

Manitoulin Youth Conference, 2000

The Epistle of the Apostle Paul to the



"... They were full of wrath and cried out, saying, 'Great is Diana of the Ephesians!'. So the whole city was filled with confusion, and rushed into the theatre with one accord, having seized Gaius and Aristarchus, Macedonians, Paul's travel companions." Acts 19:28,29

Ephesians

Workbook: Part One

INTRODUCTION TO THE WORKBOOK

December, 1999

Dear Young Person,

Greetings in the hope of Israel! The new millennium has arrived, and with it, preparation for the 2000 Manitoulin Youth Conference. God willing, the Conference will be held from August 19th - 26th. This year the studies will focus on **Paul’s Epistle to Ephesus**, under the theme *“Walk worthy of the vocation wherewith you are called” Eph. 4:1*. We hope you are planning and able to attend!

Ephesus was the capital of the Roman province of Asia. It was one of the foremost centres of Mediterranean trade and culture during the times of our early brethren and sisters. Consequently, Ephesus was also plagued with the same materialism, apathy, and godlessness which surrounds us today. As we trace the development of this ecclesia, we can relate to their experiences and learn from their strengths and weaknesses.

Paul spent close to three years working with the ecclesia in Ephesus (Acts 20:31). The New Testament spends a great deal of time recounting the people, events, and trials experienced by the believers living here. The ecclesia is involved in four main sections of Scripture, and together, these provide several unique ‘snapshots’ of its development and progress through the latter half of the first century. **Acts 18-20** describe the birth and early growth of the ecclesia during the Apostle Paul’s first and second missionary journeys. Having commissioned Timothy to remain with the ecclesia (1Tim. 1:3), Paul later writes the **Epistle to the Ephesians**, while being held prisoner in Rome. The six chapters of the Epistle express Paul’s exhortation and instruction to the ecclesia. They also offer a glimpse at their development, strengths, and possible weaknesses. Shortly before his death, Paul writes his **First & Second Epistles to Timothy** where he counsels the young man on various issues relating to his ministry with the Ephesian ecclesia. Finally, in **Revelations 2**, we find a short but sobering letter composed for the ecclesia by the Lord Jesus Christ. Penned through the Spirit by the Apostle John from nearby Patmos, the letter provides a final look at the spiritual condition of the ecclesia near the end of the 1st century.

Though it is impossible to cover all four sections for the Conference, portions of each (especially Acts, Ephesians and Revelation) will be vital to our study. Paul’s Epistle to Ephesus contains a particularly exciting and compelling message for young and old. Its contents were directed to the first century ecclesias of Asia, but its inspired words are no less relevant to those of us living almost 2000 years later. May the exhortation and exposition we discover through this study stir ourselves to *‘redeem the time in these days which are evil’ (Eph. 5:15)*.

As in previous years, completion of the **workbook is mandatory** for attending the Conference. Preparation is key to the success and spiritual level of the Conference. The more you put into the study, the more you will get out of the studies, and the more you will have to share with others during our week together. Discussion groups are only rewarding when everyone has completed their study in advance. We suggest you make a study plan and use it to guide your efforts ... don’t leave the study to the last minute!

The workbook has been divided into 2 parts. **Part One**, which you have now received,

provides an introduction to the study of Ephesians. It includes a wide variety of ‘introductory’, and ‘discussion-type’ questions which will whet your appetite for further study! This part focuses on Acts 18-20, but several questions also deal with broad themes and issues from Ephesians, and Revelation 2. To get you started, Part One also contains a list of sources you will need to complete the workbook, in addition to several other helpful sources of information. You are encouraged to discuss and work on Part One with a group. Get together with your CYC, friends, family, or Sunday school to share ideas, questions and answers.

Once you are registered for the Conference, you will receive **Part Two** of the workbook. The material within this section is of a more detailed nature. Though it will allude to Acts and Revelation, its focus is a verse by verse study of Ephesians 1-6. Part Two will also contain a suggested study plan for completing the workbook. Be sure to place Parts One and Two in a binder, along with lined sheets of paper for extra work space.

In the study of Ephesians, there is a great deal of room for **personal study** beyond that of the workbook. In order to accommodate and encourage this, the length of the workbook has been made significantly shorter than last year’s. Use the sheet on page 3 of Part One to jot down interesting points, and questions which you would like to research in greater detail. Did you run across ‘bible echoes’, a difficult or interesting word, a point of exhortation which could be developed further, allusions to the Old Testament, or shadows of the life and work of our Lord Jesus Christ? When you are done the workbook you can backtrack and use these points as a basis for your own personal study. Be sure to **mark your Bible** with your own material or suggested examples in the workbook.

