

THE
DISCIPLESHIP
PLACE



Ephesians

CHURCH OF  THE NAZARENE

CLT Bible Study

EPHESIANS

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SUGGESTIONS FOR STUDY

Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the New International Version (NIV). The editor primarily used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. This is very important. The study outline will help you understand the particular Bible verses, but it does not tell what they say.
4. **IMPORTANT:** Note that scriptures from Ephesians do not have the book's name. If the Bible reference is (1:6-8), you will find these verses (6-8) in the first chapter of Ephesians. Other books of the Bible will include the name in the reference, for example, Isaiah 53:1 and John 17:1.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. You may want to mark your study Bible as you go. Marking your Bible will help the words become more and more your own.
7. Finally, read the Bible passage again to better understand its meaning. Perhaps you may benefit of listening to the reading of the Book of Ephesians.
8. The editor has also included how to pronounce some of the more difficult proper names and words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter, you will find a list of the words in the order in which they were introduced. Additionally, at the end of the document, all of the words and pronunciations will be listed alphabetically. For pronunciation of additional terms and their definitions please refer to *A Dictionary of the Bible & Christian Doctrine in Everyday English* (Eby, et al, 2004).

If a family or a few friends decide to take this study together, here are two suggestions.

1. Have one person read the Bible passage and another person read the Continuing Lay Ministries outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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CHAPTER 1 Background

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A. THE PRISON EPISTLES

I want you to meet St. Paul. But, to do so, you will have to shake hands through prison bars. It's too bad that such a nice man is in jail! The old apostle, you see, was really better acquainted with the prisons than the pulpits of his day. But, you see, it is not being in prison that makes a man a criminal. It is being in crime. Being in prison, he refused to stagnate. Rather, he moved into his "office" and went to work writing some of the most precious Epistles [uh-PI-slz] ever penned by man free or imprisoned.

Four of Paul's letters – Ephesians [uh-FEE-zhnz], Philippians [fi-LIP-ee-uhnz], Colossians [kuh-LAA-shnz], and Philemon [fuh-LEE-muhn] - are known as the Prison Epistles. All of these letters contain references to Paul's imprisonment or to his bonds: "I Paul, the prisoner of Jesus Christ" (3:1); "my bonds in Christ" (Philippians 1:13); "Remember my bonds" (Colossians 4:18); "Paul the aged, and now also a prisoner of Jesus Christ" (Philemon 9).

These references are to Paul's first imprisonment in Rome described in Acts 28:16-31. For two years, Paul remained in Rome, awaiting a disposition of the case brought against him by the Jews. During this period, he was permitted to live in his own rented quarters to receive his friends and, no doubt, to preach. At all times, however, he was chained to a Roman soldier. The members of the Praetorium Guard were assigned to him by shift, and to all of them, Paul faithfully bore witness (Philemon 1:13). In fact, the apostle won converts for Christ right in Caesar's household (Philemon 4:22).

Although the exact date of this imprisonment is difficult to set, it was probably A.D. 60-61. With enforced leisure to think and write, Paul penned some of his most precious letters. His mind was drawn to consider the meaning of Christ, so these Epistles are generally classified as Christological [krist-UH-loj-i-kuhl].

Philemon, Colossians, and Ephesians are closely related. They cluster around a certain incident and were probably delivered together. The conversion of Onesimus [oh-NESS-ih-muss] (a runaway slave) was the cause of the letter to Philemon. This was probably the initial occasion for all this prison correspondence. Tychicus was to return to Colosse [kuh-LOS-eye] with Onesimus, bearing Paul's letter to Philemon. At just about this time, Epaphras [ep-uh-FRAS], a Colossian [kuh-LAA-shn] church minister, arrived in Rome with a report from Colosse. Paul decided to write that church and send the letter by Tychicus [TI-kuh-kuhs] and Onesimus

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(Colossians 4:7-9). He then wrote Ephesians on the same general theme as Colossians, making several copies of it for the other churches of Asia Minor but sending it also by these messengers (6:21-22).

Philippians, the fourth Prison Epistle, was written later under different circumstances.

B. THE NATURE OF EPHESIANS

The fact that the phrase “at Ephesus” [EH-fuh-suhs] (1:1) is omitted in some of the ancient manuscripts of Ephesians, plus the fact that there are no personal greetings in this letter, has led Bible students to conclude that Ephesians was a circular letter. That is, it seems to be addressed not only to the church at Ephesus but to other churches in the same area. An early collection of New Testament writings names our Ephesians as Laodiceans [lay-aa-duh-SEE-uhnz] (see Col. 4:16).

Actually, the content of Ephesians is so sublime, its message is so imperishable, that while it speaks to the Ephesians of long ago, it speaks just as truly to us today. Like the rest of God’s Word, it finds us, and as you study it, you will see why it has been called “a tract for our times.” In a day when the world is being split to pieces by hatred, Ephesians holds up before us the fact of the unity of the world in Christ.

C. THE THEME OF EPHESIANS

The theme of Ephesians is God’s “eternal purpose which he purposed in Christ Jesus our Lord” (3:11). This purpose originated with God in eternity past, “before the foundation of the world” (1:4), and reaches into “the ages to come” (2:7). Christ is the center of this purpose, the heart of which is to “gather together in one all things in Christ” (1:10). Within the Church, Christ’s body (1:22-23), this process of reconciliation [reh-kuhn-si-lee-AY-shn] has already begun (2:11-22). In this body, men are reconciled to God and to one another, down to the details of life. But the end is not yet - God’s universal purpose is moving toward its consummation [kaan-suh-MAY-shn] “in the dispensation [duh-spuhn-SAY-shn] of the fullness of times” (1:10).



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D. THE TWO HALVES OF THE EPISTLE

The Epistle falls naturally into two halves, like an apple that has been sliced. The first three chapters are doctrinal-mystical and breath-taking. The last three chapters are practical and down to earth. However, even these sparkle here and there with sublime theology. The first half concerns The Christian's Worship. The latter half describes The Christian's Walk. The key phrase in chapters 1-3 is "in the heavenlies" (1:3, 20; 2:6; 3:10); the keyword of chapters 4 - 6 is "walk" (4:1, 17; 5:2, 4, 5).

All of Paul's letters are divided into these two sections doctrine and conduct. Ethics is rooted in faith, "faith expressing itself through love" (Galatians 5:6). In no other letter is the division so evenly made or the transition more clearly marked. One could never forget an outline like this:

1. The Christian's Worship (1:1-3:21)
2. The Christian's Walk (4:1-6:24)

Epistles [uh-PI-slz]
Ephesians [uh-FEE-zhnz]
Philippians [fi-LIP-ee-uhnz]
Colossians [kuh-LAA-shnz]
Philemon [fuh-LEE-muhn]
Christological [krist-UH-loj-i-kuhl]
Onesimus [oh-NESS-ih-muss]
Colosse [kuh-LOS-eye]
Epaphras [ep-uh-FRAS]
Colossian [kuh-LAA-shn]
Tychicus [TI-kuh-kuhs]
Ephesus [EH-fuh-suhs]
Laodiceans [lay-aa-duh-SEE-uhnz]
reconciliation [reh-kuhn-si-lee-AY-shn]
consummation [kaan-suh-MAY-shn]
dispensation [duh-spuhn-SAY-shn]

CHAPTER 2

The Christian's Worship: Doctrinal (1:1-3:21)

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A. SALUTATION (1:1-2)

1. *The Writer* (1:1)

Paul was an apostle of Jesus Christ by virtue of his vision of the risen Christ on the Damascus Road (1 Corinthians 15:8-9; Galatians 1:11-17). He was “an apostle, not from men nor by man, but by Jesus Christ, and God the Father” (Galatians 1:1).

2. *The Readers* (1:1)

The Epistle is addressed to “the saints” and “the faithful in Christ Jesus.” Some of the manuscripts also contain the phrase “at Ephesus” (see “Background”).

a. All New Testament Christians are “saints.”

The word, at its basic meaning, signifies separation. A saint is a person who has been separated to God. In the Old Testament, a person, place, or thing was “holy” and had a special relationship to God (see also Genesis 2:3). But you cannot belong to God unless you are like Him. So, the ordinary meaning of holiness as moral purity necessarily comes from the original meaning of separation and devotion to the service of God. (See 1 Peter 2:9; 1:15-16.)

b. Christians are saints because they are believers.

“The saints” are “the faithful.” The word “faithful” here means literally “having faith.” It is faith in Christ that sanctifies. This sanctification [sank-tuh-fi-KAY-shuhn] begins at the moment of justification [juh-stuh-fuh-KAY-shn], comes to its fullness as a second distinct crisis (1 Thessalonians 5:23-24), and fits the Christian for the consummation - the second coming of Christ. “But, we know that when he appears, we shall be like him; for we shall see him as he is. And everyone who has this hope in him purifies himself, just as he is pure” (1 John 3:2-3).

3. *The Salutation* (1:2)

“Grace” and “peace” mingle the Greek and Hebrew salutations, but grace always precedes peace.

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B. PRAISE TO GOD FOR HIS REDEMPTIVE PURPOSE (1:3-14)

Paul bursts forth in praise to God for all the blessings He bestows on us in Christ, blessings which we enjoy “in the heavenlies.” *Our real life is not this earthly existence but the life we know in Christ, which is essentially the life we will live beyond death.*

1. Praise to the Father (1:3-5)

a. Who has chosen us to holiness (1:3-4).

Holiness is at the heart of God’s eternal purpose for his children. Before the Father ever spoke a world into existence, He chose us in Christ “that we should be holy and without blame before him.” Here, holiness is *described*: it is blamelessness [BLAYM-luhs-nuhs] before God - a heart of pure love. Here, the source of holiness is depicted. It originates in the nature of God.

