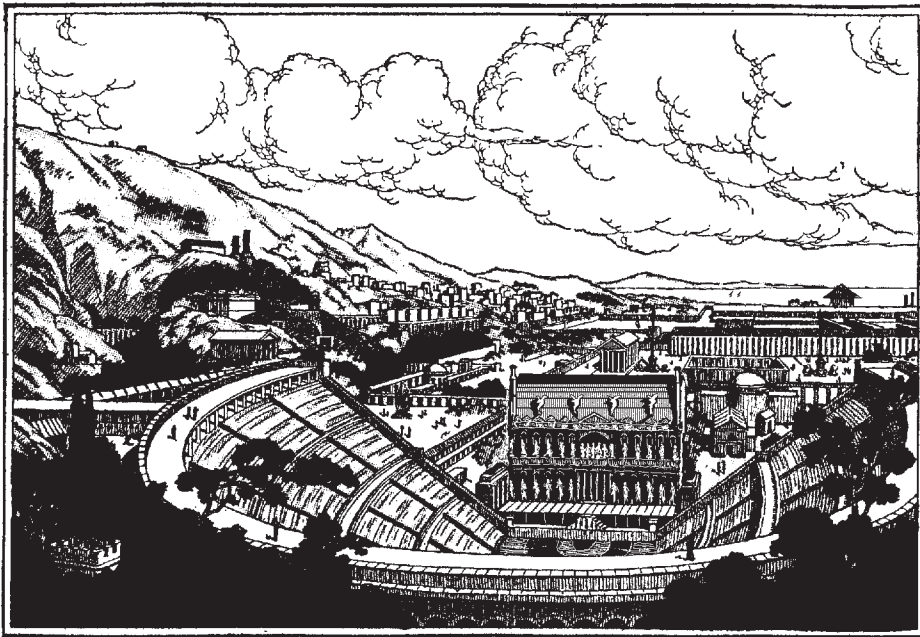


Workbook On Ephesians



“And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus . . . And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God.” (*Acts 19:1, 8*)

David A. Padfield

The Scripture text used in this workbook is The New King James Version.

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“The City Of Ephesus”

by Merrill C. Tenney

The city of Ephesus was one of the oldest of the settlements on the west coast of Asia Minor and was the leading city of the Roman province of Asia. Its origin is shrouded in antiquity, but it was a prominent settlement in the eighth century B.C. and was at an early date taken over by the Greeks. It was located about three miles from the sea on the Cayster River, which at that time was navigable, so that Ephesus was a seaport. The valley of the Cayster penetrated far inland, making a caravan route to the East. Roads from Ephesus communicated with all the other large cities of the province and with the lines of commerce that connected with the north and east. It was a strategic point for evangelism, since workers from Ephesus could maintain contact with the whole Asian hinterland.

The outstanding feature of Ephesus was its great temple of Artemis, a local deity who was later identified with Artemis of the Greeks and with Diana of the Romans. Her image was a many-breasted figure with a female face, having instead of legs a solid block of stone. The first temple was probably begun in the sixth century B.C., but was not finished until 400 B.C. It was burned to the ground in 356 B.C. and replaced by a newer and larger structure, four hundred twenty-five feet by two hundred twenty feet, which was subsidized by contributions from all of Asia. It was considered to be one of the wonders of the world and was an outstanding center for

pilgrims who came to worship at its shrine.

Not only was the temple a center for religious worship, but because its halls and grounds were regarded as sacred and inviolable, it became also an asylum for the oppressed and a depository for funds.

A crude picture of the temple appeared on Ephesian coins, accompanied by the very title which is used in Acts for the city, NEOKOROS, or “temple-sweeper” of Artemis (19:35). Contrary to much of the routine state worship of the ancient world, the inhabitants of Asia and of Ephesus in particular exhibited an almost fanatical devotion to Artemis. Its intensity appeared in the action of the mob in the amphitheater, which for two hours shouted, “Great is Diana of the Ephesians” (19:34).

