

Ephesians

A QUESTION & ANSWER STUDY GUIDE

Bryan Matthew Dockens

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

Ephesians: A Question and Answer Study Guide © 2024 by Bryan Matthew Dockens is licensed under Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-sa/4.0/>



Because Jesus taught, *“Freely you have received, freely give”* (Matthew 10:8), permission is granted to duplicate and distribute this material without compensating the author, provided it is done without financial gain. Although it is personally encouraging to know material I write is being shared, there is no obligation to inform me when this is done.

I accept full accountability for all that I teach, but cannot claim any credit as all glory belongs to God. Constructive feedback is welcome. Please email me: BryanDockens@gmail.com.

Quotations of Scripture are from the New King James Version.

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

TABLE OF CONTENTS

Chapter One	4
Chapter Two	23
Chapter Three	33
Chapter Four	44
Chapter Five	62
Chapter Six	82

CHAPTER ONE

1. Who wrote this epistle? Who is the Author?

“Paul” identified himself as the sender in the first word of the first verse (Ephesians 1:1).

Of course, Jesus is the *“Author”* of salvation (Hebrews 5:9) and of our faith (12:2). He sent the Holy Spirit to guide apostles into *“all truth”* (John 16:13), so He is credited, always, as the source of inspiration.

2. What is the writer’s role and how did he obtain that position?

“Paul, an apostle of Jesus Christ by the will of God” (Ephesians 1:1). Writing to a church that would need to test false apostles (Revelation 2:2), Paul is quick to assert he is an apostle and the Lord made him so.

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

An “apostle” is “one sent forth” (Vine). Jesus said we cannot receive Him if we don’t receive those whom He sent (John 13:20), and He said that Paul was sent (Acts 22:21; 26:17).

3. **Who were the recipients?**

“To the saints who are in Ephesus, and faithful in Christ Jesus” (Ephesians 1:1).

4. **Which other Scriptures refer to these recipients?**

The establishment and early history of the church in Ephesus is recorded (Acts 18:18-21, 24-28; 19:1-20:1; 20:15-38). They had elders. Paul worked among them for three years.

Paul wrote the first Corinthian epistle from Ephesus (1st Corinthians 16:18).

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

Paul stationed Timothy to preach in the church of Ephesus (1st Timothy 1:3).

The church would eventually fall and need to repent (Revelation 1:11; 2:1-7).

5. Which New Testament book most closely parallels this one?

The book of Colossians, in many parts, matches the content of Ephesians. Colosse was a city not far removed from Ephesus.

6. What has the blessed God blessed His people with?

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places” (Ephesians 1:3). God does provide many material and physical blessings (Matthew 6:25-34), but

those are beside the point (1st Corinthians 15:19)! God intends spiritual blessings for His people.

7. In whom are these blessings to be found?

“In Christ” (Ephesians 1:3). Despite the idea, held by many, that spiritualism is much broader in scope than religion, and so-called Christianity is but one religion among many, the reality is that spiritual blessings are exclusively in Jesus (John 14:6; Acts 4:12). Anything spiritual without Him is from an evil spirit, not a blessed one.

8. Wherein did God choose us?

“He chose us in Him” (Ephesians 1:4).

Access *“into Christ”* is via baptism (Romans 6:3; Galatians 3:27). God chooses those who are in Christ and we choose to be baptized into Him.

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

The certainty of one's election is a personal duty (2nd Peter 1:10). God makes His choice through the calling of the gospel (2nd Thessalonians 2:13-14), but that gospel can be disobeyed (2nd Thessalonians 1:8) and its hope can be abandoned (Colossians 1:23). Election is according to grace (Romans 11:5) and grace is universally available (Titus 2:11), thus election by God is based on a response to His offer of grace.

God does elect (Romans 9:10-13), but whom He elects is a people (Genesis 25:20-23; Malachi 1:1-4), not persons, individually.

9. When did God make His choice?

The plan was set in place “*before the foundation of the world*” (Ephesians 1:4). The gospel was not developed by God as a reaction to sin, as depicted by John Milton in Paradise Lost. Rather, God knew before man sinned, even before man existed, that he would sin and need a plan for

salvation (Acts 2:23; 2nd Timothy 1:9; 1st Peter 1:20). He created man in full awareness of what it would cost Him. That is love!

10. What is God's intent for His chosen?

"We should be holy and without blame before Him in love" (Ephesians 1:4). The very purpose of the election by God is that we become what we were not outside of Christ: holy and blameless. This occurs in the church (Ephesians 5:26-27).

11. How do we become God's sons?

"Having predestined us to adoption as sons by Jesus Christ to Himself" (Ephesians 1:5). In other Scriptures, the process is compared to rebirth (John 3:3, 5; 1st Peter 1:23), but here, and in other epistles (Romans 8:15; Galatians 4:5), it is likened to adoption. Either way, it is not through ordinary, natural means that man becomes

God's child, for Christ is the *"only begotten"* of the Father (John 1:14, 18; 3:16, 18; 1st John 4:9). Thus, our entrance into the family must be different than His.

Adoption means we are treated as full members of the family (Esther 2:7).

12. With what does adoption accord?

"According to the good pleasure of His will" (Ephesians 1:5). God wills it and it pleases Him. There is no grudging obligation involved.

13. As a result of the adoption, what happens to God and what happens to the elect?

"To the praise of the glory of His grace, by which He made us accepted in the Beloved" (Ephesians 1:6). His grace is praised and glorified while we gain acceptance. This necessarily implies that prior to adoption through grace,

man is not accepted, but rather alienated (Colossians 1:21-23).

14. Define “redemption.”

It literally means: “to let one go free on receiving the price” (Thayer). “*In Him we have redemption*” (Ephesians 1:7). Sin is captivity (John 8:24; 2nd Timothy 2:26), but Christ paid the price to set us free (Acts 20:28).

15. What is the cost of redemption for the elect?

“*In Him we have redemption through His blood, the forgiveness of sins*” (Ephesians 1:7). Blood had to be shed (Hebrews 9:22) and no blood less than His could accomplish this (1st Peter 1:18-19)

16. How have “*the riches of His grace*” been “*made to abound toward us?*”

“According to the riches of His grace which He made to abound toward us in all wisdom and prudence” (Ephesians 1:7-8). Intelligence was abundantly involved in the process of human redemption; it is not strictly emotional

17. What has been *“made known?”*

“Having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself” (Ephesians 1:9). What once was a mystery is now a revelation (Colossians 1:26-27). That mystery pertains to the essential facts of the gospel (1st Timothy 3:16).

18. When did the mystery unfold?

“In the dispensation of the fullness of the times” (Ephesians 1:10). God accomplished what needed to be done in His Son at precisely the right moment in history.

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

The Law identified sin, demonstrating the need for a Savior (Galatians 3:19-25). It foreshadowed the New Testament (Colossians 2:11-17; Hebrews 10:1).

A generation was anticipating His coming (Matthew 2:1-2; Luke 3:15; John 4:25; 6:14; 11:27) because prophecies pointed to an imminent fulfillment (Daniel 2:26-45).

The Roman Empire ruled the majority of the occupied world (Luke 2:1) enabling ease of travel across maintained roads, while crossing borders would not have invited suspicion, and in which a common language was often spoken.

- 19. In the “*fullness of the times,*” what is God accomplishing in Christ?**

“He might gather together in one all things in Christ, both which are in heaven and which are on earth — in Him”

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

(Ephesians 1:10). Everything earthly and heavenly is brought together under Jesus' authority (Matthew 28:18; Colossians 1:15-20).