Before the universe was created, God foresaw the Fall and proposed the Cross. Could God have prevented the Fall? Yes, by making us puppets instead of persons. But God chose to create the conditions for a fellowship of love. This necessitated freedom, for only free beings can love. But freedom to love is also freedom to rebel. So, Calvary [kal·vr·ee] went into the blueprint of creation. Christ is “the Lamb slain from the foundation of the world” (Revelation 13:8). Our redemption was no afterthought of God. It was no patching up of a play that went awry. The Cross, which was raised on Calvary’s hill, is eternal in the heart of God. He is a God of holy, self-sacrificing, sanctifying love. Therefore, the Cross is the focal point of divine revelation (1 John 3:16).

Let us not forget that God’s eternal purpose is to one end - *that we should be holy*. We are “predestinated to be conformed to the image of his Son” (Romans 8:29). We are “chosen according to the foreknowledge [FOR-naa-luhj] of God the Father, *through the sanctifying work of the Spirit*” (1 Peter 1: 2; see also 2 Thessalonians 2:13).

By sanctification, we make our “calling and election sure” (2 Peter 1:10). Election and holiness are inseparable. “What therefore God hath joined together, let not man put asunder.” *Foreknowledge, however, does not mean foreordination* [fawr-awr-dn-EY-shuhn]. God’s foreknowledge in no way interferes with our freedom. God has chosen us from eternity to holiness, but we are not coerced into holiness. The entire argument of Ephesians would fall to the ground if our freedom were denied.

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b. *He predestinated us to sonship (1:5).*

- i. Predestination [pree-deh-stuh-NAY-shn] means that it is God's eternal purpose to save all mankind from utter ruin, through Jesus Christ (John 3:16). "God ... wants *all* men to be saved, ... For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself as *a ransom for all*" (1 Timothy 2: 3-6). Jesus Christ is "the atoning sacrifice ... for the sins of *the whole world*" (1 John 2: 2). God's purpose is inclusive, not exclusive.
- ii. Predestination means that *God* takes the initiative in our salvation. "This is love, not that we loved God, but that he loved us and sent his Son . . . We love *because he first loved us*" (1 John 4:10, 19). A father was searching frantically for his son, who was lost in a blizzard. When he finally stumbled on his son, the child cried, "O Daddy, at last, I have found you!" Yet, it was the father's seeking all along that made the child's search fruitful. "You did not choose me," says Christ, "but I chose you" (John 15:16). The prior choice is God's - always.
- iii. Predestination, therefore, means that our salvation is the expression of God's free grace. The deeper our relationship to God, the stronger the sense of awe - reminding us that it is all of God (see 2:8-9).

"Not by works, so that no one can boast" (2:9).
- iv. Predestination does not cancel human freedom. I am responsible before God. This the Bible everywhere declares, and in the depths of my being I know it is so. If I am saved, it is wholly of grace; if I am lost, it is by my rejection of that grace. Although my salvation is "in accordance with his ... will" (1:5, 9, 11), that will is the expression of perfect love. God is not an irresponsible power who delights in the death of the wicked. He is holy love who is "not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:9). He who predestinates us is "the God and Father of our Lord Jesus Christ" (1:3). *Our doctrine of predestination must be in harmony with the final revelation of God in Christ.* The first and the last word on predestination is this: "For God so loved the world, that he gave his one and only Son, that whoever believes in him shall not perish, but have eternal life" (John 3:16).

2. *Praise to the Son (1:6-12)*

a. *Who has redeemed us (1:6-7).*



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In Christ, we have acceptance with God. We are utterly bankrupt before God, but Christ has paid the debt. We stand before a chasm we can never span, but God has bridged death's stream! Therefore, our salvation is "to the praise of his glorious grace" (1:6).

Through the blood of Christ, we have "redemption [ruh-DEMP-shn], emancipation [uh-man-suh-PAT-shn]. So that there can be no mistake about the kind of deliverance of which he is speaking, Paul adds the further definition, "the forgiveness of sins." The enslaving power was sin, fixing the chains of guilt about the conscience - chains *now broken by the Savior* (1:7).

b. *Knowledge of God's purpose* (1:8-10).

If forgiveness is the beginning of our experience of the spiritual blessings that God has designed from all eternity to bestow upon us in Christ, our admission into the knowledge of the secret counsels of God is the crowning privilege conferred by his grace (1:8-9).

If Paul has been previously laying stress on the *eternal* counsel of God for our salvation, he now takes care to insist that this purpose is worked out in our time and history. "But when the time had fully come, God sent his Son" (Galatians 4:4). So also, "in the fulness of times," God will unite the universe in him. As the Son is the First Cause of the universe, the creative Agent by whom all things came into existence (Colossians 1:16-17), He is also the Final Cause, the End toward which all things are moving (Colossians 1:19-20). "When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all" (1 Corinthians 15:28). Thus, Paul envisions the ultimate and final victory of the Kingdom. "For He must reign until he has put all his enemies under his feet" (1 Corinthians 15:25).

c. *In him, we were also chosen* (1:11-12).

In Christ, the Church enjoys the ancient privilege accorded only to Israel. Israel, throughout the Old Testament, is a people whom the Lord chose for his inheritance. "For the Lord's portion is his people, Jacob is his allotted inheritance. In a desert land, he found himself in a barren and howling waste. He shielded him and cared for him; he guarded him as the apple of his eye" (Deuteronomy 32:9-10). In Christ, we all (Jews and Gentiles alike) become God's inheritance, the Lord's portion. The Church of Jesus Christ is God's spiritual Israel, the heir of God's ancient promises.

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3. *Praise to the Holy Spirit (1:13-14)*

a. *Marked in him with a seal (1:13).*

In Paul's day, numerous Eastern religions placed the symbol of their deities on the skins of their followers. Jewish males bore the physical mark of circumcision as evidence of their consecration [kaan-suh-KRAY-shn] to God. Christians had no such physical "seal." Theirs rather was "the seal of the Spirit." The Holy Spirit indwelling our hearts is God's seal upon us, marking us as His own purchased possession. There is no hint here of unconditional eternal security; in fact, in this very Epistle, we are warned against grieving the Holy Spirit and forfeiting the seal (see 4:30). *The seal of the Spirit is God's mark of identification*, by which we and others may know that we belong to the Father God. "The Spirit himself testifies with our spirit, that we are God's children" (Romans 8:16).

b. *Who is himself the foretaste of heaven (1:14).*

The Holy Spirit in our hearts is, furthermore, the first installment of our eternal inheritance. In the first century, this term often indicated a partial payment, which obligated both the buyer and the seller to complete the transaction. The "seal" of the Spirit is a guarantee, an installment, an advance foretaste of the kind of life we shall know beyond death.

Eternal life is "the life of God in the soul of man." "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent" (John 17:3). Heaven will be the perfect fulfillment of the righteousness, peace, and joy we now know in the Holy Spirit.

"Until the redemption of the purchased possession." The thought is that of Romans 8:23: "...We ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the *redemption* of our bodies." The gift of the Spirit suggests our final bodily redemption. Salvation is of the whole person. It is, therefore, incomplete until the final stroke of glorification [glaw-ruh-fuh-KAY-shn]. The Holy Spirit dwelling within my heart is the guarantee of *this* redemption. Glory be to the Father, and to the Son, and to the Holy Spirit, world without end! Amen.

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C. PRAYER FOR THE ENLIGHTENMENT OF THE CHURCH (1:15-23)

Having completed this glorious prelude of doxology to the Triune [tra-i-oon] God, Paul passes from praise to prayer for his readers (1:15-16). God is invoked as “the God of our Lord Jesus Christ, the glorious Father” (1:17). How appropriate is this designation of God? It points to what Paul is about to say about the exaltation of Christ as the Head of the Church (1:20-23) and reminds us of our Lord’s high priestly prayer, “Father... glorify your Son” (John 17:1). The apostle prays that we who read his words may be given inward illumination by the Spirit to enter into the truth God seeks to make plain to our hearts (1:17-18).

1. *The Substance of the Prayer* (1:18-20)

a. *In order to know the hope to which He has called us* (1:18).

Hope here is the thing hoped for, not the attitude of hope. Salvation is a past accomplishment, a present experience, and a future hope. We have been delivered; we are now being delivered; we shall yet be delivered. And, what is our hope?

i. Perfect conformity to Christ (see Philippians 3:10-14).

“Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.” This, says John, is our purifying hope (1 John 3:2-3).

ii. In a word, God is our Hope. God is what will make heaven to be heaven. God is what will make heaven to be heaven. “No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him, but God has revealed it to us by his Spirit” (I Cor. 2:9-10). We have an earnest and foretaste of our final hope.

b. *That we might know “the riches of his glorious inheritance in the saints”* (1:18).

Ours is the hope. His is the inheritance. His inheritance is his saints. “Both the one who makes men holy and those who are made holy are of the same family. So, Jesus is not ashamed to call them brothers.” (Hebrews 2:11.) The Savior’s reward will be to say to his Father on that day, “Behold, I and my brethren!”

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- c. *That we might know "the exceeding greatness of his power" (1:19-20).*

Note the superlatives heaped together (1:19). The word for *power* comes from a Greek verb meaning "I am able." God's power is his ability to accomplish his mighty purpose. The supreme manifestation of that power is the resurrection and exaltation of Christ (1:20). The emphasis is not upon the resurrection of Christ as an isolated event but as an example of a power available to *us who believe* (1:19).

2. *The Supremacy of Christ (1:20-23)*

Although there is no break in the sentence structure, there is a break in the meaning in verse 20. The prayer passes imperceptibly into a statement of the universal dominion of Christ.

- a. *Christ's supremacy in the universe (1:20-21).*

Exalted to God's right hand, Christ stands supreme over all heavenly beings. "Principality," "power," "might," and "dominion" - these are the traditional names of angelic beings thought to range upward from man to God. Paul is contemptuous of the whole arrangement, saying in effect, "Name all the powers you know; I know a Power that is greater than them all combined!"

- b. *Christ's supremacy in the Church (1:22-23).*

Though Christ has been exalted to heaven, He has not fully left earth. For He has left a manifestation of himself on earth, "the church, which is his body." This is more than a metaphor; it is veritable truth.

