

A VERSE BY VERSE

MULTIPLE TRANSLATION

DISCIPLESHIP PROGRAM

*Featuring the Authorized King James Version
and 40 Translations of the Holy Bible*

with Additional Information
and
Discipleship Study Questions

THE LETTER OF EPHESIANS

Created and provided by

DKM
10065 Sun Ridge Circle
Rogers, AR 72756 USA

THE LETTER OF EPHESIANS

General Information: Ephesians was probably a circular letter, intended for other churches in addition to the one in Ephesus. Paul may have written it about A.D. 60, while he was in prison at Rome. Along with Ephesians - Philippians, Colossians, and Philemon are thought to have been written during the same time period and hence they are called the "Prison Epistles." Ephesus was one of the most important cities in western Asia Minor (now Turkey). It was an intersection of major trade routes. Paul made Ephesus a center for evangelism and discipleship for about three years on his third missionary journey (Acts 20:31).

READ AND DISCUSS EACH VERSE AND TRANSLATION ALONG WITH THE ADDITIONAL INFORMATION AND QUESTIONS. (Additional translations may be consulted also).

NOTICE: If you read only the **bold face type** you will be reading the *King James Version* in its entirety. If you read only the “light face type” you will be reading one of 40 modern day translations described at the end of this booklet.

EPHESIANS CHAPTER 1

EPH 1:1 Paul,* an apostle* of Jesus Christ* by the will of God, to the saints* which are at Ephesus, and to the faithful* in Christ Jesus: ¹ This letter is from Paul, chosen by the will of God to be an apostle of Christ Jesus. I am writing to God's holy people in Ephesus, who are faithful followers of Christ Jesus. (NLT)

Additional Information: The name “**Paul**”* is from the Latin, meaning “small.” His Hebrew name was “Saul” meaning “to ask or pray.”

An “**Apostle**.”* The Greek word is *apostolos* and means “one who is sent with a Divine message and with Divine authority.”

“**An apostle of Jesus Christ.**” The word “**Christ**” is a transliteration of *Christos* which means “anointed.” The Anointed of God (Jesus) was anointed to be Prophet, Priest and King and to accomplish God’s plan of salvation. Paul designates himself an ambassador of Jesus the Christ. His apostleship was by divine appointment.

“**Saints**”* is not a religious title but a declared state by God. Saints are “holy people,” that is, people set apart for God and His purposes.

“**To the faithful.**”* “**Faithful**” is the Greek word *pistos* and carries the idea of trustworthy, believing, faithful, sure and true. When this word is used to speak of faith toward Christ it means a taking of one’s self out of their own keeping and entrusting one’s self into the keeping of another (the Lord Jesus Christ).

1. **Read Eph. 1:1.** This letter is from: a. John b. James c. Paul.

2. **Read Eph. 1:1.** Paul was chosen by God to be: a. a special agent. b. a messenger of Jesus Christ. c. an apostle. d. all of the above.

EPH 1:[2] Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. ² I greet you with the grace and peace poured into our lives by God our Father and our Master, Jesus Christ. (TM)

[3] Blessed* be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings* in heavenly places in Christ:* ³ Praise and thanksgiving should literally flow from our hearts to the God and Father of our Lord Jesus Christ. Because God has given us every spiritual blessing He has in Heaven, all because of our union with Christ. (LDB)

Additional Information: Eph. 1:3 – “Blessed* be the God.” Jewish people used the word "bless" to express both God's kindness to us and our thanks or praise to him (NIV Study Bible, p. 1791). The God who is to be praised is the God who has blessed us with all spiritual blessings in heavenly places. Christians have already been made beneficiaries of every spiritual blessing that belongs to and comes from the heavenly realm (Ibid. p. 1791). Heavenly places (realm) means that these blessings are eternal, not temporal.

“All spiritual blessings.” Some of these blessings include our adoption as His children (Eph. 1:5), redemption (Eph. 1:7), forgiveness (Eph. 1:7), an inheritance (Eph. 1:11), the Holy Spirit (Eph. 1:13), His power to us-ward (Eph. 1:19), the one new man (Eph. 2:15), fellow citizens of the household of God (Eph. 2:19), His people being His temple for an habitation of God (Eph. 2:22), etc.

“In Christ” is a descriptive term of salvation used over 130 times in the New Testament.

3. **Read Eph. 1:2.** Grace and peace is sent (to the believer) from: a. your mother-in-law. b. your friends. c. God our Father and Jesus Christ our Master and Lord.

4. **Read Eph. 1:3.** In Christ we have been blessed with:
a. lots of money. b. fame and fortune. c. every spiritual blessing in heaven.

EPH 1:[4] According as he hath chosen us in him* before the foundation of the world, that we should be holy and without blame before him* in love: ⁴ Even before the world was made, God chose us for Himself because of His love. He planned that we should be holy and without blame as He sees us. (TNLT)

Additional Information: “**He hath chosen us in him.**”* Paul traces man’s salvation back to the plan of God’s will. His plan is timeless. The fall of man was no surprise to God, and redemption was no afterthought (Liberty Bible Commentary, p. 539).

“That we should be holy and without blame before him.”* This is the purpose of God’s election. Not sinless, but stainless, without blemish and without defect through the sacrifice provided by God through the cross. “For by one offering God has perfected forever them that are set apart to Him” (Heb. 10:14).

5. **Read Eph. 1:4.** “Long ago, even before he made the world, God chose us to be his very own through what Christ would do for us; he decided then to make us holy in his eyes, without a single fault—we who stand before him covered with his love” (Eph. 1:4, LB). God decided to make us holy in His eyes, without a single fault through: a. our good works. b. our giving to the poor. c. our prayers. d. what Christ did for us on the cross.

EPH 1:[5] Having predestinated* us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, ⁵ *And because of His great love for us,* He decided even then that because of what Jesus Christ would do for us, He would bring us right into His family as His very own adopted children. And He made all these plans concerning us for no other reason than His great delight in doing so. (LDB)

Additional Information: “**In Love**” (verse 4, KJV) is a phrase that is debated by translators as to whether it should appear in verse 4 (as it does in the

King James Version) or in verse 5 as it does in several other translations (New Century Version, Contemporary English Version, etc.). The Last Days Bible has supplied it in both (verses 4-5) to give the full impact of its meaning.

“Having predestinated.”* “Predestinate” comes from two words, “pre” meaning “before” and “destination” meaning “destiny.” In other words, God beforehand gave the believer a destiny - to become His adopted sons. This was because of His great love, provided through Jesus Christ and done according to God’s good pleasure, that is, because He wanted to.

6. **Read Eph. 1:5.** According to the kind intention of God’s will, He gave the believer the destiny of: a. no troubles or tribulation. b. becoming His sons. c. a life of ease.

EPH 1:[6] To the praise of the glory of his grace,* wherein he hath made us accepted in the beloved.* ⁶ God was very kind to us because of the Son he dearly loves, and so we should praise God [for His grace]. (CEV)

Additional Information: “To the praise of the glory of his grace.”* Literally, the glory, the splendor, of His unmerited favor. The purpose was for God’s glory and intended to issue forth in praise (to Him) (Liberty Bible Commentary, p. 540).

“He hath made us accepted in the beloved.”* God accepts us into His family because of Christ and on no other grounds (Ibid., p. 540).

7. **Read Eph. 1:6.** We are accepted, not rejected, because of: a. God’s Son. b. our good deeds. c. our perfect obedience. d. God’s law.

EPH 1:[7] In whom we have redemption* through his blood,* the forgiveness of sins,* according to the riches of his grace;*

⁷ Because of the blood of Christ, we are bought and made free from the punishment of sin.

And because of His blood, our sins are forgiven. His loving-favor to us is so rich.
(TNLT)

Additional Information: “In whom we have redemption.”* “Redemption” (Gk. *apolytrosis*) denotes release or deliverance from slavery to sin and Satan (See Col. 1:13-14). The verb is present in tense, and durative in action, thus, “in whom we are having redemption.” The redemption is an abiding fact from the past, through the present, and into the future. The fact of redemption is always a present reality with the believer (Wuest’s Word Studies from the Greek, p. 39).

“Through his blood.”* Salvation is not a matter of human attainment, but of divine atonement. We are redeemed by His blood (Eph. 1:7); justified by His blood (Rom. 5:9); purged as to conscience by His blood (Heb. 9:14); forgiven by His blood (Col. 1:14); cleansed by His blood (Rev. 7:14); have peace through His blood (Col. 1:20); and enter the Holiest by His blood (Heb. 10:19) (Liberty Bible Commentary, p. 540).

“The forgiveness of sins.”* Forgiveness means the bearing away of all our shortcomings. God’s Word is very specific in telling us what He has done with our sins; He has blotted them out (Isa. 43:25; 44:22), He has removed them (Psa. 103:11-12), He has cast them behind His back (Isa. 38:17), He has cast them into the depths of the sea (Mic. 7:19), and He remembers them

no more (Heb. 8:12). God's forgiveness is a free gift (Rom. 5:17) (Ibid., p. 540).

“According to the riches of his grace.”* Our salvation was accomplished not “out of” but “according to” (Gk. *kata*) the wealth of His grace. If I had ten thousand dollars and gave you one dollar, I would be giving out of my riches. If I had ten thousand dollars and gave you ten thousand dollars, I would be giving you according to my riches. God gave according to His riches when He gave us the life of His Son as the price for our redemption (Jn. 3:16).

8. **Read Eph. 1:7.** It was at the cost of the blood of Jesus that we are freely forgiven through His generous grace. True or False

EPH 1:[8] Wherein he hath abounded toward us in all wisdom and prudence; ⁸

He poured his grace on us by giving us great wisdom and understanding [this generous grace has overflowed into our lives and opened our eyes to the truth] (NIVrV; PT)

EPH 1:[9] Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: ⁹ God has now revealed to us his mysterious plan regarding Christ, a plan to fulfill his own good pleasure. (NLT) **[10] That in the dispensation of the fulness of times* he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:** ¹⁰ It will all come about when history has been completed. God will then bring together all things in heaven and on earth under one ruler. The ruler is Christ. (NIVrv)

Additional Information: Eph. 1:8-10. “In the dispensation of the fullness of times” God will gather all things in heaven and in earth under one ruler which is Christ. There will be a new heaven and a new earth (2 Pet. 3:13) that is totally unified. Sin’s disorder will be removed and universal peace will prevail (Isa. 2:2-4; 11:1-10).

9. **Read Eph. 1:10.** In a world of confusion, where things do not "add up" or make sense, we look forward to the time when everything will be brought into meaningful relationship under the headship of Christ.
True or False

EPH 1:[11] In whom also we have obtained an inheritance,* being predestinated according to the purpose of him who worketh all things after the counsel of his own will: ¹¹ Furthermore, because we are united with Christ, we have received an inheritance from God, for he chose us in advance, and he makes everything work out according to his plan. (NLT)

Additional Information: **“We have obtained an inheritance.”*** Some translations read, “We have become God’s inheritance.” The inheritance of the Israelites was the Promised Land. Christians receive eternal life, a new heaven and a new earth, and God’s Kingdom (See 2 Pet. 3:13; Mk. 10:29-30; Rom. 8:16-17; 2 Tim. 2:12; Rev. 5:10; 20:6; 22:5).

10. **Read Eph. 1:11.** As Christians, we have an inheritance. What is promised as our inheritance? Read and discuss John 14:2-3; Mark 10:29-30; 2 Peter 3:13; Romans 8:17-23; etc.

EPH 1:[12] That we should be to the praise of his glory, who first trusted* in Christ. ¹²

And when He chose us, He planned that we who were the first to place our trust in our Messiah should live in such a way that we bring praise and honor to God. (NTEAE)

Additional Information: Some believe that **we** here refers to the Jews, because of the expression **first trusted**.* This seems likely in view of the contrast between **we** in verse 12 and **ye** in verse 13 (Wycliffe Bible Commentary, p. 728).

11. **Read Eph. 1:12.** As believers in Jesus Christ, we should: a. be to the praise of His glory. b. live in such a way that we bring praise and honor to God. c. praise our glorious God. d. all of the above.

EPH 1:[13] In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, ¹³ In Him, you also, after listening to the message of truth, the gospel of your salvation — having also believed, you were sealed in Him with the Holy Spirit of promise, (NASV)

12. **Read Eph. 1:13.** When you heard the Good News about salvation – you believed in Christ, and God: a. put His stamp of ownership on you by giving you the Holy Spirit. b. identified you as His own by giving you the Holy Spirit. c. gave the promised Holy Spirit to show that you belong to Him. d. marked you in Him with a seal, the promised Holy Spirit. e. all of the above.

EPH 1:[14] Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of

his glory. ¹⁴ That Holy Spirit is the guarantee that we will receive what God promised for his people until God gives full freedom to those who are his — to bring praise to God's glory. (NCV)

Additional Information: Salvation is in three parts; *justification*, the removal of the guilt and penalty of sin through the free gift of righteousness (Rom. 5:17). *Sanctification*, a work of the Holy Spirit in the life of the believer in which the Spirit produces fruit and progressive transformation (2 Cor. 3:18). *Glorification*, the act of God transforming the present bodies of believers into perfect, sinless, immortal and spiritual bodies. The believer has the first two now. The Holy Spirit, indwelling the believer, is God's earnest money or deposit, guaranteeing to him the future glorification of his body (1 Cor. 15:41-44).

13. **Read Eph. 1:14; Romans 8:19-23.** The Holy Spirit is the guarantee that the believer will receive what God promised for His people: a. until God gives full freedom to those who are His. b. a reminder that we'll get everything God has planned for us. c. until the day

when God completes the redemption of what is His own.
d. all of the above.

EPH 1:[15] Wherefore* I also, after I heard of your faith* in the Lord Jesus, and love* unto all the saints, ¹⁵ Since, then, I heard of this faith of yours in the Lord Jesus and the practical way in which you are expressing it towards fellow-Christians, (PT)

Additional Information: “**Wherefore,**” on this account, for this cause. This looks back to verses 3-14, and Paul adds prayer to praise. “**Faith**” and “**love**” are two great words. Love is the outgrowth of faith, and faith manifests itself by love. Faith works by love (See Gal. 5:6), and love is the proof of discipleship (See Jn. 13:35; 15:12; 1 Jn. 3:14) (Liberty Bible Commentary, p. 542).

14. **Read Eph. 1:15; Eph. 6:23.** A proper relationship with God should lead to a proper relationship with other Christians. True or False (stop and discuss)

EPH 1:[16] Cease not to give thanks for you,* making mention of you in my prayers;

¹⁶ I have never stopped giving thanks for you. I remember you in my prayers. (TTNT)

Additional Information: “**Cease not to give thanks for you.**”* A vital part of Paul’s ministry was his intercession for the saints. This was his constant and continual fixed habit (Prayer and thanksgiving) (Ibid. p. 542).