20. Discuss the *"inheritance."*

"In Him also we have obtained an inheritance" (Ephesians 1:11 NKJV). Most translations render the text similarly to this, but accuracy demands something else: *"In whom also we were made a heritage"* (Ephesians 1:11 ASV). Although many passages refer to the inheritance we obtain in Christ (Acts 20:32; Hebrews 6:11-12; 1st Peter 1:3-4), this is not one of them. Rather, this speaks of ourselves as being God's own heritage, like the Israelites of old used to be (Deuteronomy 32:9; Psalm 4:3), and as we ought to perceive our own children (Psalm 127:3). Being his *"heritage"* means that we are *"His own special people"* (1st Peter 2:9-10).

21. With what does predestination accord?

“Being predestined according to the purpose of Him who works all things according to the counsel of His will” (Ephesians 1:11). God has a *“purpose”* and a *“will”* that will, inevitably, be satisfied (Isaiah 46:9-10; Psalm 135:6). His will is accomplished with our cooperation (Philippians 2:12-13).

Remember what was discussed earlier regarding election – that He chooses a people, not the persons who compose that people, which would undermine our free will. Predestination is the same – what He has determined aforesaid concerns His people, no matter which individuals opt into that group.

22. Who *“trusted in Christ?”*

“That we who first trusted in Christ should be to the praise of His glory. In Him you also trusted, after you heard the word of truth, the gospel of your salvation” (Ephesians

1:12-13). Two groups are identified: *“We who first trusted”* and *“You who also trusted.”* These are the Jews and the Gentiles because the gospel went to the Jews first and later to everyone else (Romans 1:16; 2:2-10).

23. What preceded believing?

“You heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed” (Ephesians 1:13). Belief must always follow hearing (Romans 10:14, 17)!

24. What became of those who believed?

“Having believed, you were sealed with the Holy Spirit of promise” (Ephesians 1:13). To be sealed is to be completed and confirmed (Jeremiah 32:9-12; Esther 8:8; Daniel 6:17). God sealed those under the former covenant with circumcision (Romans 4:11), and His seal continues to confirm that God possesses His people (2nd

Timothy 2:19). Being sealed with the Holy Spirit means that inspiration, Scripture, which is the product of the Holy Spirit (2nd Peter 1:20-22; 2nd Timothy 3:16-17) guides us into behavior that conforms to God's will (Ephesians 4:30-32; Romans 8:14-17; Galatians 5:16-26)

25. What is the Holy Spirit doing for the believer's inheritance?

“Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory” (Ephesians 1:13-14). Being sealed with the Holy Spirit, meaning that we are receiving the words inspired of God's spirit and obeying them, is a guarantee, earnest, deposit, or down payment on our inheritance (2nd Corinthians 1:20-22; 5:1-6). Just as a down payment is offered in pledge that the balance will be paid (Genesis 38:17-20), so God sets His seal, His own Spirit, on those who will be ultimately redeemed in glory.

26. **Reconcile these phrases: “*We have redemption*” (7) and “*until the redemption*” (14).**

There is a sense in which God’s people have already been redeemed, insofar as He has reconciled us to Himself through Christ’s blood (Hebrews 9:12-15; 1st Peter 1:18-19), but there is another sense of future redemption in that we have not yet received our inheritance in the heavenly kingdom (Romans 8:23; Ephesians 4:30)

27. **Whose “*possession*” are we?**

“*The redemption of the purchased possession*” (Ephesians 1:14) refers to the church and everyone in it as belonging, possessively, to the Lord who redeemed us (Romans 14:7-9; 1st Corinthians 6:19; 2nd Corinthians 5:15; Galatians 2:20).

28. **Why did Paul give thanks?**

“Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give thanks for you” (Ephesians 1:15-16). Paul was writing them from prison (Ephesians 3:1; 4:1; 6:20), so he could not visit the Ephesians in person, but was gratified to receive reports of their faith and love. Those who preach and teach only want to know that those they’ve ministered to are progressing in grace (3rd John 4).

29. What requests did he petition God for on their behalf?

“Making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe” (Ephesians 1:16-19). He asked for their wisdom,

revelation, knowledge, understanding, and enlightenment for, essentially, one object: to know the hope! That hope pertains to riches, glory, inheritance, and the Lord's great power.

30. What “mighty power” has God “worked in Christ?”

“According to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come” (Ephesians 1:19-21). God resurrected His Son and enthroned Him in heaven. No other work could ever excel this, so we can have confidence that the one who so worked will follow through on our hope!

31. How is the church depicted in relation to Christ?

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

“And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all” (Ephesians 1:22-23). First, the church is the body to Christ as Head, and, second, it is His fullness.

The body/head analogy should arouse our suspicion against any church whose governance acknowledges a head of the church other than Jesus, such as in Catholicism. Moreover, it should trouble us that anyone would believe in more than one church pleasing the Lord since a Head would never have more than one body. Finally, it should impress upon us the submission owed by the church to Jesus.

That the church is the fullness of Jesus who fills everything should cause us to recognize its tremendous worth to the Lord. We must never minimize the value of the church.

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

Chapter one emphasizes a great many blessings afforded us in Christ:

1. *“Every spiritual blessing in the heavenly places in Christ”* (3).
2. *“He chose us in Him before the foundation of the world”* (4).
3. *“He made us accepted in the Beloved”* (6).
4. *“In Him we have redemption through His blood, the forgiveness of sin”* (7).
5. *“Having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself”* (9).
6. *“In the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth — in Him”* (10).
7. *“In Him also we have obtained an inheritance”* (11).
8. *“In Him you also trusted”* (13).
9. *“In whom also, having believed, you were sealed with the Holy Spirit of promise”* (13).
10. *“The working of His mighty power which He worked in Christ when He raised Him”* (19-20).

CHAPTER TWO

1. Describe our prior condition.

We “were dead in trespasses and sins” (Ephesians 2:1) and “also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others” (3).

2. How were we walking at that time?

“You once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience” (Ephesians 2:2). To walk the way the world walks is ultimately destructive (1st John 2:15-17) because the world is in Satan’s grasp (1st John 5:19), making him a “ruler” (John 12:31; 14:30; 16:11) and a “god” (2nd Corinthians 4:4), as well as a “prince,” but his power won’t last.

3. Although we were dead in sin, what did God do with us?

“But God... even when we were dead in trespasses, made us alive together with Christ... and raised us up together” (Ephesians 2:4-6)! Salvation is often characterized as a return to life (Luke 15:24, 32; John 3:1-7; 1st Peter 1:23; 2nd Corinthians 5:17; Titus 3:5).

4. How does God revive dead sinners?

“God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved)” (Ephesians 2:4-6). Mercy (Micah 7:18; 1st Timothy 1:15-16), love (John 15:13; Romans 5:8; 1st John 4:9-10), and grace (Romans 11:6; Titus 2:11-13) made this possible.

5. What are the implications of having been “raised?”

Because God *“raised us up together”* (Ephesians 2:6), *“we also should walk in newness of life”* (Romans 6:4). Being *“raised”* necessitates a change of behavior (Colossians 3).

6. What seating arrangement has God affected?

He has *“made us sit together in the heavenly places in Christ Jesus”* (Ephesians 2:6). This is not a God-seeing-the-end-from-the-beginning scenario because the following verse mentions *“the ages to come”* in contrast here to what God *“has”* done. Thus, this is a present-tense situation. We who have been enlightened *“have tasted the heavenly gift”* (Hebrews 6:4). Inasmuch as we have the presence of Christ with us (Hebrews 13:5), we are beginning to partake of heaven even now.

7. What awaits us *“in the ages to come?”*

“In the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus” (Ephesians 2:7). Although grace has already saved us (Ephesians 2:5), there is still more grace, *“exceeding”* grace, that is yet to be received. In Christ, grace just keeps abounding (John 1:16).

8. Whereby does one receive grace?

It is *“through faith”* (Ephesians 2:8). There is a necessary response on the part of the one being saved; it is not automatic.