The Church is Christ's body on earth, his hands and feet and voice, the continuation of his incarnation. Christ cannot function in the void. As my body is an absolute necessity if I am to speak to others or act on their behalf, the Church is necessary to the activity of Christ. The Savior is no disembodied spirit. He is clothed in his body, the Church, that mystical organism composed of all who have been given birth by his Spirit. But Christ is the *Head*, the supreme Authority within the Church. As every member of the body must be coordinated and directed by the brain, so must we be subject in all things to our divine Head (1:22).

D. NEW LIFE IN CHRIST (2:1-10)

Paul continues the theme of the previous chapter: *the power of God evidenced by the Resurrection*. He carries his thought one step further by declaring that the

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same power that God wrought in Christ by raising him has already brought us out of spiritual death into heavenly life.

1. *Spiritual Death* (2:1-3)

- a. The unregenerate are spiritually dead - cut off from God - through their sins (2:1).

This is the natural condition of all persons out of Christ (2:3). A dark picture indeed, but it is God's own description of all who have not been "quickened" by his regenerating power.

- b. The unregenerate are citizens of "this world," literally "this age."

The Jews made a sharp distinction between "this age" and "the age to come." This present age is dominated by Satan (2:2), called elsewhere "the god of this world [age]" (2 Corinthians 4:4). Citizens of "this age" live under the sway of the devil. The very atmosphere of their lives is impregnated with evil, and in their hearts is a spirit of rebellion (2:2).

- c. The marks of this age are dominant fleshly desires (2:3).

The "flesh" here is the carnal nature - human nature cut off from God and subjected to the creature (see Romans 7:14-25). To live under the sway of the fallen nature is to be subject to "wrath" (2:3). While God's wrath is not to be confused with human anger, it is nevertheless real. Positively, it is "the recoil of the All Holy against the unholy," imaged by the righteous anger of Christ (Mark 3:5; 11:15-16). Negatively, God's wrath is the just and inevitable consequence of our sins - death, which is God's judgment on sin (Romans 1:18-32). Luther called wrath the underside of God's love.

2. *Resurrection with Christ* (2:4-7)

"But God" - how the picture now changes with the divine intervention!

- a. Our salvation is wholly the work of His "great love" (2:4).

That love is no sugary sentimentality winking at our misdeeds. It is "mercy" stooping to lift us out of our sins (2:4-5). The New Testament always begins the account of our salvation with God: "This is love: not that we loved God, but that *he loved us*" (1 John 4:10).

- b. Our salvation is the working of God's mighty power (2:4-5).

The gospel is no mere good advice. It is good news of God's world-shaking, miracle-working, life-transforming power. No wonder Paul

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gloried in the gospel (Romans 1:16-17).

- c. Our salvation is the free gift of God's grace (2:5).

"For the wages of sin is death, but the gift of God is eternal life in Jesus Christ our Lord" (Romans 6:23). Wages are earned; a free gift is all of grace.

- d. Our salvation is a participation in Christ's resurrection (2:6).

We are "raised...up with Christ" (2:5). Here, however, the "death" out of which we rise is not the fellowship of Christ's death to sin (as in Romans 6:2-4), but the moral and spiritual condition which is the opposite of "eternal life." This passage refers to the crisis of the new birth. Romans 6 refers to the crisis of entire sanctification. The experience of Christ is repeated in us - resurrection from death is followed by exaltation to the heavenly places. Our true life is now in the heavenlies with him.

- e. "What we will be has not yet been made known" (2:7; 1 John 3:2).

Who can imagine the heights of glory to which divine grace proposes to lift us in the ages "to come"? On that day, when shall we be exhibited as trophies of grace?

3. *The Grace of God* (2:8-10)

Paul now encourages us to look more closely at that wondrous grace. What is grace?

- a. Grace is *God's love in action* (2:8) - shown outwardly (objectively) in Jesus Christ; revealed inwardly (subjectively) in the gracious assistance of the Holy Spirit.

i. *Objective grace.*

"For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes, he became poor, so that you through his poverty might become rich" (2 Corinthians 8:9). Grace is God's love revealed in Christ, identifying itself with sinful people in order to lift and transform them. It is the Son of God becoming the Son of Man that the sons of men might become sons of God.

ii. *Subjective grace.*

"For it is God who works in you to will and to act according to his good purpose" (Philippians 2:13). Grace is the Holy Spirit awakening, convicting, working repentance within us, enabling us

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to turn from sin to the Savior. Grace is the Holy Spirit quickening us to the newness of life. It is “the God of peace” sanctifying us wholly and preserving us without blame unto the coming of Christ (1 Thessalonians 5:23). By grace we are saved through faith” – prevenient/ seeking grace, saving/ justifying grace, sanctifying grace, keeping/ sustaining grace, sufficient grace, glorifying grace! “Amazing grace!”

- b. Grace is God's *pardoning mercy* (2:8-9). Anyone who thinks he has earned a passing grade before God has never come into God's presence. To catch a vision of God is to cry with Isaiah, “Woe to me! ...For I am a man of unclean lips” (Isaiah 6:5). Once I have seen God, my conscience will never give me a passing grade. “For God has bound all men over to disobedience, so that he may have mercy on them all. Oh, the depth of the riches of the wisdom and knowledge of God!” (Romans 11:32-33) So grace is God whispering to the soul, “Though your sins are like scarlet, they shall be as white as snow” (Isaiah 1:18). It is Christ assuring the brokenhearted penitent, “Son, your sins are forgiven” (Mark 2:5).

In one sense, salvation is a state of forgiven-ness. After we have done our best if we are rightly taught of Christ, we cry, “We are unworthy servants” (Luke 17:10). John Wesley said: “The best of men need Christ as their priest, their atonement; not only as the continuance of their every blessing depends on his death and intercession, but on account of their coming short of the law of love. Every living person does so. For example, prayer before meals could take the form, “O God, forgive us for feasting while others starve.” To sense our personal unworthiness deeply is the root of true humility (2:9).

- c. Nevertheless, salvation by grace through faith is unto “good works” (2:10). We must not slip into antinomianism (anti-law religion). To be forgiven is to be morally obligated to keep God's law. Christ is no heavenly “ticket fixer.” *Grace works genuine righteousness - or it is not really grace.* “Everyone who confesses the name of the Lord must turn away from wickedness” (2 Timothy 2:19). Good works are inevitable in the Christian life. They are not deeds done “in order to” secure a reward, but deeds done “because of” a gift already received. *The faith that receives forgiveness becomes the principle of loving obedience to God.* Paul would surely say, “Amen,” to James when the latter declares, “Show me your faith without deeds, and I will show you my faith by what I do” (James 2:18). Only Paul would go further and say that we are foreordained to a life of obedience (2:10).

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E. NEW UNITY IN CHRIST (2:11-22)

Paul now reverts to the theme of the Church. God's ultimate purpose of subduing all hostilities through Christ (1:10) is foreshadowed in the Church. For in the Church, divided humanity is united. In Christ, all the disabilities of paganism are overcome, and all the privileges formerly accorded ancient Israel are granted freely to those who put their faith in him. The Church is now depicted as a living temple being built for Jews and Gentiles alike, a house not made with hands, inhabited by God through his Spirit.

1. *Former Separation* (2:11-12)

As in 2:1-3, Paul describes the moral condition of gentile unbelievers. In this passage, he describes their religious condition as "without Christ" (2:11).

a. Without Christ, they were "aliens" (2:12).

Their alienation from Israel was alienation from God, for before Christ, there was no real knowledge of God outside Israel.

b. Without Christ, they were "strangers from the covenants of promise" (2:12).

As Gentiles, they were not entitled to the promises provided by God's covenant with his people.

c. Without Christ, they were without hope (2:12).

The despair felt by the ancient heathen world cannot be too darkly painted (see 1 Thessalonians 4:13). Men had bid farewell to their loved ones when they laid them away. Although there were mystery cults claiming to confer immortality upon their devotees, there is little evidence of assurance. Nor was there among the gentiles anything like Israel's hope of the kingdom of God. Their "hope" was in the past.

d. Without Christ, they were "without God in the world" (2:12).

Literally, they were *atheists*. Their worship was by no stretch of the imagination a living communion with God.

Thus, they existed "in the world" as atheists - as someone has said, "without any visible means of support." They were, therefore, victims of their environment. This is still the picture of those who are "without Christ."

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2. *Present Reconciliation* (2:13-22)

"But now" - again, we encounter divine intervention (2:13). This time, the *religious* change wrought by Christ is depicted. "Through the blood of Christ," Jew and gentile alike are reconciled to God and to one another in the true temple of God.

a. The wall of partition abolished (2:14-15).

- i. In the Jerusalem Temple, the "wall of partition" divided the inner court with the sanctuary, which was open only to the Jews, from the outer court to which gentile visitors were admitted. There were inscriptions along the wall, warning gentiles on pain of death not to enter the inner court. One such inscription discovered during excavations at the Temple site reads: "No man of another race is to proceed within the partition and enclosing wall about the sanctuary, and anyone arrested there will have himself to blame for the penalty of death which will be imposed as a consequence."
- ii. For Paul, this wall symbolized the ceremonial law "the law of commandments contained in ordinances" (2:15). This wall Christ has "broken down" (2:14). That is, in the spiritual temple Christ is building, the taboos of Judaism are *abolished* (2:15). As followers of Christ we gentiles are freed from all the ritualistic and dietary regulations of the Old Testament.

The Ten Commandments are something different. The New Testament is full of the severest ethical demands. "If you want to enter life, obey the commandments," said Jesus (Matthew 19:17). Speaking of the moral law, Paul said, "So then, the law is holy, and the commandment is holy, righteous, and good" (Romans 7:12). Jew and gentile now stand on an equal footing before God. In Christ, "there is neither Jew nor Greek" (Galatians 3:28).

b. The new unity established by Christ (2: 15-22).

- i. The new humanity (2:15-18).