This year’s study of Ephesians will be extremely exciting! There is so much we can learn for ourselves and about the life of Paul, his helpers, our early brethren and sisters, and God’s offer of salvation through our Lord Jesus Christ. Should you **require assistance** or have questions while working through the workbook, feel free to contact the workbook coordinators, as listed below. Further information about this Year’s Conference and the Ephesians study is also available from a Committee member, or the Conference Web Site:

www.youthconference.com

May God bless you and guide you throughout your studies. God willing we will see you at the Conference! Sincerely, your servants in Christ:

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USEFUL SOURCES and STUDY MATERIAL

When you begin each session of study, first spend a moment in prayer to ask God for his blessing on your studies. Before you start the workbook, carefully read Acts 18-20, Ephesians 1-6, and Revelation 2. You may wish to read these passages several times, using several translations. The focus of your studies should then be a Bible, your workbook a pad of note-paper, and some coloured pencils/pens for Bible marking.

The ‘General References’ listed below, will help you complete the workbook questions. Should you need to borrow or purchase one, several alternatives are suggested. You may also wish to supplement your studies with the sources listed under ‘Other Publications or Study Notes’. Finally, you may wish to search the ‘World Wide Web’ for general information on Ephesus, Turkey, Archeology in Asia, the New Age Movement, or a host of other topics relevant to the Ephesians study.

GENERAL REFERENCES:

- Your Bible - King James Version
 - preferably one with marginal references, and a wide margin for Bible Marking
 - alternative translations are useful references: eg. NIV Study Bible, RV, RSV, NKJV
 - you may wish to obtain a copy of the On-Line Bible Program ... these can be ordered for a reasonable price. For more information, contact Bro. Nathan Badger
- Bible Atlas
 - May, H., ed. (1984). Oxford Bible Atlas, 3rd ed. Great Britain: Oxford University Press.
 - Pritchard, J., ed. (1987). The Harper Atlas of the Bible. Great Britain: Times Books.
- Bible Dictionary
 - Smith, W. (1948). Smith’s Bible Dictionary, Peloubet, F., and M. Peloubet eds. Grand Rapids: Zondervan Publishing House.
 - Unger, M. (1988). The New Unger’s Bible Dictionary, R. Harrison, H. Vos, and C. Barber eds. USA: Moody Bible Institute of Chicago.
 - The Universities and Colleges Christian Fellowship (1994). The Illustrated Bible Dictionary Parts 1-3, Douglas, J. et al., eds. England: Inter-Varsity Press.
- Greek Diaglott
- Strong’s Exhaustive Concordance
- Englishman’s Greek Concordance of the New Testament
- Vine’s Expository Dictionary of New Testament Words

OTHER PUBLICATIONS / STUDY NOTES:

- Abel, Bro. Ron (1981). Quenching all the Fiery Darts of the Wicked - Lessons from the Ecclesia at Ephesus. Christadelphian Scripture Study Service, South Australia.
- Allfree, Bro. John (1996). Expository Notes on Paul's Letter to the Ephesians. Bible Study Publications, Mansfield, England.
- Carter, Bro. John (1981). The Letter to the Ephesians - An Exposition. The Christadelphian Office, Birmingham, England.
- Edgecomb, Bro. Arthur (1980). Notes on Ephesians. Menorah Publications, South Australia.
- Ephesians. Study Notes from the 23rd Australasian Christadelphian Youth Conference, September/October 1995, Perth, Australia.
- Norris, Bro. Alfred (1989). Acts and Epistles. London: Aletheia Books.
- Mansfield, Bro. Pearce (1988). The Book of Revelation - Verse by Verse Exposition 2nd Ed., Reprinted from the Christadelphian Expositor. Logos Publications, South Australia.
- Roberts, Bro. Robert (1985). Thirteen Lectures on the Apocalypse. Oxford, UK: Oxford University Press.
- Whittaker, Bro. Harry (1992). The Epistle to the Ephesians. The Christadelphian Office, Birmingham, England.
- Whittaker, Bro. Harry (1985). Studies in the Acts of the Apostles. Staffordshire, UK: Biblia.

WORLD WIDE WEB SITES:

- Manitoulin Youth Conference 2000 - Epistle to the Ephesians
www.youthconference.com
- Sail Turkey - panoramic views of the ruins at Ephesus
www.sailturkey.com/panoramas/ephesus
- Focus Multimedia - description of Ephesus, with many sub-links to pictures and text
www.focusmm.com/aceph_0.htm

Rough Notes for Further Personal Study

Acts

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Ephesians

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Revelations

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Other

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**PART ONE:
 BACKGROUND, OVERVIEW and DISCUSSION**

SECTION A: THE NEW ECCLESIA AT EPHESUS - Acts 18-20

During Paul’s missionary journeys, he stops at Ephesus several times. These events are recorded for us in Acts 18:18-28; Acts 19:1-41; and Acts 20:17-38. Section A focuses on these passages, particularly the geography, history and culture of Ephesus, the birth of the Ephesian ecclesia, members of the first ecclesia, and other events associated with the ecclesia during Paul’s missionary journeys.