9. What is the fundamental nature of saving grace?

“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast” (Ephesians 2:8-9). Salvation is not self-generated, but comes from God by way of grace, that is favor, implicitly unmerited favor. Our works, while

necessary (James 2:14-26), cannot earn us salvation. We cannot brag that our mighty deeds have secured a place in heaven. Grace means we are His dependents.

10. Who created us?

“For we are His workmanship, created” (Ephesians 2:10). Just as we owe our creation, our physical existence, to God (Psalm 100:3), so we owe our re-creation, our spiritual existence, which is the point here, to Him (2nd Corinthians 5:17). We didn’t make ourselves physically or spiritually.

11. Why were we created?

We were *“created in Christ Jesus for good works, which God prepared beforehand that we should walk in them”* (Ephesians 2:10). While we cannot be saved by our own works of merit, we are obligated to continue in works of duty insomuch as we are servants beholden to the Master (Luke 17:5-10; John 15:1-8).

12. What was the condition of the Gentiles before entering into Christ?

“Therefore remember that you, once Gentiles in the flesh — who are called Uncircumcision by what is called the Circumcision made in the flesh by hands — that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world” (Ephesians 2:11-12).

“At that time you were:

- 1. “Without Christ”*
- 2. “Aliens from the commonwealth of Israel”*
- 3. “Strangers from the covenants of promise”*
- 4. “Having no hope”*
- 5. “Without God”*

13. What has bridged the gap between Jews and Gentiles?

“But now in Christ Jesus you who once were far off have been brought near by the blood of Christ” (Ephesians 2:13) and “He might reconcile them both to God in one body through the cross” (16). Salvation in Christ is intended even for those “afar off” (Acts 2:39; John 12:32).

14. Identify the “*enmity*” that separated Jews from Gentiles?

“For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came and preached peace to you who were afar off and to those who were near” (Ephesians 2:14-17).

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

The enmity was *“the law.”* It had been given exclusively to Israel and did not apply at all to any other nation (Acts 10:28), but through His cross, Christ abolished it. It is no longer in effect (Colossians 2:14; Hebrews 10:1-10).

He did not abolish law in the general sense, for then it would be impossible to sin (1st John 3:4), but *“the”* law, specifically the law of Moses.

15. **Through whom and by whom do we get to the Father?**

“For through Him we both have access by one Spirit to the Father” (Ephesians 2:18). Christ is the way to God (John 14:6; Acts 4:12) and spiritual rebirth is necessary to get to God’s kingdom (John 3:5-6).

16. **What have the *“strangers and foreigners”* become?**

“Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members

of the household of God” (Ephesians 2:19). Gentiles can, in Christ, obtain heavenly citizenship (Philippians 3:20) just as the Jews can. There is equality among “saints” – holy ones; saints are not some special class, blessed by the pope, above ordinary Christians. In this citizenship and sainthood, we are family, being members of the same household (Hebrews 3:5-6; 1st Timothy 3:15).

17. What is the house of God built upon?

“Having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone” (Ephesians 2:20). The foundation starts with Jesus (1st Corinthians 3:11; 1st Peter 2:4-8), and His apostles and prophets compose the rest of the foundation (1st Corinthians 3:10; Revelation 21:14).

18. What is the building growing into?

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

“In whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit” (Ephesians 2:21-22). The church is God’s temple in the present age (1st Corinthians 3:16-17) and this temple is still growing (1st Corinthians 3:9-15).

CHAPTER THREE

1. How did Paul identify himself?

He called himself *“I, Paul, the prisoner”* (Ephesians 3:1). He is certainly writing from a jail cell (Ephesians 4:1; 6:20), having been arrested in Jerusalem under false charges (Acts 21:26-36).

2. Whose prisoner was he?

He was *“the prisoner of Christ Jesus”* (Ephesians 3:1). Although he was in Roman custody, he considered himself bound under the Lord (Romans 6:15-23).

3. Whom was he imprisoned for?

His imprisonment was *“for you Gentiles”* (Ephesians 3:1). Specifically, he was seized by the Romans because the Jews falsely accused him of bringing Trophimus the

Ephesian into the temple (Acts 21:29). Generally, he regarded his incarceration as having a purpose that benefited the gentiles (Acts 22:21; Romans 11:13; Galatians 2:9).

4. What had been given to Paul for the Ephesians?

“The dispensation of the grace of God which was given to me for you” (Ephesians 3:2). Paul was appointed by the Lord to dispense God’s grace – simple as that.

5. What became of the mystery of Christ?

“By revelation He made known to me the mystery” (Ephesians 3:3) and *“the mystery of Christ... has now been revealed”* (Ephesians 3:4, 5). It is a major theme of the New Testament that what was once hidden and mysterious has now been revealed and made known (Romans 16:25-27; 1st Peter 1:10-12). The content of the mystery is the gospel (1st Timothy 3:16).

6. Who revealed it?

“He made known to me the mystery” (Ephesians 3:3) refers to *“God”* (Ephesians 3:2). *“It has now been revealed by the Spirit”* (Ephesians 3:5). Thus, the Holy Spirit of God is the revelator (John 14:26; 15:26; 16:13-14).

7. To whom was it revealed?

“By revelation He made known to me the mystery” (Ephesians 3:3) and *“it has now been revealed by the Spirit to His holy apostles and prophets”* (Ephesians 3:5). The apostles had direct revelation from the Spirit (Luke 12:11-12), but the rest of us do not (Colossians 4:6; 1st Peter 3:15). The Holy Spirit in the apostles is their power from on high (Acts 1:8; Luke 24:49), which is why they are first in the church with the prophets being second (1st Corinthians 12:28).

8. How may others understand the mystery?

“When you read, you may understand my knowledge in the mystery of Christ” (Ephesians 3:4). Scripture is essential to spiritual awareness (Luke 16:29-31; John 20:30-31; 2nd Timothy 3:14-17).

9. What is different now than *“in other ages?”*

“The mystery of Christ... in other ages was not made known to the sons of men, as it has now been revealed” (Ephesians 3:5) and *“the mystery, which from the beginning of the ages has been hidden in God”* (Ephesians 3:9). The Old Testament was under a veil, but with the Lord Jesus that veil is removed (2nd Corinthians 3:7-18).

10. What fact has been revealed?

“That the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel” (Ephesians 3:6). The inclusion of the Gentiles under God’s blessings had been asserted in the promises

to the patriarchs (Genesis 12:3; 22:18; 26:4; 28:14) and foretold by the prophets (Isaiah 11:10; 49:6; 60:1-3). What was less clear in the past is that the Gentiles would be equal with the Jews, spiritual sons of Abraham, sharing the inheritance of Christ (Galatians 3:26-29).

11. How did Paul regard himself?

“Me, who am less than the least of all the saints” (Ephesians 3:8). Given his past, Paul remained ever humble (2nd Corinthians 12:11; 1st Timothy 1:12-15).

12. What was God’s grace to Paul, specifically?

“I became a minister according to the gift of the grace of God given to me by the effective working of His power” (Ephesians 3:7) and *“this grace was given, that I should preach”* (Ephesians 3:8). He considered preaching a grace he received from God. It was a duty, but also a blessing to him (Galatians 1:15-16).

13. Who was Paul's target demographic?

"I should preach among the Gentiles" (Ephesians 3:8). As has been thoroughly documented, Paul's work was primarily directed toward the Gentiles. He was always willing to go to the Jews first (Romans 1:16), such as always visiting synagogues whenever he arrived in a new city (Acts 17:1-3; cf. 9:20; 13:5, 14; 14:1; 17:10, 16-17; 18:1-4, 19; 19:1-8), but he would invariably preach to the gentiles and have greater success among them (Romans 15:16).

