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# **School of the Word**

  

# **Ephesus: The Pattern for**

  

# **City Taking**

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## **SUMMARY OF EACH SESSION**

### **DAY 1**

**UNDERSTANDING THE BACKGROUND, THE NECESSARY  
PREPARATION AND THE STRATEGIC NATURE OF THE ASSAULT  
UPON EPHESUS**

### **DAY 2**

**THE STAGES THE EPHESIAN CHURCH WENT THROUGH FROM ITS  
INITIAL LAUNCH, NOTING THE VARIOUS ATTACKS IT  
EXPERIENCED, THROUGH TO THE FINAL BREAKTHROUGH AND  
THE LESSONS WE CAN LEARN FROM THOSE EXPERIENCES**

### **DAY 3**

**EPHESIANS CHAPTERS 2 & 3  
THE POWER OF THE CROSS TO MAKE ONE NEW MAN  
THE NEW MYSTERIES THAT ARE NOW BEING REVEALED  
A CRY FOR A REVELATION OF THE FATHER**

### **DAY 4**

**EPHESIANS 4, 5 & 6  
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HOW WE STAND AND SUCCESSFULLY WAR AGAINST  
PRINCIPALITIES AND POWERS IN THE HEAVENLIES**

### **DAY 5**

**LESSONS FROM REVELATION AND THE LETTERS OF JOHN  
INFORMATION FROM OTHER SOURCES  
THE FINAL SHOWDOWN WITH DIANA**

## **Introduction**

**The events surrounding the establishment of the church in Ephesus and the events in the city of Ephesus provide God=s pattern for taking cities. If we can fulfill what the word of God describes as God=s will for the Church, we can take cities for God.**

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## **DAY 1**

### **Understanding the Background, the Necessary Preparations and the Strategic Assault Upon Ephesus**

#### **I. The Background.**

**A. All the Prophets up to and including John the Baptist spoke concerning the Kingdom of God and the Rule of God upon the earth and how it would fill the whole earth.**

1. The Prophets spoke of ruined cities being restored.
2. The beginning of the manifestation of the Prophets= word is in Jesus. (Matt.11:11-13).

#### **B. Jesus declares the Kingdom of God after John the Baptist is put in prison.**

1. John, disillusioned and discouraged, having been overcome by Herodious asks Jesus the question, Are you the one that should come or do we look for another?@ (Matt. 11:2)

2. The kingdom of God is power not talk. (1 Cor. 4:20).

**C. John=s Experience Is an Almost Identical Repeat of Elijah=s Experience When He Was Overcome by Jezebel.**

1. They both challenged the demonic powers, the social wrongs, the moral degeneration, the religious backsliding and the political evils of their day.
2. Elijah ends up discouraged, defeated and disillusioned. John ends up the same way. (1 Kings 19:4; Matt. 11:2).
3. The demonic powers ruling the land are too strong for their level of anointing. They have great strong gates to work through in Jezebel and Herodius.

**D. Elisha Succeeds Elijah; Jesus Succeeds John the Baptist.**

**1. Elijah told by God to do three things.**

- a. First, anoint Hazael King of Syria (i.e. Anoint or appoint Secular Leaders).
- b. Second, anoint Jehu King of Israel (i.e. Anoint or appoint Religious Leaders).

c. Third, anoint Elisha Prophet in his place.

Elijah only does one of them. It seems he is discouraged and has no heart or faith for the other two.

**2. Elisha learns a lot from Elijah but sees he needs a greater anointing so as to succeed where Elijah failed. He asks for a double portion of the Elijah spirit and gets it - it's a hard but not impossible thing.**

However, he must be able to see in the spirit realm the forces of God that are with him. At all times Elisha can now see them. (2 Kings 2:9,10; 2 Kings 6:15-17).

**3. Elisha completes Elijah's unfinished assignments.**

a. Hazael is appointed and anointed by him (2 Kings 8:8 -15).

b. Jehu is anointed by him, and immediately goes and destroys Jezebel (2 Kings 9:37).

**4. John The Baptist came in the power and spirit of Elijah and fails to overcome the demonic powers ruling the land.**

**5. Jesus comes as the great Elisha. He too comes to finish the job at a new level of power and anointing.**

**6. Jesus predicts that the full manifestation of the Elijah forerunner ministry is still to come even at John the Baptist's death. (Matt. 17:11-**

12).

**E. Jesus Now Draws a Line.**

**1. Up to John the Baptist - A John the Baptist anointing.**

John characterizes the best of individually anointed ministries sent and anointed by God to prepare the way.

**2. Now the Kingdom of God has come - A Kingdom anointing - like Jesus.**

Now the kingdom anointing is characterized by apostle and prophet lead communities forcefully advancing the Kingdom by doing the works of Jesus.

**3. The least in the Kingdom of Heaven is greater than John the Baptist.**

**4. Jesus came to begin something and not just to be someone.**

**F. The Difference Between the John the Baptist Anointing and the Kingdom Anointing Is Characterized by Seven Things.**

**1) John did no miracle.**

John did no miracle but taught the truth accurately (John 10: 41- 42) .

AGo tell John what you see.@ (Matt.11:4-6)

Jesus and all Kingdom Christians do move in the miraculous (Isa. 8:18, Heb 2:13).

**2) John was Aa light@ but was not that light (John 5:35; 1:8).**

Jesus and all Kingdom Christians are that light (John 1:4-5; John 8:12; 9:5; Matt. 5:14; Eph. 5:8-15).

**3) John did not have that eternal life.**

Jesus and all Kingdom Christians do. (See the whole of John=s first letter).

**4) John the Baptist did not live by faith and do works of faith.**

Jesus and all Kingdom Christians live by faith and do works of faith.

**5) John was not baptized or anointed with the Holy Spirit.**

Jesus and all Kingdom Christians are. (Acts10.38; John 14:12).

**6) John was not functionally in the Kingdom.**

He could powerfully preach about it but could not forcefully advance it. Jesus began the Kingdom and began to forcefully advance it. All Kingdom Christians do the same. (Matt. 11:11,12).

