

STRUCTURE OF EPHESIANS

September 23, 1981

Every word in the Bible is important. But every word, like I taught you last week in the Corps, is not a key word. I gave you the key words that the Research Department submitted to me for the Book of Ephesians. I think I'll explain that a little further. When I said key words in Ephesians, that doesn't mean that every word is not a key word. Every word in the Word is very important in my mind and heart, and so in yours. Else you couldn't have the Word, right? But by key words, we mean specifically unique to Ephesians or words that are used more times in Ephesians than in any other of the Church epistles. For instance, the word "unity" is not used in any other book or place in the Bible except Ephesians. And then last week I gave you those four great words of love, joy...no...love, grace, mercy and peace (I think, okay). It is significant that only three of those four are used in Ephesians (I knew this but it's...you know, I forgot to tell you but that's alright). Only three of those four are used. Mercy is never used in Ephesians, because in Ephesians, judgment is never a consideration. For you've already passed from death unto, what? {life.} That's why that word is not used in Ephesians. That's what we mean by key words.

Tonight I want to give you the structure of Ephesians the Research Department has submitted, and I trust you know how to do structure.

- A – Salutation and Opening (1:1, 2)
- B – All Spiritual Blessings (1:3-14)
- C – Prayer to God by Paul (1:15-23)
- D – Seated in the Heavens (2:1-7)
- E – God's Works (2:8-10)
- F – New Man, not Judean or Gentile (2:11-18)
- G – The Temple Fitly Framed Together (2:19-22)
- H – The Mystery, the One Body (3:1-13)
- I – Prayer to the Father (3:14-21)
- H – The unity of the One Body (4:1-6)
- G – The Body Fitly Joined Together (4:7-16)
- F – Putting on the New Man (4:17-32)
- E – Man's Works (5:1—6:9)
- D – Standing in the Heavens (6:10-18)
- C – Prayer to God for Paul (6:19, 20)
- B – Making Known the Spiritual Blessings (6:21, 22)
- A – Blessing and Closing (6:23, 24)

A – Salutation and Opening (1:1, 2) (*Now B, you know. A then B is in a little clos... further.*) B – All Spiritual Blessings (1:3-14) C – Prayer to God by Paul (1:15-23) D – Seated in the Heavens (2:1-7) E – God's Works (2:8-10) F – New Man, not Judean or Gentile (2:11-18) G – The Temple Fitly Framed Together (2:19-22) H – The Mystery, the One Body (3:1-13) I (*is the central member*) – Prayer to the Father (3:14-21).

(Then you come back to H. Underneath the H you previously had and that's:) H – The Unity of the One Body (4:1-6) (You see under H above it was what? The Mystery, the One Body. Here it's the unity of the One Body, chapter 4:1-6. Then you go to G—H, G.) G – The Body Fitly Joined Together (4:7-16) (In G above you had the temple, what? {fitly framed together}. Okay. Chapter 4:7-16. Then F.) F – Putting on the New Man (4:17-32) (In F above you had the new man which was neither Judean or what? {Gentile.} Here you have the putting on of the new man. Then E.) E – Man's Works (5:1—6:9) (In E above you had God's works. Here you have man's works. And D.) D – Standing in the Heavens (6:10-18) (This is our standing in the heavens, chapter 6:10-18. In D above you had seated in the what? {heavens}. Heavens. Then you come to C.) C – Prayer to God for Paul (6:19, 20) (In C above you had prayer to God BY Paul. Here you have prayer FOR Paul. Or Prayer to God for Paul, would have been a better way to put it. I'll change mine: Prayer to God for Paul. In C above you had prayer to God BY Paul. Here you Prayer to God FOR Paul.) B – Making Known the Spiritual Blessings (6:21, 22) (And the...and the...all spiritual blessings is your B above. See it? Now A.) A – Blessing and Closing (6:23, 24) (A above is salutation and opening. Here you have blessing and what? {closing}. Closing. Chapter 6, 23, 24.)

And now tonight for the first time, Ephesians 1:1. [Laughter]. Did you think we'd ever make it? In King James, Ephesians 1:1 says:

Ephesians 1:1

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

“Paul” is the Greek name of which the Aramaic or Hebrew name is Saul. Saul was his Hebrew or Aramaic name; Paul is the Greek name.