15. **Read Eph. 1:16.** Because of the Ephesians’ faith and love, Paul continued to give thanks for them and pray for them. True or False

EPH 1:[17] That* the God of our Lord Jesus Christ, the Father of glory,* may give unto you the spirit of wisdom and revelation in the knowledge of him:* ¹⁷ My prayer is that the God of Jesus Christ our Lord, the all-glorious Father, may inspire you with wisdom

and true insight, so that God will be fully revealed to you. (TCNT; TNT)

Additional Information: “That”* (Gk. *hina*). This introduces the definite purpose and object of Paul’s prayer for them (Ibid. p. 542).

“The God of our Lord Jesus Christ, the Father of glory.”* Paul addressed his request to the God of our Lord Jesus Christ, the glorious Father (Bible Knowledge Commentary, p. 620). God has already been called **“the God and Father of our Lord Jesus Christ”** in Ephesians 1:3 (Epistle to Eph. F.F. Bruce). **“The God of our Lord Jesus Christ”** is the God whom Jesus’ acknowledges and whom He reveals to us (Tyndale NT Commentary, p. 59).

“The spirit of wisdom and revelation in the knowledge of Him.”* In this context the phrase **“knowledge of Him”** means more than “facts about.” The implication is that an individual should have some essential experience of God. When, for example, the Scriptures speak of “knowing suffering” or “knowing joy,” this is not information about suffering or joy but the actual experience of such states (UBS Handbook, p. 31).

16. **Read Eph. 1:17.** Spiritual wisdom and understanding (insight) causes us to grow: a. in height. b. in riches. c. in your knowledge of God.

EPH 1:[18] The eyes of your understanding being enlightened; that ye may know what is the hope of his calling,* and what the riches of the glory of his inheritance* in the saints, ¹⁸I pray that your hearts will be flooded with light so that you can see something of the future he has called you to share. I want you to realize what a rich and glorious inheritance he has given to his people. (LB; NLT)

Additional Information: “That ye may know what is the hope of His calling.”* It is the call of the eternal God, it brings to men without hope (Eph. 2:12) the expectation of an eternal destiny (Tyndale NT Commentary, p. 61). Christian hope is a glad confidence in good things to come. Its meaning is conveyed better by our phrase “look forward to” than by the degree of uncertainty often involved in our word “hope.” This hope refers to the certainty of life with

Christ which awaits the Christian beyond this life (New Century Bible Commentary, p 68). It is something assured because of the present possession of the Spirit as earnest and the faithfulness of our God (Eph. 1:14) (Tyndale NT Commentary, p. 61).

“And what the riches of the glory of His inheritance.”* It is to be noted also that just as it was *His calling* (not yours) of which the apostle spoke, so here it is *His inheritance*, the inheritance from God the Father which Christians share with His Son Jesus Christ (Tyndale NT Commentary, p. 62). (See Romans 8:17-25).

17. **Read Eph. 1:18.** Paul speaks of either the inheritance we have from God, or the inheritance God receives, that is, the saints themselves. In Ephesians 1:14 Paul wrote that the Christians’ “inheritance” is their final redemption from the presence of sin. Share your insights with one another and then discuss.

EPH 1:[19] And what is the exceeding greatness of his power to us-ward who believe, according to the working of his

mighty power, ¹⁹ I also pray that the Spirit will show you how tremendously great God's power is that He makes available to us [and toward us] who are believers, since that mighty power is an active thing. (NTEAE) **[20] Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,** ²⁰ It's the same mighty power which God put to work in Christ's body when He raised Him back to life from the dead and seated Him at His right hand in the heavenly world, (NTEAE)

Additional Information: Eph. 1:19-20. In Ephesians 1:19 Paul piles term upon term to emphasize that the extraordinary divine force by which Jesus Christ was raised (v. 20) is the same power at work in and through believers. (NIV Study Bible) Not only is God's power available to the believer, God's power is *towards us* who believe. The same power that raised Jesus will also raise the believer and quicken his mortal body into immortality (Just as it did with Jesus). This will complete

and manifest all that it means to have become the sons and children of God (Rom. 8:21-23).

18. **Read Eph. 1:19-20.** Resurrection power is available to us. The resurrection of Christ is the attestation of God's acceptance of Christ's sacrifice and the pattern and pledge of the believer's resurrection.
True or False

EPH 1:[21] Far above all principality, and power, and might, and dominion, and every name that is named,* not only in this world, but also in that which is to come:* ²¹ God has put Christ over all rulers, authorities, powers, and kings, not only in this world but also in the next. (NCV)

Additional Information: "Far above all principality, and power, and might, and dominion, and every name that is named."* 'Let any name be uttered, whatever it is, Christ is above it; it is more exalted than that which the name uttered affirms' (Meyer).

“Not only in this world (age), but also in that which is to come.”* Like the rabbinic teachers of his day, Paul distinguishes between the present age, which is evil, and the future age when the Messiah will consummate his kingdom and there will be a completely righteous society on earth. (NIV Study Bible)

19. **Read Eph. 1:21.** The primacy of Christ is far above all angelic or demonic beings. He is superior to all creation and all things are subject unto Him. True or False

EPH 1:[22] And hath put all things under his feet, and gave him to be the head over all things to the church,* ²² God put all things under Christ's feet and gave him to the church as supreme Lord over all things. (TEV)

Additional Information: **“Head over all things to the church.”*** The word *church* (Gk. ekklesia) is used over one hundred times in the New Testament and in most cases refers to a local assembly of believers. In Ephesians 1:22 it is used in a comprehensive sense referring to all the redeemed, the body of Christ. Christ

has sovereign authority over the church, and He will rule and reign supreme (Liberty Bible Commentary, p. 543). Ephesians 1:22 is a quote from Psalm 8:6 indicating that God has exalted Christ over everything (See Heb. 2:8), including His church (Col. 1:18). Christ is clearly the authoritative Head because all things have been placed under His feet (MacArthur Study Bible, p. 1804).

20. **Read Eph. 1:22.** Jesus Christ is Lord over all, but in particular this is His relationship to the Church. The Church has authority and power to overcome all opposition because her Leader and Head is Lord of all.
True or False

EPH 1:[23] Which is his body,* the fulness of him that filleth all in all.* ²³ And the church is his body; it is filled by Christ, who fills everything everywhere with his presence. (NLT)

Additional Information: “Which is his body.” Paul states that the relationship between Christ and His church is similar to that between the head and the body of a human organism. The true church is a living organism, not a dead organization. The union of Christ

and His church is a real, mystical, and perfect union. The head directs the body's activities. The church is a living expression of Christ; it is the agent through which He accomplishes His work. Believers are not only members of His body, they are members one of another in that body (Rom. 12:4-5) (Liberty Bible Commentary, p. 543).

“The fullness of him that filleth all in all.”*

Christ is the full expression of God (Col. 1:19; 2:9), and the church is the expression of Christ. The church is filled with His presence, animated with His life, and endowed with His gifts. In Christ the church has everything needed to fulfill its mission (Ibid., p.543).

21. **Read Eph. 1:23.** The church is Christ's body, and in that body lives fully the One who fills the whole wide universe. True or False

EPHESIANS CHAPTER 2

EPH 2:[1] And you hath he quickened, who were dead in trespasses and sins;* ² As for you, *God has given you life*, you who were

spiritually dead,* doomed because of your disobedience and other sins. (LDB)

Additional Information: “**Dead in trespasses and sins.**”* There are three kinds of death in Scripture. 1. Physical death (See James 2:26). 2. Spiritual death (See Isa. 59:2). 3. The Second death (See Rev. 20:14-15).

22. Read Eph. 2:1; James 2:26; Isa. 59:2; Rev. 20:14-15. Read the Scriptures and discuss the three kinds of death.

EPH 2:[2] Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: ²At that time, you lived just like the people of the world live today. You were under the control of the prince of the power of the air, the spirit who even now is at

work in the hearts of all who refuse to obey God. (LDB)

Additional Information: There were three things that contributed to our former conduct. 1. The world. 2. The flesh (our lust and evil desires). 3. The devil. John 12:31 calls him *the prince of this world*. Ephesians 2:2 calls him *the prince of the power of the air*. 2 Corinthians 4:4 calls him, *the god of this world* that hath blinded the minds of them which believe not.

23. **Read Eph. 2:2.** The “world” is the satanically organized system that hates and opposes all that is godly. The unsaved follow either knowingly or unknowingly the ruler of the kingdom of the air, also called “the god of this Age” (2 Cor. 4:4), that is, Satan. True or False

EPH 2:[3] Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh* and of the mind; and were by nature the children of wrath, even as others. ³ In

similar depravity we Jews also lived at one time, given up to carnal desires, pursuing sensual aims and purposes: and we were the fit object of divine wrath like the rest. (NTL)

Additional Information: “**Fulfilling the desires of the flesh.**”* The participle is present in tense, thus, durative in action. It speaks of the habitual performing of acts that satisfy the desires of the evil nature and of the evil thoughts, thus a fulfilling of those desires. We went the limit in sin (Wuest’s Word Studies from the Greek, p. 64).

24. **Read Eph. 2:1-3.** Ephesians 2:1-3 presents a hopeless picture of an unregenerate person who deserves nothing but God’s wrath. True or False

EPH 2:[4] But God, who is rich in mercy, for his great love wherewith he loved us, ⁴ But God's mercy is great, and he loved us very much. (NCV)

[5] Even when we were dead in sins, hath quickened us together with Christ, (by

grace ye are saved;)* ⁵ Though we were spiritually dead because of the things we did against God, he gave us new life with Christ. You have been saved by God's grace. (NCV)

Additional Information: Ephesians 2:4-5. In the previous verses Paul wrote about our old sinful nature (Eph. 2:1-3). Here Paul emphasizes that we do not need to live any longer under sin's power. The penalty of sin and its power over us were miraculously destroyed by Christ on the cross. Through faith in Christ we stand acquitted, or not guilty, before God (Rom. 3:21-22). (Life Application Bible, p. 2132).

V. 5 "By grace ye are saved."* The grace of God and the love of God are almost synonymous. Grace is the love of God in action, coupled with His power, forgiving our sins, transforming our lives, nurturing us in the new life. Grace is the term for all those spiritual blessings God gives to His children. We receive grace from God but never possess it as a right. He gives grace. He never pays us with grace. We see grace most clearly in Christ's saving work for us (Disciples Study Bible, p. 1505). Grace, however, is not just an attitude of indulgent kindness on God's part

towards sinful man, a forgiving disregard of his sins. It does bring forgiveness, but with it comes also a vigorous enabling power by which evil in man is overcome and weakness in man can be reinforced. It was God's grace which called and equipped Paul for his work (2 Cor. 12:9) and which enabled him to overcome personal difficulties which threatened to overwhelm and crush him (2 Cor. 12:9) (New Century Commentary, p. 93).

25. **Read Eph. 2:4-5; Romans 11:6.** God's grace cannot be earned or worked for. True or False

EPH 2:[6] And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: ⁶ God raised us from death to life with Christ Jesus, and he has given us a place beside Christ in heaven. (CEV)

Additional Information: "Quickened us" (v.5) ... "raised us up"... "made us sit." (v. 6) These are historical events in the life of Christ: His resurrection from the dead and enthronement at the right hand of God. But Paul also applies them to what has happened to believers. Paul teaches a union between Christ and

those who come to trust Him (Eph. 1:3; Col. 3:1-4), so that what is said of the Redeemer can also be said of the redeemed. What once happened to Jesus will one day happen to believers as well (2 Cor. 4:16): they will be resurrected to glory at His return (Rom. 8:11; 1 Cor. 15). For the present, there is a new mind (Eph. 4:23-24; Rom. 12:1-2), a new identity as God's children (Rom. 8:14-17), and a new ability to live free from the control of Satan (Rom. 8:1-4; 2 Cor. 5:17) (New Geneva Study Bible, p. 1863).

26. **Read Eph. 2:6.** The tense of “**raised**” and “**made**” indicate that there are immediate results of salvation. Not only is a believer dead to sin and alive to righteousness through Christ's resurrection, but he also enjoys his Lord's exaltation and shares in His pre-eminent glory. True or False

EPH 2:[7] That in the ages to come* he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. ⁷ God did this so that in the future world he could show how truly good and

kind he is to us because of what Christ Jesus has done. (CEV)

Additional Information: “In the ages to come.” In the future world, that is, the “ages to come,” the eternal state will exhibit the infinite kindness of God demonstrated to redeemed sinners, especially in their manifestation as sons, and in their glory (See Rom. 8:19) (International Bible Commentary, p. 1433). Whatever glories of Christ’s kingdom dominion and authority may be experienced and enjoyed in the present era, it is clear that there is much that will be unrealized until the consummation of this age and the inauguration of the unimaginable future God reserves for His own (Spirit Filled Life Bible, p. 1789).

27. **Read Eph. 2:7.** Ephesians 2:7 gives the purpose of God’s saving activity. True or False

EPH 2:[8] For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁸ God saved you by his

special favor when you believed. And you can't take credit for this; it is a gift from God. (NLT)

[9] Not of works, lest any man should boast.

⁹ It is not based on anything you have done.

No one can brag about earning it. (NIVrV)

Additional Information: “**For by grace are ye saved.**” (v. 8) Salvation is a completed action that has a present effect. In his earlier letters Paul usually refers to salvation either as a future event (Rom. 5:9-10) or as a present process (1 Cor. 1:18; 2 Cor. 2:15). One exception is Romans 8:24, where Paul puts salvation in the past, but qualifies it as needing completion at Christ's return: “For we are saved by hope.” (New Geneva Study Bible, p. 1863).

“And that not of yourselves: it is the gift of God.” (v. 8) This parenthesis is thought by many to refer to the whole complex of salvation by grace through faith as a gift of God. Others, however, take “that” as referring specifically to “faith.” Sinners are dependent on God's gracious gift for their believing response to Christ (Ibid. p. 1863).

“Grace.” (v. 8) **Grace** describes the undeserved kindness by which salvation is given, but it

is also the power-word describing the Holy Spirit's operational means. Grace is a *force* as well as a *favor*, a verb as well as a noun. (Spirit Filled Life Bible, p. 1789).