**7) John did not live or pray as a Son of God (Lk. 11:1-2; Jn. 16:23-27).**

i) a son=s relationship with the father.

ii) a son=s rights in prayer.

iii) a son=s riches of inheritance.

iv) a son=s responsibilities of obedience.

**(Listen to tape entitled ASons can change the world, Babies Can=t do**

**Anything@).**

Jesus, by 30 years of perfect obedience as a man, became the first human Son of God the Father. But his purpose was to bring all Kingdom Christians into the same Sonship (Heb.2:10).

**II. The Assault on Ephesus - the Pattern for Forcefully Advancing the Kingdom in a City. (Acts 16:6; Acts 20:32)**

**The city of Ephesus and its ruling spirits must be described.**

**EPHESUS** was the major city of Asia Minor. It was the 4<sup>th</sup> largest in the Roman Empire with a population of 250,000.

The seat of **Artemis** is also called **Diana**. Very similar to **Isis** of the Egyptians. Trace it back to **Jezebel**? This spirit ruled the Babylonian, and Syrian empires as **Baal** (working through Jezebel, she is the gate). It ruled the Egyptian Empire as Isis, the Greek Empire as Artemis and the Roman Empire as Diana. It=s the same spirit power all the time with different names. All the emperors, generals, major political leaders and businessmen bowed down to this spirit with its various names and sought its aid and blessing.

Isis, Artemis and Diana all have similar titles and are all called:

- The queen of heaven
- The moon goddess
- The goddess of nature and the animal kingdom
- The fertility goddess

Their idols and images have many similarities (e.g. ancient Egyptian image of Isis & Horus compared to a modern black Madonna in recent archeological finds).

### **III. Paul=s Preparation for Spiritual Warfare.**

**1. Paul was forbidden by the Holy Spirit to go into Asia or Bithynia (Acts 16:6, 8) AD 53** - Paul was not yet ready for such an assault and needed further training in spiritual warfare.

**2. Paul called to MACEDONIA (Acts 16:9-10)**

**3. Paul in PHILLIPI (Acts 16:11-40) AD 53** - Paul learns how to praise his way out of prison, causes an earthquake and many to be saved.

**4. Paul in THESSALONICA (Acts 17:1-9) AD 53** - Paul learns how to turn them from idols and free them from demons to serve the living God and by example get them also to live the same life of faith and power so that they themselves became examples to the whole region.

**5. Paul in BEREIA (Acts 17:10-14) AD 53** - Paul learns how to be a Word based preacher and establish unshakable biblical proof for all his revelation. This will keep him in the truth and protected from subtle deception.

**6. Paul in ATHENS (Acts 17:15-34) AD 54** - Paul learns not to trust in clever arguments and the persuasive power of men=s wisdom but simply to

trust in the foolishness of preaching and the foolishness and the power of the Cross.

**7. Paul in CORINTH (Acts 18:1-18) AD 54** - Paul is determined now to preach only the Cross in the power and demonstration of the Spirit. He learns to sit on a throne and rule, and not to be moved by all the opposition but reap the promised harvest.

**(Listen to tape on AKathizo@).**

Paul is now ready for Ephesus. He Touches Ephesus but does not stay (Acts 18:19-20) AD 56.

Paul leaves Aquila and Priscilla in Ephesus to soften the ground (Acts 18:19). They meet Apollos knowing only John's Baptism@ and instruct him in the way of God more accurately. (Acts 18:24-28). He becomes a Kingdom Preacher.

### **8. Paul Finally Comes to Ephesus (About AD 57 ).**

He finds a group of disciples knowing only John's Baptism@. They had already repented, been baptized in water and were already believing in Jesus but there was no power in their praying. They now have a powerful encounter with the Holy Spirit, speak in tongues and prophesy. They become a Kingdom Community.

Now the assault on Artemis begins and there is a strong power encounter with mighty miracles resulting in a great breakthrough with riots and violent reaction.

Paul stays his longest time anywhere - 3 years - then moves on and leaves the Elders to finish the job (about AD 59).

He exhorts them on his way to Jerusalem and imprisonment (Acts 20:17, 27-32) (about AD 60). But they do not have the same spiritual authority and Paul foresees ravaging wolves coming in and tearing the church apart once he departs.

He writes his great treatise on the church, the book of Ephesians, from prison and sends it to the church at Ephesus (about AD 64). It is a manual for forcefully advancing the Kingdom at a city level but it is not implemented by the church.

Paul is anxious to maintain apostolic oversight to strengthen the church. **Timothy** apparently came with Paul to Ephesus and was urged to remain as Paul left for Macedonia (1 Timothy 1:3). Paul=s prophecy concerning ravaging wolves was already being fulfilled with many heresies and deceptions assaulting the church from within and without. It appears that Timothy remained at Ephesus until his martyrdom during the rule of Domitian.

The **Apostle John** resides in Ephesus from about AD 68, steadying the church through the terrible persecution under Nero, and until John is exiled to Patmos during the even worse persecution under the rule of Domitian (AD 81-95) until his death.

The Ephesian church of history never became the full manifestation of what Paul saw in the spirit and wrote of in his epistle.

There has never yet been a church which lived in the full revelation of Paul=s letter to the Ephesians. It is a prophetic book waiting to be fulfilled. It is a step by step

manual of how to take a city. Lets do it in His name, by His power and for His glory!

During John=s exile on the isle of Patmos, Jesus wrote to the church at Ephesus (AD 95) and rebuked them and exhorted them. But they never fully fulfilled their calling.

May we, as the end time church, rise up to become truly Ephesian and fully drive out the ruling spirit powers so that our cities bow the knee to Jesus and glorify his mighty name.

## **DAY 2**

### **The Stages the Ephesian Church Went Through From its Initial Launch, Noting the Various Attacks it Experienced Through the Final Breakthrough and the Lessons We Can Learn From Those Experiences**

#### **I. Powerful Signs, Wonders and Miracles Began an Initial Glorious Breakthrough (Acts 19: 1-20) AD 57.**

##### **A. Attacks from Without.**

##### **1. These First Attacks began within 2-3 years.**

##### **a. Demetrius Became A AGate of Hell.@**

A strong backlash through Demetrius who becomes a Agate of Hell.@ People were urged to stay loyal to Diana and violently oppose the New Way for economic reasons (Acts 19: 21-27).

