according to the proportion of his faith;"

When we greet one another, we should learn to extend grace and peace. Our words should encourage and motivate one another to have more desire and ability to accomplish God's will. Our words should not bring trouble and unrest but peace. Our words should bring about a calmness and rest. Our words should bring about a trust in God and His word. Our speech needs to be seasoned with grace. This grace opens people up; it opens doors of communication. This grace endears us to people. It makes people want to be around us. It is this grace and peace that will make a difference in the East Mountains.

Three parts to Paul's greeting to the saints in Ephesus?

1. Paul introduces himself as the author.
2. Paul states who he is writing to – the saints in Ephesus
3. Paul gives a greeting of grace and peace

Review of Paul's Resume

- Paul's Personal Life
- Paul's Education
- Paul's Calling
- Career objective
- Work history

1. The Saints at Ephesus

- The Greek word for saint is hagios, which means _____. (2 Cor 5:21, 5:16)
- We are referred to as saints _____ times in the NT.
- We are to live _____ lives. (1 Pe 1:15-16, Lev 11:44-45, 1 Jn 1:9-10)
- Christians should be _____ of _____.
- The same Greek word for faithful is also translated 12 times as _____. (Acts 16:1, Luke 16:10-12, Ps 15:1-5)
- The church is built with _____ men and women. (1 Pet 4:10, 2 Tim 2:2)
- The most frequently used term for Christians is _____, which means learner.
- Ephesus was a hub for shipping and land caravans, providing them with a unique _____ to spread the Word of the Lord. (Acts 19:10, 19:1-7, 11-12, Eph 3:20-21)
- Ephesus had many _____, including Artemis and Diana. (Acts 19:23-29, Col 3:5)

2. The Greeting of Grace and Peace (Eph 1:2)

- We serve a God of _____. (Judges 6:24, Is 9:6, 26:3, Rom 15:33, Gal 5:22-23, Phil 4:6-7, 2 Thess 3:16)
- Grace is God's _____ . (Eph 2:8-9)
- Grace is also God's _____ in our lives to help us accomplish His will. (2 Cor 12:9, Rom 12:3, 15:15, 12:6)

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