Christ came to establish a new race - by his incarnation ("in his flesh," 2:15) and "by the cross" (2:16). By his incarnation, He became a "partaker of flesh and blood" in order "to make in himself ... one new man" (2:15). Thereby He created unity on the *horizontal* level, person to person.

By his cross, Christ reconciled the "one new man" to God (2:16). That

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is, by his death, He created unity on the *vertical* level. Actually, these two - the Incarnation and the Cross - cannot be separated, for Christ's birth and death were but two phases of one event, which was itself given meaning by the Resurrection. *The Christ who was born and who died is for Paul, the living Head of a resurrected body.* This one body is made alive by one Spirit (2:18). That is, in Christ by the Holy Spirit, we have access to the Father. Christian experience is thus a participation in the Trinity.

ii. The new Israel (2:19).

This verse suggests that the new community created by Christ is the new Israel, the people of God reconstituted. The Church is now God's holy people, his household. The New Testament applies the words of Deuteronomy 14:2 to the Church (see Titus 2:14; 1 Peter 2:9-10).

iii. The new temple (2:20-22).

We come now to the dominant theme of Ephesians. "The Most High does not live in temples made by men" (Acts 7:48). The Christian Church itself is now God's temple, of which the Jerusalem Temple was but a passing symbol. God's true habitation is the Church of Jesus Christ. "Don't you know that you yourselves are God's and that God's Spirit lives in you?" (1 Corinthians 3:16).

a. The foundation of this temple (2:20).

Elsewhere, Christ is said to be the Foundation (1 Corinthians 3:11). Here, it is the witness of "the apostles and prophets." Matthew 16:16-19 is the key to the solution. When Jesus of Nazareth was by the Spirit revealed to the apostles as "the Christ, the Son of the living God," the foundation of the Christian Church was laid. This is the only foundation upon which the *Christian Church* can be built. "The apostles and prophets" as the primary witnesses to Christ *are* the true foundation in this sense. ("Prophets" here are the New Testament prophets, assistants to the apostles. See 4:11.)

b. The Cornerstone of the temple (2:20).

The reference here is to the headstone, which, being placed in the corner, joins and rules the two walls of the building. By the headstone, the other walls were ruled and squared. In the Church, all things must be built according to the teachings and

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spirit of Christ. (See 1 Peter 2:4-10.)

c. The temple itself (2:21).

God's temple is still in process of construction. Some of the great cathedrals of Europe were hundreds of years in the building. So, this temple is slowly reaching perfection. All who confess Christ as their personal Savior are built as a "living stone" into this "spiritual house" (1 Peter 2:5; 1 Corinthians 12:3; 1 John 4:15; Romans 10:8-10).

d. God's true dwelling place (2:22).

In the person of the Holy Spirit, the Triune God inhabits the Church (see John 14: 23). Although the Son reigns exalted at the Father's right hand, in the Holy Spirit, the Father, and Son fill the temple. Blessed mystery, glorious reality!

F. AFTERTHOUGHT - THE REVELATION OF THE MYSTERY (3:1-13)

"For this reason," - since the Church is the habitation of God - Paul begins to pray (3:1). But, the reference to himself as the prisoner of Christ for "you Gentiles" reminds him that he has not dealt adequately with the question raised in 1:9-10 (note 3:3). So, Paul digresses before he prays. Accordingly, 3:2-13 should be bracketed in your Bible.

1. *The Stewardship of Grace* (3:2)

Paul knew that he had simply been *entrusted* with the gospel of God's universal grace. "Men ought to regard us as servants of Christ and as those entrusted with the secret things of God" (1 Corinthians 4:1). Read also 2 Corinthians 4:1-4. Like a scientist who has discovered a cure for a deadly disease, Paul knew himself morally obligated to share the mystery of God's salvation. It was this impelling sense of obligation that moved Charles Wesley to write: "To serve the present age, My calling to fulfill; Oh, may it all my powers engage to do my Master's will! Help me to watch and pray, And on thyself rely, Assured if I my trust betray I shall forever die."

2. *The Mystery of Christ* (3:3-5)

Paul's readers were acquainted with the mystery religions of the Roman world. These cults professed to be the custodians of a mystery hidden from all but those who had been initiated into their rites. The New Testament

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employs the vocabulary of these mystery religions. In fact, Christianity is the *true* mystery, of which these are but devilish counterfeits.

3. *The Mystery Revealed (3:6-9)*

The mystery revealed to Paul was two-pronged.

- a. It was God's hidden purpose from the beginning to admit the Gentiles on an equal footing into "the same body" (3:6). How odd of God to choose the Jews! But God did not choose the Jews as an end but as a means, as "a light to lighten the Gentiles." When the gospel dispensation broke in all its fullness, it was revealed that the distinction between Jew and gentile had been set aside. Such distinction no longer exists in the purpose of God. In Christ, the two are *one*. All people have been called into a common fellowship to be children of God through Jesus Christ (Galatians 3:28).
- b. God's purpose now is to make available to all mankind "the unsearchable riches of Christ" (3:8-9). These riches were hidden from all until Christ died, arose, and was exalted to heaven - that is, until Pentecost. With the outpouring of the Holy Spirit, God's treasure house was opened.

In Colossians, Paul put it: "To them, God has chosen to make known among the Gentiles the glorious riches of this mystery which is Christ in you, the hope of glory" (1:27). Man the sinner, a prodigal son forgiven and returned to the father's arms, knows a love of God which even angels may not share.

4. *The Mission of the Church (3:10-13)*

The mission of the Church is to make known to the entire universe the eternal purpose of God (3:10-11). This is a staggering thought, but Paul means that in the Church, we have the pledge of God's ultimate victory in Christ over all hostile forces. Finally, every knee shall bow, and every tongue confess "that Jesus Christ is Lord to the glory of God the Father" (Philippians 2:10-11).

G. PRAYER FOR THE PERFECTION OF THE CHURCH (3:14-19)

"For this reason," with these words, Paul resumes the prayer he began in 3:1. He is picking up the thread of 2:22. Since the Church is the dwelling place of God through the Holy Spirit, Paul prays that his readers may enter experientially into the fullness of the Spirit. The Church collectively is indwelt by the Holy Spirit; the apostle now prays that the members individually may be so indwelt and "filled

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to the measure of all the fullness of God.” (3:19) By the birth of the Spirit, we are laid as living stones in the temple, by the baptism with the Spirit we enter into personal fullness.

1. *Father Addressed* (3:14-15)

The Father whom Paul addresses is the prototype of all fatherhood. There is a play on words here. The Greek word used for family (*patria*) is derived from the word for father (*pater*). Each family on earth is called by a name that recalls the Father in heaven. (No harm is done if the word “every” is used instead of “whole” in 3:15.) This is very important for Christian doctrine. When Jesus taught us to pray, “our Father in heaven” (Matthew 6:9), He was not teaching us to think of the heavenly in terms of the earthly; rather, He was reminding us that all true earthly fatherhood is but a reflection of God’s fatherhood. The name “Father” has not gone up from us but has come down to us from above. This fatherhood is known only in the household of God (2:19).

2. *The Prayer Expressed* (3:16-19)

Notice the trinitarian character of this prayer (see 2:18) “the Father” strengthens us inwardly “by his Spirit” and sends “Christ” to “dwell in” our “hearts by faith.” Christian experience is *participation* in the Three-One God.

a. A prayer for the strength of the Spirit (3:16).

In the Gospel of John, the Holy Spirit is designated as Comforter (John 14:16). The English word comes from two Latin words meaning “with strength.” The Greek word so translated means literally “one called to stand beside us.” The Holy Spirit is our inward Strengtheners, fortifying us from within to withstand the shocks and temptations of life.

b. A prayer for the indwelling of Christ (3:17).

It is the pre-eminent purpose of the Holy Spirit to exalt Christ: “He will bring glory to me by taking what is mine and making it known to you” (John 16:14). Christ does not leave his mediatorial throne to dwell in our hearts - He *dwells in us by the Holy Spirit*.

c. A prayer for the comprehension of God’s love in Christ (3:17-19).

Paul prays that his readers may be given knowledge that surpasses knowledge. This sounds like a paradox, but there is a knowledge that goes beyond our intellectual processes - the personal knowledge of faith and love imparted by the Spirit (John 16: 12-15). The heart has reasons the mind knows nothing of. - PASCAL

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Paul prays that we may come to know the redemptive activity of God in all its dimensions. There is no region in the universe that is not embraced by God's purpose and governed by his holy love.

- d. A prayer for "all the fullness of God" (3:19).

Once again, Christ is central, "for in Christ all the fullness of the Deity" (Colossians 2:9). Thus, to be indwelt by Christ is to be indwelt by "all the fullness of God."

H. DOXOLOGY (3:20-21)

This doxology is, in a sense, the climax of Paul's prayer. "According to his power that is at work within us," Christ *may* dwell in our hearts by faith, we *may* comprehend the dimensions and know the reality of Christ's love, we *may* be filled unto all the fullness of God. This power at work within us, we remember, is the power that raised Christ out of the grave and exalted him to the glory of the Father's right hand (1:19-23). We have, moreover, already experienced its miracle-working reality in the new birth (2:1-10). Paul now reminds us that we may be perfected in love according to this same power. Dare we to place any limits on the grace of God?

justification [juh-stuh-fuh-KAY-shn]
blamelessness [BLAYM-luhs-nuhs]
foreknowledge [FOR-naa-luhj]
foreordination [fawr-awr-dn-EY-shuhn]
Predestination [pree-deh-stuh-NAY-shn]
redemption [ruh-DEMP-shn]
emancipation [uh-man-suh-PAT-shn]
consecration [kaan-suh-KRAY-shn]
glorification [glaw-ruh-fuh-KAY-shn]
Triune [tra-i-on]

CHAPTER 3

The Christian's Walk: Ethical (4:1-6:24)



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"As a prisoner for the Lord, then, I" Paul now turns to exhortation (see Romans 12:1). If the believer's worship is "in the heavenlies," his walk is in this present world. In the remainder of this letter, the apostle shows us how to translate the heavenly vision into earthly reality.