##### **b. Patriotism to Diana of the Ephesians.**

The cry of the city was still "Great is Diana of the Ephesians." To be patriotic and loyal culturally, people were urged to stay true to their traditions and not go after some foreign god (Acts 19:27-41).

After stabilizing the Church from this first attack, Paul purposes "in the Spirit" to leave and re-visit Macedonia and then go on to Jerusalem and Rome. Paul leaves about AD 59.

## **B. Attacks from Within**

### **1. Paul Warns of Fierce Attacks from Ravenous Wolves From Within**

Paul calls the Elders to come to him at Miletus as he returns from Macedonia on his way to Jerusalem. He warns them of fierce attacks from within (Acts 20:15-38).

Paul then proceeds to Jerusalem and is arrested in the Temple to save him from being killed by the mob. His imprisonment began in AD 60.

The church in Ephesus now experiences many attacks over the next 30-35 years and is only just about able to hang on rather than grow and have more significant impact on the city.

### **2. A Description of the Attacks in Paul=s Letter to Timothy**

These attacks are described in Paul=s letters to Timothy whom he had left in Ephesus to hold the fort. Paul=s first and second letters to Timothy were written about AD 66 & 67. They can be summarized as:

- a) Strange Doctrines e.g. Gnosticism etc (1Tim.1:3).
- b) Myths and endless genealogies (1Tim.1:4).
- c) Wild unbiblical teaching, fruitless discussions misusing the Law (1Tim.1:6-8).
- d) Promiscuously dressed women and teachers (1Tim.2:1-15).

- e) People want to live off the church & not work (1Tim.5:1-16).
- f) Erroneous Prosperity teaching (1Tim.1Tim 6: 6-11).

(See the writings of Early Church Fathers for further light on the array of heresies which began to plague the church at this time).

### **3. Paul Writes to Timothy on How to Strengthen the Church at Ephesus**

Paul=s major response was to urge Timothy to establish strong godly Elders and Deacons who can teach sound doctrine and exhort and discipline the flock (1Tim. 3:1-16; 1Tim. 5:17,18).

### **4. Paul Writes to Timothy to Be An Example**

He also called Timothy to be an example in every way particularly in:

- a) holiness and purity of life.
- b) In fleeing what was harmful and pursuing what was profitable.
- c) He was to rebuke and exhort, being particularly careful how he handled older men and women.
- d) Most of all he was to be an example to the believers.
- e) He was to deal completely with fear.

f) Through warring faith he was to grasp the things prophesied over him.

g) He was to take his share in the suffering which comes with the gospel of power.

## **II. Paul=s letter to the Church at Ephesus**

### **A. Purpose of the Letter**

He writes so as to establish principles by which they may fight effectively and win the battle that is raging all around them. It is the complete manual for city taking.

### **B. Date of the Letter**

In AD 64 Paul sends this letter to the Ephesian church, probably from Rome, after about four years in jail.

### **C. Status of Ephesian Church at the Time of the Letter**

The Church has been under fire for several years. It is now making little progress after a glorious start because a major principality is now stubbornly resisting any advance of the Kingdom.

**D. Establishing a True Biblical view of Jesus and who we are and what we have in Him**

**Chapter One**

**1. Verses 1-3:**

From Paul an APOSTLE of Jesus Christ by the will of God. To the SAINTS who are in Ephesus, faithful in Christ Jesus.

GRACE and PEACE from God our Father and the Lord Jesus Christ.  
(See special tape sets on these two words GRACE and PEACE).

God has already blessed us with every spiritual blessing in Heavenly places in Christ.

Chapters 1-3 describe all that is already deposited in our heavenly bank account. It includes:

- election
- acceptance
- forgiveness
- redemption
- holiness
- blamelessness

- wisdom
- adoption
  
- family
  
- sonship
  
- inheritance
  
- citizenship
  
- rule and authority with Him on His throne

The earnest of the Spirit is already given to guarantee our full inheritance. In short, every spiritual blessing is already deposited in our heavenly spiritual bank account. We are potentially rich beyond measure yet we so often live practically as beggars.

In the sequence of this letter we have to learn to:

- a. first SIT,
  
- b. then WALK,
  
- c. then STAND
  
- d. Then finally FIGHT

## **2. Verses 4-16: What we have become and what we have received in Christ**

Many of the key words listed in verses 1-3 are mentioned here. They are:

- Holy and without blame before Him in Love
- Forgiveness
  
- Redemption
  
- Wisdom and Understanding
  
- Predestined, Chosen (elected)
  
- Adoption as Sons
  
- Inheritance
  
- All to the praise of His glorious Grace

### **3. Verses 17- 23: The First of the Two Great Apostolic Prayers of The Ephesian Letter**

Paul is in travail that the saints may Asee@ what he can see. It=s a matter of heart not intellect. We need to Asee@ in order to come to real faith.

What we need to see:

- The hope of His calling.
  
- The riches of the glory of His inheritance in the Saints.
  
- The exceeding greatness of His power towards (into & through) us who believe.

- According to the mighty power which raised Christ from the dead and Akathizo@ed him at his own right hand.
- Far above all principality, (arche), power (exousia), might (dunamis), dominion (kuriotes), and name (onoma - known, having a reputation e.g. AJesus we know and Paul we know@).
  
- In this age and in the one that is to come.
  
- All things put under His feet.
  
- Given to be head over all things on behalf of the church.
  
- The church is His body - the fullness of Him who fills all in all.

## **Day 3**

### **Ephesians Chapters 2 & 3 The Power of the Cross to Make One New Man The New Mysteries that Are Now Being Revealed A Cry For A Revelation of the Father**

#### **I. The Power of the Cross to Make One New Man**

##### **A. We were In Him and participators with Him in His great Descent and His subsequent great Ascent (Chapter 2 verses 1-10).**

AIn Him@ we have made the great ascent from the depths of hell to the throne in heaven.

We need to understand the ALaw of Heredity@ as it works for us in Him.