Ephesus was rated as a free city and maintained its own government. The ultimate authority lay in the popular assembly when legally convoked (19:39), while the leaders or senate of the city acted as the central legislative body. The secretary or “town clerk” was the responsible officer who was entrusted with keeping records and with presenting business to the assembly (19:35). The influence of labor was also strong, for it was the guild of silversmiths who protested that Paul’s evangelizing activities had imperiled their trade in religious souvenirs, the silver shrines that were miniature copies of the temple.

There were several important problems

which Paul encountered in Ephesus. The first was the question of the survival of the teaching of John the Baptist, whose disciples were still active after John’s life had closed. Apollos, an educated Alexandrian Jew, had already been preaching in Ephesus concerning Jesus, “knowing only the baptism of John” (18:24, 25). Undoubtedly he knew that the Messiah was coming, that He had already been anointed to serve God, and that preparation for His ministry must include repentance and faith. His knowledge was not so much false as partial; he had not gone far enough. He was preaching in the synagogues and apparently evoked some response.

Under the tutelage of Priscilla and Aquila his understanding was broadened. A contrast of phrases here is enlightening: Luke says that he “had been instructed in the way of the Lord” (18:25), but that “Priscilla and Aquila ... expounded unto him the way of God *more accurately*” (18:26, italics ours). Leaving Ephesus with the recommendation of the believers there, he went over to Achaia and became a strong apologist for the Christian faith, especially among the Jews (18:28). Later he became one of Paul’s trusted friends and colleagues (I Cor. 16:12, Titus 3:13).

Apollos departed from Ephesus before Paul arrived, but others like him were there. These men, disciples of John the Baptist, were deficient in personal spiritual experience. So obvious was this fact that when Paul came into contact with them, he asked them if they had received the Holy Spirit when they believed. Their answer was that they had not so much as heard whether the Holy Spirit had come. In view of John’s prediction that



Jesus would baptize with the Holy Spirit, it seems inconceivable that they had never heard His name; but they might never have heard of the fulfillment of the promise at Pentecost. The reply of Paul proved that the baptism of John was insufficient to produce a full Christian experience, for the believer must not only repent of sin, he must also be filled with the Spirit. The first problem at Ephesus, then, was to bring sincere but immature believers up to date.

A second important problem of the Asian mission was the occult. The Jewish exorcists represented by the seven sons of Sceva, and the hundreds of nameless persons who burned their books of magic are proof of the wide extent to which superstition and demonology prevailed. The answer to this problem was

twofold. On the positive side, the power of Christ was demonstrated to be greater than that of the exorcists and of demon cults. The sick were healed, the obsessed were delivered, and those who practiced the occult arts were so convicted of the evil of their ways that they voluntarily destroyed the books of magic on which they had relied (Acts 19:19). On the negative side, the exclusive character of the gospel was demonstrated. A Christian did not *add* his Christianity to his other religions; he discarded them. Christianity was essentially intolerant of all rivals, and nowhere is this principle better demonstrated than at Ephesus.

The ministry of Paul in Ephesus was singularly effective. For more than two years (19:8, 10) he was able to preach unhindered, first in

the synagogue and later in the school of Tyrannus (19:9). He performed special miracles (19:11) and reached the populace of Ephesus and of the province as a whole more thoroughly than he did the people of any other place. Luke notes that "all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks" (19:10), that "mightily grew the word of the Lord and prevailed" (19:20), and that so many had believed that idolatry suffered economic loss (19:26,27). The church at Ephesus became a missionary center and was for centuries one of the strongholds of Christianity in Asia Minor.