1) Acts 13-21 - Map Assignment “Let us now go back and visit our brethren”

It is important to be familiar with the context and location of Ephesus, in relation to Paul’s journey, and the cities/ geographic features mentioned in Acts and Ephesians. A map is a helpful means of locating, picturing and understanding the significance of these items.

Using the map on the following page, label the items listed in the chart below, using the recommended colour of pen/pencil. Many of these items will reappear later in your studies.

Item to Locate and Map	Instructions/Colour
i) Paul’s Second and Third Missionary Journeys	
<p>Roman Provinces (A dashed line indicates these boundaries): - Asia, Macedonia, Achaia, Lycia, Thrace, Bithynia and Pontus, Galatia, Cappadocia, Pamphylia, Cilicia, Syria, Island of Crete</p> <p>Greek Territories: - Mysia, Lydia, Caria, Phrygia, Pisidia, Lycaonia</p>	<ul style="list-style-type: none"> ● Small capitalized letters (Red) ● Label territories over top of provincial boundaries ● Small capitalized letters (Black)
<p>Second Journey - Acts 15:36-18:22: - Antioch (in Syria), Derbe, Lystra, Iconium, Antioch (in Pisidia), Troas, Island of Samothrace, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Cenchreae, Ephesus, Caesarea, Jerusalem, Antioch (in Syria)</p> <p>Third Journey - Acts 18:23- 21:16: - Antioch (in Syria), Derbe, Lystra, Iconium, Antioch (in Pisidia), Ephesus, Troas, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Athens, Berea, Thessalonica, Apollonia, Amphipolis, Philippi, Neapolis, Troas, Assos, Mitylene, Island of Chios, Island of Samos, Miletus, Island of Cos, Rhodes, Patara, Tyre, Ptolemais, Caesarea, Jerusalem</p>	<ul style="list-style-type: none"> ● Black dots signify cities ● Label each city (Black) ● Link the cities together with a line (Green) ● Link the cities together with a line (Blue). Where a green line already exists, draw a new line beside it.

ii) Geographic Features	
Seas: - Mediterranean Sea (Great Sea), Aegean Sea, Black Sea (Euxine Sea)	• Label water bodies (Blue)
Rivers: - River Hermus, River Cayster, River Maeander	• Small labels (Blue)
iii) Modern Day Countries	
- Turkey, Greece, Cyprus, Syria, Israel, Lebanon	• Black labels in large capital letters (you may wish to shade the area)

2) Acts 13-21,27; Eph. 1-6 - Time and Location of Paul’s Correspondence

It is useful to know when and where the Epistle to Ephesus was written, so that we may place Paul’s letter in context with his life, and other epistles. Answer the following questions to provide some clues.

a) Paul visits Ephesus during both his second and third journeys. Using your Bible, a Bible Dictionary, and other reliable sources, suggest the years when Paul may have taken his second and third journeys. Using this as a guide, in what years may Paul have visited Ephesus? Note any important reasons why you chose these dates.

Second Journey:



First Visit to Ephesus:

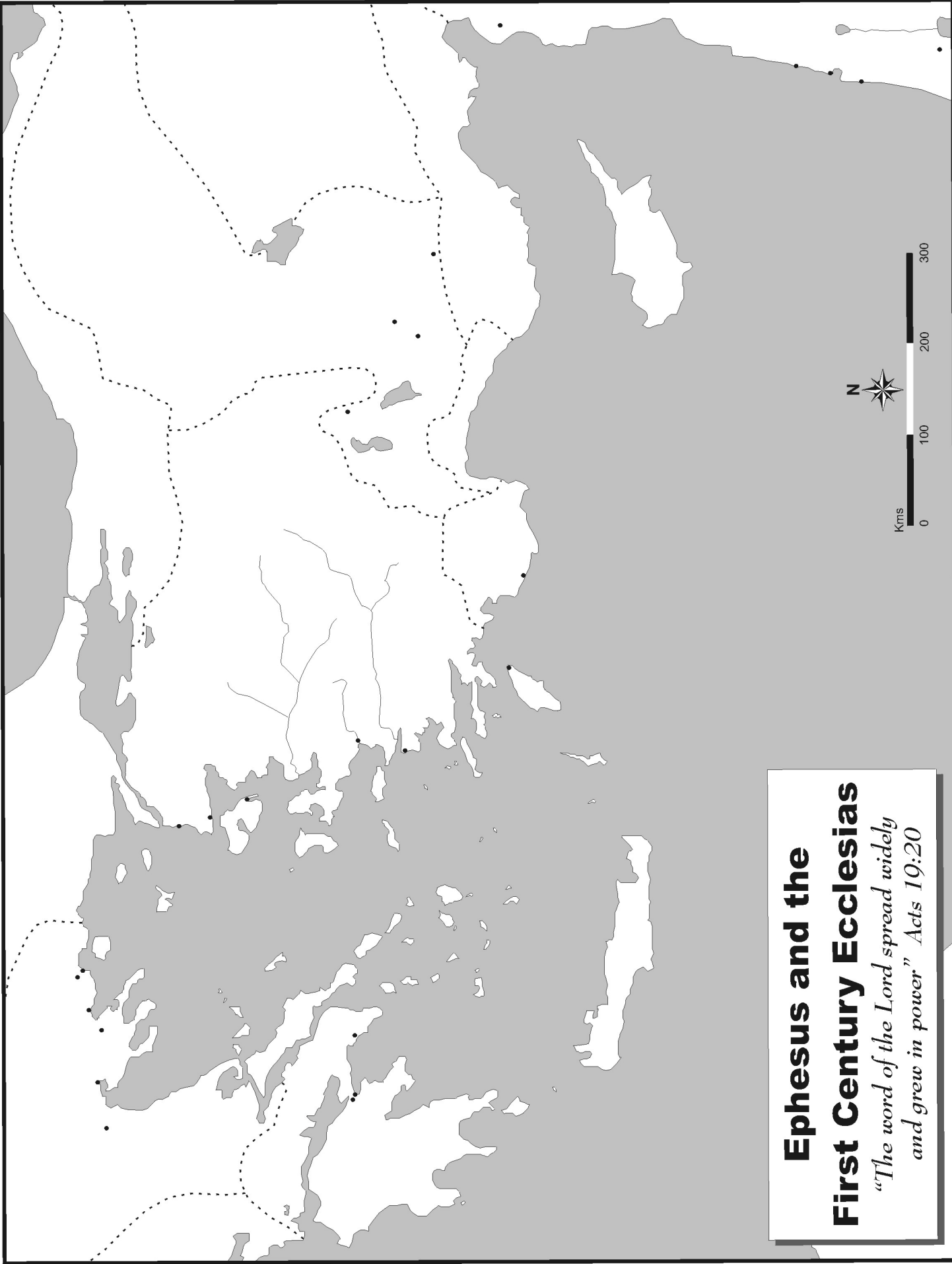
Third Journey:



Second Visit to Ephesus:

b) Paul’s Epistle to the Ephesians was likely written several years after his third missionary journey. Research to find out an approximate date for the writing of the Epistle. Compare more than one source before you arrive at your answer.

c) The Epistle to Ephesus may contain some clues as to the whereabouts of Paul when he wrote the letter. Carefully read through Ephesians and suggest his whereabouts/circumstances when writing. Use verses from Ephesians to support your answer.



**Ephesus and the
First Century Ecclesias**
*“The word of the Lord spread widely
and grew in power” Acts 19:20*

d) Does Ephesians provide any clue as to who may have delivered the Epistle? If so, use verses to support your answer.

e) Paul likely wrote Ephesians around the same time, in the same circumstances, and from the same country as he wrote several of his other epistles.

Look up the word 'chains' in a concordance. Use this word to guide your search for epistles which may have been written around the same time as Ephesians. Use the space in the chart below to provide your answers. Provide scriptural passages to support your suggestions, and below the chart suggest why the word 'chains' may provide clues to your answers. You may not need the entire chart.

Epistle	Passage

Chains:

3) Acts 18-20 - Ephesus and Geography

Ephesus was located at the hub of Mediterranean activity. It was strategically located between the eastern and western portions of the Roman Empire.

a) To broaden your understanding of the importance of Ephesus during the first century, research the items listed below. On a separate page, provide a brief description of each item, and then explain how it may influence the economic, cultural, educational, and religious significance of Ephesus. Consult a Bible Atlas, Bible Dictionary, and other reliable sources for help. You may do this in point form, but be sure to use the italicized words at some point in your explanation.