AIn Him@, Atogether with Him@ and Ain His Name@ come about 80 times in the New Testament.

AIn Christ@ or Ain Christ Jesus@also comes over 80 times.

This is a result of the powerful working of His grace v.5 & v.8.

##### **B. Gentiles - Part of the Family of God (Chapter 2 verses 11-13).**

The Gentiles can now rejoice as part of the Family of God through the power of the Blood of Christ. They are now, with believing Jews, of the True Circumcision and

of the Commonwealth of Israel and equal partakers of the Covenants of Promise.

**C. Perfect Peace (Chapter 2 verses 14- 22).**

God has made perfect peace with us through the blood of His Cross (Colossians 1:12-23).

**D. God=s Desired Extension of that Perfect Peace.**

Now He wants the same peace to be perfected between all races, cultures, genders and social distinctions.

**Verses 13 -14:** The same Cross does it and can overcome even the most formidable of barriers.

The greatest possible cultural, racial and religious divide existed between Jew and Gentile.

It has been taken out of the way through the Cross.

**E. Unified to Make One New Man**

**Verse 15-18:** We have been made One New Man, One Body, One Family and we all now have access by the One Spirit to the Father.

**F. Unity - A Necessary Prerequisite to Properly Build the Church.**

**Verses 19-22.** This unity is a necessary prerequisite to be properly built together on

the proper foundation of Apostles and Prophets.

Only then can Jesus build His church against which the gates of hell cannot prevail (Matt.16:18).

Any house or city divided against itself cannot stand (Matt.12:25).

We become the one, united, invincible household of God. A living Spirit Filled Holy Temple. A permanent habitation for God in the Spirit.

## **II. The Mysteries That Are Now Being Revealed**

### **A. The Mystery Revealed through His Holy Apostles and Prophets (Chapter 3 Verses 1-7).**

1. ABiblical Mysteries@ - How, why and to whom they are revealed.  
Clearly, Holy Apostles and Prophets have a particular responsibility in this matter.

2. The particular mystery revealed to Paul.  
How God was going to bring the Gentiles into full inheritance along with the believing Jews.

3. Mysteries now being revealed to the church.  
These mysteries have been hidden until now and we need to be open to them.

Some of these new mysteries:

1. The role of women in the church.
  
2. The role of the African nations and maybe African Americans.
  
3. The role of the Hispanic nations and the Hispanic community in the USA.
  
4. The role of the Jews in the end time church.

Other lost truths are being rediscovered. But they seem like new mysteries to much of the professing church.

**B. The 2 Great Purposes why these mysteries were being revealed at that time (Chapter 3 Verses 8-13).**

- 1) ASee@ the Glory; ASee@ the Harvest.

That by a special outpouring of grace upon Paul he was able to make the unsearchable riches of Christ known to the Gentiles and cause everybody to Asee@ the glory and the power of this mystery hidden in God from the beginning of the ages. This resulted in a great harvest of on fire believers.

- 2) Glorify God and Defeat the Enemy.

That by this wonderful and powerful unity the manifold (multi-colored) wisdom of

God will be displayed through the church to principalities and powers in the heavenlies sending them into terror and defeat.

### **III. A Cry For A Revelation of the Father**

**Paul bows his knees to the Father. The Second Great Apostolic Prayer of Paul in the Ephesian Letter (Chapter 3 Verses 14-21).**

Here we have the second great apostolic prayer of Paul in the Ephesian letter. He bows his knee to the Father from whom (literally *Apasa patria* - all Fatherhood) in heaven and earth derives its name.

#### 1. *Apatria* and *Apaterhood*.

The Greek language uses the same word *Apatria* for *Apatria* and *Apaterhood*. In God's order a family can only be conceived of in terms of a sphere of fatherhood.

#### 2. The Family and Fatherhood of God Must Be Revealed.

What Paul is crying for is a revelation of the Father that so reveals His love for us that we are truly the family of God and filled up with all the fulness of God. We can then learn, like Jesus, to know the Father and to do all things out of a loving working relationship with Him.

As a result of this constant in-filling we find He is able to do exceedingly above all that we ask or think according to the power that works in us. This brings great glory to Him in the church.

## **DAY 4**

### **Ephesians Chapters 4, 5 & 6 The Seven Ways in Which We Have to Walk How We Stand And Successfully War Against Principalities and Powers in the Heavenlies**

#### **I. The Seven Ways In Which We Have to Walk**

##### **A. Walk in His Purpose (Chapter 4 Verse 10).**

##### **B. Walk in Unity. (Chapter 4 Verses 1-6).**

1. This unity has to be walked out, not just believed in. As the Great Peacemaker, God went to the Cross while we were still hostile enemies of God. There was no sign of a breakthrough in advance to encourage Him. As imitators of God, we are to walk in the same way.

##### **2. The Attitudes and Activity Necessary to Walk In Unity (Verses 1-3).**

- Humility and lowliness of mind are the exact opposites of pride.
  
- Longsuffering.

- Bearing with one another in love.
- Have the quality of long term endurance. Sticking at it.
  
- Keeping the unity of the Spirit in the bond (sundesmos - the chain of a chain gang) of peace.

**3. Just as God is one and yet three distinct persons, we are to replicate the Godhead in unity (Verses 4 - 6).**

There is only one Body, one Spirit, one Hope, one Calling, one Lord, one Faith, one Baptism and one God and Father of us all. He is above all, through all and in all.

**4. AWe have many members in the one body but all do not have the same function@ (Rom. 12:4). (Verses 7- 16).**

This absolute unity must be such that it allows for great diversity of gift and function. This theme of great diversity within great unity is expressed every time the gifts of the Spirit are mentioned (See also 1 Cor.12:1-10 & Rom. 12:1-18).

**a. We must understand certain principles:**

i) God is not Afair@ according to our standards. He=s the sovereign Lord and does as He pleases.