A. EXHORTATION TO UNITY (4:1-16)

1. *The Plea for Unity* (4:1-3)

- a. We must walk *worthy* of God's calling (4:1). We have worth as the objects of God's love. We prove ourselves worthy by living to the glory of him who called us to be his sons and daughters.
- b. How shall we prove ourselves worthy (4:2-3)?
 - i. By demonstrating Christian humility (4:2).

"Lowliness" is the opposite of pride or haughtiness; "meekness" is the opposite of self-assertion. "Longsuffering" means patience, but more - it is the refusal to give up hope that the disturbed relationship may be mended. Forbearance *in love* is the result of the Christian spirit. "In love" is the key. Gentleness, patience, and forbearance may be the result of mere indolence or indifference. It may even stem from pride - "I strove with none, for none was worthy of my strife." But *Christian* humility springs from the love of Christ.

- ii. By fostering the Spirit's unity (4:3).

We must earnestly strive to maintain that unity in which God's Holy Spirit in the Church unites men and women differing in race, habits, and culture. In Christ, there must be *no division* on any human basis. If I am *Christian*, I am, first of all, a member of his body; only secondarily am I a member of a certain race, nationality, or religious denomination. To be Christian is to strive earnestly for the Spirit's unity, not by agitation, but by the demonstration of a peaceable, Christlike spirit.

2. *The Grounds for Unity* (4:4-6)

- a. The unity of the Church is grounded in the unity of Christ and of God.

The Church is "one body," made alive by "one Spirit," inspired by "one hope" (4:4). It acknowledges as its Head "one Lord" toward whom it

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exercises “one faith,” into whose name it has been initiated by “one baptism” (4:5). This all rests in the calling of “one God and Father of all” (4:6).

b. The unity of the Church is grounded in the Holy Trinity [TRIN-uh-tee].

In these verses, there are two references to this doctrine. The first moves upward from the Church to the Father. Beginning with the Church, we see *one Spirit* dwelling in one body, *one Lord* appropriated by faith and professed in baptism, and *one God and Father* as the Sovereign of the universe (4:4-6). The second moves downward from the Father to the Church. The one God is “*above all*” in his sovereignty as Father, “*through all*” in his omnipresence [aam-nuh-preh-zns] as the Logos [LOH-gohs] (Word), “*in all*” by the indwelling of the Holy Spirit. The word Trinity is not here, but the elements of the Church’s doctrine are certainly present in these verses.

Observe that while Paul makes a personal distinction between the Father, Son, and Spirit, his stress is upon their essential unity. The Christian faith is unswervingly monotheistic [maa-now-thee-I-stuhk]. The “*one God*” is revealed as Father, Son, and Holy Spirit. It is the unity of the three Persons that is the basis for the unity of the Church.

3. *Means of Unity* (4:7-16)

We learn from these verses that the unity of the Church is *unity in diversity*, not uniformity, which suppresses individual differences.

a. The ascended Lord (4:7-10)

- i. Through the ascended Christ, every one of us has some gift by which we may minister to others (4:7).
- ii. The ascended Lord is the descended Savior (4:8-10).

The *ascent* implied a previous *descent*. The reference is not primarily to his descent into our world and history but “to the lower earthly regions.” “He descended into Hades.” Although it was centuries before this statement was placed in the Apostles’ Creed, it is a scriptural affirmation. To the thief on the cross, Jesus said, “Today you will be with me in paradise” (Luke 23:43). Jesus descended into the realm of death and delivered the spirits of “just people made perfect.” He led forth a troop of captives and removed paradise from Hades to heaven. In the Book of Revelation, the living Christ speaks: “Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and behold, I am alive forever and ever! And I hold the

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keys of death and Hades" (1:17-18).

Where, O death, is your victory? Where, O death, is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ (1 Corinthians 15:55-57).

- iii. The ascended Lord now fills the universe (4:10) - with his presence, with sovereignty, with the working of his Spirit.
- b. The perfect minister (4:11-16).

After this little digression, Paul returns to his subject - the diverse gifts, all bestowed by Christ, as a motive for unity (4:11-13).

- i. The gifts distributed (4:11)

As God gave Christ to the Church to be its Head, Christ has given ministers to the Church to serve it in various functions. The "apostles" were broader than the Twelve, including Paul himself, Barnabas, James the Lord's brother, and others. They were the primary witnesses to Christ and the Resurrection [reh-zr-EK-shn] and were necessarily a transitional ministry. The "prophets" were inspired preachers (1 Corinthians 14:1-3) who sometimes engaged in prediction (Acts 21:10-11). "Evangelists" were itinerant preachers, missionaries to the unconverted (Acts 8:5; 21:8). These men did not serve any one congregation but moved about from place to place as they found openings to proclaim the gospel. "Pastors and teachers" represented a settled ministry. These two functions probably belonged to one office. Some ministers were called to settle down with one congregation and give it pastoral care and instruction.

Observe two things:

- a. Here is our New Testament authority for a God-called ministry.
- b. God-called ministers differ in their gifts.
- ii. The immediate aims of Christ's diversified gifts (4:12). The aims are twofold.
 - a. There is a ministry to those *outside* the Church (4: 12).

The first two phrases of this verse are best taken together - "in order to fit his people for the work of service" (Goodspeed). *The ministry is assigned the task of equipping the Church to reach the world for Christ.* The New Testament Church was the minister's

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force, not his field. It is the responsibility of the whole Church to take the whole Christ to the whole world.

- b. There is a ministry to those *inside* the Church (4:12).

The body of Christ must itself be built up by the ministry of the Word. The following verses amplify this idea.

- iii. The ultimate goal of the ministry (4:13-16).

- a. The fullness of Christ (4:13).

This involves “the unity of the faith” (4:13). Do not all Christians have the same faith? Yes, with regard to its substance, but not with regard to its clarity and purity. This entails the perfect knowledge of Christ (4:13). Our partial, defective knowledge should give way to an increasingly clear knowledge of the Son of God. “But grow in grace, *and in the knowledge* of our Lord and Savior Jesus Christ” (2 Peter 3:18). Our goal is perfection, *complete maturity in Christ* (4:13). “The perfecting of the saints” in 4:12 means literally their *right adjustment* to one another. The verb was used to set a broken bone. The word translated as “perfect” in 4:13 is an altogether different word. It suggests the attainment of a goal, hence maturity.

The perfection here envisioned is not anything that can be attained by an isolated individual. John Wesley used to say there is no other kind of holiness but “social holiness.” Individualism and egotism are destroyers of unity. As stubborn individualists, we cannot grow up “unto the measure of the stature of the fulness of Christ.” Our individualism must be lost in the death of self-centeredness. (For the idea of personal perfection in Christ as the goal of Christian experience, see Colossians 1:28.)

- b. Marks of immaturity (4:14).

Instability of faith is a mark of childish immaturity. To be blown about by the empty ideas of false teachers is simply to advertise the fact that we are far from the goal of perfected Christlikeness. Maturing Christians are stable; their faith is anchored in Christ.

- c. Growing up into Christ (4:15-16).

“Speaking the truth” is better rendered “living by the truth” or “being true,” not simply in speech but even more in the whole inward disposition. To live by the truth is to participate in the

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dynamic, growing life of Christ. The whole process, we are reminded, is one of LOVE (4:16).

Consider these words of John Wesley: "The ground of a thousand mistakes is the not considering that love deeply is the highest gift of God - humble, gentle, patient love - that all visions, revelations, manifestations, whatever, are little things compared to love. It were well that you should be thoroughly sensible of this. The heaven of heavens is love. There is nothing higher in religion. There is, in effect, nothing else. If you are looking for anything but more love, you are looking wide of the mark; you are getting out of the royal way."

B. EXHORTATION TO BREAK WITH PAGAN WAYS (4:17 - 5:20)

1. To Break with the Old Life (4:17-24)

The New Testament everywhere draws a clear line of separation between the Church and the world. Christians are expected to come out from the world and be separate in their spirit and manner of life. The Christian walk is in sharp contrast with that of pagans (4:17).

a. The old life described (4:17-19).

i. A life of emptiness and vanity (4:17).

The worldly life is a life of vain idolatry (Romans 1:21). The human heart is incurably religious; when it turns from the living God, it worships gods of its own making. But this is vanity, for only the living God can satisfy the human soul. The word suggests the waste of the whole rational power on worthless objects.

ii. A life of alienation from God (4:18).

The worldly life is a life of darkness, for it is a life cut off from the light and life of God. "The life of God," says Beza, "is that life which God liveth in His own." Paul is here referring to original sin. By nature, we are "alienated from God" and, therefore, subject to the dark impulses of our depraved hearts.

iii. A life of blindness and hardness (4:18).

The word means "becoming calloused," as a part of the body does when the skin is hardened by constant friction or pressure.

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iv. A life of insensibility (4:19).

We see here the progress in sin. People may go on in sin until they destroy all human feelings and lose the sense of shame. This does not happen overnight. Yet sin persisted in killing the finer sensibilities of the soul.

v. A life of utter shamelessness (4:19).

"To work all uncleanness with greed." Here is the picture of a person who no longer cares what others say or think so long as he can satisfy his greedy lust. Most people have enough decency left to seek to hide their sins, but the person who has gone this far cares for nothing but to satisfy one's desires. This is paganism at its worst.

b. "As the truth is in Jesus" (4:20-21).

"You, however" - once again, we have an abrupt contrast (see 2:4; 2:13). Paul is fond of putting the old and the new side by side so that we might see each in its sharpest light (4:20).

i. If we have really heard the call of Christ, we are done with the old life (4:21). Jesus said one day, "A time is coming, *and has now come*, when the dead will hear the voice of the Son of God and those who hear it will live" (John 5:25). To hear Christ is to be resurrected from this death of sin.

ii. If we have been truly taught of the living Christ, we have forsaken our sinful past (4:21). We think of Paul's statement to Titus: "For the grace of God that brings salvation has appeared to all men. It *teaches us* to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age" (Titus 2:11-12). To be in vital union with him, as members in him, is to be *inwardly taught* by the Holy Spirit to forsake all sin and to take the way of "righteousness and true holiness."

c. "Put off your old self" (4:22).