The word “apostle” in the Aramaic means a *doulos* who carries a communication from his master or ruler, and I love that, because I understand the word *doulos*. A marked out slave (you remember?), got his ear punctured, we get our hearts knit together. We are *doulos*, sold out. If the weather changes, doesn't make any difference, we're still sold out. We are *doulos*. An apostle has to be a *doulos*. There has never been an apostle who has not been a *doulos*. He, God would never give you the ministry of an apostle if you were not sold out to the hilt, marked for him, branded, sold out. Do you understand? A *doulos* who carries the communication from his master or ruler. The Greek word is the word *apostolos* from which we transliterate into English the word “apostle.” The Aramaic word, by the way, for apostle is *shlika* (s-h-l-i-k-a). That's the Aramaic word. The Greek word *apostolos* comes from the Greek word *apo* and *stolos* (s-t-o-l-o-s), and it's significant that this is used of a naval force that is ready and going to sea, and of one who was commander over a naval force. The verb *stellō* means to make ready or prepare yourself to compete in the Olympic games is what Liddell and Scott put into their dictionary (and stuff).

I love this; sort of unique. Used of a naval force ready to go to sea and of one who was a commander over a naval force. The naval force is an old order—navy; old order, but it's new to the present command. The naval force went out to Timbuktu before, now they're going out to Timbuktu the third, not the fourth. It's new. It's old but it's new. Got it? That's real unique.

Dake in his Annotated Bible says, “the sender remains behind to back up the sent one.” That's what he says an apostle is.

I have taught you through the years that an apostle is one sent of God and he is fully equipped to go, one who brings new light to his generation. It may be old light, like the navy, but it's new to that particular command, new to that generation. And I love this work that the Research Department did to give me this from Dake and also from Liddell and Scott, because it agrees exactly with what I've taught you all these years. An apostle is one who brings new light. It may be old light, but it's new to the generation to whom he speaks. In Hebrews, chapter 3. Chapter 3 of Hebrews, a tremendous verse here that you ought to put in your mind and really in your heart. Verse 1. Hebrews 3.

Hebrews 3:1

Wherefore, holy brethren,...

Holy brethren, members you know, brothers.

Hebrews 3:1

... partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Consider what? "the Apostle." The what? {Apostle}—In Ephesians 1 what does it say? {an apostle}. "an apostle." Jesus Christ was *the* apostle. Any other apostle after him is only an "an" (a-n, an "an" apostle). Jesus Christ is *the* apostle. Paul was not *the* apostle, he was an apostle. The accuracy and the greatness of that truth dare not be overlooked.

There are seven major qualifications, criteria, for apostles. Number one, 1 Corinthians 15—One who has seen the lord. Verse 8.

1 Corinthians 15:8

And last of all he was seen of me also, as [if it were] one born out of [what?] {due time}.

The second is Galatians, chapter 1—He must be called by God in Christ. Verse 1.

Galatians 1:1

Paul, an apostle, (not of men, neither by man, but by [what?] Jesus Christ, and God the Father, who raised him from the dead;)

That's the second qualification.

Luke chapter 6 also gives this reference and we want to read it, Luke chapter 6. Should be familiar to you. Verse 13.

Luke 6:13

[Jesus Christ]...when it was day,...called...his disciples: and of them he chose twelve, whom also he named [what?] {apostles};

Men, or wome...ah...called by God in Christ, the second major truth or qualification.

The third Galatians chapter 1—An apostle is one who has special revelation. Verse 11.

Galatians 1:11, 12

¹¹ ...I certify you, brethren, that the gospel which was preached [to] me is not after [what?] man.

¹² For I neither received it of man, neither was I [what?] {taught *it*,} but by [what?]...revelation of Jesus Christ.

In 1 Thessalonians, chapter 2, the same great truth, verse 13.

1 Thessalonians 2:13

For this cause also thank we God without ceasing, because, when ye received [*dechomai-d*] the word of God which ye heard of us, ye [*dechomai-d*] it not as the word of men, but as it is in truth, the word of [what?] {God}, which [they heard of us].

2 Corinthians is the fourth one. Chapter 12, 2 Corinthians—the qualification is signs, miracles and wonders; 12:12.

2 Corinthians 12:12

Truly the signs of an apostle were [performed or] wrought among you in all patience, in signs, and wonders, and mighty [what?] {deeds}.

And Hebrews 2, Hebrews 2:3.

Hebrews 2:3, 4

³ How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [it];

⁴ God also bearing...witness, both with signs and wonders, and with divers miracles, and [distributions] of [*pneuma hagion*], according to his own will?

Descriptive of Paul an apostle.