14. Where had the mystery been hidden?

It was *"hidden in God who created all things"* (Ephesians 3:9). God was the one who possessed this secret that mankind did not yet grasp.

15. Whose duty is it to broadcast *"the manifold wisdom of God?"*

“Now the manifold wisdom of God might be made known by the church” (Ephesians 3:10). The church is tasked by God with propagating truth (1st Timothy 3:15). In the first place, this means the church should be very busy in this activity, and not getting distracted by worldly pursuits. In the second place, no manmade organization needs to take on this task. Simply allow the church, no competing entity, do what the Lord assigned it to do, nothing more or less. If we keep busy at this work through the means supplied by God, we won’t have time to even contemplate other ideas.

16. Who is the church making God’s wisdom known to?

“The manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places” (Ephesians 3:10). Angels and the like have long been curious about God’s scheme for man’s redemption (1st Peter 1:12). With the church, they get to see that great plan in action (Luke 15:7, 10).

Now, if angels get to see the manifold wisdom by the church, then how can those here on earth not see it?

17. When did God decide to use the church in this way?

It is *“according to the eternal purpose which He accomplished in Christ Jesus our Lord”* (Ephesians 3:11). Nothing about the scheme of redemption was spontaneous or an afterthought, including the church; God had it all planned out long before the universe existed (2nd Timothy 1:9; 1st Peter 1:20).

18. Why was the apostle concerned the Ephesians might *“lose heart”* and how did he expect them to become confident?

“In whom we have boldness and access with confidence through faith in Him. Therefore I ask that you do not lose heart at my tribulations for you, which is your glory” (Ephesians 3:12-13).

He thought they might get discouraged by the persecutions he was suffering, and they were concerned (6:21-22), but persecutions and such cannot separate a Christian from the love of the Lord (Romans 8:35-39).

He wanted them to increase their confidence through faith (1st John 5:4).

19. Whom was Paul kneeling to?

“For this reason I bow my knees to the Father of our Lord Jesus Christ” (Ephesians 3:14). Prayer must always be to the Father in the name of the Son (Colossians 3:17; John 14:13-14; 15:16; 16:23, 26).

20. Where is God’s family?

“The whole family [is] in heaven and earth” (Ephesians 3:15). We have a Father in heaven (Matthew 5:48) and

our firstborn brother is Jesus (Romans 8:29; Hebrews 2:9-11, 17) who has gone into heaven (1st Peter 3:21-22). We are blessed with fathers and mothers and brothers and sisters in Christ here on earth (Matthew 12:48-50; 1st Timothy 5:1-2).

21. What did Paul pray for the Ephesians?

“That He would grant you, according to the riches of His glory:

- 1) *“To be strengthened with might through His Spirit in the inner man” (Ephesians 3:16).*
- 2) *“That Christ may dwell in your hearts through faith” (Ephesians 3:17).*
- 3) *“That you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height — to know the love of Christ which passes knowledge” (Ephesians 3:17-19)*

- 4) *“That you may be filled with all the fullness of God”*
(Ephesians 3:19)

22. Where is God glorified?

“Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen” (Ephesians 3:20-21).

Since it is in the church that God is glorified by Christ, then the church’s importance cannot be rightly dismissed. It is God’s intent to receive glory here. Don’t fool yourself or others into thinking “organized religion” is wrong. This body serves a real and serious purpose.

CHAPTER FOUR

- 1. How did the Lord's prisoner urge his readers to conduct themselves?**

"I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called" (Ephesians 4:1). There is behavior that suits the upward calling of God and Christians must resolve ourselves accordingly. This implies contrary behavior is inappropriate and ought to be avoided.

- 2. What are the characteristics of this conduct?**

"With all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:2-3). A worthy walk is mostly characterized as pursuing unity with the mindset and behavior that allows unity to be reached.

3. Name the core tenets of unity. Be prepared to discuss each.

“There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all” (Ephesians 4:4-6). Despite efforts to suggest unity is achieved in diversity of thought, the unity expressed by inspiration here depends on mutual recognition of the exclusiveness of truth, specifically the oneness of the following:

- 1) The body, which is the church (Ephesians 1:22-23; Colossians 1:18, 24). The Lord only promised to build His church (Matthew 16:18), none other. All other churches are fraudulent and must be repudiated. Salvation is in the body (Ephesians 5:23) and entrance to the body is through baptism (1st Corinthians 12:13).

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

- 2) The Spirit is singular (1st Corinthians 12:4, 11).

- 3) Our hope must be about the same thing. Hope is never fixed on what one has or can see, but on an as-yet-unattained goal (Romans 8:24). Hope's object is eternal life (Titus 1:2; 3:7). Its destination is heaven (Colossians 1:5; 1st Peter 1:3-4). Its source is the gospel (Colossians 1:5; Titus 1:2-3). Its realization is at the last advent of Christ (Titus 2:13; 1st John 3:2-3). The oneness of hope contradicts multiple falsehoods:
 - a) The doctrine of the Watchtower Society (so-called "Jehovah's Witnesses) who believe only 144,000 will enter heaven and all other righteous dead will occupy a rebuilt earth (Isaiah 51:6; 2nd Peter 3:10-13; 1st Corinthians 15:50).

 - b) The doctrine of the Mormons (so-called "Latter Day Saints") who believe in baptism by proxy for the dead (2nd Corinthians 5:10).

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

- c) The doctrine of the Catholics who believe the unrighteous dead can work their way out of “purgatory” (Luke 16:23-26; Matthew 18:8; 25:46; 2nd Thessalonians 1:9).
 - d) The doctrine of the Hindus, Buddhists, New-Agers, et al. who believe in reincarnation (Hebrews 9:27).
 - e) The doctrine of millennialists who believe the righteous will be raptured to heaven while the unrighteous will remain on earth to face a later judgment (John 6:40; 12:48; 5:28-29).
- 4) There is only one Lord of Lords, Jesus Christ (1st Timothy 6:13-16; Revelation 17:14; 19:16), even though there are many lords on earth (1st Corinthians 8:5-6). God has made Jesus Lord (Acts 2:36), but that does not mean He, the Father, cannot be called “Lord” (Acts 4:24-30) because the One who bestowed

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

authority does not relinquish His own (1st Corinthians 15:27).

- 5) The faith is objective faith – what we ought to believe, not subjective faith – what we happen to believe. This faith is worth fighting for (Jude 3). This faith should be held in common (Ephesians 4:13; 2nd Peter 1:1).

- 6) There are a variety of baptisms (Hebrews 6:1-2), but only one is valid and effective in the present.
 - a) The baptism of Moses is in the past (1st Corinthians 10:1-2).

 - b) The baptism of suffering pertains to overwhelming persecution (Luke 12:50).

 - c) The baptism of John is in the past (Acts 18:24-26; 19:1-5).

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

- d) The baptism of the Holy Spirit served specific purposes the only two times it ever occurred (Acts 1:8; 2:1-4; 10:44-47; 11:15-18). It remains in the past.
 - e) The baptism of fire refers to punishment in hell (Luke 3:16-17). It is yet in the future, but we intend to avoid it.
 - f) The baptism of Christ gets a sinner into Jesus (Galatians 3:26-27; Romans 6:3-4), removes sin (Acts 2:38; 22:16), and brings salvation (Mark 16:15-16; 1st Peter 3:21).
- 7) There is but one God and Father (Mark 12:28-31; 1st Timothy 2:5). Other gods are false (Acts 19:26; Galatians 4:8).

4. Explain the grace given according to the measure of Christ's gift.

“But to each one of us grace was given according to the measure of Christ's gift” (Ephesians 4:7). Just as Paul counted his preaching ministry a *“grace”* given him (3:7-8), so the responsibilities of each role within the body Christ *“gave”* (4:11). Every Christian has something to do. Not every given responsibility is a spiritual gift, but it is the same Lord and same Spirit that endow these gifts (1st Corinthians 12:4-6). Thus, unity is achieved through the joint operation of these roles.