- **River Cayster** (*Aegean Sea, harbour, trade, immigration, silted-up, tourists*)
- **Capital of Asia** (*prosperity, commerce, trade routes/roads, politics, education*)
- **Temple of Artemis** (*goddess, immorality, 120 columns, religion, economic gain*)

4) Acts 18-20 - Ephesus and Archaeology

Despite its long era of grandeur, the city of Ephesus fell to ruin, and was eventually abandoned. Shortly after reaching its height in the 2nd century BC, it was bequeathed by the Kingdom of Pergamum to the Romans in 133B.C. For several centuries it continued in splendour, until it was finally invaded by the Goths in 293A.D. During the Middle Ages, the city and harbour slowly fell into disuse, and by 1090A.D., the Seljuk Turks had relocated the city to the nearby town of Seljuk. Over the past century, archaeologists have uncovered much of former Ephesus, including the theatre of Acts 19:29, and even small shrines and coins of Diana, as indicated by Acts 19:24-25. Doubtless Paul and the ecclesia at Ephesus would have been very familiar with many of the items that have been uncovered.

a) On the following page is a map of Ephesus which describes the location of several structures which have been unearthed. Examine the list below and **chose 3** structures to research. You may wish to investigate more when you have completed the workbook. You will need to write your answers on separate sheets.

For each item:

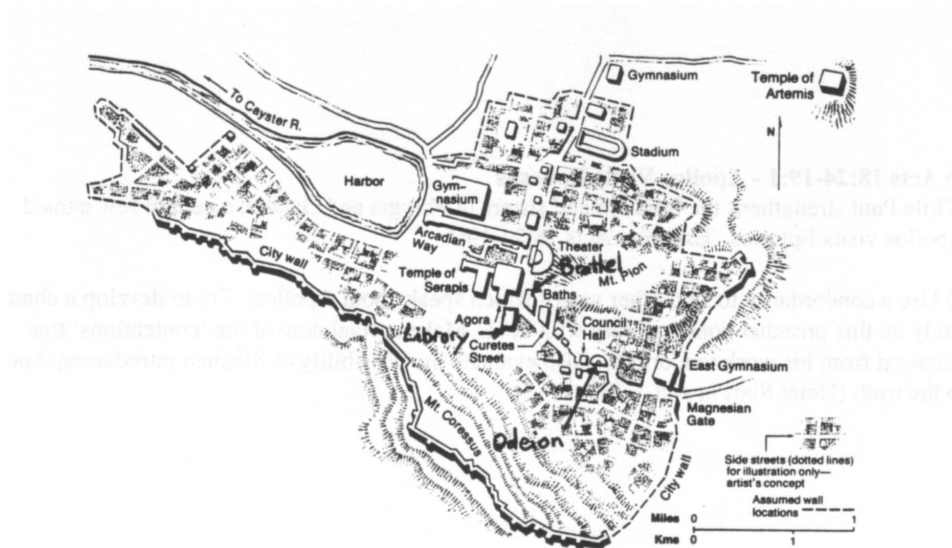
- Describe the structure ... what was it made of? how big, long, high, expensive?
- What was the structure used for?
- Why was it important to the citizens of Ephesus, and to the prosperity of the city?
- Note any other significant features or facts about the structure

Then

- Suggest how the item may have been a source of benefit, distraction or temptation to members of the Ephesian ecclesia ... both young and old.
- What modern day examples might we find of these structures today?
- What stumbling blocks might these place in our way, in terms of our walk with God?
- How might we avoid the temptations and distractions?
- Can you find any verses in Ephesians which might have helped ecclesia members avoid the temptations or distractions offered by this structure? How can they help us today?

Possible Research Topics:**Temple of Artemis****The Brothel (Love House)****Curetes Street****The Library of Celsus****The Gymnasiums / Baths****The Harbour / Port****The Odeon (Odeum)****The Agora****The Stadium**

Map of Ephesus
(Modified from the NIV Study Bible)



5) Acts 18:18 - Priscilla and Aquila

In Acts 18:18 Paul, Priscilla and Aquila travel together to Ephesus.

a) What practical tie did Paul have with this brother and sister?

b) Examine the following verses to determine what ecclesia Priscilla and Aquila were originally a part of, and their influence on the new ecclesia in Ephesus.

(Acts 18:1-3,26)

(Rom. 16:3-5)

(1 Cor. 16:19)

(2 Tim 4:19)

c) What lessons can we learn from the ecclesial work of Aquila and Priscilla?

6) Acts 18:24-19:1 - Apollos Visits Ephesus

While Paul strengthens the brethren and sisters in Phrygia and Galatia, a certain Jew named Apollos visits Ephesus. Examine Acts 18:24-19:1.

a) Use a concordance to find other verses which speak about Apollos. Try to develop a character study on this preacher contemporary with Paul. Make special note of the ‘contentions’ that occurred from his work in Corinth. Also evaluate the possibility of Stephen introducing Apollos to the truth (Note: Start in Act. 6:9).

b) How does Apollos help the ecclesia in Corinth? (Acts 18:24,25,27,28) What effect can our personal zeal have on the ecclesias around which we preach?