The "old self" is the old self-centered, self-seeking, corrupt self. Sin may be spelled "s-I-n". The central death is the death of our self-will.

d. "Put on the new self" (4:23-24).

i. The process (4:23) - being "renewed in the spirit of your mind" (see Romans 12: 2). Those in vital union with Christ are undergoing a process of spiritual renewal.

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- ii. The product (4:24) - Within this process, we must come to a crisis moment when we “put on the new self.” This “new self” was “created” once and for all in Christ, who is the Image of God restored to the race. But in the crisis of entire sanctification [sank-tuh-fi-KAY-shuhn], we “put on” that *Image - Christ is stamped upon us*.

The marks of this Image are “righteousness” (right relationship with God, others, things, and oneself) and “true holiness” (inner wholeness, purity, and integrity).

2. To Avoid All Sin (4:25-32)

- a. By being sincere (4:25).

The person who has put away a life of deceit must endeavor now to be utterly truthful. To lie is intentionally to deceive - if only by the inflection of the voice. “Simply let your ‘Yes’ be ‘Yes,’ and your ‘No’ (be) ‘No’ (Matthew 5:37). We must be so genuine that others will instinctively take our word at face value.

- b. By being merciful (4:26-27).

To be angry is not necessarily to sin. Mark records that Jesus “Looked around *in anger*, and deeply distressed at their stubborn hearts” (3:5). Righteous anger has grief within it because of wrong against others. Sinful anger rages with selfish resentment. For his murderers, Jesus prayed, “Father, forgive them.” We may be angry and not sin *by being angry at nothing but sin* (4:26). Yet even here, there is danger - lest the anger at the sin develop into ill will toward the sinner. It doesn’t pay to go to sleep on righteous indignation (4:27).

- c. By being honest and upright (4:28).

Some of these Asian Christians were apparently former criminals. The grace of God can make a Christian of a crook.

- d. By being gracious (4:29-30).

“Unwholesome talk” here is not so much “filthy” as unprofitable, idle talk tending toward gossip (4:29). Says Paul that to speak a word corrupt and unbefitting a Christian mouth is to grieve, not man, but the Holy Spirit of God (4:30). So far from teaching final perseverance, this passage is a warning against *grieving* the Holy Spirit, of quenching his witness and causing him to depart from us. Paul is rather warning, “*Break not the seal!*”

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- e. By being kind and Christlike (4:31-32).

The danger of grieving the Holy Spirit is probably still in Paul's mind as he goes on to warn against "bitterness," "wrath," "anger," "clamor," "evil speaking," and "malice" (4:31). No one can harbor these sins without grieving the Spirit from his heart. Chrysostom [kri-SOSS-tum] traces progress in these vices: "Bitterness begets wrath, wrath begets anger, anger begets clamor, clamor begets slander." Malice is the inner root from which they all spring. The most bitter of all enmities is that which is cherished within and makes no show to those who are without.

But we, being forgiven of God through Christ, should overflow with forgiveness toward one another (4:32). The true badge of a forgiven person is a kind, tenderhearted, forgiving spirit (see Matthew 18:23-35).

3. *To Walk as Children of God* (5:1-20)

- a. "Live a life of love" (5:1-2) - "GOD IS LOVE."

- i. To walk in love is to imitate God (5:1).

For "followers" read "imitators." Children imitate their parents instinctively. How are we to imitate God? Paul answers, "Your attitude should be the same as that of Christ Jesus" (Philippians 2:5). Christ Jesus was God's love enacted - emptying itself, giving itself utterly to lift and to save others. *Divine love is the imitation of God.* However, divine love is not a self-won achievement; it is the gift of God (Romans 5:5). Therefore, John could say, "Everyone who loves is born of God" (1 John 4:7).

- ii. To walk in love is thus to imitate Christ (5:2).

Though it may be good sometimes to ask, "What would Jesus do?" to imitate Christ is something much deeper. It is to walk in the love of Christ, which has been shed abroad in our hearts by the Spirit.

- b. Walk in the light (5:3-14) - "GOD IS LIGHT."

To understand the necessity of this strong passage, we must realize that pagan teachers had invaded the Church. Some of these teachers believed themselves far above good and evil. They defended immorality on the ground, saying that the spirit cannot be touched by the deeds of the body, and any more than a gold ring can be corrupted by mud. We can imagine the threat this posed for the young Church.

In the previous section, the sins of deceit, dishonesty, bad temper, and



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corrupt talk were rebuked as sins against our fellow members of the Christian community (4:25-32). In this section, the sins of impurity are viewed as offenses against God and mean a loss of our status as “saints” and citizens of the Kingdom. They are proof that we are of darkness rather than the light. “For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?” (2 Corinthians 6:14). Light and darkness are mutually incompatible.

i. Walk in the light - “for God’s holy people” (5:3-4).

The immorality of every kind, including indecent jesting, is wholly unbecoming to God’s holy ones. *Sainthood means purity of life* (5:3). “Coarse joking” does not refer to clean merriment but to the habit of making a joke of indecency. God’s antidote to the world’s amusingly coarse or irreverent talk is not long-faced solemnity but a spirit of happy thanksgiving (5:4).

ii. Walk in the light - as citizens of the Kingdom (5:5-7).

Here, Paul minces no words: an immoral person *cannot be a citizen* in the kingdom of God (5:5; see also 1 Corinthians 6: 9-10). This does not sound like “eternal security.” The adjective translated “greedy” (5:5) is a form of the noun translated “greed” in 5:3 and “lust” in 4:19. It means sensual self-indulgence, which brazenly gratifies itself at whatever cost to others. The next warning clearly implies that false teachers were arguing that immorality is in no way a contradiction of the Christian profession (5:6). With such teachers, we must have nothing to do (5:7).

iii. Walk in the light - “as children of light” (5:8-14).

If we are in Christ, the darkness is past (5:8; see also Romans 13:11-14). To be children of light is to be filled with “all goodness and righteousness and truth” (5:9). The same truth meets us in 1 John: “God is light; in him there is no darkness at all. If we claim to have fellowship with him yet walk in darkness, we lie and do not live by the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, purifies us from all sin” (1:5-7).

As children of light, we are called to exercise intelligent discernment, not taking for granted the standards of society about us, to discover what is “acceptable unto the Lord” (5:10). On occasion, we must even reprove the darkness (5:11). It is a shame even to mention some things which professed Christians do in secret (5:12). But when

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God's light shines in, the deeds of darkness are not only exposed; they are destroyed (5:13). Therefore, God calls us to awake from the sleep and death of darkness that Christ may give us the light of life (5:14).

c. Walk in the Spirit (5:15-20) - GOD IS LIFE.

i. Walk in wisdom (5:15-17).

"Be very careful" - look carefully at how you walk. As Christians, we buy and sell in the market with non-Christians. We walk the ordinary highways of life. Our faith is not to be an opiate of escape from the world but power to overcome the world. We are to prove to the world that the will of God is "good, pleasing and perfect" (5:17; see also Romans 12:2). By doing "the will of the Lord," we make the most of every opportunity - put to profit the fleeting life which is given to us (5:16). Time is precious. God takes it very seriously. So do we when we live according to his will? This is the path of Christian wisdom.

ii. "Be filled with the Spirit" (5:18-20).

The Christian life should be a life of joyful exuberance in the Spirit (5:18). Life was not meant to be somber or sad. "The joy of the Lord is your strength" (Nehemiah 8:10). "The fruit of the Spirit is...joy" (Galatians 5:22). Said Clement of Alexander, "The Holy Spirit is a glad Spirit." When the brilliant Pascal died at the age of thirty-six, they found these words sewn to a piece of cloth above his heart: "Certainty! Fire! Joy! Peace! I forget the world and everything but God. Righteous Father, the world hath not known thee, but I have known thee! Joy! Joy! Joy! Tears of Joy! Jesus, Jesus, I separated myself from him, renounced and crucified him, but now I submit myself absolutely to Christ my Redeemer."

Is it any wonder that when people do not know this abiding joy of the Holy Spirit, they turn to substitutes? (5:18) Paul's exhortation is significantly in the present tense: "Be filled [*and keep on being filled*] with the Spirit." The Spirit-filled have a melody in their hearts (5:19). They join in "psalms" (sacred songs with musical accompaniment), "hymns" (sacred songs of prayer and praise to God), and "spiritual songs" (lyrical odes composed under inspiration). They sing because they are happy (5:19) and because they are thankful (5:20).

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C. EXHORTATIONS FOR THE CHRISTIAN HOUSEHOLD (5:21-6:9)

The Christian pattern is one of subordination (5:21). The Bible recognizes that freedom requires discipline and the restraint of order. Society, like an army, needs sergeants, captains, generals, and privates.

The Christian Church is to be a pattern for society. Within its fellowship, submission becomes mutual - "out of reverence for Christ" (5:21).

1. *Husbands and Wives* (5:22-33)

a. Wives toward husbands: willing subjection (5:22-24).

The subjection of the wife to the husband is inherent with in the nature of marriage, for it is God's intention for the husband to assume responsibility for the spiritual and material welfare of the home (5:22-23). In the olden days, the father was a priest of the home (see Joshua 24:15). Christ's headship of the Church is the pattern for the Christian husband's role (5:23).

Christ is the *Savior* of his body; even though a Christian husband cannot say that concerning his wife, he is the head (5:23). Paul quickly hastens to correct any misunderstanding of his words.

b. Husbands toward wives: Christlike love (5:25-33).

i. Self-giving love (5:25).