Literally AAnd He of Himself gave >some= to be Apostles, >some= Prophets, >some= Evangelists, >some= Pastors and Teachers@. The same construction is used concerning building His church in Matt.16:18. There are some things Jesus does not delegate to anyone else. Jesus chooses as He will and no else has any say in the matter. **(Verse 11).**

ii) Whatever we have in terms of gift or ability, it's entirely a matter of grace.

iii) There are not only varieties of gift but there are also varieties of measure and varieties of sphere. We must seek to use our gift at the right measure and in the right place.

iv) God does not assess or evaluate us by what we accomplish in gross terms but by how faithful we are with what we have been given. *To whom much has been given, of him much will be required* (Luke 12:48).

v) A faithful Captain of Ten will receive the same reward as an equally faithful Captain of a Thousand.

#### **b. The Purpose of Ascension Gift Ministries.**

**Verse 12:** The purpose of these Ascension Gift Ministries or Five Fold Ministries or Ephesian 4:11 Ministries is to equip the saints to do the work of ministry. These gifts are not to perform to an admiring audience but to bring the whole body into a more effective function in their area of gift.

#### **c. The Purpose of Unity in the Body of Christ.**

**Verses 13-16:** The purpose is to bring us all in our corporateness to the fullness of the One. So between us, by depending on one another's gifts, we can do everything He did. On our own we can just do a part. But together, when we have all come to the full measure of the stature of Christ, nothing will be impossible. Filled with His Spirit and totally available as His literal new Body, He will be able to move in awesome power through our unity and our corporate diversity.

Protected by the wisdom of the Apostles, the Bible knowledge of the Teachers and the discerning sensitive spirits of the Prophets; cared for by the Pastors and motivated by the Evangelists, we cannot be deceived or tricked by false doctrine or con-men or wolves in sheep's clothing. No one would be a spectator, every one would be a participant. Everyone would be contributing, everyone would be supplying and each one would also be receiving, one from the other. As a result, the Body would grow and be built up in every way in the power of its corporate love.

**d. To Accomplish God's Purposes in Our Unity, We Must Pay Close Attention to the Way That We Walk.**

**1. Verse 17 - 20: We Must Abandon Any Worldly Ways of Walking.**

First of all we must completely abandon walking in any way that imitates the world.

a. The worldly have been alienated (cut off) from the life of God. They are completely without grace.

b. The understanding of the worldly has been darkened. They cannot see or understand anything spiritual.

This alienation from God and the loss of His grace happened the moment Adam and Eve decided to walk in self-sufficient independence. They had no intention of becoming sinners. They thought they could go on living the same sin free life in their own strength. They did not understand this was only the power to live right on a moment by moment basis by obedience to God. The moment they chose independence they were powerless and became the prisoners of sin and of Satan.

Independence from God is the primary reason why worldly people walk in such sinful ways and in such terrible bondage. It is also the main reason why so many Christians live in defeat with Satan still having a strong hold over them. On the other hand, living in dependant obedience upon God guarantees our freedom from sin and from the power of the devil. Like Jesus, we become invincible so long as we walk in this way (John 14: 30-31).

2. **Verses 20-32:** The Need to APut Off@ and APut On@ Certain Things.

This is entirely a faith action through the Word but nevertheless with most people there is a Crisis Moment when the truth is appropriated and it then becomes practical and experiential.

These great riches of our inheritance are In Him. We cannot receive the faith to appropriate them until we have **Aheard him** and **been taught by Him** as the truth is in Jesus.@

Too many Christians live on Aleaning faith@ or Aproxy faith.@ (Cf. John 4:39-42)

There has to be a renewing of the spirit of the mind causing us to think differently.

The following are the things we must Aput off@ and Aput on@:

- Verse 25** - APut on@ Truth. Always speaking the Truth to one another in love.
  
- Verse 26** - APut off@ Unrighteous Anger. Never let it continue past sunset!
- Verse 28** - APut on@ Financial Integrity. Do Not Steal From God, The Tax Man, or One Another.
  
- Verse 29** - APut Off@ Corrupt Communication and APut On@ Graciousness of Speech.
  
- Verse 27** - We must make these changes to prevent Satan from having an opportunity or place of access.
  
- Verse 30** - We must not grieve the Holy Spirit.

### **C. Ephesians 4:31-5:2 - Walk in Love.**

#### 1. Attitudes and Behavior Contrary to Love.

Put away all bitterness, wrath, anger, loud quarreling, evil speaking and malice.

2. Attitudes and Behaviors That Demonstrate Love.

Be kind and tenderhearted, forgiving and forbearing with one another, just like God!

Walk in love, imitating God and loving to the same standard as Jesus.

**D. Ephesians 5: 3-7 - Walk in Moral Purity Without Any Kind of Greed or Lust of the Flesh.**

Avoid sexual immorality, uncleanness, filthiness, foolish talking or coarse joking. Anything that is the slightest bit dirty or suggestive. Flee from it!

Avoid covetousness which is in the same category! Why? Because it is another kind of greed or lust which comes from the same root. If we don't deal with it, we will be disqualified and become another spiritual casualty.

**E. Ephesians 5:8-14 - Walk in the Light.**

1. Light and darkness are mutually exclusive and cannot co-exist. (See also I John).

2. Light is the ultimate source of power and energy.

3. It does three things if we will come to the light of God and let it do its work:

- It exposes or makes manifest so we can see and confess what is revealed.
- It destroys what is dark as it cannot continue to exist in the light.

- By the power of light, it creates that which is new and light-filled to replace that which was dark.

**F. Ephesians 5:15-21 - Walk in Wisdom.**

1. Walk not as fools but as wise.
2. Redeem the time (Kairos).
  
3. Understand what the will of the Lord is.
  
4. Do not be drunk with wine but be filled with the Spirit.
  
5. Always give thanks.
  
6. Submit to one another in the fear of God. Wise counselors are our security and protection. It is so dangerous to be alone and in isolation.

**G. Ephesians 5:22- 6:9 - Walk in Submission in all our Relationships.**

1. Biblical Submission - What it is and is not.

Biblical Submission is:

Biblical Submission is not:

2. Walking in Submission is Powerful in Overcoming all of the Powers of Satan

Because it establishes an Obedient and Pure Church (Eph. 5: 22-23).