Merrill C. Tenney
New Testament Survey
pp. 291–294



Theater at Ephesus



1 Paul, an apostle of Jesus Christ by the will of God, To the saints who are in Ephesus, and faithful in Christ Jesus: 2 Grace to you and peace from God our Father and the Lord Jesus Christ. 3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, 6 to the praise of the glory of His grace, by which He has made us accepted in the Beloved. 7 In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace 8 which He made to abound toward us in all wisdom and prudence, 9 having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, 10 that 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, 11 in whom also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, 12 that we who first trusted in Christ should be to the praise of His glory. 13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, 14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

Redemption In Christ

1. Describe how the church at Ephesus was established (Acts 18:18–21).
2. Define “saint” (1:1) [Gr. *hagios*, SR #40].
3. List at least six “spiritual blessings” that we have in Christ.
4. Who was chosen “before the foundation of the world”?
5. Define “predestined” (1:5) [Gr. *proorizo*, SR #4309].
6. Define the phrase “in Him” (1:7). Compare with the other times this phrase is found (1:3, 4, 7, 9, 10, 20; 2:10, 13, 21, 22; 3:6, 11, 12, 21; 4:21, 32).
7. What is the “dispensation of the fullness of times”?
8. How were we “sealed with the Holy Spirit”?
9. How is the Holy Spirit the “guarantee of our inheritance”?
10. What is “the redemption of the purchased possession”?

Ephesians 1:15–23



15 Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, 16 do not cease to give thanks for you, making mention of you in my prayers: 17 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, 18 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, 19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power 20 which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 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. 22 And He put all things under His feet, and gave Him to be head over all things to the church, 23 which is His body, the fullness of Him who fills all in all.



Prayer For Wisdom

1. What had Paul heard about the brethren at Ephesus?
2. List the things that Paul prayed the brethren at Ephesus would receive.
 - a.
 - b.
 - c.
 - d.
 - e.
3. Who raised Christ from the dead? Harmonize this with John 10:17–18.
4. What position of honor does Christ now hold?
5. What does it mean to be the “head of the church”?
6. How is Christ “the fullness of Him who fills all in all”?

Ephesians 2:1–10



1 And you He made alive, who were dead in trespasses and sins, 2 in which 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, 3 among whom 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. 4 But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), 6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus, 7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

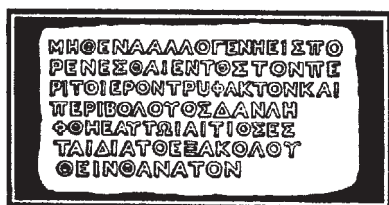
Salvation By Grace

1. How were we made “alive”? (cf. 2:5).
2. How does the “spirit” of the “prince of the power of the air” now work “in the sons of disobedience”?
3. How were we by “nature children of wrath”?
4. How are we saved by grace? Does this rule out all works on our part?
5. How and when are we made to “sit together in the heavenly places in Christ Jesus”?
6. Specifically, what is the “gift of God” mentioned in 2:8?
7. What kind of “works” are referred to in 2:9?
8. How are we the “workmanship” of Christ?
9. Why have we been “created”?

Ephesians 2:11–22



11 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— 12 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. 13 But now in Christ Jesus you who once were far off have been made near by the blood of Christ. 14 For He Himself is our peace, who has made both one, and has broken down the middle wall of division between us, 15 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, 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. 17 And He came and preached peace to you who were afar off and to those who were near. 18 For through Him we both have access by one Spirit to the Father. 19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being joined together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a habitation of God in the Spirit.



Breaking Down Barriers

1. Why does Paul describe the Jews as those who “are called the Circumcision”?
2. What was the state of the Gentiles before Christ came into the world?
3. What does the phrase “far off” have special reference to in 2:13?
4. What is the “middle wall of division”?
5. What did Christ abolish “in His flesh”? How?
6. How did Christ “create in Himself one new man from the two”?
7. According the Ephesians 2:19, what is our relationship to God?
8. How are Christ and the apostles a “foundation”? How is Christ the
9. How are we a “holy temple in the Lord”?
10. What is the “habitation of God in the Spirit”?