“Not of works.” (v. 9) One cannot earn salvation by "observing the law" (Ro 3:20, 28). Such a legalistic approach to salvation is consistently condemned in Scripture. No one can take credit for his or her salvation. (NIV Study Bible, p. 1793)

28. **Read Eph. 2:8-9.** If someone gave you a gift and then said “Give me one hundred dollars.” It would not be a gift. We should respond to God’s gift of salvation by giving Him gratitude and praise for what He has done (without trying to earn it). True or False

EPH 2:[10] For we are his workmanship, created in Christ Jesus unto good works,* which God hath before ordained that we should walk in them. ¹⁰ God has made us what we are. In Christ Jesus, God made us to

do good works, which God planned in advance for us to live our lives doing. (NCV)

Additional Information: “Created in Christ Jesus unto good works.”* Christ in us still goes “about doing good” (Acts 10:38). We are not saved by good works, but *unto* good works. Good works are the aim of our salvation and the evidence of our faith (Jas. 2:17-18). Works never produce salvation, but salvation always produces good works. A man is not justified by works, but a justified man works. Works are the consequences and fruit of salvation (Liberty Bible Commentary, p. 544).

29. **Read Eph. 2:10.** God has prepared a path of good works for believers which He will perform in and through them as they walk by faith. True or False

EPH 2:[11] Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; ¹¹ Don't forget that you Gentiles

used to be outsiders by birth. You were called “the uncircumcised ones” by the Jews, who were proud of their circumcision, even though it affected only their bodies and not their hearts.

(NLT) **[12] That at that time ye 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:** ¹²

Before you believed in Christ, you were separated from him. You were not considered to be citizens of Israel. You were not included in what the covenants promised. You were without hope and without God in the world.
(NIVrV)

30. **Read Eph. 2:12.** Before salvation, the Gentiles were: a. without Christ, this is, without a Savior and Messiah. b. excluded from God’s people. c. without the promises God had made to His people. d. living in

this world without hope. e. without God in the world. f. all of the above.

EPH 2:[13] But now in Christ Jesus ye who sometimes were far off* are made nigh* by the blood of Christ. ¹³ But now in Christ

Jesus, you who were far away from God are brought near through the blood of Christ's death. (NCV)

Additional Information: “**Ye who sometimes were far off.**”^{*} This is a common term in rabbinical writings used to describe Gentiles, those who were apart from the true God (Isa. 57:19; Acts 2:39) (MacArthur Study Bible, p. 1805).

“Are made near* by the blood of Christ.”

Every person who trusts in Christ for salvation, Jew or Gentile, is brought into spiritual union and intimacy with God. The atoning work accomplished by Christ's death on the cross washes away the penalty of sin and ultimately even its presence (Rom. 8:18) (Ibid., p. 1805).

Difficulties arose early in the Christian movement. The first Christians were Jews, and they were slow to realize the full implications of Gentile

salvation. The idea of Gentiles being saved was not a new one to them, but it was generally assumed that this would be through the avenue of proselytization, just as Gentiles adopted Judaism in former times. Peter preached salvation for Gentiles on the day of Pentecost and at the house of Cornelius (Acts 2:39; Acts 10-11) but many did not understand that this meant Gentiles could be saved through the blood of Jesus without first adopting circumcision and other Jewish practices. This problem was dealt with in Acts 15 at the Council at Jerusalem. (Eph. Commentary, Homer Kent, p. 43).

31. **Read Eph. 2:13.** Salvation is a free gift of God that is offered through: a. our good works. b. doing the best you can. c. the blood of Jesus, Christ's sacrificial death.

EPH 2:[14] For he is our peace, who hath made both one, and hath broken down the middle wall of partition* between us; ¹⁴ For He is the peace between us, and has made the two (Jews and Gentiles) into one and broken down the barrier which used to keep them

apart, actually destroying in His own person the hostility (JB)

Additional Information: “**Hath broken down the middle wall of partition.**”* This alludes to a wall in the temple that portioned off the Court of the Gentiles from the areas accessible only to Jews. Paul referred to that wall as symbolic of the social, religious, and spiritual separation that kept Jews and Gentiles apart.

(MacArthur Study Bible, p. 1805). There are many barriers that can divide us from other Christians: age, appearance, intelligence, political persuasion, economic status, race, theological perspective. One of the best ways to stifle Christ’s love is to be friendly with only those people that we like. Fortunately, Christ has knocked down the barriers and has unified all believers in one family. His cross should be the focus of our unity. The Holy Spirit helps us look beyond the barriers to the unity we are called to enjoy (Life Application Bible, p. 2134).

32. **Read Eph. 2:14.** Because of Christ’s death, believers are one, one new family. True or False

EPH 2:[15] Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; ¹⁵ caused by the rules and decrees of the Law. And He has made the two races one. Out of two distinct individuals He has, so to speak, by uniting both with Himself, created one new man. Thus He has established peace (JB; TNTL)

Additional Information: By His death, Christ ended the angry resentment between Jews and Gentiles, caused by the Jewish laws that favored the Jews and excluded the Gentiles. Christ died to abolish that whole system of Jewish laws. Then he took the two groups that had been opposed to each other and made them parts of Himself. **“One new man”** means that Christ made a single entity or person out of the two. Thus he fused all believers together to become one in Himself (Life Application Bible, p. 2134).

The blood of Christ abolished the law of Moses but the moral intentions summarized in the Ten

Commandments and written on the hearts of all men are eternal (*It was wrong to murder, steal, or commit adultery long before the Ten Commandments appeared, and these things are still wrong*) and have been secured in the law of Christ (See Gal. 6:2; 1 Cor. 9:20-21).

Christ also overcame the Law's ability to condemn the believer (Rom. 7:4-6; 8:1-2).

33. **Read Eph. 2:15.** Gentiles do not simply rise to status of Jews, but both become something *new*, a new quality of thing, which did not exist before, the One New Man. True or False

EPH 2:[16] And that he might reconcile* both unto God in one body by the cross, having slain the enmity thereby: ¹⁶ and has put an end to the old hostility by reconciling both to God through the offering of His own body on the cross. (TNTL)

Additional Information: Two things are implicit in the verb **“to reconcile.”*** (1) There was a previous state of estrangement, or alienation, and what is explicitly said throughout the New Testament and is

implicit here is that mankind alienated itself, separated itself, from God. It is not God who is estranged; He does not need reconciling. (2) The work of reconciliation is done by God through Christ; it is not achieved by human beings (UBS Handbook, p. 57). In reconciliation, God has re-established friendship between God and man by removing his sin through the work of the cross.

34. **Read Eph. 2:16.** By *the cross* the purpose of Christ was to *reconcile men unto God*. True or False

EPH 2:[17] And came and preached peace to you which were afar off, and to them that were nigh. ¹⁷ He has brought this Good News of peace to you Gentiles who were far away from him, and to us Jews who were near. (NLT)

Additional Information: Isaiah had prophesied a day when God's peace would be proclaimed to those "far off" and "near" (Isa. 57:19). Through the gospel of Christ the Spirit brings Gentiles ("you who were afar off") and Jews ("those who were near") together before the Father, in fulfillment of Isaiah's promise (New Geneva Study Bible, p. 1863). The Greek word for "preached"

literally means “to bring or announce good news,” and in the New Testament is almost always used of proclaiming the good news that sinners can be reconciled to God by the salvation which is through Jesus Christ. In this context, Christ, the One who “Himself is our peace” (Eph. 2:14), also announced the good news of peace (MacArthur Study Bible, p. 1806).

35. Read Eph. 2:17; Romans 10:15; Romans 5:1.

The gospel of Christ is the good news of: a. peace with God through Jesus Christ. b. no more trouble.

EPH 2:[18] For through him we both have access by one Spirit unto the Father. ¹⁸

Through him we both share the same Spirit and have equal access to the Father. (TM)

Additional Information: No sinner has any right or worthiness in himself for access to God, but believers have been granted that right through faith in Christ and His sacrificial death (Eph. 3:12; Rom. 5:2). The Holy Spirit presents the believer before the heavenly throne of God where we are welcomed to come with boldness at any time (Heb. 4:16) (Ibid., p. 1806).

36. Read Eph. 2:18. Because of Jesus' death both Jews and Gentiles who share His Spirit have equal access to: a. the church and temple. b. God the Father.

EPH 2:[19] Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; ¹⁹ Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household. (NIV)

Additional Information: In Caesarea, where Paul was imprisoned, there was open hostility between Jews and Gentiles over the right of citizenship. Unlike other early Christian leaders, Paul strove to make the Gentile believers welcome in the largely Jewish churches of the first century (Lutheran Study Bible, p. 2020). **“The household of God”** is a familiar imagery in ancient times of what we might call an “extended family” (NIV Study Bible, p. 1793).

37. **Read Eph. 2:19.** Redeemed sinners not only become heavenly citizens but also members of God's own family. True or False

EPH 2:[20] And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; ²⁰ You are like a building with the apostles and prophets as the foundation and with Christ as the most important stone. (CEV)

Additional Information: The church can only be a true church if it is founded on the Christ-inspired infallible revelation to the first apostles. The New Testament apostles were the original messengers, witnesses, and authorized representatives of the crucified and risen Lord. They were the foundation stones of the church, and their message is preserved in the writings of the New Testament as the original, fundamental testimony to the gospel of Christ, valid for all times. All believers and churches are dependent on the words, message, and faith of the first apostles as historically recorded in Acts and in the apostles' inspired writings. We must not only believe the apostolic

message but also defend and guard it against all distortion or alteration (Acts 2:42) (Full Life Study Bible, p. 430).

Vine's Greek Lexicon states, "Heresy means *to choose*, especially *the choosing of a self-willed opinion*. It is frequently because of personal preference or the prospect of advantage." Without acknowledging all the Scriptures on all subjects, we will be led to wrong conclusions that result in wrong doctrine. Wrong doctrine leads to spiritual ruin and destruction of oneself and others (See 2 Peter 2:1; 1 Timothy 4:16).

38. **Read Eph. 2:20; Acts 2:41-42.** All believers and churches are dependent on the words, message, and faith of the first apostles as historically recorded in Acts and in the apostles' inspired writings. True or False

39. **Read Eph. 2:20; Acts 2:41-42; Heb. 6:1-3.** The doctrine we should follow is: a. the apostles doctrine, also known as the doctrine of Christ (Acts 2:42; Heb. 6:1-3). b. the doctrine of men (2 Tim. 4:3-4). c. the doctrine of the First Baptist Church.

EPH 2:[21] In whom all the building fitly framed together groweth unto an holy temple* in the Lord: ²¹ We who believe are carefully joined together, becoming a holy temple for the Lord. (NLT)

Additional Information: “**Groweth unto an holy temple.**”* Both Jewish and Gentile believers are being “joined together” into this one organism labeled “a holy temple.” The word for temple (*naos*) refers to the sanctuary within the physical structure in Jerusalem, not to the entire temple area with its open courts (The Bible Knowledge Commentary, p. 627).

40. **Read Eph. 2:21.** In Christ, Gentile and Jewish Christians become a holy temple for the Lord. True or False

[22] In whom ye also are builded together for an habitation of God* through the Spirit.
22 And in Christ you people are being built together with the other people (the Jews). You

are being made into a place where God lives through the Spirit. (ETRNT)

Additional Information: “For a habitation of God.”* The great objective is to provide a place of habitation for God, who by the Spirit dwells permanently in His holy temple (Jn. 14:16-17; 1 Cor. 3:16; 6:19-20). In Old Testament times, God dwelt *with* His people; in New Testament times, God dwells *in* His people. In Christ all believers are fitted and formed into one building by the Holy Spirit who regenerates and indwells them so that we are a dwelling place for God (Liberty Bible Commentary, p. 546).

41. **Read Eph. 2:22.** The “temple” in Eph. 2:21-22 refers to the Holy Spirit’s corporate “dwelling”, His “temple” composed of all Jewish and Gentiles believers. True or False

EPHESIANS CHAPTER 3

EPH 3:[1] For this cause I Paul, the prisoner of Jesus Christ* for you Gentiles, ¹ I, Paul,

the servant of Christ, am here in jail because of you—for preaching that you Gentiles are a part of God’s house. (LB)

Additional Information: “Paul, the prisoner of Jesus Christ.”* As Paul hears the clink of his chain, he remembers where he is and why he is there (Robinson). Because he was the apostle of the Gentiles, as a result of his stand for the equality of Jews and Gentiles in the people of God (Acts 21:17-34; 22:21-24; 26:12-23) he was in prison. To outward appearances he was the prisoner of Rome but he regarded himself as a prisoner by the will of his Master. Therefore he could gladly call himself *the prisoner of Jesus Christ* (See Eph. 4:1; 2 Tim. 1:8; Philemon 1, 9) (Tyndale NT Commentary, p. 89).

42. **Read Eph. 3:1; Eph. 4:1; 2 Tim. 1:8; Philemon 1, 9.** The Apostle Paul considered himself not a prisoner of Rome but a prisoner of: a. the devil. b. Jesus Christ.

EPH 3:[2] If ye have heard* of the dispensation of the grace of God which is given me to you-ward: ²As you already

know, God has given me this special ministry of announcing his favor to you Gentiles. (NLT)

Additional Information: “If ye have heard.”*

Most of the Ephesians would have heard of Paul's ministry because of his long stay there earlier. However, if this was a circular letter, the other churches may not have known much about it. (NIV Study Bible, p. 1794). Paul reflects on his mission to help believing Jews and Gentiles accept each other as partners in God's covenant of salvation. This mystery was especially foreign to the Old Testament Jewish mindset, not being understood by either Jew or Gentile until Jesus came. (Spirit Filled Life Bible, p. 1790).

“Dispensation.” The word “dispensation” is *oikonomia*. The word has the sense of stewardship or a trust to be dispensed (Bible Knowledge Commentary, p. 628). Paul refers to his high privilege and sacred trust of the administration of stewardship of God's universal grace to all men (Liberty Bible Commentary, p 547).

43. **Read Eph. 3:2.** Paul had been assigned the special work of preaching the Good News to the Gentiles, God's universal grace to all men. True or False

EPH 3:[3] How that by revelation he made known unto me the mystery;* (as I wrote afore in few words, God let me know his secret plan. He showed it to me. I have already written a little about this. (ETRNT)

Additional Information: “How that by revelation he made known unto me the mystery.”*
The mystery was not unintelligent or mysterious, but merely God’s secret until He revealed it. It was unknown and unknowable apart from divine revelation. It did not come to Paul by research or by rationalization, but by revelation (Gal. 1:11-12) (Liberty Bible Commentary, p. 547).

44. **Read Eph. 3:3.** God used a revelation (given to Paul) to make His secret clear. True or False

EPH 3:[4] Whereby, when ye read,* ye may understand my knowledge* in the mystery of Christ) ⁴As you read what I have written, you will understand what I know about this plan regarding Christ. (NLT)

Additional Information: “When ye read.”*

This epistle was to be read in public (Liberty Bible Commentary, p. 547).