Christ as the Husband loves the Church and gives Himself for Her. He desires to bring Her to Powerful Mature Perfection through submission as He washes Her

with the Water of the Word. This gives Her the power to Overcome all that stands against Her.

### 3. Three Major Relationships Which Must Become Bomb-Proof Through Right Submission.

#### a. Eph. 5:22-33 - The Marriage Relationship.

Christ and His Church are the Reality. A Husband and his wife are the shadow that must accurately represent and imitate that reality.

#### b. Eph. 6:1-4 - The Parent-Child Relationship.

Right Fathering is the main factor in producing right obedience in children. Once again, we learn this from The Father from whom all Fatherhood in heaven and on earth derives its name.

The purpose of right fathering is to reveal The Father.

#### c. Eph. 6:5-9 - The Master-Servant, Employer-Employee, Leader-Follower Relationships

Once again we learn how to behave in relationship to our Master and Lord. We serve in any earthly relationship as a Master or Servant, Leader or Follower, Employer or Employee following the model of Christ who was the perfect servant and who is now the perfect Master.

### **III. How we Stand and Successfully War Against Principalities and Powers in the Heavenly Places**

A. Eph. 6:10-18 - Be strong in the Lord and in the power of His might.

We must avoid two pitfalls:

1. Going against the devil in our own strength and sufficiency.
2. Waiting passively for the Lord to act sovereignly on our behalf.

The truth is, God wars in and through our humanity. We, empowered by Him, are very much in the fight with Him. He is very much in the fight with us empowering us to win.

B. Eph. 6:11 - Put on (enduo) the Whole Armor of God.

1. Every noun, pronoun and verb in these verses is in the plural not the singular. Nevertheless, we have an individual responsibility to make sure we are each properly protected by each piece of the armor. But we are not to go to war in heroic individualism. We are to be joined together in awesome terrifying unity under Jesus our Head.

2. Led by Apostolic Leadership, we are to attack the Principalities and Powers as One United Man. We are to take away the armor on which he has relied, disarm him and then rob him of all his goods. i.e. Loose all the people he has bound (Luke 11:21-22). We must specifically work with Jesus otherwise we scatter (Luke 11:23).

3. There are Seven Pieces of Weaponry:

- Girded with the belt of Truth (Perionnumi - to bind around tightly).
  
- Put on (Enduo) the Breastplate of Righteousness.
  
- Feet shod with the preparation of the Gospel of Peace (Hupodeo - to bind tightly).
  
- Above all - Taking the Shield of Faith (Analambano - to strongly take hold of).
  
- Taking the Helmet of Salvation (dechomai - to receive, accept).
  
- The Sword of the Spirit which is the Word of God.
  
- Praying With All Prayer and Supplication Always in the Spirit.

Being watchful to this end with all perseverance and supplications for all the saints.

**Eph. 6:19 - 20 - Paul=s Final Plea - Pray for Me That Utterance May Be Given to Me!**

Not crying out for his own needs or release or comfort but that he may have the courage and the opportunity to speak as he ought to speak.

**Eph. 6:21 - 24 - Paul=s Final Greeting.**

Tychicus is sent with this precious letter and with loving greetings and news so they may be comforted.

Peace and love with Faith to the brethren from God.

Grace to all those who love our Lord Jesus Christ with sincerity. These are the most precious treasures he can send them.

## **Day 5**

### **Lessons From Revelation and the Letters of John Information From Other Sources The Final Showdown With Diana**

#### **I. Revelation 2:1- 3:22 The Letters of Jesus to Ephesus and the churches of Asia.**

##### **1. History**

This book was probably written about AD 90 and certainly no later than AD 95. All the letters were sent to the group in Asia over which John had oversight from the Regional Center in Ephesus before His exile to Patmos about ten years earlier. All the churches had been through the fire particularly during the 14 year persecution of Emperor Domitian which was coming towards its conclusion.

This persecution had various effects on many Christians and on the churches. All that was necessary to escape persecution was to deny Jesus and worship the Emperor.

Many reluctantly or readily complied and fell away. Many others suffered cruel torture and agonizing deaths rather than deny Jesus. They died with such radiant triumph that many came to believe in spite of the terrible price, with the result the church actually grew in numbers during this dreadful time.

#### **B. Revelation 2:1-7 - Ephesus the Energetic, Organized, Doctrinally Correct Church Which Had Lost its First Love**

They had kept the faith with grim determination but the joy, the love and the faith had gone out of them. (Compare Rev. 2:2 with I Thes. 1:3) This can happen under pressure.

Many of the older Pentecostal churches and their leaders in Eastern Europe are in exactly the same condition after decades of faithful suffering under communism.

They are exhorted to return to their first love.

## **II. The Gospel of John, the Letters I, II, III, John Written Primarily to Ephesus and the Churches of Asia. These Were the Writings of the Apostle John at the End of His Exile Preparing the Church for Its City Taking Role**

### **A. The Gospel of John.**

There are many great themes in the Gospel of John which are not contained in the other Synoptic Gospels. The first three Gospels were written to evangelize a lost world of Jews (Matthew), Romans (Mark) and Greeks (Luke) between AD 52 - AD 65. John was written about thirty years later after two great persecutions to stir a Church that was familiar with the first three Gospels but had become legal and cold and plagued by many problems. The main thrust was to get them once again to believe so that believing, they might have life through His Name.

### **B. The First Letter of John - Written that We Might Know that We Have Eternal Life.**

1. 1 John 1:1 - 3 - Eternal life described.

We saw it. We heard it. We handled it. We looked intently upon it. That Eternal Life that was with the Father.

We were drawn to it. Fell in love with it. Admired it. Drew very near to it. Were convicted by it. Longed for it. Finally received it and now can proclaim (show it) unto you.

2. 1 John 1:4 - Now we urge you to have Fellowship with us so that our Joy and your Joy may be full.

3. I John 1:5 - 2:2 - This is the Message - God is Light and in Him is No Darkness At All.

a. The only way we can know Him and have fellowship with Him is to Walk in the light by confessing every sin and allowing the mighty Blood to continually do its work.

b. There is a power in Him by which we do not have to sin, but if we sin we have an Advocate.

c. He is the propitiation (not expiation) of the sins of the whole world.