Graphic at left: Limestone block forbidding Gentiles to go beyond the Court of the Gentiles in Herod's temple. “Let no foreigner enter within the screen and enclosure surrounding the sanctuary. Whosoever is taken so doing will cause his own death.” (Imperial Museum, Constantinople)

Ephesians 3:1–7



1 For this reason I, Paul, the prisoner of Jesus Christ for you Gentiles— 2 if indeed you have heard of the dispensation of the grace of God which was given to me for you, 3 how that by revelation He made known to me the mystery (as I wrote before in a few words, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), 5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: 6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, 7 of which I became a minister according to the gift of the grace of God given to me by the effective working of His power.

The Mystery Of Christ

1. How was Paul “the prisoner of Jesus Christ for you Gentiles”?
2. What is the “dispensation of the grace of God”?
3. Define “mystery” (3:3) [Gr. *musterion*, SR #3466].
4. Specifically, what is the “mystery” mentioned in Ephesians 3:3.
5. Who had been kept in the dark concerning this mystery? Why?
6. How was this “mystery” revealed?
7. What did the grace of God allow Paul to do?
8. What is the “effective working of His power”?



Ephesians 3:8–21



8 To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, 9 and to make all people see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; 10 to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, 11 according to the eternal purpose which He accomplished in Christ Jesus our Lord, 12 in whom we have boldness and access with confidence through faith in Him. 13 Therefore I ask that you do not lose heart at my tribulations for you, which is your glory. 14 For this reason I bow my knees to the Father of our Lord Jesus Christ, 15 from whom the whole family in heaven and earth is named, 16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, 17 that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, 18 may be able to comprehend with all the saints what is the width and length and depth and height— 19 to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. 20 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, 21 to Him be glory in the church by Christ Jesus throughout all ages, world without end. **Amen.**

The Manifold Wisdom Of God

1. Why did Paul consider himself “less than the least of all the saints”?
2. According to Ephesians 3:9, what was the purpose of Paul’s preaching?
3. What is the “manifold wisdom of God”?
4. What is the “eternal purpose” mentioned in Ephesians 3:11?
5. According to Ephesians 3:12, what has Christ given us?
6. How was “the whole family in heaven and earth” named in Christ?
7. How does Christ “dwell” in our hearts?
8. How does the “love of Christ” pass all knowledge?
9. How does God “do exceedingly abundantly above all that we ask or think”?
10. How does God receive “glory in the church by Christ Jesus”?

Ephesians 4:1–6



1 I, therefore, the prisoner of the Lord, beseech you to have a walk worthy of the calling with which you were called, 2 with all lowliness and gentleness, with longsuffering, bearing with one another in love, 3 endeavoring to keep the unity of the Spirit in the bond of peace. 4 There is one body and one Spirit, just as you were called in one hope of your calling; 5 one Lord, one faith, one baptism; 6 one God and Father of all, who is above all, and through all, and in you all.

Which One Is Not Essential?

1

Body
Spirit
Hope
Lord
Faith
Baptism
God

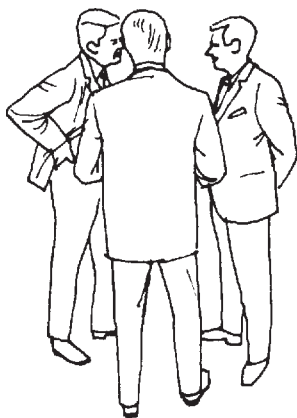
The Unity Of Christ

1. How do we “walk worthy of the calling”?
2. Define “lowliness” (4:2) [Gr. *tapeinophrosune*, SR #5012].
3. How do we bear “with one another in love”?
4. What is the “unity of the Spirit”?
5. Explain how each of the following elements play a role in salvation:
 - a. The Body.
 - b. The Spirit.
 - c. Our Hope.
 - d. The Lord.
 - e. Faith.
 - f. Baptism.
 - g. God.

