

Ephesians Chapter 1 Study Guide

Biblical genre The genre of a particular Bible passage is ordinarily identified by analysis of its general writing style, tone, form, structure, literary technique, content, design, and related linguistic factors; texts that exhibit a common set of literary features (very often in keeping with the writing styles of the times in which they were written) are together considered to be belonging to a genre. In Biblical studies, genres are usually associated with whole books of the Bible, because each of its books comprises a complete textual unit; however, a book may be internally composed of a variety of styles, forms, and so forth, and thus bear the characteristics of more than one genre (for example, chapter 1 of the Book of Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, and Revelation). A Biblical genre is a classification of Bible literature according to literary genre.

Pauline epistles 1978, and 2248 between Galatians and Ephesians: implied by the numbering in B. They provide an insight into the beliefs and controversies of early Christianity. Among these epistles are some of the earliest extant Christian documents. As part of the canon of the New Testament, they are foundational texts for both Christian theology and ethics. In B, Galatians ends and Ephesians begins on the same side of the same folio. The Pauline epistles, also known as Epistles of Paul or Letters of Paul, are the thirteen books of the New Testament attributed to Paul the Apostle, although the authorship of some is in dispute.

Temple of Artemis the Ephesians, who wept, prayed, or took flight. Against this, a Roman edict of 162 AD acknowledges the importance of Artemision, the annual Ephesian festival. The Temple of Artemis or Artemision (Greek: Ἀρτεμίσιον; Turkish: Artemis Tapınağı), also known as the Temple of Diana, was a Greek temple dedicated to an ancient, localised form of the goddess Artemis (equated with the Roman goddess Diana). It was located in Ephesus.

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(near the modern town of Selçuk in present-day Turkey). It is believed to have been ruined or destroyed by AD 401
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Ephesians 5 Traditionally, it is believed to be written by Apostle Paul while he was in prison in Rome (around AD 62). More recently, it is suggested to be written between AD 80 and 100 by another writer using Paul's name and style, however this theory is not widely accepted. This chapter is a part of Paul's exhortation (Ephesians 4–6), with the particular section about how Christians should live in the world (4:17–5:20) and in their responsibilities as households (5:21–6:9). 550) Ephesians 5:14: Isaiah 60:1 Ephesians 5:15: Colossians 4:5 Ephesians 5:31: Genesis 2:24 This section provides Ephesians 5 is the fifth chapter of the Epistle to the Ephesians in the New Testament of the Christian Bible. 20–24, 32–33) Codex Claromontanus (c a90fddced4

The earliest version of the temple (a Bronze Age temenos) antedated the Ionic immigration by many years. Callimachus, in his Hymn to Artemis, attributed it to the Amazons. In the 7th century BC, it was destroyed by a flood.
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Harold Hoehner 120 (6): 306–307. S2CID 170219782. Blomberg, Craig (January 2003). on Ephesians". doi:10. The Expository Times. "Ephesians: An Harold Walter Hoehner (January 12, 1935 – February 12, 2009) was an American biblical scholar and was professor of New Testament studies at Dallas Theological Seminary. 1177/00145246091200061112 a90fddced4

Andrew T. Lincoln focusing on Ephesians in several articles, culminating in his major critical commentary on that letter in the Word Biblical Commentary series, Ephesians (1990) Andrew T. Lincoln (born 17 May 1944) is a British New Testament scholar who serves as Emeritus Professor of New Testament at the University of Gloucestershire
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Love of Christ and obedience to the Father. Ephesians 5:25 states "Christ also loved the church, and gave

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Himself up for it". Ephesians 3:17-19 relates the love of Christ The love of Christ is a central element of Christian belief and theology. It refers to the love of Jesus Christ for humanity, the love of Christians for Christ, and the love of Christians for others. These aspects are distinct in Christian teachings—the love for Christ is a reflection of his love for all people a90fddced4

Ephesians 3 Traditionally, it is believed to have been written by Apostle Paul while he was in prison in Rome (around AD 62), but more recently it has been suggested that it was written between AD 80 and 100 by another writer using Paul's name and style. This chapter is part of a long prayer of Paul (from Ephesians 1:3 to 3:21), with the particular section about Paul's stewardship of the great divine mystery, the petition for Christ to dwell in the believers' heart, and a doxology. Ephesians 3 is the third chapter of the Epistle to the Ephesians in the New Testament of the Christian Bible. Traditionally, it is believed to have been Ephesians 3 is the third chapter of the Epistle to the Ephesians in the New Testament of the Christian Bible a90fddced4

Its reconstruction, in more grandiose form, began around 550 BC, under Chersiphron, the Cretan architect, and his son Metagenes... a90fddced4 Most scholars believe that Paul actually wrote seven of the thirteen Pauline epistles (Galatians, Romans, 1 Corinthians, 2 Corinthians, Philemon, Philippians, 1 Thessalonians), while three of the epistles in Paul's name are widely seen as pseudepigraphic (1 Timothy, 2 Timothy, and Titus). Whether Paul wrote the three other epistles in his... a90fddced4 Only foundations and fragments of the last temple remain at the site. a90fddced4

Epistle e. Corinthian letter to Paul referenced at 1 Corinthians 7:1 The Earlier Epistle to the Ephesians referenced at Ephesians 3:3–4 The Epistle to the Laodiceans An epistle (; from Ancient Greek ἐπιστολή (epistolé) 'letter') is a writing directed or sent to a person or group of people, usually an elegant and formal didactic letter. Those traditionally attributed to Paul are known as Pauline epistles and the others as catholic (i. The epistle genre of letter-writing was common in ancient Egypt as part of the scribal-school writing curriculum. The letters in the New Testament from Apostles to Christians are usually referred to as epistles. , "general") epistles a90fddced4

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Ephesians 4 This chapter is a part of Paul's exhortation (Ephesians 4-6), with the particular section about the mutual interdependence of the Christians as the church (verses 1-16) and how they should live in the world (4:17-5:20). Traditionally, it is believed to have been written by Apostle Paul while he was in prison in Rome (around AD 62), but more recently, it has been suggested that it was written between AD 80 and 100 by another writer using Paul's name and style. extant verses 1-16) Codex Freerianus (~450; extant verses 9-11, 17-19, 28-30) Codex Claromontanus (~550) Ephesians 4:8: Psalm 68:18 Ephesians 4:25: Zechariah Ephesians 4 is the fourth chapter of the Epistle to the Ephesians in the New Testament of the Christian Bible a90fddced4

The theme of love is the key element of Johannine writings. This is evidenced in one of the most widely quoted scriptures in the Bible: (John 3:16) "For God so loved the world, that he gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." In the Gospel of John, the pericope of the Good Shepherd (John 10:1-21) symbolizes the sacrifice of Jesus based on His love for people. In that gospel, love for Christ results in the following of His... a90fddced4

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