“My knowledge.”* Having this information you are able to comprehend my God-given insight in the mystery of Christ, God’s eternal purpose in Christ (Ibid., p. 547).

45. **Read Eph. 3:4; Col. 4:16; 1 Thess. 5:27.** The early church understood the apostle’s teachings by the public reading of the Scriptures to God’s people (the whole letter written to them by the apostles). True or False

EPH 3:[5] Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; ⁵ People who lived in other times were not told that secret. But now, through the Spirit, God has shown that secret to his holy apostles and prophets. (NCV)

Additional Information: In the Old Testament period, this full revelation was not made known to

mankind. To be sure, the idea of Gentile salvation was not a new one, even in the Old Testament, but what was not previously declared by God was that Gentiles might experience these blessing of salvation equally with Jews without themselves becoming Jews by proselytization. To the apostles and prophets of the New Testament this revelation was made (Eph. Commentary, Homer Kent, p. 51). The Acts of the Apostles records how the Spirit gave the revelation of this truth to Peter, and we have recorded in Galatians the manner of this revelation to Paul (Tyndale NT Commentary, p. 94). **“By the Spirit”** notes the fact that the Holy Spirit imparted the information. Peter would not (by his own testimony) have gone to the Gentile Cornelius if the Spirit of God had not directly informed him that the barriers which once existed were now removed (Acts 10:1-11:18) (Eph. Commentary, Homer Kent, p. 51).

46. **Read Eph. 3:5.** Although Paul was one of the chief recipients of this revelation, others received it also.
True or False

EPH 3:[6] That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: ⁶ And this is the secret plan: The

Gentiles have an equal share with the Jews in all the riches inherited by God's children. Both groups have believed the Good News, and both are part of the same body and enjoy together the promise of blessings through Christ Jesus. (NLT)

Additional Information: The Old Testament is not silent as to blessings for Gentiles, but it says nothing of a union of all believers of every nationality in the Messiah. It is all made actual by means of the gospel of the grace of God (Liberty Bible Commentary, p. 547). Although the Old Testament gives occasional glimpses of a unified human race, only in light of Christ's sacrifice does God's plan become clear, in one magnificent act He removed the enmity between Himself and humanity and also took away the divisions that fracture humanity (Eph. 2:14-18) (New Geneva Study Bible, p. 1865).

47. **Read Eph. 3:6.** Paul says that the Gentiles are joint-heirs of an inheritance on which they had no claim by birth, with their brethren of Jewish origin in the living unity of the body of Christ (the One New Man). True or False

EPH 3:[7] Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. ⁷ By God's special gift of grace given to me through his power, I became a servant to tell that Good News. (NCV)

Additional Information: All of God's children have gifts differing according to the grace given to them (Rom. 12:6). Paul was made a *minister*. The Greek word is *diakonos* in which our word "deacon" comes from. The word means "one who serves." Paul's service was initiated by "the gift of God's grace." His service continued by the working of God's mighty power, not his own strength (The Bible Knowledge Commentary, p. 630).

48. **Read Eph. 3:7.** God enabled Paul by His grace to bring the Good News of salvation to the Gentiles. True or False

EPH 3:[8] Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; ⁸ Just think! Though I did nothing to deserve it, and though I am the least deserving Christian there is, I was chosen for this special joy of telling the Gentiles about the endless treasures available to them in Christ. (NLT)

Additional Information: Paul considered himself the least deserving of all God's people because he was once an ardent persecutor of believers (See 1 Cor. 15:9; 1 Tim. 1:12-16) (NLT Study Bible, p. 2002). Paul never thinks of himself more highly than he ought to think (Romans 12:3) (Liberty Bible Commentary, p. 547).

49. **Read Eph. 3:8.** Paul's mission was to reveal to all people the endless treasures available to them in Christ. True or False

EPH 3:[9] And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus

Christ: ⁹I was chosen to explain to everyone this plan that God, the Creator of all things, had kept secret from the beginning. (NLT)

Additional Information: Paul is expressing again the fact that his work is to show and teach the great purpose of God in Christ. This purpose of God reaches back into the past as far as does His creative work (Tyndale NT Commentary, p. 97).

50. **Read Eph, 3:9.** Paul was commissioned to clarify how God was administering affairs regarding salvation particularly as Gentiles were involved. From ages past the plan to form one new body (the One New Man) of believers in Christ had been hidden. True or False

EPH 3:[10] To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, ¹⁰ Then God would use the church to show the powers and authorities in the spiritual world that he has many different kinds of wisdom. (CEV)

Additional Information: It is helpful here to recall Paul's recent controversy with the false teachers in Colosse. He had argued in his letter to that church that Jesus is Lord of all things, including the spirit world, and further that it is only in Jesus that heaven and earth are reconciled (Col. 1:15-20; 2:8-23). Accordingly, the establishment of peace between Jews and Gentiles in the church is a signal to all powers in the universe. For Paul, there is no deeper division in the human race than that between Jew and Gentile. That they could be united with each other in Christ displays the profound wisdom of God (Isa. 55:8-9; 1 Cor. 2:6-10), and proves even to supernatural powers that Jesus is Lord of the universe (Eph. 1:20-23) (New Geneva Study Bible, p. 1865).

51. **Read Eph. 3:10; Eph. 2:16.** Angels who had witnessed the fall of man, never knew until the revelation of the mystery of the church how God would achieve unity through His church. They had known how God had chosen Israel and given His word and promises to that nation. Gentiles, however, seemed to be excluded unless they become proselytes, and this was comparatively seldom. Through the church, after centuries of bitterness and almost total division, Jew and Gentile are united on equal terms by faith in Christ and become one new body. True or False

EPH 3:[11] According to the eternal purpose* which he purposed in Christ Jesus our Lord: ¹¹ God did this according to his eternal plan. And he was able to do what he had planned because of all that Christ Jesus our Lord had done. (CEV)

Additional Information: “The eternal purpose.”* The effective headship of Christ over a united church is in preparation for his ultimate assumption of headship over the universe (Eph.1:10).

EPH 3:[12] In whom we have boldness and access with confidence by the faith of him.

¹² Because of Christ and our faith in him, we can now come fearlessly into God's presence, assured of his glad welcome. (NLT)

Additional Information: The forgiveness of sins that makes access possible is the gift of God's grace received by faith (Eph. 2:8), faith which regularly in the Pauline Epistles means no mere intellectual belief, but personal knowledge of and attachment to Christ (Tyndale NT Commentary, p. 99).

52. **Read Eph. 3:12.** It is through Christ that men have found boldness and access with confidence, even in the presence of God. True or False

EPH 3:[13] Wherefore I desire that ye faint not at my tribulations for you, which is your glory. 13 Do not be discouraged because I am suffering for you; it is all for your benefit. (TEV)

Additional Information: If Paul had not dispensed to the Gentiles the stewardship of God's grace, then Jews would not have been hostile to him and he would not have been imprisoned. His preaching brought salvation to the Gentiles, but it incurred the wrath of many Jews on him. However, many others became members of the church, Christ's body, and this was their glory (The Bible Knowledge Commentary, p. 630).

53. **Read Eph. 3:13.** Just as a mother endures the pain of childbirth in order to bring new life into the world, Paul endured the pain of persecution in order to bring new believers to Christ. True or False

EPH 3:[14] For this cause I bow my knees unto the Father of our Lord Jesus Christ, [15] Of whom the whole family in heaven and earth is named, ¹⁴⁻¹⁵When I think of the wisdom and scope of his plan, I fall down on my knees and pray to the Father of all the

great family of God—some of them already in heaven and some down here on earth— (LB)

Additional Information: The family of God includes all who have believed in him in the past, all who believe in the present, and all who will believe in the future. We are all a family because we have the same Father. He is the source of all creation, the rightful owner of everything. God promises his love and power to his family, the church (Eph. 3:16-21). It is important that we stay in fellowship with other believers in the body of Christ (Life Application Bible, p. 2135).

54. **Read Eph. 3:14-15; Dan. 6:10.** Bowing before God on one's knees suggests an attitude of submission, reverence and the giving of thanks. True or False

EPH 3:[16] That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; ¹⁶ I ask that out of His glorious treasures He will give you powerful, inner strength by His *Holy Spirit*; (TNT)

Additional Information: Paul's prayers are almost always for the spiritual welfare of others (Phil. 1:4; Col. 1:9-11; 1 Thess. 1:2) (MacArthur Study Bible, p. 1807).

Spiritual power is a mark of every Christian who submits to God's Word and Spirit. It is not reserved for some special class of Christian. Although the outer, physical person becomes weaker with age (2 Cor. 4:16), the inner, spiritual person should grow stronger through the Holy Spirit, who will energize, revitalize, and empower the obedient, committed Christian (Acts 1:8; Rom. 8:5-9, 13; Gal. 5:16) (Ibid., 1807).

55. **Read Eph. 3:16; Gal. 2:20.** One purpose of the Spirit's strengthening is that we may reflect and manifest from our innermost being the character and stature which belong to the Lord Jesus Christ. True or False

EPH 3:[17] That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May Christ through your faith [actually] dwell (settle down, abide, make His permanent home) in your hearts! May you

be rooted deep in love *and* founded securely on love, (AMP)

Additional Information: Dr. Max Reich once said, “If we make room for the Holy Spirit, He will make room for the Lord Jesus.” this is, if the saint lives in conscious dependence upon and yieldedness to the Holy Spirit, the Holy Spirit will make room for the Lord Jesus in the heart and life of the saint by eliminating from his life things that are sinful and of the world, and thus enable the saint to make the Lord Jesus feel completely at home in his heart (Wuest’s Word Studies from the Greek, p. 88).

56. **Read Eph. 3:16-17.** To have the “inner man” strengthened by the Spirit (Eph. 3:16) is to have our feelings, thoughts, and purposes placed more and more under His influence and direction so that the Spirit can manifest His power through us in greater measure. The purpose of this strengthening by the Spirit is that Christ may establish His home in our hearts. True or False

EPH 3:[18] May be able to comprehend with all saints what is the breadth, and length,

and depth, and height; [19] And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. ¹⁸⁻¹⁹and may you be able to feel and understand, as all God's children should, how long, how wide, how deep, and how high his love really is; and to experience this love for yourselves, though it is so great that you will never see the end of it or fully know or understand it. And so at last you will be filled up with God himself. (LB)

Additional Information: “The breadth, and length, and depth, and height ... and to know the love of Christ, which passeth knowledge.” The words “breadth, length, depth, and height” give the general idea of the vastness of the love of Christ. This love is His love for us, not ours for Him. This love of Christ, Paul says, “passeth knowledge.” That is, no matter how much the saint experiences of the love of Christ, yet there are oceans of love in the great heart of God that have not yet been touched (Wuest's Word Studies from the Greek, p. 90).

57. **Read Eph. 3:18-19.** Paul realized that “true knowledge,” the knowledge of God, “is unattainable without love.” True or False

EPH 3:[20] Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, [21] Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. ²⁰ With God’s power working in us, God can do much, much more than anything we can ask or imagine. ²¹ To him be glory in the church and in Christ Jesus for all time, forever and ever. Amen. (NCV)

Additional Information: This *doxology* – prayer of praise to God – ends Part One of Ephesians. In the first section, Paul described the timeless role of the church. In Part Two (chapters 4-6), he will explain how church members should live in order to bring about the unity God wants. As in most of his books, Paul first

lays a doctrinal foundation and then makes practical applications of the truths he has presented (Life Application Bible, p. 2136).

58. **Read Eph. 3:20-21.** With God's power working in us, God can do much more than we: a. ask. b. imagine or think. c. all of the above.

EPHESIANS CHAPTER 4

EPH 4:[1] I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, [2] With all lowliness and meekness, with longsuffering, forbearing one another in love; ¹Therefore even though I'm a prisoner, I'm speaking for the Lord when I urge you to live in the way God had in mind when He called you to be His people. ²This means that you must always be willing to take the lowest place and be gentle and kind to others. And

your Christian love must lead you to be patient and put up with one another's faults. (NTEAE)

Additional Information: God has chosen us to be Christ's representatives on earth. In light of this truth, Paul challenges us to live lives worthy of the calling we have received – the awesome privilege of being called Christ's very own. This includes being humble, gentle, patient, understanding, and peaceful. People are watching your life (Life Application Bible, p. 2136).

59. **Read Eph. 4:1-2.** In view of the grace revealed, the new life imparted, and your high and heavenly calling, Christians are called to live for Christ (Phil. 1:21) and walk "even as he walked" (1 Jn. 2:6). True or False

EPH 4:[3] Endeavouring to keep the unity of the Spirit in the bond of peace. [4] There is one body, and one Spirit, even as ye are called in one hope of your calling; ³Be careful to maintain your spiritual unity with one another by refusing to jeopardize your harmonious relations. ⁴Both sections of you,

Jews and non-Jews, belong to one Body and one Spirit, just as one and the same hope was set before you both alike when you were first converted. (TNTL)

Additional Information: To build unity is one of the Holy Spirit's important roles. He leads, but we have to be willing to be led and to do our part to keep the peace. We do that by focusing on God, not on ourselves (Life Application Bible, p. 2136)

In Eph. 4:4-6, Paul lists the particular areas of oneness, or unity: body, Spirit, hope, Lord, faith, baptism, and God and Father. Although we have unique roles, we are completely unified in every aspect of God's divine nature and plan (MacArthur Study Bible, p. 1808).

60. **Read Eph. 4:3.** *The unity of the Spirit* cannot be created by man, it is given to him as a gift. It is the believers responsibility to keep it, that is guard it in the face of many attempts to take it away. True or False

61. **Read Eph. 4:4.** The Apostle Paul is aware of the endless variety of diverse racial and social backgrounds in the Church. He would have the Church to be even

more aware of the spiritual realities that now unite them.
True or False

EPH 4:[5] One Lord, one faith, one baptism,* ⁵You have one Master, one faith, one baptism, (TM)

Additional Information: “One Baptism”*
probably refers to water baptism, the common external point of publicly declaring faith in Jesus Christ. The believer’s baptism by the Holy Spirit *into* Christ’s body (1 Cor. 12:13) and the baptism *in* or *with* the Holy Spirit *for* power-filled service (Jn. 1:33; Acts 1:5, 8) are facts unchallenged. They clearly stand as spiritual realities linked with the one baptism in water (Spirit Filled Life Bible, p. 1792).

62. **Read Eph. 4:5.** Personal ambition, a party spirit, or disputes about non-essentials, will not be allowed to break Christian unity, if Christ is served and honored as Lord. True or False

EPH 4:[6] One God and Father of all, who is above all, and through all, and in you all. ⁶

and there is only one God and Father, who is over us all and in us all and living through us all. (NLT)

Additional Information: Ephesians 4:6 refers to God the Father and His relationship to all believers. God is the Father “of” all who believe; they are His children (Jn. 1:12; Gal. 3:26). And He is “over” all them as their Sovereign (Lord, Master). He lives “through” them and manifests Himself “in” them (Bible Knowledge Commentary, p. 633).