Ephesians 4:7–16



7 But to each one of us grace was given according to the measure of Christ's gift. 8 Therefore He says: "When He ascended on high, He led captivity captive, and gave gifts to men." 9 (Now this, "He ascended"—what does it mean but that He also first descended into the lower parts of the earth? 10 He who descended is also the One who ascended far above all the heavens, that He might fill all things.) 11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 13 till we all come to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 14 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 by which they lie in wait to deceive, 15 but, speaking the truth in love, may grow up in all things into Him who is the head—Christ— 16 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.



Gifts To The Church

1. How did Christ lead "captivity captive"? When did this happen?
2. Describe the qualifications and duties each of the following works:
 - a. Apostles
 - b. Prophets
 - c. Evangelists
 - d. Pastors and teachers
3. Define each of the following phrases:
 - a. "the equipping of the saints"
 - b. "the work of the ministry"
 - c. "the edifying of the body of Christ"
 - d. "the unity of the faith"
4. In what way are some Christians like "children"?
5. Explain the phrase, "joined and knit together."
6. What is the result of "every part" doing its share?



17 This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, 18 having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; 19 who, being past feeling, have given themselves over to licentiousness, to work all uncleanness with greediness. 20 But you have not so learned Christ, 21 if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: 22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, 23 and be renewed in the spirit of your mind, 24 and that you put on the new man which was created according to God, in righteousness and true holiness. 25 Therefore, putting away lying, each one speak truth with his neighbor, for we are members of one another. 26 “Be angry, and do not sin”: do not let the sun go down on your wrath, 27 nor give place to the devil. 28 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. 29 Let no corrupt communication proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. 30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. 31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. 32 And be kind to one another, tenderhearted, forgiving one another, just as God in Christ also forgave you.

The New Man In Christ

1. What does the word “walk” mean in the Ephesian letter?
2. Describe the state of the Gentiles in the days of Paul.
3. How do we “put off” the old man?
4. List the sins we are to “put off.”
5. List the characteristics of life we are to “put on.”
6. Is anger always a sin? Please explain.
7. How could we “give place to the devil”?
8. According to this passage, how and why are we to work?
9. What is “corrupt communication”?
10. How could we “grieve the Holy Spirit”?

Ephesians 5:1-7



1 Therefore be followers of God as dear children. 2 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. 3 But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; 4 neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. 5 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. 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. 7 Therefore do not be partakers with them.



Walk In Love

1. How are we to be “followers of God”?
2. What does it mean to “walk in love”?
3. What great example of love does Paul offer?
4. How was Christ a “sweet-smelling aroma” to God?
5. What is not to “be named among” us?
6. Instead of “foolish talking” and “course jesting,” what are to speak?
7. What type of people have “no inheritance in the kingdom of Christ”?
8. How could we be deceived?
9. How could we “be partakers” with evil people?

Ephesians 5:8–14



8 For you were once darkness, but now you are light in the Lord. Walk as children of light 9 (for the fruit of the Spirit is in all goodness, righteousness, and truth), 10 proving what is acceptable to the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather expose them. 12 For it is shameful even to speak of those things which are done by them in secret. 13 But all things that are exposed are made manifest by the light, for whatever makes manifest is light. 14 Therefore He says: “Awake, you who sleep, arise from the dead, and Christ will give you light.”



Walk In Light

1. How were we “once darkness”? Why doesn’t Paul just say we once walked in darkness?
2. What does it mean to be “children of light”?
3. What is the fruit of the Spirit?
4. How do we prove “what is acceptable to the Lord”?
5. How could we have “fellowship with the unfruitful works of darkness”?
6. In what way are we to expose “works of darkness”?
7. Explain why some things are “shameful” to speak of?
8. What is “made manifest” the light?
9. Who is to “arise from the dead”?

Ephesians 5:15–21



15 See then that you walk circumspectly, not as fools but as wise, 16 redeeming the time, because the days are evil.

17 Therefore do not be unwise, but understand what the will of the Lord is. 18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, 20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another in the fear of God.