4. I John 2:6 - He that says he who abides in Him ought to also walk even as He walked.

5. How to Have and Grow in this Eternal Life (I John 5: 10 - 13).

a. He who has the Son has The Eternal Life. He who does not have the Son does not have Eternal Life.

b. There is only One Eternal Life. You either have it or you don=t. It only comes by being Born Again.

c. I John 2:12 - 14 - The growth in this life is from a Little Child (teknon) to a Young Warrior, Overcomer (neaniskos - nike) who is strong and overcomes the evil one.

6. The Marks of this Eternal Life.

- Walks in the Light.
- Knows Him who was from the Beginning.
- Keeps His Commandments.
- Loves the Brethren.
- Does not sin.
- Walks as He walked.
- Overcomes the World.
- Overcomes the Evil One.

**C. The Second Letter of John**

1. II John 1 - 12 - Walking in the One Eternal Truth.

Walking in Christ=s Commandments. Deceivers and the Anti-Christ. Dealing with heresy and with the heretic. John is anticipating his release, longs to see them.

2. II John 1 - 14 - The Faithful and the Unfaithful.

Gaius the faithful. Dealing with Diotrephes. Commendation of Demetrius. Eagerly expecting to see them soon.

After 14 years on the Isle of Patmos during the persecution under Domitian, John's release finally comes in AD 95. This grand Old Man who has allowed even years of prison to work such a great work in him now returns to Ephesus glowing with power and a new anointing of great authority.

3. The Final showdown and overthrow of the great Principality in the temple of Diana or Artemis.

According to Ramsay Mac Mullen, who is quoting Eusebius, John entered the very temple of Artemis (or Diana) and standing before the high altar commanded this great Principality to flee in the mighty Name of Jesus. And while John was saying this, of a sudden the altar of Artemis split in many pieces....and half the Temple fell down. Then the assembled Ephesians cried out, >There is but one God, the God of John....We are converted, now that we have seen thy marvelous works! Have mercy upon us, O God, according to they will and save us from our great error!....And some of them lay on their faces and made supplication, others bent their knees and prayed; some tore their clothes and wept and others tried to take flight.@ Christianizing the Roman Empire AD 100-400 by Ramsay Mac Mullen. Yale University Press (P. 26).

4. The Immediate Amazing Effect in the City of Ephesus and the Continent of Europe of the Overthrow of the Principality in the Temple of Diana or Artemis, Revealed Through Extra Biblical Material.

a. This information is recorded in the voluminous writings of the Early Church

Fathers.

b. Two good books which give good summaries and excellent bibliographies on the subject are:

- Christianizing the Roman Empire AD 100-400 by Ramsay Mac Mullen. Yale University Press.
- How God Saved Civilization by James L. Garlow. Regal Books.

c. Diana worship immediately began to lose its credibility all over the Roman Empire and within 50 years was no longer worshiped.

The influence of Artemis or Diana dwindled to almost nothing and many Ephesians turned to the Lord. Within 50 years of this event the worship of Isis, Artemis and Diana had virtually ceased all over the Roman Empire. Ephesus then became the main center for advancing the Kingdom of God into Europe for the next 200 years.

d. Ephesus gradually became the power center for the forceful advance of the Kingdom throughout the Roman Empire. There were further persecutions and many more battles but now nothing could stop the advance. The Gospel of the Kingdom and the worship of Jesus as King now began to permeate all of society.

e. In AD 313 under Emperor Constantine Christianity became the official state religion of the Roman Empire, but Constantine never renounced his former devotion to these Agods.@ Constantine and his pagan priests merged many of the pagan festivals and rituals of Isis, Artemis and Diana with Christianity to make an easier transition.

5. Diana=s, Artemis=s or Isis= comeback as the Mother of Jesus within the church.

This same spirit was not finished. The tombs of both Mary the mother of Jesus and

John are traditionally in Ephesus. So this same spirit changed it=s clothes and it=s name and masquerading as Mary the mother of Jesus deceived many. Wearing it=s new disguise as Mary, this spirit gradually took over the church from within and was soon exercising strong control over it.

It seems that the spirit who had been known as Baal, Isis, Artemis and Diana, always worked to get to the center of political, economic and military power so as to get control of the world. It took off the clothes and imagery of Diana and put on the clothes and imagery of Mary the Mother of Jesus and began to corrupt the Church from within.

Its devastating effect on city taking and the advance of the King.

6. Other deceptions such as Freemasonry and Islam can be traced back to the same source.

The council of Nicea in 376 AD was orthodox in doctrine but it was followed by the council of Ephesus in 431 AD when Mary worship was officially established.

The beginnings of Islam can be traced back to the same source of Isis / Artemis / Diana worship.

Freemasonry can be traced back to the same source. Through the Egyptian manifestation of this same occult power in the form of Horus, Osirus and Isis.



**EPHESUS** (ehf' uh sus) One of the largest and most impressive cities in the ancient world, a political, religious, and commercial center in Asia Minor. Associated with the ministries of Paul, Timothy, and the apostle John, the city played a significant role in the spread of early Christianity. Ephesus and its inhabitants are mentioned more than twenty times in the New Testament.

**Location** The ancient city of Ephesus, located in western Asia Minor at the mouth of the Cayster River, was an important seaport. Situated between the Maeander River to the south and the Hermus River to the north, Ephesus had excellent access to both river valleys which allowed it to flourish as a commercial center. Due to the accumulation of silt deposited by the river, the present site of the city is approximately five to six miles inland.

**Historical Background** The earliest inhabitants of Ephesus were a group of peoples called Leleges and Carians who were driven out around 1000 B.C. by Ionian Greek settlers led by Androclus of Athens. The new inhabitants of Ephesus assimilated the native religion of the area, the worship of a goddess of fertility whom they identified with the Greek goddess Artemis, the virgin huntress (Later the Romans identified Artemis with their goddess Diana).

Around 560 B.C. Croesus of Lydia conquered Ephesus and most of western Asia Minor. Under Croesus' rule, the city was moved farther south and a magnificent temple, the Artemision, was constructed for the worship of Artemis. In 547 B.C., following the defeat of Croesus by Cyrus of Persia, Ephesus came under Persian control. Disaster struck the city in 356 when fire destroyed the Artemision.