7) Acts 18-20 - Who’s Who in the Ecclesia at Ephesus?

In addition to Aquila, Priscilla, and Apollos, Scripture mentions a large number of individuals who spent time with the ecclesia in Ephesus. These individuals either aided in the start and growth of the ecclesia, were members of the ecclesia, or simply visited the ecclesia for a short period.

“Walk worthy of the vocation wherewith you are called” 4:1

a) Read the passages listed in the chart below. Using these passages, determine the names of those who spent time in Ephesus. Keep in mind, Paul likely wrote to the Corinthians from Ephesus. Where possible, note whether this individual was a Jew or Gentile, and their home city and country. If there is no clear indication, feel free to make a suggestion based on the context of the verse or other information.

Passage	Person or Persons	Jew or Gentile	Home City and Country
Acts 18:2, 18-19			
Acts 18:19; 19:1			
Acts 18:20			
Acts 18:24			
Acts 19:1-2, 7-8			
Acts 19:9-10			
Acts 19:29; 20:4			
Acts 19:33; 1Tim. 1:20; 2Tim 4:14,15			
Acts 21:27-29; Acts 20:4			
Eph. 6:21-22; Acts 20:4; 2Tim. 4:12			
1Tim. 1:3; Acts 16:1-3			
1Tim. 1:20			
2Tim. 1:16-18			
2Tim. 1:15			
1Cor. 1:1			
1Cor. 16:17-18			
1Cor. 1:11			
Acts 19:22;			

Rom. 16:23			
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b) Many people played a part in the development and nurture of the ecclesia at Ephesus. Find a verse in Ephesians where Paul uses an analogy which aptly describes this important role/service. What benefits/challenges does this kind of service produce?

c) In what way might the members or helpers in the Ephesian ecclesia compare to the workers in our ecclesia? What benefits or challenges does a mix of brethren and sisters present?

d) Doubtless various individuals in the ecclesia had strengths or weaknesses that others did not. In Philippians 2:1-11 (espec. v8), what principle does Paul suggest we should follow, in order to avoid elevating or underestimating (1Cor. 12:19-25) the abilities of ourselves or others in the ecclesia? Who is the supreme example of this principle? How did he manifest this ultimately?

8) Acts 19:11-17 - “And God worked special miracles by the hand of Paul”

Through the power of the Holy Spirit Paul was able to heal many people in Ephesus during his second visit to the city (Act. 19:11).

a) Was Paul always capable of ‘special miracles’? (see Phil. 2:27, 1 Tim. 5:23)

b) Why was Paul given this power? (Acts 19:17-20; 5:12)

c) Why might Paul’s miracles have been especially important and impressive to the inhabitants of Ephesus? (Acts 19:18-19)

d) How did some people react to Paul’s teachings and miracles? What lessons can we learn from this for ourselves? At what cost should we be willing to leave the distractions of this world to serve God? Can you find another verse in Scripture (eg. The Gospels) to support your answer?

9) Acts 19:21-41 - Ephesus and Religion: Demetrius and the Goddess of Ephesus

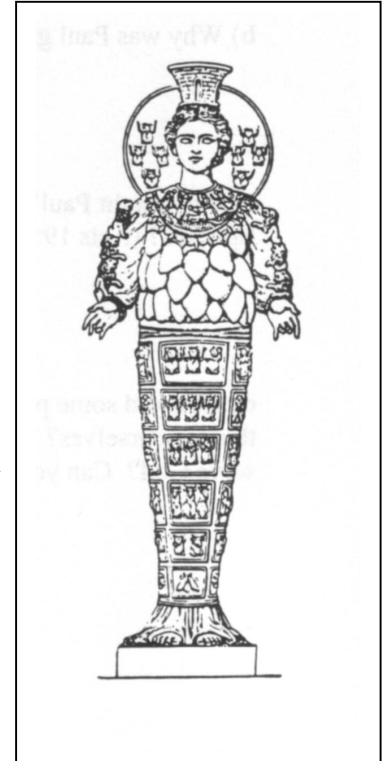
During his second journey to Ephesus, Paul and his companions find themselves in a precarious situation with those who crafted and sold idols of the city’s goddess. From the reaction of Demetrius and the crowd, we discover that the Ephesians offered strong allegiance for a certain goddess. Luke’s description of the riot provides valuable information about the religious practices of the time. Using these verses, a Bible Dictionary and other sources, research the following questions:

a) What was the name of the goddess worshipped in Ephesus? Several sources note that this name is simply a variation of goddess/gods worshipped by previous nations. Use a Bible Dictionary or other sources to determine what other goddesses the Ephesian goddess may have originated from?