63. **Read Eph. 4:6.** All Christians are of one and the same family and share the conviction that God is their Father, indwelling them and working out His purpose through them. True or False

EPH 4:[7] But unto every one of us is given grace according to the measure of the gift of Christ. [8] Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. ⁷ However, he has given each one of us a special gift

according to the generosity of Christ.⁸ That is why the Scriptures say, “When he ascended to the heights, he led a crowd of captives and gave gifts to his people.” (NLT)

Additional Information: (Eph. 4:7) “But unto every one of us is given grace.” Each member of the body receives from the Lord his own integral place, responsibility, opportunity, and duty. No one should be idle for each one has a place to fill, which no one else can fill (Liberty Bible Commentary, p. 550). **“According to the ... gift of Christ.”** There is a wide variety of gifts. Each Christian has some gift; and not all have the same gifts. These gifts are not just natural endowments, but specific graces and capacities for service. Since God deems these gifts important, we should be content with our own gifts and not envy or look down on the gifts of others (Ibid., p. 550).

(Eph. 4:8) This is a quotation from Psalm 68:18, a messianic psalm of victory in which God is praised for deliverance. The inferences drawn from the triumphal return of the King are: (1) the thought of victory; after such a triumph, the king would bring home the spoils and the prisoners. Here Paul depicts Christ returning

from His battle on earth back into the glory of the heavenly city with the trophies of His great victory at Calvary. Through His crucifixion and resurrection, Christ conquered Satan and death, and in triumph returned to God those who were once sinners and prisoners of Satan (Col. 2:15). and (2) the bestowal of gifts. After Christ ascension came the spiritual gifts empowered by the Spirit, who was then sent (Jn. 7:39; 14:12; Acts 2:33 (Liberty Bible Commentary, p. 550; MacArthur Study Bible, p. 1808).

64. **Read Eph. 4:7-8.** Each believer is to function in Christ's body by God's enablement, proportionate to the gift (grace and spiritual ability) bestowed on him. True or False

EPH 4:[9] (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? [10] He that descended is the same also that ascended up far above all heavens, that he might fill all things.) ⁹ Now, what does "he went up"

mean? It means that first he came down to the lowest depths of the earth.¹⁰ So the one who came down is the same one who went up, above and beyond the heavens, to fill the whole universe with his presence. (TEV)

Additional Information: Paul explains that the quote from Psalm 68:18 (Eph. 4:8) applies to the ascended Christ. An ascent implies a prior descent. Christ's descent into the lower parts of the earth has been variously interpreted as a descent into hell (associating it with 1 Peter 3:19), a descent into Sheol/Hades (the realm of the dead [see Acts 2:25-35]), or as symbolically referring to His incarnation (whereby Christ descended to Earth from heaven), a descent carrying Him to the depths of humiliation (see Phil. 2:5-11). With reference to the view that He descended into hell, there is no biblical support for the notion that Jesus suffered in hell, only that he descended to Sheol to release the righteous dead into eternal glory, proclaiming the adequacy of the Atonement and validating the testimony of the prophets (Spirit Filled Life Bible, p. 1792).

65. **Read Eph. 4:9-10.** The ascension of Christ is thought of, not as an event which removes Christ from the earth, but rather as that which sets Christ free from anything that might localize him. It makes him totally available to all men everywhere at all time. True or False

EPH 4:[11] And he gave some, apostles;* and some, prophets;* and some, evangelists;* and some, pastors and teachers;* ¹¹ And Christ gave gifts to people—he made some to be apostles, some to be prophets, some to go and tell the Good News, and some to have the work of caring for and teaching God’s people. (NCV)

Additional Information: “He gave some, apostles.”* In his letters, Paul has four different lists of God’s gifts (see Eph. 4:11; Rom. 12:4-8; 1 Cor. 12:8-10, 28), none of which is comprehensive. Here the focus is on the gifts of leadership most needed for the growth of the church (NLT Study Bible, p. 2004).

“Apostles” in a restricted sense (particularly the 12 disciples and also the apostle Paul), had witnessed Christ resurrection (or received a special revelation of the risen Jesus) and had been commissioned by Jesus to be founders of the church (Acts 1:21-22; 1 Cor. 15:1-9). Those apostles were chosen directly by Christ, so as to be called “apostles of Christ” (Gal. 1:1; 1 Pet. 1:1). They were given 3 basic responsibilities: (1) to lay the foundation of the church (Eph. 2:20); (2) to receive, declare and write God’s Word (Eph. 3:5; Acts 11:28; 21:10-11); and (3) to give confirmation of that Word through signs, wonders, and miracles (2 Cor. 12:12; Acts 8:6-7; Heb. 2:3-4). The word was also used in a broader sense of people sent out as delegates of particular churches (2 Cor. 8:23; Phil. 2:25). These included James (1 Cor. 15:7; Gal. 1:19) Barnabas (Acts 14:4, 14; 1 Cor. 9:6), Andronicus and Junias (Rom. 16:7), Silas and Timothy (1 Th. 1:1; 2:7), Apollos (1 Cor. 4:6, 9), etc. This group had the gift of apostleship but not the apostolic “office” as did the Twelve and Paul (MacArthur Study Bible, p. 1809; New Geneva Study Bible, p. 1866; Bible Knowledge Commentary, p. 634). “Apostles” were those who carried the gospel message with God’s

authority and power. There are 23 apostles referred to in the New Testament.

“Prophets.”* The prophets primary task was to speak a word of God by the Spirit in order to encourage God’s people to remain faithful to God. He also, at times, predicted the future as the Spirit revealed it to him (The Full Life Study Bible, p. 435). Old Testament prophets were called “seers,” because they would see and know things supernaturally. We have two examples of New Testament prophets in Scripture (Acts 11:28; Acts 21:10-11).

“Evangelists,”* literally, “a messenger of good news.” The word is mentioned 3 times in the New Testament. Acts 21:8 – “Philip the evangelist.” Eph. 4:11 – “gave some evangelists.” 2 Tim. 4:5 – “do the work of an evangelist.” We have only one example of an evangelist in the New Testament. Notice what message he preached (See Acts 8:5-7, 12).

“Pastors and teachers.”* The word “pastor” is used only one time in the New Testament. There is a question whether this should be a combination gift of pastor/teacher. It appears that a pastor, bishop, overseer, elder, and shepherd all refer to the same office. They are to feed, protect, lead, teach, and be an

example to the flock. Their qualifications are found in Titus 1 and 1 Tim. 3.

66. **Read Eph. 4:11.** God gave these gifts to the church: a. apostles. b. prophets. c. evangelists. d. pastors. e. teachers. f. all of the above.

EPH 4:[12] For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: ¹² to prepare God's people for works of service, so that the body of Christ may be built up (NIV)

Additional Information: The purpose of Christ's gifts is not making saints sinlessly perfect, but of completely outfitting them to be vessels unto honor, sanctified and ready for the Master's use (2 Tim. 2:21). D.L. Moody said, "It is better to put ten men to work than to do the work of ten men." The church is not a spiritual rest home, but a barracks for training soldiers of the cross, with the end in view of building up spiritually the whole body of Christ (Liberty Bible Commentary, p. 551).

67. **Read Eph. 4:12.** All the saints, not just a few leaders should be involved in the “ministry.” True or False

EPH 4:[13] Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of

Christ: ¹³ This work must continue until we are all joined together in the same faith and in the same knowledge of the Son of God. We must become like a mature person, growing until we become like Christ and have his perfection. (NCV)

Additional Information: Paul speaks of true, accurate, and full knowledge which enables saints to cooperate with one another in working out God’s plan and purpose. No under-shepherd has finished his work while the sheep fall short of this goal, a full-grown man in Christ. This fullness, this Christlikeness, is that which belongs to Christ and that which is imparted by Christ. God predestined His saints “to be conformed to the

image of his Son (Rom. 8:29). It would be wise for all of us to cry out with John, “He must increase, but I must decrease” (Jn. 3:30). As long as we have a factious, contentious, immature church, we will not make much headway in reaching the world (Ibid., p. 551).

68. **Read Eph. 4:13.** As each believer functions in accord with the gift(s) Christ has given him: a. the body as a whole enjoys unity. b. the body becomes more spiritually mature. c. the body becomes more like Jesus in all His fullness. d. all of the above.

EPH 4:[14] That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; ¹⁴ Then we will no longer be like children, forever changing our minds about what we believe because someone has told us something different or because someone has cleverly lied

to us and made the lie sound like the truth.
(NLT)

Additional Information: Christ is the truth (Jn. 14:6), and the Holy Spirit who guides the church is the Spirit of truth (Jn. 16:13). Satan, by contrast, is the father of lies (Jn. 8:44). As followers of Christ, we must be committed to the truth (Life Application Bible, p. 2137). The Christian's only hope is to "search the scriptures daily, [to see if the things we are hearing are really] ... so" (Acts 17:11) (Liberty Bible Commentary, p. 552).

69. **Read Eph. 4:14.** Believers should not be like immature infants who are easily swayed by what they hear and are told. Instead they must search the Scriptures: a. at Easter time. b. on Sunday when they go to church. c. daily, to see if the things they hear and are told are really the truth. d. none of the above.

EPH 4:[15] But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: ¹⁵ No, we shall base our lives on truth* and love, and grow up into a

perfect union with Christ. He is the head,
(TTNT)

Additional Information: “Base our lives on truth.”* The Greek verb *aletheuo* is often translated “speak the truth.” It has, however, a wider connotation than merely speech. The Latin translation was “do the truth.” Hence *The Translator’s New Testament* “base our lives on truth.” This of course includes speech (*The Translator’s New Testament*, p. 500).

70. **Read Eph. 4:15.** Our words should be honest and our actions should reflect Christ’s integrity. True or False

EPH 4:[16] From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. ¹⁶ He makes the whole body grow and build itself up in love. Under the control of Christ, each part of

the body does its work. It supports the other parts. In that way, the body is joined and held together. (NIVrV)

Additional Information: Christ is the source and sustainer of the body. When all the members of the body perform faithfully their several junctions, it results in the growth and maturity of the whole body (Liberty Bible Commentary, p. 552).

71. **Read Eph. 4:16.** Maturity and unity are impossible without love. True or False

EPH 4:[17] This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, ¹⁷With the Lord's authority let me say this: Live no longer as the ungodly do, for they are hopelessly confused. (NLT)

72. **Read Eph. 4:17.** Let the daily conduct of your lives conform to your new life in Christ. Make a clean break

with your old life and stop living by the standards of behavior of the world. True or False

EPH 4:[18] Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: ¹⁸

Their closed minds are full of darkness; they are far away from the life of God because they have shut their minds and hardened their hearts against him. (NLT)

Additional Information: Unbelievers are spiritually separated from God and thus ignorant of God's truth (1 Cor. 2:14). Their willing spiritual darkness and moral blindness is the result (Rom. 1:21-24; 2 Tim. 3:7). They are blind, or "hard" like a rock (MacArthur Study Bible, p. 1810). The Greek word is *porosis* and means covered with a callus (Mk. 3:5; Rom. 11:25). The heart of the lost is indifferent and unresponsive to moral principles and practices (Liberty Bible Commentary, p. 552).

73. **Read Eph. 4:18; 2 Cor. 4:4; Acts 16:14.** The minds of the unbelievers are closed and their hearts are hard. True or False

EPH 4:[19] Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. ¹⁹

They don't care anymore about right and wrong, and they have given themselves over to immoral ways. Their lives are filled with all kinds of impurity and greed. (NLT)

Additional Information: "Lasciviousness" is the Greek word *aselgeia*. *Aselgeia* means the unrestrained indulgence of greed or of animal lust in whatever one's passions desire. It appears 9 times in the New Testament (Mk. 7:22; Rom. 13:13; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 1 Pet. 4:3; 2 Pet. 2:7, 18; Jude 4). It expresses a shameless self-indulgence, an abandoned commitment to pleasures of the flesh with no sense of restraint or shame (Expository Dict. of Bible Words, Lawrence O. Richards).

The unbeliever described here doesn't care anymore about right and wrong. As they willingly keep succumbing to sensuality and licentiousness, they increasingly lose moral restraint, especially in the area of sexual sins. Impurity is inseparable from greediness, which is a form of idolatry (Eph. 5:5; Col. 3:5) (MacArthur Study Bible, p. 1810).

74. **Read Eph. 4:19.** Hardness of heart is reflected in moral insensitivity and sexual immorality. True or False

EPH 4:[20] But ye have not so learned Christ; [21] If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: ²⁰But you have learned nothing like that from Christ, ²¹if you have really heard his voice and understood the truth that Jesus has taught you. (PT)

Additional Information: “**Learned Christ**” is the Greek word *manthano*, “to make a disciple, a follower of Christ.” In sharp contrast to the pagan life, Christ teaches men to renounce sin and vice and to

cultivate holiness and virtue (Liberty Bible Commentary, p. 552).

75. **Read Eph. 4:20-21.** People should be able to see a difference between Christians and non-Christians because of the way Christians live. True or False

EPH 4:[22] That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; [23] And be renewed in the spirit of your mind; [24] And that ye put on the new man, which after God is created in righteousness and true holiness. ²² You were told that your foolish desires will destroy you and that you must give up your old way of life with all its bad habits. ²³ Let the Spirit change your way of thinking ²⁴ and make you into a new person. You were created to be like God, and so you must please him and be truly holy. (CEV)

Additional Information: Our old way of life before we believed in Christ is completely in the past. We should put it behind us like old clothes to be thrown away. This is both a once-for-all decision when we decide to accept Christ's gift of salvation (Eph. 2:8-10) and also a daily conscious commitment. We are not to be driven by desire and impulse. We must put on the new role, head in the new direction, and have the new way of thinking that the Holy Spirit gives (Life Application Bible, p. 2137).

76. **Read Eph. 4:22-24.** The "old self" probably means the kind of person the Christian used to be. The "new man" in contrast is a new way of life that one not only "puts on" positionally at conversion but is also urged to "put on" experientially as a Christian daily. True or False

EPH 4:[25] Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. ²⁵ We are part of the same body. Stop lying and start telling each other the truth. (CEV)

Additional Information: Quoted from Zech. 8:16. God's work in the world is based on truth, and neither the church nor individual believers can be fit instruments for the Lord to use if they are not truthful. Lying includes exaggeration and adding fabrications to something that is true. Cheating, making foolish promises, betraying a confidence, and making false excuses are all forms of lying, with which Christians should have no part (Jn. 8:44; 1 Cor. 6:9; Rev. 21:8) (MacArthur Study Bible, p. 1810).

