

Ephesians 6:21-24 Benediction and Conclusion

Having discussed the calling of the church (chaps. 1–3) and the conduct of the church (chaps. 4–6), Paul now gives a short conclusion. Here he states that Tychicus is being sent to them and will provide further information about Paul’s circumstances for the purpose of their encouragement.

6:21. “Now in order that you may also know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful servant in the Lord, will make everything known to you,

Paul is concerned that these churches, filled with people that he loves know how he’s doing. He’s making sure that all the saints at Ephesus and Colossi know how he’s doing, even some who may have joined the churches since he left them, and may not know him personally. Tychicus wasn’t a postal worker, he was a beloved brother in Christ, and a faithful servant of the Lord. Undoubtedly, he had been visiting Paul, and had stayed as long as he could. So, Tychicus knew a lot about how Paul was doing, and rather than write all those details down about himself, he simply trusted Tychicus , who was going to Asia Minor, both to deliver the letter, and to faithfully relate to them all about Paul’s condition in prison. Tychicus is described here and Col 4:7 as “**the beloved brother and faithful servant in the Lord.**” Tychicus is a brother who is a (faithful) servant. Tychicus is further described in Colossians as a fellow servant (σύνδουλος). Outside of these two references, his name appears in three other places. In Acts 20:4, he is among several brothers who went ahead of Paul from Greece to Macedonia. We first meet Tychicus in Acts 20:4, during Paul’s third missionary journey. He and Trophimus were the two Asians who accompanied Paul immediately after the Ephesian riot (Acts 20:4). **4 And he was accompanied by Sopater of Berea, the son of Pyrrhus, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. 5 Now these had gone on ahead and were waiting for us at Troas.** We are not told if he continued with Paul at the end of his third missionary journey, which included Jerusalem, Caesarea, and finally, Rome, or if he was with Paul a short time and then later went to Rome and ministered with Paul there. Later in his second Roman imprisonment, Paul sent Tychicus to Ephesus to relieve Timothy in order that Timothy could come to Paul (2 Tim 4:12). Paul urges Timothy to come visit him in 2 Tim 4:11-12, mentioning that only Luke was with him. **2 Tim 4:12 11 Only Luke is with me. Take along Mark and bring him with you, for he is useful to me for service. 12 But I have sent Tychicus to Ephesus.** Paul sent either Tychicus He trusted Tychicus to care for the Ephesian church, since he could not go himself, being under arrest again. He trusted Tychicus to care for the Ephesian church, since he could not go himself, being under arrest again. Tychicus, then, bore five letters (Colossians, Philemon, Ephesians, 2 Timothy, Titus) and probably served to help other pastors in their ministries.

Tychicus was a trusted messenger, faithful preacher, and loyal friend. Paul placed great confidence in him, sending him to accomplish important works. Tychicus obviously had the ability to minister in a variety of situations, bringing encouragement to those he served. The Ephesians would have had great interest in Paul’s welfare since it was his ministry to the Gentiles which caused his imprisonment. He had been arrested because of his message concerning the mystery of the gospel, which is the unification of believing Jews and Gentiles into one body (2:11–3:13). He had been preaching this message to the Gentiles, including those at Ephesus.

6:22. “whom I am sending to you for this very purpose, that you may know how we are and that he may comfort your hearts.” Paul is sending Tychicus with this letter “**that you may know the things concerning us**” and to comfort them in his absence.

Salutation (6:23)

Paul closes the epistle with a salutation and and benediction. The words “peace and grace” introduce verses 23 and 24. Both are found in the prologue of the epistle (1:2) but are repeated in the last two verses of this letter in reverse order.

6:23. “Peace to the brothers and love with faith from God the Father and the Lord Jesus Christ.”

Peace to the brothers. The blessing of peace is found frequently in the NT letters just prior to the final. It not only expresses objective peace but also a subjective feeling of well-being. In the present context “peace” refers to the peace that comes from God, but indeed, peace of God within believers should produce peace between believers.

and love with faith.

Faith is joined with love and not with peace and is not to be considered a separate attribute along with peace and love. Thus it is not “peace, love, and faith” but “peace and love.” This love not only presupposes faith but is enlightened from the knowledge faith gives in understanding God’s love for the believer. As stated in the Introduction, the theme of love has dominant place in Ephesians and hence, the purpose of the book is to promote love. Here love is combined with faith.

from God the Father and the Lord Jesus Christ. God the Father is mentioned in 1:2, 3, 17 and 5:20. To the believer he is not only God but a personal father. This indicates that the attributes of peace and love with faith have their origin in God the Father and the Lord Jesus Christ.

Benediction (6:24)

6:24. Grace be with all of those who unceasingly love our Lord Jesus Christ.

Grace concludes the letter, just as it had introduced it in 1:2. The typical traditional greeting in the Greek world was *chairein*-but Paul changes it to *Charis* or Grace. The grace of God and Christ is what is given to God’s people, and Peace is the result of such a gift. In other words you cannot know the Peace of God until you’ve experienced the Grace of God. Peace flows from Grace, and both from God our Father, through the Lord Jesus Christ. Paul immediately calls to mind God’s unmerited or undeserved favor in providing salvation for sinners through Christ’s sacrificial death on the cross. Rom 3:23-4 23 for all have sinned and fall short of the glory of God, 24 being justified as a gift by His grace through the redemption which is in Christ Jesus, Eph 1:7 7 In Him we have redemption through His blood, the forgiveness of our wrongdoings, according to the riches of His grace Eph 2:8 8 For by grace you have been saved through faith; and this is not of yourselves, it is the gift of God;

Paul then adds the traditional Jewish greeting of *shalom* or Peace in the sense of wholeness or well-being. It appears appears in the Septuagent (LXX) 290 times and almost always translates the Hebrew word Shalom שָׁלוֹם, which was the common greeting of the Semitic world. Although we usually think of it as meaning “peace”, it was much more than just a lack of war or conflict. The word Shalom has the idea of wellbeing from ancient times. Shalom means “be doing well, be healthy” as a greeting. Of course, it also means be at peace. Peace, completeness, soundness, welfare, peace, safety, soundness in body and mind, welfare in every aspect, health, prosperity, peace, quiet, tranquility, contentment, harmonious human relationship. Paul reverses the order in this one case, because he is talking to believers, and is ending the letter—acknowledging that they do know the grace of God, so he feels confident that they know the peace of God. To these he adds love. In fact, Jesus indicated the importance of such love with his response to the lawyer’s question as to which commandment is the greatest. He replied that it is to love the Lord your God with all your heart, mind, and soul (Matt 22:37 = Mark 12:30 = Luke 10:27). Here the object of this love is Christ. As mentioned in the Introduction, the key word for Ephesians is “love” and here it is used of the believers’ love for Christ. He says that this love is eternal. It is a love that is not corrupted by death, thus a love that is unceasing, undying, or endless. The conclusion of this letter (6:21–24) illustrates to believers the kind of love and oneness that Paul had been demonstrating throughout the book. Although imprisoned in Rome, his thoughts were for the welfare of the Ephesian believers. In light of this he sent Tychicus to them to report on his situation. His purpose was to comfort them. In addition, he sent a letter (now known as the Book of Ephesians) to instruct them in doctrine and their daily walk, and to encourage them in the Faith.