b) What did this goddess symbolize to the Ephesians or Romans of the day? On the next page there is a picture of a statue of this goddess. How was the symbology/meaning of this goddess depicted in statues of herself?

c) Religion and money-making schemes have gone hand in hand throughout history. Explain the economic significance of this goddess to the city of Ephesus? What part did Demetrius and his fellow-craftsmen have to play in religion and economic gain?

d) What comparisons can be made between religious worship and economic gain in the day and age in which we live? Can you list some examples?



10) Acts 19:28-41 - The Riot at Ephesus

After Demetrius had stirred up the craftsmen, a crowd seizes Gaius and Aristarchus, Paul's travel companions. In a state of confusion, the whole city heads to the theatre where they meet as riotous crowd for close to two hours. Eventually, the town clerk enters to quiet and disperse the people. While speaking to the masses, he states, "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a **worshipper** of the great goddess Diana, and of the image which fell down from Jupiter?"

a) Examine Acts 19:35 in your Bible. If you are using the K.J.V., how is the word 'worshipper' rendered in the margin? If you are using the R.V., N.I.V. or N.K.J.V., how is this word translated in the text? Use a Concordance to look up the meaning of this word. Finally, examine the word in Vines Expository Dictionary of New Testament Words.

Translation or Margin:

Strongs _____:

Vines (if possible):

b) Through your research, what did you learn about Ephesus’ role with the goddess Diana? Was Ephesus simply a ‘worshipper’ of the goddess Diana? Explain your answer.

11) Acts 19:33 - “And they drew Alexander out of the multitude”

In the account of the Ephesus riot, a man by the name of Alexander is drawn out of the crowd, and placed on the theatre stage, in front of approximately 25,000 people. Alexander attempts to obtain the attention of the crowd, but is ignored when the crowd discovers he is a Jew.

a) A man by the name of Alexander is mentioned by Paul elsewhere in his epistles. In what epistles is this man mentioned? Is the mention favourable or unfavourable? Why or why not? Some sources suggest that the ‘Alexander’ in Acts 19, is the same ‘Alexander’ mentioned later in the epistles. Discuss your opinion on this, and give reasons to support your answer.

b) Look up 1Cor. 4:9. Check the King James Version margin (K.J.V.) which provides the meaning of the Greek term ‘spectacle’, and note the Acts cross-reference provided. A Greek theatrical term is being applied to Paul, and his helpers. Alexander in Acts 19 is a case in point. How was Christ himself made a ‘spectacle’ unto the world? In a lesser way, how might we be a ‘spectacle’ unto the world?

12) Acts 20:17-38 - The Ephesian Elders Exhorted: New Testament Links

Having visited Ephesus near the beginning of this third journey, Paul then journeys to Macedonia, and Greece (Acts 20:1,2). In order to avoid the scheming Jews on his return to Jerusalem, Paul back-tracks through Macedonia and upper Asia (Acts 20:3,4,6,14,15). To speed his return, he sails past Ephesus and harbours in Miletus (Acts 20:15,16). Here he calls for the elders of nearby Ephesus, and exhorts them in person for the last time.

a) Read through this account and summarize Paul’s main points.

b) In an emotional account, Paul leaves the brethren of Ephesus after they accompany him to the ship. This was the last time Paul would have seen many of the brethren in Ephesus, including Timothy. Use your Concordance to find the passage which confirms Timothy was charged at some point on the third journey to look after the ecclesia in Ephesus.

c) Acts 20:36-37 describes how Paul and the brethren ‘wept sore’ at his departure. Look up the phrase ‘wept sore’ in a Concordance. What does it mean? Who else wept bitterly in Scripture for reason of their brethren? What does this tell us about our love and relationship with our fellow brethren and sisters?

Strong's _____:

Examples:

Lesson:

“Walk worthy of the vocation wherewith you are called” 4:1

d) Three times the phrase ‘tears’ or ‘sorrowed’ appears in the account of Paul’s meeting with the Ephesian elders. Having now spent ‘about three years’ (Acts 20:31) with the ecclesia, he heads to Jerusalem where he would await tribulation, chains, and eventually death after being transferred for trial to Rome.