77. **Read Eph. 4:25.** Christians must turn from lying to telling the truth. True or False

EPH 4:[26] Be ye angry, and sin not: let not the sun go down upon your wrath: [27] Neither give place to the devil. ²⁶ And "don't sin by letting anger gain control over you." Don't let the sun go down while you are still angry, ²⁷ for anger gives a mighty foothold to the Devil. (NLT)

Additional Information: Verse 26 is a quotation from Psalm 4:4. Christians do not lose their emotions at conversion, but their emotions should be purified. Personal sin is usually due to our evil desires (see Jas 1:14) rather than to direct tempting by the devil. However, Satan can use our sins--especially those, like anger, that are against others--to bring about great evil, such as divisions among people. (NIV Study Bible, p. 1797).

78. **Read Eph. 4:26-27.** Anger can be: a. great. b. good to help let out your emotions. c. give a mighty foothold to the Devil.

EPH 4:[28] Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. The thief must give up stealing, and instead work hard and honestly with his own hands, so that he may have something to share with the needy. (NEB)

Additional Information: The alternative to stealing (Ex. 20:15) is to provide for oneself, one's family, and others what is God-honoring through honest, honorable means (See 2 Th. 3:10-11; 1 Tim. 5:8). A Christian should also continually endeavor to help those who are in need (See Lk. 14:13-14; Acts 20:33-35) MacArthur Study Bible, p. 1810).

79. **Read Eph. 4:28; Acts 20:33-35; Luke 14:13-14.**
Do you have a plan of action to fulfill these scriptures?

EPH 4:[29] Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. ²⁹Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. (NIV)

Additional Information: One's words are to be true and pure and also are to contribute to benefiting others (The Bible Knowledge Commentary, p. 637).

80. **Read Eph. 4:29.** Believers are to speak wholesome and helpful words for the purpose of edification. True or False

EPH 4:[30] And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. ³⁰ And do not make the Holy Spirit sad. The Spirit is God's proof that you belong to him. God gave you the Spirit to show that God will make you free when the final day comes. (NCV)

Additional Information: The presence of the Holy Spirit confirms and guarantees the future redemption of believers (Eph. 1:13-14; Rom. 8:16-17; 2 Cor. 1:22; 1 Jn. 4:13). Believers must not grieve God's Holy Spirit who identifies them as belonging to God (NLT Study Bible, p. 2005).

81. **Read Eph. 4:30.** God is grieved when His children refuse to change the old ways of sin for those righteous ways of the new life. True or False

EPH 4:[31] Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: [32] And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. ³¹ Get rid of all bitterness, rage, anger, harsh words, and slander, as well as all types of malicious behavior. ³² Instead, be kind to each other, tenderhearted, forgiving one another, just as God through Christ has forgiven you. (NLT)

Additional Information: These verses summarize the changes in the life of a believer mentioned in Ephesians 4:17-30. Those who have been forgiven so much by God should, of all people, forgive the relatively small offenses against them by others. The most graphic illustration of this truth is the parable of Matthew 18:21-35 (MacArthur Study Bible, p. 1811). God's forgiveness is the model, the motive, and the measure of our forgiving others (Liberty Bible Commentary, p. 554).

82. **Read Eph. 4:31-32.** The word “forgive” (Greek *charizomai*) is built on the same root as the word “grace” and means to bestow favor unconditionally. True or False

EPHESIANS CHAPTER 5

EPH 5:[1] Be ye therefore followers of God, as dear children; ¹ Follow God’s example in everything you do, because you are his dear children. (NLT)

Additional Information: Each Christian should follow God because he is God’s child. Ephesians 5:2 explains how a believer is to follow God: by walking in love (The Bible Knowledge Commentary, p. 637).

83. **Read Eph. 5:1.** The Christian life is designed to reproduce godliness as modeled by the Savior and Lord, Jesus Christ. True or False

EPH 5:[2] And walk in love, as Christ also hath loved us, and hath given himself for us

an offering and a sacrifice to God for a sweetsmelling savour. ² Live a life filled with love for others, following the example of Christ, who loved you and gave himself as a sacrifice to take away your sins. And God was pleased, because that sacrifice was like sweet perfume to him. (NLT)

Additional Information: The distinguishing marks of the Christ like love are forgiveness (Eph. 4:32) and sacrifice (Liberty Bible Commentary, p. 555). Christians can imitate God by loving others, even to the point of death if necessary (1 Jn. 3:16) (The Bible Knowledge Commentary, p. 638). Christian love is motivated by and modeled after Christ's sacrificial love (Phil. 2:5-8) (NLT Study Bible, 2005). Our love for others should be a love that goes beyond affection to self-sacrificing service (Life Application Bible, p. 2138).

“Sweetsmelling savour or aroma” parallels the figure of the Old Testament sacrifices offered in worship (Spirit Filled Life Bible, p. 1794).

84. **Read Eph. 5:2.** To “walk in love” is to be constantly ordering your behavior within the sphere of love. True or False

EPH 5:[3] But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; ³ But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. (NIV)

Additional Information: “Fornication” (Gk. porneia) is illicit sexual intercourse between unmarried partners, similar to, but not identical with, adultery (Mt. 5:32; 15:19; Mk. 7:21) (Liberty Bible Commentary, p. 555). These self-centered vices in conduct and speech (Eph. 5:3-4) are the opposite of the self-sacrificing love spoken of in Ephesians 5:1-2. Since these vices portray selfishness and unconcern for others, a believer should not have even a hint of these sins in his life (The Bible Knowledge Commentary, 638).

85. **Read Eph. 5:3; Col. 3:5.** God's people must have a holy lifestyle, avoiding the immorality common among unbelievers. True or False

EPH 5:[4] Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. ⁴

Obscene stories, foolish talk, and coarse jokes—these are not for you. Instead, let there be thankfulness to God. (NLT)

Additional Information: Shameful speech, indecent talk, filthy stories, and obscenity are opposed to purity and are not compatible with Christianity (Liberty Bible Commentary, p. 555). The speech of God's people is to be characterized by thankfulness to God (NLT Study Bible, p. 2005).

86. **Read Eph. 5:4.** By being grateful for all that God has given us, we can displace evil thoughts and words. True or False

EPH 5:[5] For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. ⁵ Being greedy, indecent, or immoral is just another way of worshiping idols. You can be sure that people who behave in this way will never be part of the kingdom that belongs to Christ and to God. (CEV)

Additional Information: Paul had taught this truth many times when he pastured the church at Ephesus and it should have been clear in their minds. See many similar statements at 1 Cor. 6:9-10; Gal. 5:19-21; Rev. 22:14-15; Col. 3:5-6.

“The Kingdom of Christ and of God” is a reference to the sphere of salvation where Christ rules the redeemed (MacArthur Study Bible, p. 1811).

87. Read Eph. 5:5; 1 Cor. 6:9-10; Gal. 5:19-21; Rev. 22:14-15; Col. 3:5-6. Paul reminds the Ephesians saints that they are absolutely convinced of the truth of

the facts which he is about to call to their attention.
True or False

EPH 5:[6] Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. [7] Be not ye therefore partakers with them. ⁶Do not let anyone deceive you with empty arguments: it is for this loose living that God's anger comes down on those who rebel against him. ⁷Make sure that you are not included with them. (JB)

Additional Information: (verse 6) "Let no man deceive you." Stop (Greek present imperative) letting a false teacher lead you astray as to the character and consequences of the sins just mentioned. **"With vain words,"** that is, misleading arguments. For example, Satan said, "Ye shall not surely die" (Gen. 3:4). **"Because of these things cometh the wrath of God upon the children of disobedience."** The Greek present tense implies its certainty and its imminence. The children of disobedience are those who in selfish

fleshly abandon are so ready to disobey all moral and religious restraints (Liberty Bible Commentary, p. 556).

(verse 7) “Be not ye therefore partaker with them.” This is a strong warning against lapsing into these sins. “If you don’t want to do business with the devil, keep out of his shop” (Ibid., p. 556).

88. **Read Eph. 5:6-7.** Paul knew that some teachers would tell the Ephesians they need not fear the wrath of God on them for their immorality. Thus he admonishes, “Let no man deceive you.” It is apparent there that one may be deceived into believing that some immoral and impure persons do have an inheritance in the kingdom of Christ. *Stop and discuss these statements. Explain the nature of repentance.*

EPH 5:[8] For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: ⁸For though once your heart was full of darkness, now it is full of light from the Lord, and your behavior should show it! (LB)

Additional Information: The reason believers should not be partners with the unregenerate is that

Christians are no longer part of the darkness, in which they used to live (Eph. 4:18; Jn. 1:5; 3:19-20). The behavior of saints should correspond with their new position. Since they are now children of light, their very nature is spiritual light, and they are to live accordingly (Rom. 13:12) (The Bible Knowledge Commentary, p. 638).

89. **Read Eph. 5:8; Jas. 2:18.** As children of light, your actions should reflect your faith. True or False

EPH 5:[9] (For the fruit of the Spirit is in all goodness and righteousness and truth;)
⁹for the effects of the light are seen in complete goodness and right living and truth. (JB)

Additional Information: A mixed metaphor, but the meaning is clear. Light is productive (consider the effect of light on plant growth), and those who live in God's light produce the fruit of moral and ethical character (cf. Gal 5:22-23), while those who live in darkness do not (Eph. 5:11) (NIV Study Bible, p. 1797).

90. Ephesians 5:9 explains that the fruit of the Spirit or Light is in all goodness, righteousness and truth. Those in darkness are characterized by the opposite of this fruit: evil, wickedness and falsehood. True or False

EPH 5:[10] Proving what is acceptable unto the Lord. ¹⁰Try to learn what gives pleasure to the Lord. (TNT)

Additional Information: The words “proving” or “Try to learn” translate *dokimazo*, which is literally, to try, prove, discern, distinguish, approve. The point is that, as believers walk in the light of the truth, the knowledge of the Lord’s will becomes clear. See Romans 12:1-2 where Paul says the same thing, stating that it is only after presenting ourselves as living sacrifices to God that we can know His acceptable will. This relates to assurance of salvation also (See 2 Peter 1:5-11) (MacArthur Study Bible, p. 1812).

91. **Read Eph. 5:10.** We are to “test” by the standard of God’s Word to see what is pleasing to the Lord. True or False

EPH 5:[11] And have no fellowship with the unfruitful works of darkness, but rather reprove them. [12] For it is a shame even to speak of those things which are done of them in secret. ¹¹But have nothing to do with those evil deeds of darkness, which don't benefit you or anyone else in any way. Instead, you must make a practice of warning everyone of how deadly and destructive those sins really are. ¹²Because it would be shameful to even describe here or talk about the things those people are doing in secret.
(LDB)

Additional Information: (verse 11) “Have no fellowship with the unfruitful works of darkness.” The Greek present imperative means stop having joint-participation with the barren works of darkness. Darkness suggests action and habits characteristic to a life of sin. **“But rather reprove them.”** Not just abstain, but expose them. We are to express our disapproval by word and action, by the light of right living and a loving example (Liberty Bible Commentary, p. 556).

92. **Read Eph. 5:11-12.** Paul instructs us to expose these deeds, because our silence may be interpreted as approval. True or False

EPH 5:[13] But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

[14] Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. ¹³For light is

capable of showing up everything for what it really is. It is even possible for light to turn the thing it shines upon into light also. ¹⁴Thus it is said: 'Awake thou that sleepest, and arise from the dead, And Christ shall shine upon thee.'

(PT)

Additional Information: (verse 14) This is not a direct quote from Scripture but was probably taken from a hymn well known to the Ephesians. The hymn seems to have been based on Isaiah 26:19; 51:17; 52:1; 60:1; and Malachi 4:2. Paul was appealing to the

Ephesians to wake up and realize the dangerous condition into which some of them had been slipping (The Life Application Bible, p. 2139).

93. **Read Eph. 5:13-14.** This might be a fragment from an unknown Christian song. It calls on God's people to turn from their sinful darkness and live in the full light of Christ. True or False

EPH 5:[15] See then that ye walk circumspectly, not as fools, but as wise, [16] Redeeming the time, because the days are evil. ¹⁵Live life, then, with a due sense of responsibility, not as men who do not know the meaning of life but as *those who do*. ¹⁶Make the best use of your time, despite all the evils of these days. (PT)

Additional Information: Having emphasized the contrast between light and darkness, Paul now turns to the contrast between wisdom and foolishness. The foolish person has no strategy for life and misses

opportunities to live for God in an evil environment. (NIV Study Bible, p. 1798).

94. **Read Eph. 5:15-16; Psalm 39:4-5; Jas. 4:14.** We are to make the most of our time on this evil earth in fulfilling God's purposes, because: a. we have lots of days ahead of us. b. we will live many, many years. c. each man's life is but a breath (NIV).

EPH 5:[17] Wherefore be ye not unwise, but understanding what the will of the Lord is.

¹⁷So then do not be foolish, but understand what the will of the Lord is. (NASV)

Additional Information: Knowing and understanding God's will through His Word is spiritual wisdom. For example, God's will revealed to us is that people should be saved (1 Tim. 2:3-4), Spirit-filled (Eph. 5:18), sanctified (1 Th. 4:3), submissive (1 Pet. 2:13-15), to do right even if it means suffering (1 Pet. 2:20-21) and to be thankful (1 Th. 5:18). Jesus is the supreme example for us all (see Jn. 5:19, 30; 1 Pet 2:21; 4:1-2) (MacArthur Study Bible, p. 1812).

95. **Read Eph. 5:17.** Believers may act in accordance to God's will because they possess the Scriptures and the Holy Spirit. True or False

EPH 5:[18] And be not drunk with wine, wherein is excess; but be filled with the Spirit; ¹⁸ Don't be drunk with wine, because that will ruin your life. Instead, let the Holy Spirit fill and control you. (NLT)

Additional Information: The tense of the Greek for "be filled" make clear that such a Spirit-filled condition does not stop with a single experience, but is maintained by "continually being filled," as commanded here (Spirit Filled Life Bible, p. 1794). When Paul speaks here of being filled with the Spirit and when he speaks in Colossians of being under the rule of the peace of Christ and indwelt by the "word" of Christ, he means to be under God's control. The effect of this control is essentially the same in both passages: a happy, mutual encouragement to praise God and a healthy, mutual relationship with people (NIV Study Bible, p. 1798).