2 Corinthians chapter 11, is the fifth one. Eleven. And that's the care of all of the churches, verse 28.

2 Corinthians 11:28

Beside those things that are without, that which cometh upon me daily, the care of all the [what?] {churches}.

Now that is more remarkable than most of you have every thought about, because an apostle is just not one who is concerned about the church in Gunnison or about the church in Emporia, Rome City, New Knoxville. An apostle is one who is concerned about all the what? {church} In Africa, in Asia, in Great Britain, Germany. His heart and his life is wrapped up in all the what? {Church} You got it? That's what it says; that's what it means.

The sixth one is Acts, chapter 16. Acts 16—An apostle is one who establishes decrees and one who settles disputes. Verse 4.

Acts 16:4

And as they went through the cities, they delivered them the decrees for to [what?] {keep}, that were [decided by] the apostles and elders which were [where?] at Jerusalem.

And finally number seven, 2 Corinthians 10, the final qualification that I see in the Word is to build the Church up that they are edified to the end where they exercise discipline in the Body. 2 Corinthians 10:8.

2 Corinthians 10:8

For though I should boast somewhat more of our authority [as an apostle], which the Lord hath given us for [what?] edification [for building it up],...not for your destruction, I should not be [what] {ashamed}:

Chapter 13, 2 Corinthians, verse 10.

2 Corinthians 13:10

Therefore I write these things being absent, lest being present I should use sharpness, according to the power [the authority] which the Lord hath given me to edification,...not to destruction.

And in 1 Corinthians, chapter 5. 1 Corinthians 5:3.

1 Corinthians 5:3-5

³For I verily, as absent in [the] body, but present in spirit, have judged already, as though I were present,...him that hath so done this deed,

⁴In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus....,

⁵To deliver such an one unto Satan for...destruction of the flesh, that the spirit may be saved in the day of the Lord....

Now back to Ephesians, chapter 1.

Ephesians 1:1a

Paul, [a what?] an apostle of Jesus Christ...

You could say, Paul, Jesus Christ's apostle. Jesus Christ is *the* apostle; Paul was what? *an* apostle of Jesus Christ, putting the emphasis upon the humility, the Jesus thing. You see, he's here upon earth. An apostle moves among men. That's why the word "Jesus" precedes the word "Christ" in the text.

The word "by"; "by"—*dia*, is commissioned by, indicating the cause or how it came about that Paul was an apostle. How does it come about that a man who once persecuted the church becomes an apostle of the same Christ and the people who loved that Jesus Christ that he persecuted previously. It is by, or commissioned by, the will of God.

The word "will" here in the Aramaic means God's pleasure. But I love the word, the Greek, because it's the Greek word *thelēma*, will, which is the intensive desire of God.

Ephesians 1:1b

...by the will of God, to the saints...

The word "saints" in the Aramaic is the sanctified or separated ones. It's the Aramaic word *kdisha* (k-d-i-s-h-a). The Greek is the word *hagiois* (h-a-g-i-o-i-s), meaning saints, holy ones, those set apart. And it's from the verb Corps, *hazō* (h-a-z-long ō). And *hazō* means the purified one. It's translated "saints," noun usage, 9 times in Ephesians: 1:1, 15, 18; 2:19; 3:8, 18; 4:12; 5:3; 6:18. And I trust after the Corps meeting across the country tonight you'll look each one of those up. Now it's translated "holy" as an adjective 6 times in Ephesians: 1:4, 13; 2:21; 3:5; 4:30; 5:27. (May I have some coffee please.)

Ephesians 1:1c

...which are at Ephesus...

I believe those words have to be omitted. They are omitted in some manuscripts. I believe that the history of the church indicates that a church epistle was sent to Ephesus. They were just the first ones to get it. Then from there it went on to another church and on to another church. And the reason that they have included the word Ephesus here is because it was the first church to which this epistle was delivered. So I believe those words must be omitted.

Ephesians 1:1c

...and to the faithful...

It's the adjective form of the verb *pistis*—or noun, is it? *pistis*. And that word *pistis* is always used in relationship to believingly or faithfully, serving God with good works, doing the will of the Lord, being faithful or believing, acting in the light of God's Word in your walk, in your action, in your believing. That's faithful. Faithful in walk, faithful in action, faithful in believing or trustworthy in walk, trustworthy in action, trustworthy in believing. Check it out for yourself in Ephesians 6:21; Colossians 1:2, and 7; Colossians 4:7, 9; and 2 Timothy 2:2, 11, 13. Again, look up all of these verses after I finish teaching the Corps tonight. Establish these things in your heart and in your mind.