5. When were the gifts bestowed?

“Therefore He says: ‘When He ascended on high, He led captivity captive, and gave gifts to men’” (Ephesians 4:8; Psalm 68:18). Jesus promised the gifts to the apostles (Acts 1:8) immediately before He ascended to the Father (Acts 1:9-11) and on the day they received those gifts (Acts 2:1-4), the church was established (Acts 2:47) which is where

many of the gifts, which will be enumerated below, exist (1st Corinthians 12:28-31).

6. What did He take captive?

“He led captivity captive” (Ephesians 4:8)! Captivity itself was captivated by Him! The devil takes souls captive by his deceptions (2nd Timothy 2:24-26; Hebrews 2:14-15), but Jesus has won (John 12:31; Colossians 2:15)!

7. What did the ascension imply?

“(Now this, ‘He ascended’ — what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.)”
(Ephesians 4:9-10)

That He ascended from earth to heaven implies He first descended from heaven to earth (John 3:13). Not only did

He descend to earth, but He also descended to its lower parts, referring to burial (Matthew 12:40). Humility preceded exaltation (Philippians 2:5-11). Thus, the grace of God's gifts to men should be received with humility.

8. What did He give some to be within the body of Christ? Explain each role.

“He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers” (Ephesians 4:11).

1) Apostles, by definition, are those sent forth by Christ, so we ought to receive them (John 13:20). Their qualification and mission was to be witnesses of the resurrection (Acts 1:22), but not every single witness was chosen (Acts 1:23-26; 10:40-42). There had been twelve (Matthew 10:1-4), but Judas was replaced, and Paul was born out of season (1st Corinthians 15:8-9). Theirs is a foundational role in the church (Ephesians

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

2:19-20), so that work abides even though apostles are personally gone from the earth.

- 2) Prophets are those who spoke as the Holy Spirit moved them (2nd Peter 1:19-21). They have second rank in the church, after apostles (1st Corinthians 12:28-29) because theirs was the most edifying spiritual gift (1st Corinthians 14:1-5). The gift has ended (1st Corinthians 13:8-13), but the work of the prophets abides whenever we read Scripture (Ephesians 3:1-5).
- 3) Evangelists are, by definition, preachers of the gospel (2nd Timothy 4:1-5). They preach the word and baptize believers (Acts 21:8; 8:4-13, 26-40).
- 4) Pastors, are, by definition, shepherds. Those assigned the work of shepherding in the church are elder/overseers (Acts 20:17, 28; 1st Peter 5:1-4). These men must be qualified to serve (1st Timothy 3:1-7;

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

Titus 1:5-9). There should be multiple elders per church (Acts 14:23; Titus 1:5).

5) Teachers include all of the above, but one may teach without being an apostle, prophet, evangelist, or pastor. Given time, every Christian ought to be a teacher (Hebrews 5:12), but the work should be approached with the utmost gravity (James 3:1).

9. What is the common goal for apostles, prophets, evangelists, pastors, and teachers?

“For the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ” (Ephesians 4:12-13).

10. What is their work intended to prevent?

“That we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting” (Ephesians 4:14). Christians must grow out of spiritual infancy (1st Corinthians 14:20; Hebrews 5:12-14). Doctrine matters (Hebrews 13:9; 1st Timothy 4:16; 2nd John 9-11).

11. How should truth be spoken?

“Speaking the truth in love” (Ephesians 4:15). It does not matter at all what we do if love is not the motive (1st Corinthians 13:1-3). Truth can be presented in an unloving way whereby one proves himself right and another wrong, rather than desiring the fellowship of the other. This is not to say that a person who was wounded in the process of correction was necessarily wronged (Proverbs 27:6; Hebrews 12:11).

12. Who grows and edifies the body?

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

“May grow up in all things into Him who is the head — Christ — from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love” (Ephesians 4:15-16). Every member of the church is responsible for growth (1st Corinthians 12:12-27)!

13. What were the Ephesians to refrain from?

“This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk” (Ephesians 4:17). Gentile Christians should not be like other Gentiles (1st Peter 4:3-4; 1st Thessalonians 4:3-5), but like Christians – like Christ!

14. How did *“the rest of the Gentiles walk?”*

“In the futility of their mind, having their understanding darkened, being alienated from the life of God, because of

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

the ignorance that is in them, because of the blindness of their heart” (Ephesians 4:17-18). Their mind and heart, their understanding and very life was futile, dark, blind, and altogether alien to God. No matter how much the devil tries to sell it, life without Christ is empty. Godless people try to fill their lives with things that ultimately will not satisfy them and it leads to despair (Ecclesiastes 2:17).

15. When people are *“past feeling,”* How do they behave?

“Who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness” (Ephesians 4:19). Those who are spiritually callous do all they can to feel bodily stimulation and to accumulate material prosperity.

16. If one has *“learned Christ,”* how will he conduct himself?

“But you have not so learned Christ, if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness” (Ephesians 4:20-24). Those who know Christ prove it by keeping His commandments (1st John 2:3-4) and letting the old man of sin die (Romans 6:6).

17. Why should lying be put away?

“Therefore, putting away lying, ‘Let each one of you speak truth with his neighbor,’ for we are members of one another” (Ephesians 4:25; Zechariah 8:16). Fellowship demands honesty. Lying is wrong among non-believers, too, but the reason given here is specific to the body. Within the brotherhood, lying will not do because a body cannot function without communication between parts. Our relationship with Jesus depends on truth (John 8:31-

32) and damnation depends on lies (John 8:44; 2nd Thessalonians 2:9-12).

18. Is anger permissible?

“Be angry, and do not sin’: do not let the sun go down on your wrath, nor give place to the devil” (Ephesians 4:26-27; Psalm 4:4). If there is just cause, meaning sin – and nothing but sin (Psalm 7:11), then anger is not only permissible, but necessary. It should be arrived at through calm deliberation, though (Proverbs 16:32; 19:11). Otherwise, anger should not characterize a Christian (Ephesians 4:31).

19. What should reformed thieves be doing?

“Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need” (Ephesians 4:28). It is insufficient to merely abstain from stealing (Matthew

12:43-45). More than that, the thief must replace his evil deeds with good deeds, which starts with earning his own living (2nd Thessalonians 3:10-12). Working for wages is only the beginning, though; he must learn to share with the less fortunate (Romans 12:13; 1st Timothy 6:18).

20. How should Christians speak?

“Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers” (Ephesians 4:29). There is corrupt communication (Colossians 3:8) and there is communication that imparts grace (Colossians 4:6). We will be judged by which we choose (Matthew 12:33-37).

21. What is the effect of corrupt speech?

“And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption” (Ephesians 4:30). We cause the Holy Spirit hurt when we use the mouths God blessed us with for corruption rather than edification.

If Jesus is, Himself, the Word (John 1:1), then we absolutely must not treat words as trivial.

22. How should the forgiveness we have received affect our treatment of one another?

“Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you” (Ephesians 4:31-32). The Lord’s forgiveness moves us to forgive each other (Matthew 6:14-15; 18:21-35), which, itself, requires tenderness and kindness, and also demands we quit any contrary behavior.

CHAPTER FIVE

1. Who deserves imitation?

“Therefore be imitators of God” (Ephesians 5:1). Too many actors, authors, musicians, athletes, or politicians are admired to the point of emulation, but it is the Almighty alone who deserves to be copied. Among men, those worthy of imitation (1st Corinthians 4:16; 1st Thessalonians 2:14; Hebrews 6:12), are those who are already imitating the Lord (1st Corinthians 11:1).