96. **Read Eph. 5:18.** The grammar in this verse suggests that believers' lives are to be continuously filled with and governed by the Holy Spirit. True or False

EPH 5:[19] Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; [20] Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; ¹⁹Talk with each other much about the Lord, quoting psalms and hymns and singing sacred songs, making music in your hearts to the Lord. ²⁰Always give thanks for everything to our God and Father in the name of our Lord Jesus Christ. (LB)

Additional Information: “Psalms, hymns, and spiritual songs.” Every kind of appropriate song--whether psalms like those of the Old Testament, or hymns directed to God or to others that Christians were accustomed to singing--could provide a means for praising and thanking God (Eph. 5:20). Actually,

however, all three terms may refer to different types of psalms.

97. **Read Eph. 5:19-20.** The goal of singing hymns or spiritual songs is not for entertainment, but for worship and praise of God. True or False

EPH 5:[21] Submitting yourselves one to another in the fear of God. ²¹Submit to one another out of reverence for Christ. (NIV)

Additional Information: Spirit-controlled believers are to submit to one another, willingly serving others and being under them rather than dominating them and exalting themselves (The Bible Knowledge Commentary, p. 640).

98. **Read Eph. 5:21.** Basic to the Christians' attitudes toward others is their reverence for Christ. True or False

EPH 5:[22] Wives, submit yourselves unto your own husbands, as unto the Lord. [23]

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. [24] Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. ²² A wife should put her husband first, as she does the Lord. ²³ A husband is the head of his wife, as Christ is the head and the Savior of the church, which is his own body. ²⁴ Wives should always put their husbands first, as the church puts Christ first. (CEV)

Additional Information: The wife is given the God appointed task of helping her husband (Gen. 2:18). Her duty includes love (Titus 2:4), respect (Eph. 5:33; 1 Pet. 3:1-2), assistance (Gen. 2:18), purity (Titus 2:5; 1 Pet. 3:2), submissiveness (Eph. 5:22; 1 Pet. 3:5), development of a gentle and quiet spirit (1 Pet. 3:4), and being a good mother (Titus 2:4) and homemaker (1 Tim. 5:14; Titus 2:5) (The Full Life Study Bible, p. 438).

99. **Read Eph. 5:21-24.** In a marriage relationship, both husband and wife are called to submit. For the wife, this means willingly following her husband's leadership in Christ. For the husband, it means putting aside his own interests in order to care for his wife. True or False

EPH 5:[25] Husbands, love your wives, even 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. ²⁵⁻

²⁶Husbands, you must love your wives so *deeply, purely, and sacrificially that we can understand it only when we compare it to the love the Liberating King has for His bride, the church. We know He gave Himself up completely to make her his own, washing her clean of all her impurity with water and the*

powerful presence of his word. ²⁷He has given himself so He can present the church as His radiant bride, unstained, unwrinkled, and unblemished – *completely free from all impurity* – holy and innocent before Him. (TV)

Additional Information: Paul devotes twice as many words to telling husbands to love their wives as to telling wives to submit to their husbands. How should a man love his wife? (1) He should be willing to sacrifice everything for her. (2) He should make her well-being of primary importance. (3) He should care for her as he cares for his own body (The Life Application Bible, p. 2140).

100. **Read Eph. 5:25-27.** The emphasis in this passage is not on the husband's authority to govern, but his responsibility to love. True or False

EPH 5:[28] So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. [29] For no man ever yet hated his own flesh; but nourisheth and

**cherisheth it, even as the Lord the church:
[30] For we are members of his body, of his
flesh, and of his bones.** ²⁸That is how
husbands should treat their wives, loving them
as parts of themselves. For since a man and
his wife are now one, a man is really doing
himself a favor and loving himself when he
loves his wife! ²⁹⁻³⁰No one hates his own body
but lovingly cares for it, just as Christ cares for
his body the Church, of which we are parts.
(LB)

Additional Information: As the church is the extension of Christ, so is the wife an “extension” of her husband. No one hates his own body but takes care of it by nourishing and cherishing it. Thus as Christ loves the church, His body, so should husbands ... love their wives as their own bodies (Eph. 5:28, 33). Men care for their bodies even though they are imperfect and so they should care for their wives though they are imperfect (The Bible Knowledge Commentary, p. 641).

101. **Read Eph. 5:28-30.** A Christian husband is to care for his wife with the same devotion that he naturally manifests as he cares for himself. True or False

EPH 5:[31] For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. [32] This is a great mystery: but I speak concerning Christ and the church. [33] Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. ³¹ As the Scriptures say, “A man leaves his father and mother to get married, and he becomes like one person with his wife.” ³² This is a great mystery, but I understand it to mean Christ and his church. ³³ So each husband should love his wife as much as he loves himself, and each wife should respect her husband. (CEV)

Additional Information: The union of husband and wife merges two persons in such a way that little can affect one without also affecting the other. Oneness in marriage does not mean losing your personality in the personality of the other. Instead, it means caring for your spouse as you care for yourself, learning to anticipate his or her needs, helping the other person become all he or she can be. The creation story tells of God's plan that husband and wife should be one (Gen. 2:24), and Jesus also referred to this plan (Mt. 19:4-6) (The Life application Bible, p. 2140).

102. **Read Eph. 5:31-33.** Ephesians 5:33 is a restatement of the responsibilities of the husband and wife toward each other: love by the husband and respect by the wife. True or False

EPHESIANS CHAPTER 6

EPH 6:[1] Children, obey your parents in the Lord: for this is right. [2] Honour thy father and mother; which is the first commandment with promise; [3] That it may

be well with thee, and thou mayest live long on the earth. ¹Children, obey your parents because you belong to the Lord, for this is the right thing to do. ²“Honor your father and mother.” This is the first of the Ten Commandments that ends with a promise. ³ And this is the promise: If you honor your father and mother, “you will live a long life, full of blessing.” (NLT)

Additional Information: There is a difference between obeying and honoring. To obey means to do as one is told; to honor means to respect and love. Children are not commanded to disobey God in obeying their parents. Adult children are not asked to be subservient to domineering parents. Children are to obey while under their parents’ care, but the responsibility to honor parents is for life.

Some societies honor their elders. They respect their wisdom, defer to their authority, and pay attention to their comfort and happiness. This is how Christians should act. Where elders are respected, long life is a

blessing, not a burden to them (The Life Application Bible, p. 2140).

103. **Read Eph. 6:1-3.** The promise for those who obey their parents is that they enjoy a prosperous and long life on the earth. True or False

EPH 6:[4] And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

⁴Fathers, don't over-correct your children or make it difficult for them to obey the commandment. Bring them up with Christian teaching in Christian discipline. (PT)

Additional Information: The word provoke means do not irritate, exasperate, rub the wrong way, incite. This is done by a wrong spirit and by wrong methods, that is, severity, unreasonableness, sternness, harshness, cruel demands, needless restrictions, and selfish insistence upon authority. Such provocation would produce adverse reactions, deaden his affection, check his desire for holiness, and make him feel that he

can't possibly please his parents. A wise parent seeks to make obedience desirable and attainable by love and gentleness (The Liberty Bible Commentary, p. 559).

104. **Read Eph. 6:4; Col. 3:21.** Fathers are not to exasperate their children by unreasonable demands, petty rules, or favoritism. Such actions cause children to become discouraged. True or False

EPH 6:[5] Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; [6] Not with eyeservice, as menpleasers; but as the 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 whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. ⁵

Slaves, obey your masters here on earth with

fear and respect and from a sincere heart, just as you obey Christ.⁶ You must do this not only while they are watching you, to please them. With all your heart you must do what God wants as people who are obeying Christ.⁷ Do your work with enthusiasm. Work as if you were serving the Lord, not as if you were serving only men and women.⁸ Remember that the Lord will give a reward to everyone, slave or free, for doing good. (NCV)

Additional Information: Both the Old Testament and the New Testament included regulations for societal situations such as slavery and divorce (see Dt 24:1-4), which were the results of the hardness of hearts (Mt 19:8). Such regulations did not encourage or condone such situations but were divinely-given, practical ways of dealing with the realities of the day (NIV Study Bible, p. 1799).

105. **Read Eph. 6:5-8.** The believer's ethical duty is to perform as though serving Christ, even though the person served may not be a Christian. True or False

EPH 6:[9] And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. ⁹ Masters, in the same way, be good to your slaves. Do not threaten them. Remember that the One who is your Master and their Master is in heaven, and he treats everyone alike. (NCV)

Additional Information: Although Christians may be at different levels in earthly society, we are all equal before God. He does not play favorites; no one is more important than anyone else. Paul's letter to Philemon stresses the same point: Philemon, the master, and Onesimus, his slave, were brothers in Christ (The Life Application Bible, p. 2141).

106. **Read Eph. 6:9.** Masters were to treat their slaves in a way that was pleasing to the Lord. True or False

EPH 6:[10] Finally, my brethren, be strong in the Lord, and in the power of his might.

¹⁰Finally then, find your strength in the Lord, in his mighty power. (NEB)

Additional Information: “**Finally**” implies not “in conclusion,” but rather “insofar as the rest of life and its challenges are concerned” (Spirit Filled Life Bible, p. 1796).

107. **Read Eph. 6:10.** The Lord’s power, the strength of His Spirit, and the force of Biblical truth are required for spiritual victory in our lives. True or False

EPH 6:[11] Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. ¹¹Put on the full armor of God so that you can take your stand against the devil's schemes. (NIV)

Additional Information: “**Put on the whole armour of God.**” Paul uses the common armor worn by Roman soldiers as the analogy for the believer’s spiritual defense and affirms its necessity if one is to hold his position while under attack. “**That you may be able to stand against the wiles of the devil.**” “Wiles” is all-

inclusive, encompassing every sin, immoral practice, false theology, and worldly enticement (MacArthur Study Bible, p. 1814). The devil's wiles are attractive, deceptive, and ensnaring. Satan is a personal enemy, a great adversary, a slanderous accuser, and a malignant foe. He uses clever and crafty methods to deceive. His aim is to substitute something else and something different for the truth of Christ (Liberty Bible Commentary, p. 560).

108. **Read Eph. 6:11.** To withstand the devil's attacks, we must depend on God's strength and use every piece of His armor. True or False

EPH 6:[12] For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. ¹²For we are not fighting against people made of flesh and blood, but against persons without bodies—the evil rulers of the unseen world, those mighty

satanic beings and great evil princes of darkness who rule this world; and against huge numbers of wicked spirits in the spirit world.

(LB)

Additional Information: “**For we wrestle not against flesh and blood.**” We are not engaged in a human, physical warfare. “**Wrestle**” means to throw or swing. It is a contest between two opponents that continues until one hurls the other one down and holds him down. The word “**against**” presents the idea of a personal foe, face-to-face and hand-to-hand conflict to the finish, a life and death struggle. Paul is not describing a Sunday school picnic. “**But against principalities.**” “**Principalities**” refer to the high-ranking hierarchy of demonic authority. “**Powers.**” Invested with authority. “**Rulers of the darkness of this world.**” The world rulers in revolt against God and limited to “this darkness” here on earth. “**Spiritual wickedness.**” The army of invisible wicked spirits (The Liberty Bible Commentary, p. 561).

109. **Read Eph. 6:12; Eph. 1:3.** Satan is trying to rob believers of the spiritual blessings God has given them. True or False

EPH 6:[13] Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. ¹³ So put on all the armor that God gives. Then when that evil day comes, you will be able to defend yourself. And when the battle is over, you will still be standing firm. (CEV)

Additional Information: “**Take unto you the whole armour of God.**” Paul combines the weapons of a Roman foot soldier with a number of Old Testament images of God, or the Messiah, as a warrior. Strikingly, what is said of God and the Messiah in the Old Testament is applied to believers (New Geneva Study Bible, p. 1871). The first 3 pieces of armor (girdle, breastplate, and shoes/boots, verses 14-15) were worn continually on the battlefield; the last 3 (shield, helmet, and sword, verses 16-17) were used when an actual

fight began. **“The evil day”** is the day of combat with the spiritual forces. Since the fall of man, every day has been evil in one way or another, a condition that will persist until the Lord returns and sets up His Kingdom on earth (2 Pet. 3:13; Mt. 13:41-43). **“Having done all, to stand.”** Standing firm against the enemy without wavering or falling is the goal (MacArthur Study Bible, p. 1815).

110. **Read Eph. 6:13.** Ephesians 6:13 speaks both of “withstanding” and of “standing.” The former is the ability to win the fight, to hold one’s position; the latter shows the result of the conflict. True or False

EPH 6:[14] Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; ¹⁴ Stand your ground, putting on the sturdy belt of truth and the body armor of God’s righteousness. (NLT)

Additional Information: “Let the truth be like a belt around your waist.” This Greek aorist participle indicates being belted with the military band of truth,

truthfulness, integrity and sincerity. It is not an ornament, but an armament. Truth is revealed in the Word of God; it is light from heaven and dispels darkness (Liberty Bible Commentary, p. 561).

“Having on the breastplate of righteousness.” The breastplate was usually a tough, sleeveless piece of leather or heavy material with animal horn or hoof pieces sewn on, covering the soldier’s full torso, protecting his heart and other vital organs (MacArthur Study Bible, p. 1815). The **“breastplate of righteousness”** represents Christ’s righteousness with which God clothes us (2 Cor. 5:21; Rom. 5:17). Christ’s imputed righteousness in the believer produces practical righteousness that become part of the spiritual breastplate. Lack of holiness, leaves one open to the great enemy of his soul (Rom. 6:16).

111. **Read Eph. 6:14** from several translations. The belt of truth consist of: a. truth. b. truthfulness. c. integrity. d. sincerity. e. all of the above.

112. **Read Eph. 6:14** from several translations. “The breastplate of righteousness” consist of: a. being right with God (TNLT). b. the protection of right living (NCV).

c. God's approval (LB). d. integrity for a breastplate (PT). e. all of the above (imputed righteousness and practical righteousness as its fruit).

EPH 6:[15] And your feet shod with the preparation of the gospel of peace; ¹⁵And your feet will require the shoes of eagerness to prepare and run with the message – the Great News that everyone can now have peace with God. (LDB)

Additional Information: Despite a clear allusion to Isa. 52:7, Paul does not have in mind the barefooted messenger who takes the gospel to others. The image here is of the Roman soldier's sturdy shoes, which gave him stability and protection in battle (New Geneva Study Bible, p. 1871). Romans soldiers wore boots with nails in them to grip the ground in combat. The gospel of peace pertains to the good news that, through Christ, believers are at peace with God and he is on their side (Rom. 8:31). It is that confidence which allows the believer to stand firm (MacArthur Study Bible, p. 1815).

“Preparation” indicates readiness; prepared to do God’s will, and prepared to proclaim the gospel of peace (The Liberty Bible Commentary, p. 561).