Now the words “in Christ Jesus” are significant, (also; as everything is I guess. That's...) It opens with Jesus Christ, the verse, and it closes with...he's an apostle of Jesus Christ and it closes with the faithful in Christ Jesus. Never once does the Word talk about faithful in Jesus. We are never in Jesus; we are in Christ Jesus. We are ambassadors *for* Jesus Christ on an horizontal level because we are in Christ Jesus. Understand? Tremendous. And to be in Christ Jesus indicates a steadfastness on your part, a commitment, a sold out *doulos* thing. You are in fellowship with him. You are in alignment and harmony with him. You're just not talking, man, you're walking. You're in alignment and harmony in Christ Jesus. That's verse 1.

Now verse 2 is the opening of the doctrinal section. Here is the first great truth of the opening of the doctrinal section. In the King James it says:

Ephesians 1:2

Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

The order of those first two words must be turned around. Peace comes first because you're dealing with what God by His mercy and grace gave to you and the thing that God gave to you first and foremost is peace; no enmity between God and you, no loggerheads. He gave you peace. Grace is divine favor perpendicular. Understand? But peace is something you've got. Okay. Don't you see it? It can...the word grace cannot come first; the word peace has to come first to open the great doctrinal truth, and such. It isn't grace you got first. The first thing you got when you got born again is Christ in you the hope of glory, his peace because of God's grace. I think all the arguments that I've heard and read and stuff that the reason that the word “peace” comes first in the Aramaic or Hebrew is because whenever you greeted someone the first thing you said was *Shalom*, peace. I think that's an awful weak argument. But man's at loggerheads with God. He's at enmity with God, right? Now he gets born again and the enmity is gone and we have what? {peace.} That's why I think the word “peace” comes first, grace second, because no man will ever have peace without God so loving, grace. God gave, unmerited, unearned, unworked for.

Through my years I've seen thousands of people born again and the first great thing I always saw about them was that when they got born again they had peace for once in their life. They were no longer at loggerheads. They weren't fighting. They weren't struggling. They had an inner serenity, a rest. It's like coming home. I've used that phrase, you're never at home until you're home with the lord, Jesus Christ. That's homecoming. And kids, when you're home, what's the first thing that happens in a wonderful home? There's peace. You come home. Peace there. You know, Mom makes cookies; Dad brews the

coffee or lights his pipe or does something. And it's just...it's a quiet rest, a serenity. See? I feel like that coming in here. The first thing I sense is peace. I walked into the newspaper office today and the first thing I sensed was just the opposite. I'd hate to have to spend this hour that I've spent at that place. You know, it'd drive you nuts, no peace. No peace. So the first thing you got when you got born again was peace. That's why the word "peace" comes first in the greatest of all revelation, the...the magna cum laude (whatever the dumb thing is), the greatest of all revelation, the apex of it all, when it starts in the doctrine, the first thing you've got honey is peace. And ladies and gentlemen, what greater thing could you have than peace, to be at home, to be at rest, not to struggle, not to fight, not to have to be concerned, "I wonder if I'll still be available to walk for him tomorrow." You have, what? peace. And that word is absolute rest, a state of perfect ease. I tell you, when you come home to a loving family, are you at perfect ease? Definitely, because you know Mom ain't going to yell, Dad ain't going to wop you. You come home to a wonderful Christian family; the first thing is peace, perfect rest, perfect ease.

The reason "grace" is the second word because grace is divine favor from God to man, unmerited, divine favor. God so loved that He just what? gave. And that is the absolute end of all of man's works. Absolute end of all of man's works, that's grace for man's own justification or redemption.

Peace and grace "from God our Father"—God is *the* Father of our lord and savior Jesus Christ, *the* apostle, but God is also the Father of an apostle, an a believer. God our Father. When will we again believe the greatness of that? Men and women believe in their father, you know, if he's a prominent man they get their buttons blown off. Here you and I are sons of God; God Who created the heavens and the earth, set the stars in their course, is our Father. And sometimes we knuckle under, Corps has, and don't even stand up for Him. You do for an earthly father. If your father was the governor of the state of Colorado, you'd blow the buttons off of your shirt and blow the something else off of your bras or something {audience laughter}. People, why can't we just speak the Word and say what the Word says? God is my Father. God our Father and the Lord Jesus Christ.

The word "Lord" is master. The master. He's the party of the first part, second part, third part and all the rest. He plays every part. He is my lord. When he speaks, I don't ask, I do. If he says jump, I don't ask, I jump. That's lord. And until you make him that kind of lord, you're just screwing up, that's all.