2. How ought Christians imitate God?

“As dear children” (Ephesians 5:1). The way we need to copy God is the way little kids copy their parents. It is sincere, pure. We prove whom our Father is by the way we conduct ourselves (1st John 3:10).

3. Whose example should we follow regarding love?

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

“And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma” (Ephesians 5:2). We don’t learn love from a Shakespeare play, a Jane Austen book, or a Taylor Swift song. We learn it from Jesus and it is sacrifice He has taught us (John 15:12-13; 1st John 1:6; Revelation 1:5).

4. **Why should certain behaviors *“not even be named among you?”***

It is *“fitting for saints”* to refrain from such (Ephesians 5:3). There is absolutely a standard of behavior set forth in Scripture for Christians to follow.

5. **Which behaviors are *“not fitting?”***

1) *“Fornication”* is unlawful sexual intercourse of any variety, including adultery, bestiality, and homosexuality. It should be fled from (1st Corinthians

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

6:18). One must learn “*how to*” abstain from it (1st Thessalonians 4:3-8). The proper alternative is marriage (1st Corinthians 7:2). Those who refuse to repent of it must be excluded from the church (1st Corinthians 5).

- 2) “*Uncleanness*” is not a complicated word; it means just what it sounds like. The question is one of moral application. The Greek term appears ten times in the New Testament and in most instances, it appears in lists close to words about sexual sins (Romans 1:24; 2nd Corinthians 12:21; Galatians 5:19; Ephesians 4:19; 5:3; Colossians 3:5; 1st Thessalonians 4: 7). Thus, we must conclude it has a sexual application. Basically, if we have to ask if something that seems sexual might be wrong, then it probably is.
- 3) “*Covetousness*” is the sinful desire to be constantly gaining in material wealth (Luke 12:13-34).

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

- 4) *"Filthiness,"* meaning obscenity or baseness, is another fairly generic term. The Greek word is found in the New Testament only in this verse where it is listed with verbal sins. Thus, it refers to any inappropriate conversation, especially focusing on behavior the Lord condemns.
- 5) *"Foolish talking"* is another term used only in this verse. It's stupid talk.
- 6) *"Coarse jesting"* is ribaldry, joking about immoral things.

6. What is the appropriate alternative to the aforementioned unfitting actions?

"Rather giving of thanks" (Ephesians 5:4). In contrast to all these inappropriate words, disciples of Jesus ought to fill their mouths with gratitude toward God. Thanksgiving is a

good alternative to many problems, including worry (Philippians 4:6)

7. What does covetousness amount to?

The *“covetous man... is an idolater”* (Ephesians 5:5; Colossians 3:5). Obsession with material accumulation places an object before God and is, therefore, idolatry (Matthew 6:24).

8. What did Paul expect the Ephesians to already be aware of?

“For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them” (Ephesians 5:5-7). The New Testament is abundantly clear that the kingdom will not

be inherited by immoral people (1st Corinthians 6:9-10; Galatians 5:19-21).

9. What had the Ephesians been and what did they become?

“For you were once darkness, but now you are light in the Lord” (Ephesians 5:8). The transition from darkness to light is the whole point of being a Christian (Colossians 1:13; 1st Peter 2: 9).

10. What should “*children of light*” be doing?

“Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord” (Ephesians 5:8-10). Children of light should walk the walk (1st John 1:6-7) and conform their bodies and minds to what is acceptable to God (Romans 12:1-2).

11. How are the *“unfruitful works of darkness”* to be treated?

“And have no fellowship with the unfruitful works of darkness, but rather expose them. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light” (Ephesians 5:11-13). It is incumbent upon the sons of light to expose/reprove dark deeds (John 3:20).

12. Which passage is quoted in verse fourteen?

“Therefore He says: ‘Awake, you who sleep, Arise from the dead, And Christ will give you light’” (Ephesians 5:14). There does not appear to be any single text in the Old Covenant which this is referring to, but it’s possible that a few passages are under consideration:

1) *“Awake, you who sleep”* (Isaiah 51:17; 52:1; 60:1;),

2) *“Arise from the dead”* (Isaiah 26:19),

3) *“And Christ will give you light”* (Isaiah 9:2; 60:1-3).

13. Whose responsibility is it to wake up and rise from death?

“Awake, you who sleep, Arise from the dead” (Ephesians 5:14) is a direct command to those who are sleeping and who are dead to change their condition. Despite the protestations of Calvinists who insist that because the dead cannot raise themselves, then sinners are helpless to come to Christ of their own accord, this command states otherwise.

14. How must Christians *“walk?”*

“See then that you walk circumspectly, not as fools but as wise, redeeming the time” (Ephesians 5:15-16).

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

- 1) "*Circumspectly*," in English, is derived from words meaning "to look around" – compare to "circumnavigate," "circumference," or "circumcise." The definition has come to mean, simply, "to be careful," and that is what the Greek in this verse literally means, and so some versions translate it. Christians must conduct themselves with caution.
- 2) "*Not as fools but as wise*" indicates that most people conduct themselves foolishly and without wisdom. True wisdom comes from God (Romans 16:27) and is expressed through moral behavior (James 3:13-17).
- 3) "*Redeeming the time*" means to buy up the time or fulfill its value. Rather than people who "kill time" with useless waste, we need to fill moments doing good. Since we cannot know how much time we have (James 4:13-17), it is imperative we use the present with prudence.

15. Why must Christians so walk?

“Because the days are evil” (Ephesians 5:16). We must be able to discern good from evil (Hebrews 5:14), and if we are able to do so, then we can conclude, rather easily, that evil is dominant now as it was then. Accordingly, we must be careful, and wise, and make proper use of our time.

16. What is the foremost characteristic of the wise?

“Therefore do not be unwise, but understand what the will of the Lord is” (Ephesians 5:17). The wise man understands the Lord’s will by reading Scripture (3:1-5), and then does as Jesus said, but the unwise does not heed (Matthew 7:24-27).

17. What is the problem with being drunk?

“And do not be drunk with wine, in which is dissipation” (Ephesians 5:18). *“Dissipation,”* alternately *“excess”* (KJV),

“riot” (ASV), or “debauchery” (ESV, NIV), literally means “unsavedness” in the Greek. Salvation literally depends, in part, on not being drunk.

18. How should one be *“filled”* instead of with wine?

“And do not be drunk with wine, in which is dissipation; but be filled with the Spirit” (Ephesians 5:18). The rest of this sentence goes to show, further, how dangerous drinking is. Not only is unsavedness in wine, but wine also displaces the Holy Spirit. Wine is deceptively harmful (Proverbs 23:29-35).

19. How does one submit to the command to *“be filled with the Spirit?”*

The text under consideration is largely paralleled to a passage in the Colossian epistle. Notice them side by side:

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

“And do not be drunk with wine, in which is dissipation; but be filled with the Spirit” (Ephesians 5:18).

“Let the word of Christ dwell in you richly in all wisdom” (Colossians 3:16a).

“Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Ephesians 5:19).

“Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Colossians 3:16b).

“Giving thanks always for all things to God the Father in the name of our Lord Jesus Christ” (Ephesians 5:20).

“And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him” (Colossians 3:17).

If Colossians 3:17 matches Ephesians 5:20 and Ephesians 5:19 matches Colossians 3:16_b, then Colossians 3:16_b corresponds to Ephesians 5:18, which makes being filled with the Spirit identical to letting Christ's word dwell in you.

32. Describe the music Christians are to make.

Unlike the Old Covenant wherein Israel was told to play music on instruments, here and elsewhere in the New Testament, Christians are taught to be *“speaking to one another in psalms and hymns and spiritual songs, singing and making melody”* (Ephesians 5:19). We not only refrain from instruments, but we also avoid humming, whistling, clapping and any other form of music which does not present lyrics.