Concerning this verse, Chrysostom, the golden-mouthed preacher of the ancient Church, has written: "You see the rule of obedience? Well, hear also the rule of love. Do you wish your wife to obey you as the Church obeys Christ? Then take care of her, as Christ did for the Church: and even if you must give your life for her, or be cut in a thousand pieces, or whatever you must undergo and suffer, shrink not from it: and even if you suffer all this, you have not yet done anything that Christ did: for you do this being already joined in marriage to her, but He suffered for a Bride who rejected him and hated him."

Only this kind of self-giving, unselfish love can evoke the loving surrender of Christian marriage from the wife.

ii. Sanctifying love (5:26-27).

Paul now speaks "concerning Christ and the church" (see 5:32). Christ gave himself to sanctify the Church, which had already

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experienced “the washing of regeneration” (5:26; see also Titus 3:5). In the original Greek 5:26 reads, “Christ...gave himself for the church, that He might sanctify it, *having cleansed it* with the washing of the water by the word.” This pinpoints the fact that sanctification is subsequent to regeneration [ree-jeh-nr-AY-shn]. Most modern versions are careful when translating this verse.

The atonement [uh-TOWN-muhnt] has a twofold purpose, as will be seen by setting John 3:16 beside Ephesians 5:26-27. God loved the world and gave his Son for its salvation; Christ loved the Church and gave himself for its sanctification. At the Second Coming, the bride will be presented as a chaste virgin, perfect in holiness, to the divine Bridegroom (5:27; see also 2 Corinthians 11:2; 1 Thessalonians 5:23).

iii. Sustaining love (5:28-33).

The apostle returns to the marriage relationship (5:28). The man who loves his wife loves his own flesh, for in marriage, the two become “one flesh” (5:29-31). Yet Paul is still thinking of “Christ and the church” (5:30, 32). In the Old Testament, God declared himself married to Israel, so Christ declared himself betrothed to the Church in the New Testament. As Christ loves and nourishes his body, the Church, so ought husbands to love their wives (5:30-33).

2. *Children and Parents* (6:1-4)

a. The duties of children (6:1-3)

i. It is “right” that children be obedient to their parents (6:1).

The demand is not only written in the Bible; it is written in human nature. *Children need the security of parental discipline.* A little girl had had a day of misbehaving and Mother’s scolding. Finally, she sat down in a chair with these words, “I wish Father would come home and *make me behave!*” Susanna Wesley was sure that to pamper a child’s selfish tendencies was but to ingrain original sin. The modern cult of self-expression would do well to listen to the Bible.

ii. Children should be taught to “honor” their father and mother (6:2-3).

A child who is taught to respect his parents will grow up a law-abiding citizen. A child who has been taught to yield to the authority of his earthly father will more likely surrender his will in love to his Heavenly Father. Parental respect is healthy both for society and for

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the individual who has been so taught (6:3).

b. The duties of parents (6:4).

- i. Parents are to be reasonable in their attitude toward their children (6:4).

Lord Acton once said, "All power corrupts." Discipline dictated by a selfish parental whim or convenience, or the spoiling of a child because "nurture and admonition" demand time and care - either of these is a capital crime against childhood.

- ii. Parents are to bring their children up "in the training and instruction of the Lord" (6:4).

Training covers those tender years of earliest childhood; *instruction* covers the developing years when the will begins to assert itself. Nurture and admonition prepare the way for the grace of God. A Christian parent is a worker with God, guiding a life into a saving knowledge of Jesus Christ. In this task, both example and precepts are indispensable.

3. *Slaves and Masters* (6:5-9)

We may wonder why such a passage is in the Word of God. Christianity did not attack slavery outright because Christianity is not primarily a reform movement - it is God's redemptive love released in the world. In a society, a great percentage of which was enslaved, the tiny Church would have had no chance if it had attacked such an institution outright. But in the wisdom of God, a seed was planted - the truth that in Christ, slave, and master are one, and in time, this seed split the foundations of a slave-ridden society. And the tree is still growing! The gospel is, therefore, no excuse for oppressing the underdog; it is the emancipation proclamation for the entire human race - "to bring deliverance to the captives."

Meanwhile -

a. A word to slaves (6:5-8).

Slaves were to make their service to their human masters' service to Christ (6:5-7). Thus, they were to "go the second mile" and transform law into grace. The slave was to remember the words of Jesus, "Whatever you did for one of the least of these brothers of mine, *you did for me*" (6:8; see Matthew 25:40).

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b. A word to masters (6:9).

Masters should have the same attitude toward their slaves (6:9). They must not threaten them in anger (6: 9). They must remember that, while they may be masters on earth, they themselves have a Master in heaven (6:9), in whose sight master and slave look exactly alike (6:9).

D. EXHORTATION TO PUT ON GOD'S ARMOR (6:10-20)

1. *"Finally"* (6:10)

Paul is coming to the close of this wonderful Epistle. He gives us what may have been the outline of a sermon he had preached to members of the Praetorium Guard as they were chained to him. It is reasonable to think that the words that follow were thus first employed.

2. *The Struggle* (6:11-13)

Our fight is not against any human foe but against spiritual forces (6:11-12). The New Testament takes for granted an ethical dualism; the universe is engaged in a battle between the kingdom of God and the kingdom of darkness. Our human history is the battlefield. No other view is realistic enough to account for the demonic [daa-MAH-nuhk] thrust of evil that we all experience. A world drenched in the blood of two world wars is more willing to listen to this kind of language. Our weapons in this warfare are spiritual. To fight successfully, we must take "the whole armor of God" unto ourselves (6:11, 13).

3. *The Armor of God* (6:14-17)

a. "The belt of truth" (6:14).

The belt kept the entire armor together so that an ungirded soldier would have been a contradiction in terms. So, truth - God's truth dwelling in our hearts - is indispensable for Christian warfare.

b. "The breastplate of righteousness" (6:14).

The righteousness here spoken of is that of Romans 6:13 - the purity and uprightness of Christian character, which is the result of the work of the Spirit of Christ: the inwrought righteousness of Christ, not mere imputed righteousness.

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- c. "The buskin" (6:15).

The footwear of the Christian soldier is suggested by Isaiah 52:7. The warrior is equipped with "the gospel of peace." To establish the peace of God on earth, we must battle against the spiritual evil which disturbs that peace.

- d. "The shield of faith" (6:16).

Faith is the shield by which we shall quench the flaming darts of temptation. Faith which says, "I can do all things through Christ who strengthens me" (Philippians 4:13).

- e. "The helmet of salvation" (6:17) - salvation appropriated by faith.

- f. "The sword of the Spirit" (6:17).

Here Christ is our Example. Wielding this Sword, He put the devil to flight (Matthew 4: 4, 7, 10; see also Hebrews 4:12).

4. *A Plea for Prayer* (6:18-20)

Prayer is the Christian soldier's secret of power. Only through prayer can he be "strong in the Lord" (6:10). And as he prays, strength and grace are somehow ministered to those who are in the battle with him (6:18). So, Paul would have the Ephesians put him on their prayer list (6:19-20).

E. CONCLUSION AND BENEDICTION (6:21-24)

1. Tychicus is to be the bearer of this letter and messenger from the apostle to these Asian believers (6:21-22).
2. With a beautiful benediction, Paul concludes this wonderful treatise on salvation (6:23-24).

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Trinity [TRIN-uh-tee]
omnipresence [aam-nuh-preh-zns]
Logos [LOH-gohs]
monotheistic [maa-now-thee-l-stuhk]
Resurrection [reh-zr-EK-shn]
sanctification [sank-tuh-fi-KAY-shuhn]
Chrysostom [kri-SOSS-tum]
Regeneration [ree-jeh-nr-AY-shn]
atonement [uh-TOWN-muhnt]
demonic [daa-MAH-nuhk]

STUDY QUESTIONS



NOTES

CHAPTER 1. BACKGROUND

1. Paul wrote this letter to the Ephesians while he was in:
 - A. Ephesus
 - B. Corinth
 - C. prison
 - D. a hotel
2. The approximate date for the writing of Ephesians was:
 - A. 10 BC
 - B. 10 AD
 - C. 30 AD
 - D. 60 AD
3. It is possible that Ephesians was a circular letter.
 - A. True
 - B. False
4. Where was Paul when he wrote Ephesians?
 - A. Jerusalem
 - B. Antioch
 - C. Rome
 - D. Samaria
5. God's neglect of his creation is a major theme of Ephesians.
 - A. True
 - B. False
6. According to Ephesians, when did God's purpose for people begin?
 - A. at the time of the creation of the earth
 - B. at the founding of the nation of Israel
 - C. before the creation of the world
 - D. none of these

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7. According to Ephesians, will God's purpose for people be fulfilled in the coming ages?
 - A. True
 - B. False
8. Which chapters cover the first half of the two natural divisions of Ephesians?
 - A. 1 and 2
 - B. 1, 2 and 3
 - C. 2 and 3
 - D. 2, 3 and 4
9. The two sections of Ephesians are doctrinal and practical.
 - A. True
 - B. False
10. "In the heavenlies" is the key phrase of the second division of Ephesians.
 - A. True
 - B. False

CHAPTER 2. THE CHRISTIAN'S WORSHIP: DOCTRINAL

11. Paul was an apostle of Jesus Christ by virtue of his vision of the risen Christ on the Damascus Road.
 - A. True
 - B. False
12. Since Ephesians was addressed to saints, it has meaning for Christians today.
 - A. True
 - B. False
13. What does the term "saints" mean in the New Testament writings?
 - A. angelic, perfect persons
 - B. persons separated from God
 - C. persons separated to God
 - D. none of these

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14. What does the term “saints” mean in the Old Testament writings?
 - A. angelic, perfect persons
 - B. persons separated from God
 - C. persons having a special relationship to God
 - D. none of these
15. As Christian saints, we are to be
 - A. disobedient to Christ
 - B. faithful to Christ
 - C. worthless servants
 - D. none of these
16. Grace and peace are Paul’s blessings on the Ephesian Christians.
 - A. True
 - B. False
17. Paul praised God for the spiritual blessings that Christians experience.
 - A. True
 - B. False
18. Paul says God wants us to be holy and blameless in his sight.
 - A. True
 - B. False
19. “Foreknowledge” and “foreordination” have the same meaning.
 - A. True
 - B. False
20. Does God’s foreknowledge interfere with the freedom of individual choice?
 - A. Yes
 - B. No
21. John 3:16 gives the first and last word on predestination in the light of the final revelation of God in Christ.
 - A. True
 - B. False
22. When we think about predestination, we must remember God’s purpose for us is inclusive, not exclusive.
 - A. True
 - B. False

