Women of Warfare

Study in Ephesians

Class 1

As we will learn through this study, Paul has his hearts desire for each and every believer and its clearly expressed in the Book of Ephesians and his other epistles.

His desires are:

* That we come to ***know intimately*** the Father, Yeshua HaMashiach, His Son and His Precious Holy Spirit.
* That we be firm in our position with them as the God Head *with God being the Father of Christ Jesus.*
* That we understand our place and position with Him in the ***Heavenly Realms.***

We will see Paul emphasize this theme ***“Heavenly Realms”*** over and over again. In fact, he barely gets started before he mentions the theme in Ephesian 1:3.

We will also see many other themes throughout this epistle. His will; His choosing, His blessings

***All of life, according to Paul, flows from this reality.***

***Assumptions are deadly***….so I will never assume that you are saved or that you understand everything I’m saying to you. But my hope is that by the time we finish this class:

* you will be fully surrendered to the God who loves you and has a plan and purpose for your life
* and that you will find a love and new appreciation for the study of His Word.

Ephesians is a tremendous book to study if you …

* desire to find a firm foundation in your spiritual life
* long for greater intimacy with the trinity
* seek to have greater unity in your church
* feel unworthy of the Gospel and need to change your mindset to the truth of Gods Word
* want to know your spiritual position and power as a believer
* want to truly understand what Yeshua did upon the Cross on your behalf
* if you want to be equipped to fight the spiritual war we are engaged in as its truly a battle

If you will let it, I truly believe the Letter to the Ephesians will endear itself and its author to you just as it has they have to me. I suggest that by these 3 personal observations:

* ***#1. Ephesians is intercession.*** More than any other New Testament epistle, it “has the character and form of prayer.” When somebody argues with us, she may or may not persuade us; but we she prays for us, her relation to us changes. Ephesians wants to gain a right to enter into the hearts of its readers. I believe that’s because of the intercession of the author.
* ***#2 Ephesians is affirmation.*** It is neither apologetics, nor polemics (a strong verbal or written attack on someone or something.) Instead, it abounds in “bold” affirmation about Yahweh, Yeshua and the Holy Spirit. It shines with nothing else but His love, election, His power and His resources. It also affirms Yeshua’s death and resurrections, and the Holy Spirit’s might and work among us as believers.
* ***#3 Ephesians is Evangelism.*** It has a “bold loudness” about God’s saving purpose and action and about God’s ongoing work in His self-manifestation to and through the church then and today. It speaks of our bold and joyful ambassadorship as Christians in the world then and today.

**OTHER MAJOR THEMES**:

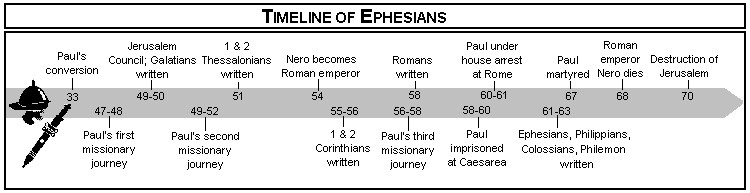
* Our old life of Sin and our new Life in Yeshua
* How to properly live as a Christian

Ladies, you can go as deep as you want in this study… its up to you. I’m going to ask that you set aside this season of your life to dive in deeply and learn to study precept upon precept, line upon line.

I’m not sure of when this class will end so if your looking for a 3-week Bible Study this will not be the class for you. We are going to take our time and learn to study, digging deep and squeezing out all that we can.

You will learn how to use a Strong’s Concordance. You will learn how to interpret things in light of the time, place and original languages of scripture which are Hebrew and Greek.

You will also learn how, “right now time relevant” this Epistle of Ephesians is to us personally. In other words, you are not just studying this to learn history, you are studying Ephesians so that you can apply it to your life, your calling and your eternal destiny.

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**Who was the Apostle Paul?**

***Born:***c. A.D. 1 to A.D. 6 as Saul of Tarsus.

***Family Background:*** According to Acts 9:11; 21:39 and 22:3, the apostle Paul was born in a Jewish family in Tarsus of Cilicia. He was a descendent of the tribe of Benjamin (Philippians 3:5), named after the most prominent tribe member, [King Saul](https://www.learnreligions.com/saul-first-king-of-israel-701170). ***Tarsus:*** Meaning: “A Flat Basket” (**See Note #1**)

***Conversion:*** 33 A.D. to A.D. 36. Saul had his encounter with Christ in Acts 9:1-19 and then he personally shared his experience in Acts 22 and Acts 26.

***Died:*** A.D. 64 to A.D. 67. The tradition regarding Paul’s death is that Paul was beheaded due to the fact that Paul was a Roman citizen. Roman citizens were normally exempt from crucifixion.

***Saul:*** Meaning in Hebrew: שָׁאוּל (Sha'ul) meaning "asked for, prayed for."

***Paul:*** Meaning in Hebrew: פָּאוּל Paul (Pa’ul) meaning “small or humble.”

***Why two names?*** (See Note: #2)

***Citizenship:*** Saul was born a Roman citizen, granting him rights and privileges that would benefit his missionary work after his conversion.

***Occupation:*** Pharisee, Tent Maker, Christian Evangelist, Missionary who’s writing we consider the Canon of Scripture.