33. Whom should this music be directed toward?

When Christians sing, there are two recipients: 1) *“one another”* and, 2) *“the Lord”* (Ephesians 5:19).

34. How should prayer be addressed?

“Giving thanks always for all things to God the Father in the name of our Lord Jesus Christ” (Ephesians 5:20). Prayer should be addressed to God, in Jesus’ name (Romans 7:25). Jesus, specifically, does not want to be prayed to (John 16:23). Any examples that appear to contradict this should be examined carefully to observe that those who spoke directly to Jesus were people to whom Jesus appeared (Acts 7:56, 59).

35. Besides song and prayer, how does one show himself to be filled with the Spirit?

“Submitting to one another in the fear of God” (Ephesians 5:21). If we are Spirit-filled people, then we will express it, in part, through our humility (Philippians 2:3). This will

mean that, even if someone in the church other than an elder assigns us work, we accept the job (1st Peter 5:5), not because that person is superior, but because we are subject to Christ, and, therefore, to Christ's people.

36. Whom should wives submit to?

“Wives, submit to your own husbands” (Ephesians 5:22) – not just any husband, but *your own!*” Despite cultural changes, submission is an absolute obligation of wives to husbands (Colossians 3:18; Titus 2:5; 1st Peter 3:1-6).

37. How should they submit and why?

They should submit *“as to the Lord”* (Ephesians 5:22). Submission in general – whether wives to husbands, children to parents, citizens to governors, Christians to elders, or servants to masters – is a form of subjection unto Christ (Colossians 3:23) and an opportunity to develop humility.

This is not some misogynistic bias that favors men over women because this actually places tremendous responsibility on the husband who must be *“head of the wife, as also Christ is head of the church”* (Ephesians 5:23). Headship is not an excuse for tyranny, but a call to leadership.

“Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything” (Ephesians 5:24).

38. Whose Savior is Jesus?

“Christ is... the Savior of the body” (Ephesians 5:23). Since the body is the church (Ephesians 1:22-23), this means that salvation is in the church. After all, He purchased the church with His blood (Acts 20:28), which is what washes us from sin (Revelation 1:5); therefore one cannot be saved outside the church! Thus, the church must not be dismissed or diminished in importance. It does matter.

39. How should men love their wives?

Husbands should love their wives in two specific ways:

- 1) *“Husbands, love your wives, just as Christ also loved the church and gave Himself for her” (Ephesians 5:25).* Husbands need to sacrifice for their wives and give themselves up for their wives like Christ did for the church.
- 2) *“Husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. For we are members of His body, of His flesh and of His bones. ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’” (Ephesians 5:28-31).* Husbands must perceive of their wives as extensions of themselves, being joined, as they are, to them.

40. Why did Christ give Himself for the church?

“That He might sanctify and cleanse her” (Ephesians 5:26). The church is meant to be pure. Members should not persist in sin and neither should congregations tolerate it.

41. How was the church cleansed?

This cleansing was effected *“with the washing of water by the word”* (Ephesians 5:27), meaning baptism. Washing is accomplished in baptism (Acts 22:16) and baptism requires water (Acts 8:36; 10:47-48; 1st Peter 3:20-21). This is not the only indirect reference to baptism in the New Testament; on several occasions, baptism is mentioned without using the word baptism (John 3:3, 5; 1st Corinthians 6:11; Titus 3:5; Hebrews 10:22).

Baptism is done at the individual level, but the individuals baptized compose the body at large, the church, because

each one is baptized into the body (1st Corinthians 12:13). Thus, the church has received the washing of water.

Everything done for salvation is by the word (1st Peter 1:23) since the word informs of salvation.

42. What kind of church does Jesus intend to have?

“That He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish” (Ephesians 5:27).

Like any husband, Christ wants a glorious bride, free from blemish. When we sin personally or collectively, we bring shame on the church and detract from the glory of Christ's bride.

43. Why did Paul bring up marriage in this context?

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

“This is a great mystery, but I speak concerning Christ and the church. Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband” (Ephesians 5:32-33).

Although this passage presents excellent and helpful teaching about marriage, that is merely a collateral benefit. The true purpose is to illustrate the relation between Jesus and the church (John 3:27-30; 2nd Corinthians 11:2-3; Revelation 21:2, 9; 22:17).

CHAPTER SIX

1. How should children obey their parents?

“Children, obey your parents in the Lord” (Ephesians 6:1). Insofar as obedience to parents does not contradict obedience to God (Luke 14:26), it is required. That is the only condition when it comes to submitting to those whom the Lord commands us to submit to (Acts 4:19; 5:29).

2. Why should children obey their parents?

“Children, obey your parents in the Lord, for this is right” (Ephesians 6:1). This is not some trivial issue, but a matter of right and wrong, for disobedience has severe consequences (Romans 1:28-32; 2nd Timothy 3:1-9).

3. Among the Ten Commandments, what is unique about *“Honor your father and mother?”*

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

“Honor your father and mother,” which is the first commandment with promise: ‘that it may be well with you and you may live long on the earth.’” (Ephesians 6:2-3).

Not only is it the first, but it is the only commandment among the Ten with an attendant promise, and that promise is length of days (Exodus 20:12). While all commandment keeping holds the promise of longevity (Deuteronomy 4:40), this one is singled out in the decalogue and it makes sense. First, children who obey basic instructions from their parents while they are juveniles – look both ways when crossing the street, don’t climb too high, don’t talk to strangers, say no to drugs – will, typically, outlive their peers who disregard parental guidance. Second, those who appreciate those older than themselves are more likely to do those things which allow them to get older, themselves.

Jesus makes it abundantly clear that honoring father and mother is not limited to childhood, but has a very real application in adulthood (Matthew 15:1-9).

4. What must fathers refrain from?

“And you, fathers, do not provoke your children to wrath” (Ephesians 6:4). Parents, and especially dads, must take care not to anger their children unnecessarily. While discipline is serious and essential, it should not be motivated by a parent’s anger, but by love. Children need to perceive love in their father’s actions. The chief concern is avoiding discouragement (Colossians 3:21).

5. How should fathers raise their children?

“Bring them up in the training and admonition of the Lord” (Ephesians 6:4).

The word here translated as *“training”* means *“chastening”* or *“chastisement”* and is so translated in another passage (Hebrews 12:5-11), where it is definitively unpleasant. The prior instruction about avoiding provocation is

offered in conjunction with this order to correct behavior in a way that is inevitably painful.

“Admonition” also carries a negative connotation as its other New Testament uses indicate (1st Corinthians 10:11; Titus 3:10). So, a careful balance must be maintained, considering that the father is the primary disciplinarian who must also not discourage his children or provoke them to anger.

6. How must bondservants behave toward their masters?

“Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ” (Ephesians 6:5). Like every other role of subjection, the bondservant is really submitting to the authority and power of Jesus Christ and the master in the flesh is merely a conduit for that submission.

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

God was not favorable toward the institution of slavery. Inspiration condemns as “lawless,” “insubordinate,” “ungodly,” “sinners,” and “profane” (1st Timothy 1:9) those who are “kidnappers” (1st Timothy 1:10 NKJV, NASB) or “menstealers” (KJV, ASV) or “enslavers” (ESV) or “slave traders” (NIV). Withholding wages at all is condemnable (James 5:4). Those who are enslaved are encouraged to gain their freedom if possible, but not to be concerned if they cannot (1st Corinthians 7:20-24). Nonetheless, the focus of the gospel is not, directly, the improvement of the human condition, but of bringing souls to Christ. Accordingly, Scripture addresses people in the situations they are in, even if those situations are undesirable (1st Peter 2:18-24).

7. **Why should bondservants obey?**

“Not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, with goodwill doing service, as to the Lord, and not

to men" (Ephesians 6:6-7). It should be done because it honors the Lord (1st Timothy 6:1; Titus 2:9-10). This applies to all employment situations, not just enslavement.