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23. In Christ, we have redemption through his blood.
A. True
B. False
24. In Old Testament times, Edom was God's chosen people.
A. True
B. False
25. In New Testament times, Jesus' Church was rejected as God's people.
A. True
B. False
26. What is the seal given to Christians to indicate their allegiance?
A. an apple
B. a crown of thorns
C. the Holy Spirit
D. none of these
27. The presence of the Holy Spirit in our lives is the first installment of the kind of life we will know beyond death.
A. True
B. False
28. In the doxology of Ephesians 1:3-14, there are moments of praise for the Trinity.
A. True
B. False
29. Paul prayed for the Ephesians to receive the Spirit of wisdom and revelation.
A. True
B. False
30. Paul spoke of "inheritance" twice in chapter 1:
A. verses 14 and 15
B. verses 14 and 16
C. verses 14 and 17
D. verses 14 and 18

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31. Paul says the resurrection of Jesus is an example of the extent of God's mighty power.
- A. True
 - B. False
32. Paul does not tell the Ephesians that God's power is available to Christian believers.
- A. True
 - B. False
33. Paul says Christ's power is above:
- A. all other rules and authority
 - B. power and dominion
 - C. every other title that can be given
 - D. all of these
34. Paul claimed to be the head of the Church.
- A. True
 - B. False
35. The Church, or any other church organization, is not a law unto itself but is subject to the higher authority of Christ.
- A. True
 - B. False
36. The power of God, evidenced by the resurrection, is continued in Chapter 2 of Ephesians.
- A. True
 - B. False
37. Paul declares that by God's grace, Christians are made alive with Christ.
- A. True
 - B. False
38. Why is an unregenerate person considered spiritually dead?
- A. dead in transgressions and sins
 - B. follows the ways of the world
 - C. gratifying the cravings of our sinful nature
 - D. all of these

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39. When human nature is not alive unto God, it is subject to the sway of the devil.
- A. True
 - B. False
40. What is the inevitable outcome of an unregenerate life?
- A. heaven
 - B. the Kingdom of God
 - C. God's wrath
 - D. none of these
41. According to Paul in Chapter 2, by what are we saved?
- A. tithing
 - B. free will offerings
 - C. grace
 - D. none of these
42. According to Paul in Chapter 2, we are saved through what?
- A. tithing
 - B. free will offerings
 - C. grace
 - D. none of these
43. According to Paul in Chapter 2, our salvation is:
- A. the gift of God
 - B. not our works
 - C. God's workmanship
 - D. all of these
44. Christians are created in Christ to do good works.
- A. True
 - B. False
45. Grace is God's pardoning mercy.
- A. True
 - B. False
46. What is true about those who are separate from Christ?
- A. excluded from citizenship
 - B. foreigners to the covenants of promise
 - C. without hope
 - D. all of these

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47. The Jerusalem Temple was but a passing symbol of:
- A. the Ten Commandments
 - B. the moral law
 - C. the ceremonial law
 - D. none of these
48. Jew and gentile believers now stand on equal footing before God.
- A. True
 - B. False
49. In the Church, all things must be built according to the teaching and spirit of pastors.
- A. True
 - B. False
50. God's treasure house was opened with the outpouring of the Holy Spirit.
- A. True
 - B. False
51. There were mystery cults during Paul's time.
- A. True
 - B. False
52. God chose the Jews to darken the gentiles.
- A. True
 - B. False
53. The mission of the Church is to make known the eternal purpose of God.
- A. True
 - B. False
54. Since the Church is the dwelling place of God, Paul prayed that:
- A. the readers would enter experientially into the fulness of the Spirit
 - B. the readers would be strengthened in their inner being
 - C. Christ would dwell in the readers' hearts
 - D. all of these

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55. By the birth of the Spirit, Christians are laid as living stones in the temple of God.
- A. True
 - B. False
56. By the baptism with the Spirit, Christians enter into personal fulness.
- A. True
 - B. False
57. What is true of Paul's use of fatherhood in Chapter 3?
- A. The Father whom Paul addresses is the prototype of all fatherhood.
 - B. The Greek word for family is derived from the word for father.
 - C. Each family on earth is called by a name that recalls the Father in heaven.
 - D. all of these
58. What is trinitarian about Paul's prayer in 3:16-19?
- A. The Father strengthens us.
 - B. We are strengthened inwardly by His Spirit.
 - C. Christ dwells in our hearts by faith.
 - D. all of these
59. What is true about Paul's prayer for the comprehension of God's love in Christ?
- A. We would be given knowledge that surpasses knowledge.
 - B. We would be given knowledge that goes beyond our intellectual processes.
 - C. We would be given the personal knowledge of faith and love imparted by the Spirit.
 - D. all of these

CHAPTER 3. THE CHRISTIAN'S WALK: ETHICAL

60. Beginning in 4:1, Paul shows us how to translate the heavenly vision into earthly reality.
- A. True
 - B. False
61. Christians must live a life worthy of God's calling.
- A. True
 - B. False

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62. What is true about proving ourselves worthy?
- A. demonstrating Christian humility
 - B. being gentle
 - C. being patient
 - D. all of these
63. What is true about the grounds for unity of the Church?
- A. The unity of the Church is grounded in the unity of Christ and of God.
 - B. The Church is one body, made alive by one Spirit.
 - C. The unity of the Church is grounded in the Holy Trinity.
 - D. all of these
64. Although Paul makes a distinction between the three Persons of the Trinity, how can we stress their essential unity?
- A. We can avoid discussing this teaching about Trinity.
 - B. We cannot exhibit unity in the Church.
 - C. We can affirm the Christian faith is unswervingly monotheistic.
 - D. all of these
65. Which is true of unity in the Church:
- A. It is uniformity that suppresses individual differences.
 - B. It is unity in diversity.
66. The long-range goal of the ministry embraces the process of complete maturity in Christ.
- A. True
 - B. False
67. The ministry is assigned the task of equipping the Church to reach the world for Christ.
- A. True
 - B. False
68. A Christian's instability of faith is a mark of Christian maturity.
- A. True
 - B. False
69. What are the marks of the Christian's new life in 4:25-32?
- A. being sincere
 - B. being merciful
 - C. being gracious
 - D. all of these

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70. What is the keyword in Chapter 5 about the Christian household?
- A. joy
 - B. anger
 - C. submit
 - D. all of these
71. Whose example does Paul say Christian husbands should follow?
- A. their own father's example
 - B. their grandfather's example
 - C. Christ's example
 - D. all of these
72. Paul notes that children are expected to dishonor their father and mother.
- A. True
 - B. False
73. Paul notes that fathers should NOT exasperate (provoke to anger) their children.
- A. True
 - B. False
74. Paul urges Christians to put on the full armor of God to take their stand against what?
- A. the devil's schemes
 - B. the church board
75. How does Paul encourage the readers to pray?
- A. in the Spirit
 - B. on all occasions
 - C. being alert
 - D. all of these

METHODS OF STUDY

Have you enjoyed this study of the Epistle to the Ephesians? Do you wish to study further? If so, here are a few more suggestions.

1. Mark all the uses of “unity” you can find in this epistle to the Ephesians.
2. Compare Ephesians to Paul’s writings to Philemon and the Colossians.
3. Compare Ephesians to Paul’s writing to the Philippians.
4. Compare and contrast the presentation of “doctrine” and “conduct” in this epistle to the Ephesians.
5. Consider the steps Paul presents toward the fulfillment of God’s purposes in chapters 2 and 3.
6. Examine the practical ways Paul presents to fulfill God’s purpose for the Church in chapters 4 - 6.

May Jesus, the Head of the Church, become even more of a power in your life as you study the Epistle to the Ephesians!

PRONUNCIATION GUIDE



NOTES

atonement [uh-TOWN-muhnt]
blamelessness [BLAYM-luhs-nuhs]
Christological [krist-UH-loj-i-kuhl]
Chrysostom [kri-SOSS-tum]
Colosse [kuh-LOS-eye]
Colossian [kuh-LAA-shn]
Colossians [kuh-LAA-shnz]
consecration [kaan-suh-KRAY-shn]
consummation [kaan-suh-MAY-shn]
demonic [daa-MAH-nuhk]
dispensation [duh-spuhn-SAY-shn]
emancipation [uh-man-suh-PAT-shn]
Epaphras [ep-uh-FRAS]
Ephesians [uh-FEE-zhnz]
Ephesus [EH-fuh-suhs]
Epistles [uh-PI-slz]
foreknowledge [FOR-naa-luhj]
foreordination [fawr-awr-dn-EY-shuhn]
glorification [glaw-ruh-fuh-KAY-shn]
justification [juh-stuh-fuh-KAY-shn]
Laodiceans [lay-aa-duh-SEE-uhnz]
Logos [LOH-gohs]
monotheistic [maa-now-thee-l-stuhk]
omnipresence [aam-nuh-preh-zns]
Onesimus [oh-NESS-ih-muss]
Philemon [fuh-LEE-muhn]
Philippians [fi-LIP-ee-uhnz]
Predestination [pree-deh-stuh-NAY-shn]
reconciliation [reh-kuhn-si-lee-AY-shn]
redemption [ruh-DEMP-shn]
Regeneration [ree-jeh-nr-AY-shn]
Resurrection [reh-zr-EK-shn]
sanctification [sank-tuh-fi-KAY-shuhn]
Trinity [TRIN-uh-tee]
Triune [tra-i-on]
Tychicus [TI-kuh-kuhs]