I'd like to read you some translations of verses 1 and 2 tonight from a number of the translators that are listed among those 2000 and some that we mentioned earlier or 63 whatever it was in the New Testament. I have two here that were translated from the Aramaic. The first is Murdock. He translates verses 1 and 2 as follows:

Ephesians 1:1, 2 Murdock

¹ Paul a legate of Jesus the Messiah by the pleasure of God to them who are at Ephesus sanctified and believing in Jesus the messiah.

² Peace be with you and grace from God our Father and from our Lord Jesus, the messiah.

You will note that the word "peace" comes first in the Aramaic. Lamsa:

Ephesians 1:1, 2 Lamsa

¹ Paul an apostle of Jesus Christ by the will of God to those who are in Ephesus, saints and believers in Jesus Christ.

² Peace be with you and grace from God our Father and from our Lord Jesus Christ.

The Revised.

Ephesians 1:1, 2 Revised

¹ Paul an apostle of Jesus Christ through the will of God to the saints which are at Ephesus and the faithful in Christ Jesus,

² Grace to you and peace from God our Father and the Lord Jesus Christ.

The New English.

Ephesians 1:1, 2 New English

¹ From Paul, apostle of Christ Jesus, commissioned by the will of God to God's people at Ephesus, believers incorporate in Christ Jesus.

² Grace to you and peace from God our Father and the Lord Jesus Christ.

Ephesians 1:1, 2 Weymouth

¹ Paul an apostle of Christ Jesus by the will of God to the saints who are in Ephesus faithful in Christ Jesus,

² may grace and peace be granted to you from God our Father and the Lord Jesus Christ.

Ephesians 1:1, 2 Rotherham

¹ Paul an apostle of Christ Jesus through God's will unto the saints who are in Ephesus and faithful in Christ Jesus.

² Favour unto you and peace from God our Father and the Lord Jesus Christ.

Darby—he's the one, remember, that I give you in the Foundational Class or Holy Spirit Book that has that great translation of Acts 2: "sound as of a heavy breathing," that's Darby.

Ephesians 1:1, 2 Darby

¹ Paul an apostle of Jesus Christ by God's will to the saints and faithful in Christ Jesus who are at Ephesus.

² Grace to you and peace from God our Father and the Lord Jesus Christ.

And now I will give you my literal and expanded. The literal of verse 1, of chapter 1 of Ephesians is:

Ephesians 1:1 Literal translation according to usage

Paul, Jesus Christ's apostle, by God's will, to the separated and believing ones in Christ Jesus.

The expanded.

Ephesians 1:1 Expanded translation

Paul, Jesus Christ's apostle, by God's intensive desire...

I don't know, maybe we could use "intense desire," would that be good English? Then I would go with that.

Ephesians 1:1 Expanded translation

...by God's intense desire [*thelēma*, remember?], to the separated and believing ones in Christ Jesus.

Verse 2. Literal:

Ephesians 1:2 Literal translation according to usage

Peace and grace to you from God our Father and from our Lord Jesus Christ.

Expanded:

Ephesians 1:2 Expanded translation

Continued peace and grace to you...

You may wonder why I used the word “continued,” because they were already believers, and writing to the church at Ephesus they already had peace, they had already grace. What he is saying to them in the opening of the doctrinal section: continued peace and grace. And that, to me, is remarkable. It has to be continued peace and it has to be continued grace if you walk in the light as he is the light. It isn’t a one time deal. You got born again, now you’ve got peace. From now on you’ll always have peace. You’ll only always have peace if you continue in the peace that he gave you. Got it? That’s why I went with the word “continued.”

Ephesians 1:2 Expanded translation

Continued peace and grace to you from God our Father and from our Lord Jesus Christ.

So there you have my literal and my expanded. And you heard a lot of the others. Even if I was off, I couldn’t be any more off than some of the rest {audience laughter}, because there is no agreement. And one of them, either that New English or that other one was just no text to do what they did. I gave you tonight both the Greek and the Aramaic, and I believe that we have again the Word of God, and when you have the Word of God, you know the will of God.

[Prayer] *So Heavenly Father, I thank you for allowing me to teach the Corps again tonight. Thank you for your love and your grace and your goodness to us. And thank you Father for allowing us to live in this time to have your peace and to have your grace as we open the great doctrinal section of this wonderful revelation to the body of believers, in the name of Jesus Christ. Amen.*

Good night. God bless. I love you.