8. What is the benefit of humble obedience?

"Knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free" (Ephesians 6:8). God's recompense is worth the trouble (2nd Corinthians 5:10; 9:6).

9. How should masters treat their bondservants?

"And you, masters, do the same things to them, giving up threatening" (Ephesians 6:9). If slaves serving masters is to be done as if to Christ, then those who are masters ought to lead them as Christ would – with love and concern (Colossians 4:1; Philemon 15-16), not intimidation.

10. Why should masters practice goodwill toward those under their command?

“Knowing that your own Master also is in heaven, and there is no partiality with Him” (Ephesians 6:9). Even those who are masters of men, themselves, must serve the true Master in heaven, so they ought to treat their servants as they want to be treated by the Lord (Matthew 7:12).

11. Where should brethren derive their strength from?

“Finally, my brethren, be strong in the Lord and in the power of His might” (Ephesians 6:10). We cannot rely on our own strength, but God’s strength will never fail us (Psalm 18:1-3; Philippians 4:13).

12. How can anyone stand against the devil?

“Put on the whole armor of God, that you may be able to stand against the wiles of the devil” (Ephesians 6:11) and

“Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand” (Ephesians 6:13). Nothing less than the *“whole armor”* will do. One or two items will not suffice.

13. Identify the enemy.

“For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places” (Ephesians 6:12). The adversary is the devil (1st Peter 5:8), which makes the opposition spiritual and intellectual rather than physical (1st Timothy 6:12; 2nd Timothy 2:3-4).

14. What purpose does truth serve in the armor of God?

“Stand therefore, having girded your waist with truth” (Ephesians 6:14). A belt/girdle serves the purpose of holding everything together. It holds the pants up and it is

what one's gear attaches to (1st Samule 25:13). For God's soldier, truth is what holds everything together; it is that upon which every other element depends. We serve a leader who cannot lie (Titus 1:2), while fighting an enemy who is the originator of all lies (John 8:44); therefore, we need truth to tie down every other piece in our armor.

15. What does righteousness do for the soldier of Christ?

"Having put on the breastplate of righteousness" (Ephesians 6:14). Righteousness, depicted here as the breastplate, is what protects the heart. Contrary to the worldly idea that one should "follow your heart," inspiration warns against such a dangerous notion (Jeremiah 17:9; Proverbs 28:26), teaching instead that we ought to "keep" and "guide" the heart (Proverbs 4:23; 23:19). The primary text informs us "*righteousness*" will get the job done. To acquire righteousness, we need Christ (2nd Corinthians 5:21), His gospel (Romans 1:16-

17), Scripture (2nd Timothy 3:16), and then put it into practice (1st John 3:7).

16. Why is the preparation of the gospel depicted as footwear?

“And having shod your feet with the preparation of the gospel of peace” (Ephesians 6:15). Boots are made for walking and the soldiers of Christ have our marching orders; we are told to “go” in order to bring lost souls to salvation (Mark 16:15-16). This the reason that preachers’ feet get metaphorical attention in God’s word (Romans 10:14-15).

17. How does faith function for God’s warrior?

“Above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one” (Ephesians 6:16). Faith is the shield by which attacks are

deflected (Hebrews 11:32-34). It is only through faith that we can be afforded victory (1st John 5:4-5).

18. How does salvation function in the armor of God?

“And take the helmet of salvation” (Ephesians 6:17). A helmet guards the head, thus the warrior of God guards his mind with salvation. Satan’s tactics include corrupting the mind (2nd Corinthians 11:3; 4:1-6), but we can be armed with Christ’s mind (1st Peter 4:1-2; 2nd Corinthians 10:3-6).

19. What is the only weapon of offense issued to Christ’s combatants?

“And the sword of the Spirit, which is the word of God” (Ephesians 6:17). This is the only offensive weapon in the Christian’s arsenal as all else is defensive in nature, but it’s such a powerful weapon that it is all we need (Hebrews 4:12), as it cuts to the heart (Acts 2:37; 7:54).

20. Does prayer fit into the armor of God?

Remarks about prayer seem to be presented while segueing topics. It's possible Paul meant these words to fit into the specific theme of arming soldiers of Christ, but that's not a required conclusion. They would certainly fit, though, because communication with headquarters is a major concern of all on the battlefield. The warriors of God should intently desire the personal attention of the commander.

21. When is it best to pray?

"Praying always" (Ephesians 6:18). There is constant need for praying (Luke 18:1; Romans 12:12; 1st Thessalonians 5:17). This does not mean that a Christian is engaged in unending prayer 24/7, for then he could accomplish nothing else; one can, correctly, be *"finished praying"* (1st Kings 8:54). It does mean that a Christian is not limited to

set times of day in order to pray. We can pray freely at any time and should do so often!

22. How should prayer be done?

“Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance” (Ephesians 6:18).

“Praying always with all prayer” sounds needlessly redundant at first glance, but Paul is teaching that every kind of prayer needs to be engaged in – intercession, supplication, thanksgiving, all of it (Philippians 4:6; 1st Timothy 2:1).

“Supplication” refers to petition, entreaty, begging, or beseeching. It is an earnest and humble request based on need.

“Praying... in the Spirit” most likely speaks of our reliance on the Holy Spirit in prayer (Jude 20) to intercede with the words we don’t know to say (Romans 8:26).

Watchfulness with perseverance is needed in prayer to be spared from temptation (Matthew 26:41) and because the end is coming (1st Peter 4:7).

23. Who needs our supplication?

“And supplication for all the saints” (Ephesians 6:18). Jesus prayed for all the saints (John 17:20-21) and Paul prayed for the saints in Rome (Romans 1:8-9), in Ephesus (Ephesians 1:15-16), in Philippi (Philippians 1:3-4), in Colosse (Colossians 1:3-4), and in Thessalonica (1st Thessalonians 1:2), and the Jerusalem saints prayed for the saints in Corinth (2nd Corinthians 9:14). If we are to pray for all men (1st Timothy 2:1), then all Christians everywhere should be at the top of that list.

24. What supplication did Paul request for himself?

“And for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak” (Ephesians 6:19-20).

Paul was never shy about requesting prayers (Romans 15:30; 2nd Corinthians 1:11; Philippians 1:19; Colossians 4:3; 1st Thessalonians 5:25; 2nd Thessalonians 3:1; Philemon 22), nor were other preachers (Hebrews 13:18). Although it is nice to hear brethren thank God for the work the preacher does, what we need most is supplications for the progress of that work.

In particular, Paul requested prayers for boldness to speak! This is what all preachers need (Acts 4:13, 29, 31). That he was writing from prison would imply he already had plenty of boldness, but he still pleaded for more.

25. Who was Tychicus and what was his role?

“But that you also may know my affairs and how I am doing, Tychicus, a beloved brother and faithful minister in the Lord, will make all things known to you; whom I have sent to you for this very purpose, that you may know our affairs, and that he may comfort your hearts” (Ephesians 6:21-22). Tychicus was from Asia (Acts 20:4), where Ephesus was located, and was at least previously acquainted with the Ephesian elders (Acts 20:17). He would almost certainly have been the messenger by whom this epistle was delivered to the church of Ephesus, and was often used for this purpose (Colossians 4:7-9; 2nd Timothy 4:12; Titus 3:12). He is expected on this occasion to give them updates about Paul’s personal situation.

26. How did the apostle conclude this epistle?

EPHESIANS: A QUESTION & ANSWER STUDY GUIDE

“Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all those who love our Lord Jesus Christ in sincerity. Amen” (Ephesians 6:23-24). Imparting peace, love, faith, and grace as a final salutation is typical of most New Testament epistles.