Alexander the Great, who was reportedly born on the day as the Artemision fire, took over the area in 334 B.C. His offer to finance the ongoing reconstruction of the temple was diplomatically declined. The rebuilt temple, completed about 250 B.C., became known as one of the Seven Wonders of the World.

*See Picture, very little remains of the Temple of Artemis at Ephesus, on of the seven wonders of the ancient world.*

Lysimachus, one of Alexander's generals, ruled over Ephesus from about 301 to 281 B.C., when he was killed by Seleucus I. Under Lysimachus the city was moved again, this time to higher ground to escape the danger of flooding. City walls were built; a new harbor was constructed; and new streets were laid out. After the death of Lysimachus, Ephesus fell under the control of Seleucids until their defeat by the Romans in 189 B.C. Rome gave the city to the king of Pergamum as a reward for his military assistance. In 133 B.C., at the death of the last Pergamum ruler, the city came

came under direct Roman control.

Under the Romans, Ephesus thrived, reaching the pinnacle of its greatness during the first and second centuries of the Christian era. At the time of Paul, Ephesus was probably the fourth largest city in the world, with a population estimated at 250,000. During the reign of the emperor Hadrian, Ephesus was designated the capital of Roman province of Asia. The grandeur of the ancient city is evident in the remains uncovered by archeologists, including the ruins of the Artemision, the civic agora, the temple of Domitian, gymnasiums, public baths, a theater with seating for 24,000, a library, and the commercial agora, as well as several streets and private residences. Also discovered were the head and forearm of a colossal statue of the emperor Domitian. Today the Turkish town of Seljuk occupies the site of ancient Ephesus.

**ALEXANDRIA** (al ehx an' drih uh) The capital of Egypt from 330 B.C., founded by Alexander the Great as an outstanding Greek cultural and academic center.

Alexandria bears the name of its founder, Alexander the Great, who planted the city about 332 B.C. When Ptolemy inherited Alexander's Egyptian empire, he made Alexandria its capital. The historian Strabo purports that Alexander was later buried here.

Alexandria was designed to act as the principal port of Egypt located on the western edge of the Nile delta. Built on a peninsula, it separated the Mediterranean Sea and Lake Mareotis. A causeway (Heptastadion, or "seven stadia") connected the peninsula with Pharos Island and divided the harbor. The Pharos lighthouse was visible for miles at a height of over 400 feet and is remembered today as on the Seven Wonders of the World.

The city was divided into sections with a substantial Jewish quarter, the Royal area, the Neapolis, and a necropolis to the far west. The city was known for its cultural and academic pursuits. The finest library in the ancient world with over 500,000 volumes attracted many scholars. The Mouseion (Museum) complimented the library as the center of worship for the Muses, goddesses of "music," dancing, and letters. It became the most important center of Judaism outside of Jerusalem. Jewish rabbis gathered in Alexandria to produce the Septuagint (LXX), the Greek translation of the Old Testament. Greek philosophers and mathematicians such as Euclid, Aristarchus, and Eratosthenes worked here. Octavian incorporated it into the Roman empire about 30 B.C. It quickly became the second in importance to Rome. Its importance declined about 100 A.D.

The educated Jews of Alexandria contended with Stephen (Acts 6:9). Apollos, the great Christian orator, came from Alexandria (Acts 18:24), and Paul rode the ships of that port (Acts 27:6, 28:11). Although the Christians suffered persecution there, they produced a school with such notables as Clement and Origen in leadership. The school was noted for its allegorical approach to Scripture.

*Gary C. Huckabay*

## **ADDITIONAL NOTES**

**ANTIOCH** (an' tih ahkh) names two New Testament cities one of which was home to many Diaspora Jews (Jews living outside of Palestine and maintaining their religious faith among the Gentiles) and the place where believers, many of whom were Gentiles, were first called Christians.

The largest city of the Roman empire after Rome in Italy and Alexandria in Egypt. Because so many ancient cities were called by this name, it is often called Antioch on the Orontes (River) or Antioch of Syria. Antioch was founded around 300 B.C. by Seleucus Nicator. From the beginning it was a bustling maritime city with its own seaport. It lay about 20 miles inland from the Mediterranean in ancient Syria on the Orontes River nearly three hundred miles north of Jerusalem. Many Jews of the Diaspora lived in Antioch and engaged in commerce, enjoying the rights of citizenship in a free city. Many of Antioch's Gentiles were attracted to Judaism. As was the case with many of the Roman cities of the east, Antioch's patron deity was the pagan goddess Tyche or "Fortune."

In the New Testament only Jerusalem is more closely related to the spread of early Christianity. Luke mentioned Nicholas of Antioch in Acts 6:5 among the Greek-speaking leaders of the church in Jerusalem. The persecution that arose over Stephen resulted in Jewish believers scattering to Cyprus, Cyrene, and Antioch (Acts 11:19). In Antioch the believers were first called Christians (11:26), and it was to Antioch that Barnabas fetched Saul (Paul) from Tarsus so that they could teach this mixed congregation of Jewish and Gentile followers of the Lord. At Antioch the Christian prophet Agabus foretold the famine that would shortly overtake the Roman world (11:28). The disciples responded with the work of famine relief for the church in Jerusalem, directed and carried out from Antioch. The church at Antioch felt the leading of the Holy Spirit to set aside Barnabas and Saul for what was the first organized mission work (13:1-3). Barnabas and Saul left for Seleucia (also known as Pieria, Antioch's Mediterranean seaport) to begin their preaching. The church at Antioch heard the reports of Paul and Barnabas on return from their first missionary effort to both Jews and Gentiles, about which Paul says in Galatians 2:11 that he had to oppose Peter to his face at Antioch.

Archeological excavations at Antioch have been very fruitful, revealing a magnificent, walled Roman city of theaters, forums, a circus, and other public buildings. The language of the city was Greek, as inscriptions and public records show, but the language of the peasantry around this mighty city was Syriac, a dialect of Aramaic.