***Known for:***  He was a missionary and key early church figure whose ***13 [epistles](https://www.learnreligions.com/epistles-of-the-bible-700271)*** comprise almost a fourth of the New Testament. Being a bold and knowledgeable theologian, he was able to dispute one of the greatest challenges to the integrity of the gospel message that came from certain, “false teachers” from Jerusalem who went about teaching that the Gentile believers of Yeshua must “follow the law” of Moses in order to be saved. (Acts 11:1-3; Acts 15:1; Galatians 2:4) Paul had do deal with this repeatedly throughout his ministry and is known for his stance on grace through faith alone. (See Ephesians 2:8-10)

**Paul’s 13 Epistles:**

**Romans, 1 Corinthians, 2 Corinthians, Philemon, Galatians, Philippians, 1 Thessalonians, 2 Thessalonians, Ephesians, Colossians, 1 Timothy, 2 Timothy, and Titus**.

***Why and when was the letter to the Ephesians written?***

It is likely that the gospel was first brought to Ephesus by Priscilla and Aquila.(see [Acts 18:26](https://biblia.com/bible/nasb95/Acts%2018.26)) They were left there by Paul on his 2nd missionary journey. ([Acts 18:18](https://biblia.com/bible/nasb95/Acts%2018.18)-[19](https://biblia.com/bible/nasb95/Acts%2018.19))

The church in Ephesus, which was being run by Priscilla and Aquila, was struggling with all the issues we will be reading about. These issues are not much different than what our local churches struggle with today.

Paul felt led to write this letter from prison I believe because all these things were going on. He was being held in Rome at the time awaiting his appeal to Caesar. ([Acts 28:16–31](https://biblia.com/bible/nasb95/Acts%2028.16%E2%80%9331)) He wrote the letter sometime between A.D. 60–62.

The letter is referred to as Prison Epistle along with Philippians, Colossians, and Philemon). The letter to the Ephesians was the first of the the prison letters written and we believe it was delivered by Tychicus. (Ephesians 6:21)

Thank goodness, it was later firmly established by Paul on his 3rd missionary journey. (Acts 19) It was pastored by him for some 2 ½ to 3 years.

After Paul left, Timothy pastored the Ephesian congregation for perhaps a 1½, primarily to counter the false teaching of a few influential men that had embedded themselves in the church. The Bible mentions them as Hymenaeus and Alexander, who were probably elders in the congregation there. ([1 Tim. 1:3](https://biblia.com/bible/nasb95/1%20Tim.%201.3), [20](https://biblia.com/bible/nasb95/1%20Tim%201.20)).

Although those false teachers did not rightly understand Scripture, they propounded their ungodly interpretations with confidence (1 Timothy 1:7), which produced in the church harmful “disputes rather than godly edification which is in faith.” (1 Timothy 1:4)

***Ephesus:*** Is located in modern day Turkey. Located at the mouth of the Cayster River, on the east side of the Aegean Sea, the city of Ephesus was perhaps best known for its magnificent temple of Artemis, or Diana, one of the 7 wonders of the ancient world. It was also an important political, educational, and commercial center, ranking with Alexandria in Egypt, and Antioch of Pisidia, in southern Asia Minor.

For Ephesus, please watch the following video:

<https://www.youtube.com/watch?v=JpJ-IWw5_Mc>

**NOTES**

**Note #1: Concise Bible Dictionary: on Tarsus:**

The capital of Cilicia, in Asia Minor. It ranked as a city of importance, called by Paul “no mean city.” It was a seat of learning under the early Roman emperors and was ranked by Strabo as even above Athens and Alexandria: it was Paul’s native place, and he visited it after his conversion (Acts 9:11, 30; Acts 11:25; Acts 21:39; Acts 22:3). It is now called Tersus, a small town, with scarcely any trace of its former greatness. The river Cydnus, which in the days of Cyrus and Alexander flowed through the city, now runs about half a mile east of it. The houses are mostly but one story in height, built with stones apparently taken from larger buildings.

**Note #2: Why two Names?**

Many mistakenly assume the Lord changed Saul’s name to Paul sometime after Saul converted from Judaism to Christianity, which happened during his encounter with Christ on the Road to Damascus (Acts 9:1-19). Unlike the instance of Jesus changing Simon’s name to Kepha (Gk. Petros) as a way of signifying the special role he would play in the Church (Mt 16:18, Jn 1:41-42), in Paul’s case there was no name change.

Saul of Tarsus was born a Jew, “circumcised on the eighth day, of the race of Israel, or the tribe of Benjamin, a Hebrew of Hebrew parentage, in observance of the law a Pharisee” (Phil 3:5). The Hebrew name given him by his parents was Saul, but, because his father was a Roman citizen (and therefore Saul inherited Roman citizenship), Saul also had the Latin name Paul (Acts 16:37, 22:25-28), the custom of dual names being common in those days. Since he grew up in a strict Pharisee environment, the name Saul was by far the more appropriate name to go by. But after his conversion Saul determined to bring the gospel to the Gentiles, so he dusted off his Roman name and became known as Paul, a name Gentiles were accustomed to.

Adopting his Roman name was typical of Paul’s missionary style. His method was to put people at their ease and to approach them with his message in a language and style they could relate to. We should take a cue from Paul as we engage in apologetics work. No, we don’t need to adopt new names, but we should accommodate ourselves to our audiences (and we mean here audiences as small as one person). We want to speak to people in their own styles, so far as we can, and we want to address their particular concerns. We don’t want to raise people’s hackles before we even have a chance to raise issues.

As Paul explained,

Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. To the Jews I became a Jew to win over Jews; to those under the law I became like one under the law – though I myself am not under the law – to win over those under the law. To those outside the law I became like one outside the law. To the weak I became weak to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the gospel, so that I too may have a share in it. (1 Cor 9:19-23; see also 1 Cor 10:33, Rom 15:1)