113. **Read Eph. 6:15** from several translations. The Christian soldiers’ shoes refer to: a. being ready to tell the Good News about peace (SE). b. what will prepare you to tell the good news of peace (NIVrV). c. peace that comes from the Good News (NLT). d. readiness to preach the Good News of peace with God (NLT). e. all of the above.

EPH 6:[16] Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. ¹⁶

In every battle you will need faith as your shield to stop the fiery arrows aimed at you by Satan. (NLT)

Additional Information: “The shield of faith.”

The Roman shield was large enough to cover the whole body; it was made of wood, covered with hide, and bound with iron at the top and bottom. When dipped in water before a battle, it could extinguish fire arrows that had been dipped in pitch and set ablaze (New Geneva

Study Bible, p. 1871). The faith to which Paul refers is a basic trust in God. It is not faith in faith, but has an object, God Himself. The believer's continual trust in God, God's word, and promise is "above all" absolutely necessary to protect him from temptations to every sort of sin. All sin comes when the victim falls to Satan's lies and promises of pleasure, rejecting the better choice of obedience and blessings (MacArthur Study Bible, p. 1815). Faith is utter dependence on God, upon His presence and His power. Faith puts God between you and the enemy (The Liberty Bible Commentary, p. 561).

114. **Read Eph. 6:16; Heb. 12:2.** The shield which the Christian soldier uses is faith, a present faith in the Lord Jesus for victory over sin and the hosts of the devil.
True or False

EPH 6:[17] And take the helmet of salvation, and the sword of the Spirit, which is the word of God: ¹⁷And then you must accept *salvation from God to be your helmet* and receive the word of God from the Spirit to use as a sword. (JB)

Additional Information: “The helmet of salvation.” Isaiah 59:17 speaks of the Divine warrior and His armor. It speaks of the helmet along with the breastplate. The helmet both protected the soldier and provided a striking symbol of military victory (NIV Study Bible, p. 1800). A helmet would be put on by a soldier when he faced impending danger. Having one’s head guarded by a helmet gives a sense of safety, so the helmet of salvation refers either to present safety from the devil’s attacks or to a future deliverance, “the hope of salvation “ mentioned in 1 Thessalonians 5:8 (The Bible Knowledge Commentary, p. 644). For Paul, salvation is a present experience as well as a future hope (1 Th. 5:8). The believer’s final ground of confidence is the faithfulness of God to complete the salvation He has begun (Phil. 1:6) (New Geneva Study Bible, p. 1871).

“The sword of the Spirit, which is the word of God.” This term refers to the sharp, short sword for close combat. The one offensive weapon in the believer’s arsenal is compared to the Roman sword, short and designed for hand-to-hand combat. It is the word of God made effective by the Spirit (Ibid., p. 1871). Our Lord used this powerful source in the wilderness and met the devil with, “it is written” (Matt. 4:4-10) (The

Liberty Bible Commentary, p. 562). To abandon the position and attitude of Christ and the apostles toward God's inspired Word is to destroy its power to convict or correct, to redeem, to heal, to drive out demons, and to overcome all evil. To deny its absolute trustworthiness in all it teaches is to deliver ourselves into the hand of Satan (2 Pet. 1:18-21) (The Full Life Study Bible, p. 439).

115. **Read Eph. 6:17.** The "helmet of salvation" can be the glad awareness of having been put right with God. True or False

116. **Read Eph. 6:17.** The "sword of the Spirit" is the sword which the Spirit provides – the Word of God made effective by the Spirit. True or False

EPH 6:[18] Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; ¹⁸ Pray at all times and on every occasion in the power of the Holy

Spirit. Stay alert and be persistent in your prayers for all Christians everywhere. (NLT)

Additional Information: This verse introduces the general character of a believer's prayer life: (1) **"All prayer and supplication"** focuses on the variety (1 Cor. 14:14-15); (2) **"Always"** focuses on the frequency (Rom. 12:12; Phil. 4:6; 1 Th. 5:17); (3) **"In the Spirit"** focuses on submission, as we line up with the will of God (Rom. 8:26-27); (4) **"Being watchful"** focuses on the manner (Matt. 26:41; Mk. 13:33); (5) **"All perseverance"** focuses on the persistence (Lk. 11:9; 18:7-8); (6) **"All saints"** focuses on the objects (1 Sam. 12:23) (MacArthur Study Bible, p. 1815).

117. **Read Eph. 6:18.** Our prayers are required for all our fellow Christians. True or False

EPH 6:[19] And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, [20] For which I am an ambassador in bonds: that therein I may

Speak boldly, as I ought to speak. ¹⁹ Also pray for me that when I speak, God will give me words so that I can tell the secret of the Good News without fear. ²⁰ I have been sent to preach this Good News, and I am doing that now, here in prison. Pray that when I preach the Good News I will speak without fear, as I should. (NCV)

Additional Information: Paul does not ask for prayer for his personal well-being or physical comfort in the imprisonment from which he wrote, but for boldness and faithfulness to continue proclaiming the gospel to the unsaved no matter what the cost (MacArthur Study Bible, p. 1815).

118. **Read Eph. 6:19-20.** Paul may have referred to his need to be bold and clear regarding the “mystery of the gospel” when he would be on trial before Caesar in Rome. True or False

EPH 6:[21] But that ye also may know my affairs, and how I do, Tychicus, a beloved

brother and faithful minister in the Lord, shall make known to you all things: [22] Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. ²¹

Tychicus, my good friend here, will tell you what I'm doing and how things are going with me. He is certainly a dependable servant of the Master! 22 I've sent him not only to tell you about us but to cheer you on in your faith. (TM)

Additional Information: “Tychicus” was a convert from Asia Minor (modern Turkey) who was with the apostle during his first imprisonment in Rome, from where this epistle was written. He accompanied Paul in taking an offering to the church in Jerusalem (Acts 20:4-6) and was sent by him on several missions (2 Tim. 4:12; Titus 3:12) (MacArthur Study Bible, p. 1816).

119. **Read Eph. 6:21-22.** Tychicus, the bearer of this epistle, will inform the recipients of Paul's circumstances and encourage their hearts. True or False

EPH 6:[23] Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. [24] Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. ²³May God give peace to you, my Christian brothers, and love, with faith from God the Father and the Lord Jesus Christ. ²⁴May God's grace and blessing be upon all who sincerely love our Lord Jesus Christ.
Sincerely, Paul (LB)

Additional Information: This letter was written to the church at Ephesus, but it was also meant for circulation among other churches. In this letter, Paul highlights the supremacy of Christ, gives information on both the nature of the church and on how church members should live, and stresses the unity of all believers – male, female, parent, child, master, slave – regardless of sex, nationality, or social rank. The home and the church are difficult places to live the Christian life, because our real self comes through to those who know us well. Close relationships between imperfect people can lead to trouble – or to increased faith and

deepened dependence on God. We can build unity in our churches through willing submission to Christ's leadership and humble service to one another (The Life Application Bible, p. 2142).

ABBREVIATIONS

- (KJV) *The King James Version.*
- (SKJV) *The Simplified King James Version.*
- (TM) *The Message.*
- (NEB) *The New English Bible.*
- (TNT) *The New Translation.*
- (NKJV) *New King James Version.*
- (PT) *Phillips Translation.*
- (LB) *The Living Bible.*
- (NCV) *New Century Version.*
- (NLT) *New Living Translation.*
- (NTEAE) *New Testament in Everyday American English.*
- (GWTN) *God's Word to the Nations New Testament.*
- (AMP) *The Amplified New Testament.*

(JB) *The Jerusalem Bible.*
(ETRNT) *The Easy-to-Read New Testament.*
(TEV) *Today's English Version.*
(NIVRV) *New International Reader's Version.*
(CEV) *Contemporary English Version.*
(TNLT) *New Life Testament.*
(NCV) *New Century Version.*
(RSV) *The Revised Standard Version.*
(SEB) *The Simple English Bible.*
(NIV) *New International Version.*
(BV) *Berkeley Version.*
(MT) *Moffatt Translation.*
(LDB) *The Last Days Bible.*
(NET) *New Evangelical Translation*
(NASV) *New American Standard Bible.*
(ESV) *English Standard Version.*
(REB) *The Revised English Bible.*
(PEB) *The Plain English Bible.*
(TNTL) *The New Testament Letters.*
(TTNT) *The Translator's New Testament.*
(TNT) *The New Translation.*
(TTCNT) *The Twentieth Century New Testament.*

- (VNT) *Voice New Testament*
(YLT) *Young's Literal Translation*
(TEB) *The Expanded Bible*
(WENT) *Wuest Expanded New Testament*
(NWB) *Noah Webster's Bible*
(CEB) *Common English Bible*
(YLT) *Young's Literal Translation.*
(TV) *The Voice New Testament.*
(WET) *Wuest's Expanded Translation.*
(TEB) *The Expanded Bible.*
(TNT) *Tyndale's New Testament.*

BIBLIOGRAPHY & ACKNOWLEDGMENTS

SPECIAL THANKS AND APPRECIATION FOR THE FOLLOWING TRANSLATIONS AND THEIR TRANSLATORS

The King James Version. First published in 1611 and now public domain.

The Simplified King James Version. Copyright 2010. Don Krow editor. DKM, 10065 Sun Ridge Circle, Rogers, AR 72756 USA

The Message. By Eugene H. Peterson. Copyright 1993, 1994, 1995, 1996, 2000, 20001, 2002. Used by permission of NavPress Publishing Group. P.O. Box 35001, Colorado Springs, CO 80935.

The New English Bible. Copyright 1961, 1970 by The Delegates of the Oxford University Press and The Syndics of the Cambridge University Press.

The New Translation. Copyright 1990 by Tyndale Charitable Trust. All rights reserved.

New King James Version. Copyright 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

Phillips Translation. Copyright by J.B. Phillips, 1958, 1959, 1960, 1972. The Macmillan Company.

The Living Bible. Copyright 1967 by Tyndale House Foundation, Wheaton, Illinois.

New Century Version. Copyright 1987, 1988, 1991 by Word Publishing, Nashville, Tennessee 37214.

New Living Translation. Copyright 1966 by Tyndale Charitable Trust. All rights reserved.

New Testament in Everyday American English. By Julian G. Anderson. Copyright 1984, 1989, 1990, 1991 by Julian G. Anderson. All rights reserved.

God's Word to the Nations New Testament. Copyright 1988 by Mrs. William F. Beck. Used by permission of Biblion Publishing.

The Amplified New Testament. Copyright 1958, 1987 by The Lockman Foundation. Used by permission.

The Jerusalem Bible. Copyright 1966, 1967, 1968 by Darton, Longman & Todd Ltd.

The Easy-to-Read New Testament. Copyright 1987 by World Bible Translation Center, Inc. and used by permission.

Today's English Version. Copyright by the American Bible Society 1966, 1971.

New International Reader's Version. Copyright 1995 by International Bible Society. Used by permission of International Bible Society.

Contemporary English Version. Copyright by the American Bible Society 1995.

The Message. By Eugene H. Peterson. Copyright 1993, 1994, 1995, 1996, 2000, 20001, 2002. Used by permission of NavPress Publishing Group. P.O. Box 35001, Colorado Springs, CO 80935.

New Life Testament. Translated by Gleason H. Ledyard. Copyright 1969, 1976 Christian Literature International, Box 777, Canby, Oregon 97013

God's Word to the Nations New Testament. Copyright 1988 by Mrs. William F. Beck. Used by permission of Biblion Publishing.

New Century Version. Copyright 1987, 1988, 1991 by Word Publishing, Nashville, Tennessee 37214.

The Revised Standard Version. New Testament Section, First Edition, Copyright 1946. Second Edition, Copyright 1971. Division of Christian Education of the National Council of Churches of Christ in the United States of America.

The Simple English Bible, New Testament. Copyright 1978, 1980 by International Bible Translators, Inc. Copyright 1981 (American Edition) by International Bible Translators, Inc. One World Trade Center, Suite 7967, New York, New York 10048.

New International Version. Copyright 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

The Jerusalem Bible. Copyright 1966, 1967, 1968 by Darton, Longman & Todd Ltd.

Berkeley Version. By Gerrit Verkuyl. Copyright 1945 by Gerrit Verkuyl. All rights reserved. J.J. Gillick & Company, Berkeley, CA.

Moffatt Translation. By James Moffatt. Copyright 1922, 1926, 1935 by Harper & Brothers. New York and London.

The Amplified New Testament. Copyright 1958, 1987 by The Lockman Foundation. Used by permission.

The Easy-to-Read New Testament. Copyright 1987 by World Bible Translation Center, Inc. and used by permission.

The Last Days Bible, Copyright 1999 by Life Messengers, Seattle, Washington 98111-1967. Used by permission.

New Evangelical Translation (NET), Copyright 1992 by God's Word To The Nations Bible Society. All rights reserved.

New American Standard Bible. Copyright 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation, A Corporation Not for Profit, La Habra, California. All rights reserved.

English Standard Version. Copyright 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

The Revised English Bible. Copyright Oxford University Press and Cambridge University Press 1989.

The Plain English Bible. Copyright 2003. Used by permission of Destiny Image Publishers, Shippensburg, PA 17257. All rights reserved.

The New Testament Letters. By J.W.C. Wand, D.D. Published in Australia 1944. First published in England 1946. Oxford University Press.

The Translator's New Testament. Copyright BFBS 1973.
The British and Foreign Bible Society.

The New Translation. Copyright 1990 by The Society for
The New Translation. Distributed by Tyndale House
Publishers.

The Twentieth Century New Testament. Copyright 1900-
1904 by Fleming H. Revell Company.

Young's Literal Translation. By Robert Young. Baker
Book House, Grand Rapids, Michigan.

The Voice New Testament. Copyright 2008, by Thomas
Nelson, Inc., Ecclesia Bible Society.

Wuest's Expanded Translation. By Kenneth S. Wuest.
Copyright Wm. B. Eerdmans Publishing Co.

Common English Bible. Copyright 2011, P.O. Box 801,
201 Eight Ave. South, Nashville, TN 37202.

The Expanded Bible. Copyright 2009 by Thomas
Nelson, Inc.

Tyndale's New Testament. Translated from the Greek by William Tyndale in 1534. Copyright 1989 by Yale University.

THE GOAL OF OUR WORK IS TO MAKE THE WORD OF GOD SIMPLE AND UNDERSTANDABLE.

MAY BE COPIED AND USED FOR BIBLE STUDY AND DISCIPLESHIP PURPOSES. NOT TO BE SOLD.

DKM
10065 Sun Ridge Circle
Rogers, AR 72756 USA

FOR FREE DOWNLOADS OF CHRISTIAN MATERIALS
GO TO:

www.delessons.org www.krowtracts.com