Walk In Wisdom

1. What does it mean to “walk circumspectly”?
2. How can we “redeem” the time? Can we buy back yesterday?
3. Is it possible to understand the “will of the Lord”?
4. How are we “filled with the Spirit”? Is this passage talking about spiritual gifts?
5. Define the following items and then tell the difference between them:
 - a. “psalms”
 - b. “hymns”
 - c. “spiritual songs”
6. Where are we to make melody? Why is this important?
7. How do we “submit to one another in the fear of God”?



Ephesians 5:22–33



22 Wives, submit to your own husbands, as to the Lord. 23 For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. 24 Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. 25 Husbands, love your wives, just as Christ also loved the church and gave Himself for it, 26 that He might sanctify and cleanse it with the washing of water by the word, 27 that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. 28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. 29 For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. 30 For we are members of His body, of His flesh and of His bones. 31 "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." 32 This is a great mystery, but I speak concerning Christ and the church. 33 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.



Marriage And Christ

1. How are wives to submit to their husbands? What example are wives to follow in this?
2. What has Christ promised to be the Savior of?
3. How much are husbands to love their wives? What example are they to follow in this?
4. *How* did Christ "sanctify and cleanse" the church?
5. *Why* did Christ "sanctify and cleanse" the church?
6. Explain the phrase, "the two shall become one flesh."
7. What was the "great mystery"?
8. What does Paul emphasize again in Ephesians 5:33?

Ephesians 6:1-9



1 Children, obey your parents in the Lord, for this is right.
2 "Honor your father and mother," which is the first commandment with promise:
3 "that it may be well with you and you may live long on the earth."
4 And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.
5 Servants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ;
6 not with eyeservice, as men-pleasers, but as servants of Christ, doing the will of God from the heart,
7 with good will doing service, as to the Lord, and not to men,
8 knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free.
9 And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and there is no partiality with Him.



Relationships In Life

1. Explain the phrase "in the Lord"? Where else is this phrase used?
2. How do children "honor" their parents? Give examples.
3. What promise is attached to honoring our parents?
4. How could fathers "provoke" their children?
5. Explain the phrase "training and admonition."
6. How are servants to serve their masters? What is the application for us?
7. What obligation do "masters" have to their servants? What is the application for us?
8. What motivation do "masters" have to treat their "servants" properly?

Ephesians 6:10–24



10 Finally, my brethren, be strong in the Lord and in the power of His might. 11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil. 12 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. 13 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. 14 Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, 15 and having shod your feet with the preparation of the gospel of peace; 16 above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God; 18 praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints— 19 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, 20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.



The Panoply Of God

1. Why do we put on the “armor of God”?
2. How do we wrestle “against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places”?
3. Describe the following pieces of our armor:
 - a. The girdle of truth
 - b. The breastplate of righteousness
 - c. Feet shod with the preparation of the gospel of peace
 - d. The shield of faith
 - e. The helmet of salvation
 - f. The sword of the spirit
4. *How* are we to put these pieces on? Why?
5. What request did Paul make of the brethren?
6. How was Paul an “ambassador in chains”?

Ephesians 6:21–24



21 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; 22 whom I have sent to you for this very purpose, that you may know our affairs, and that he may comfort your hearts. 23 Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all those who love our Lord Jesus Christ in sincerity. **Amen.**

Conclusion

1. Who is Tychicus? What mission did he have?
2. How could Tychicus “comfort” the Ephesian brethren?
3. How were the Ephesian brethren to receive peace and love?
4. The grace of God rests upon what group of people?

Word pictures of the Church in Ephesians...

- It is the Body of Christ (1:23)
- It is the Temple of God (2:19–22)
- It is the Family of God (2:19; 3:14–15)
- It is the Bride of Christ (5:22–32)
- The “the fullness of Him who fills all in all”



Paul's Second Missionary Journey



Ephesus in the Time of Paul