Can you think of someone else who spent ‘about 3 years’ working with his disciples, endured ‘tears and sorrows’ during his ministry and in expectation of his death, and was eventually killed under authority of the Romans? Find passages to support your connections (Hint: see the Gospels and Hebrews).

e) In Luke’s account of Paul’s meeting with the Ephesian elders, there would appear to be several other allusions to Christ, particulalry in his final hours in the Garden of Gethsemane. Re-read the Acts passage (Acts 20:17-38), and suggest passages which may support this link below:

Acts Passage	Garden Passage	Explanation
Acts 20:31		
Acts 20:35		
Acts 20:36		
Acts 20:37		
Acts 20:38		
Acts 20:38		

13) Acts 20:17-38 - The Ephesian Elders Exhorted: Old Testament Links

Paul’s discussion with the elders of Ephesus, while in Miletus, can also be linked to the Old Testament. Compare Paul’s warnings to the Ephesian ecclesia, with those of Moses’ to Israel on the verge of entering the promised land in Deut. 31. (Note Deut 31:29). What warnings are applicable to us today?

Israelites

Ephesians

Us

14) Acts 20:33-35 - “These hands have provided for my necessities”

In Acts 20:33-34, Paul appears to build on both Old and New Testament allusions. Here he reminds the Ephesian elders that he has *“coveted no man’s silver or gold or apparel”*.

a) To whom may Paul be contrasting himself? Find examples in both the Old and New Testaments?

b) Examine the following verses (vv34-35) as well. What does Paul mean by these two verses? Suggest how Paul was able to support both himself and his workers during his ministry.

c) What are the lessons for us in Paul’s example? How might Paul’s example apply to our ministration/work in other ecclesias or countries?

SECTION B: EPISTLE TO THE EPHESIANS 1-3 - *Our Wealth in Christ*

Having exhorted the Ephesian brethren at Miletus, Paul leaves for Jerusalem, where he is put in chains, and eventually transported to Rome to await trial. Section B and C focus on Paul’s Epistle to the Ephesians, which he likely wrote from Rome. The book of Ephesians can be divided roughly into two sections. The nature of these two sections will become clearer as your studies progress. Very generally, chapters 1-3 discuss ‘Our Wealth in Christ’, while, chapters 4-6 stress ‘Our Walk in Christ’. Together, these sections form a beautiful mix of doctrine and exhortation.

The questions below are intended to introduce you to the Epistle, and to whet your appetite for the themes and important issues within its six chapters. You are encouraged to look at, discuss and formulate answers and ideas as a group.

1) Eph. 1:9 - “Having made known to us the mystery of His will”

While studying Ephesians, be alert to the repetition of words. Often, this should signal key themes, or major points which Paul is stressing. One word which reappears frequently within Ephesians is ‘mystery’. Examine Paul’s use of this word by answering the following questions:

a) Find each occurrence of this word ‘mystery’ in Ephesians. Highlight it with a pencil crayon or marking pen, and list the passages below.

b) Look up the word ‘mystery’ in a Concordance. In addition, examine the definition offered for this word in Vines (particularly helpful). What does the word mean or imply? Does Paul use this word in the same sense in which we may use it in modern day English? Explain your answer.

Strong’s:

Vines (if possible):

Meaning:

Same Meaning as Today?: (eg. Random House Dictionary: something scary or mystic, impossible to understand, enigmatic, a work of fiction)

c) An examination of the word mystery leads us to one of the main points Paul is discussing in his letter to the ecclesia at Ephesus. It is important to understand this while examining Ephesians. In Ephesians, what is the ‘mystery’ that Paul is talking about? It will be helpful to read the context, or verses surrounding each use of the word. Use several verses to back up your answer (Hint: see Chapter 3).

d) Note in Chapter 3:3-5 that this ‘mystery’ was made known unto Paul and God’s apostles ‘by revelation’. Provide verses outside Ephesians that show God’s ‘mystery’ was revealed to Paul. To what other apostle was this revelation clearly revealed (Hint: see first half of Acts).

e) Paul also notes that this ‘mystery’ was ‘not made known unto the sons of men’ in ‘other ages’. We know that the inclusion of the Gentiles in God’s promises was hinted at in the Old Testament, and Paul would have been keenly aware of this. Provide at least 3 Old Testament verses that hint at the inclusion of the Gentiles in God’s promises (Hint ... look in Genesis 12-17, Isaiah 49, Joel). Explain why Paul says they were not revealed until his time (the definition of mystery may help you with this).

“Walk worthy of the vocation wherewith you are called” 4:1

2) Eph. 1:16 - “Making mention of you in my prayers”

Paul offers several prayers within his Epistle to the Ephesians. Prayer is something we all have difficulty with at times, and it is instructive to examine Paul’s prayers.

a) Look through Ephesians and find the three instances where Paul either prays, or instructs the Ephesians to pray. Mark all three in your Bible.

#1

#2

#3

b) There are a number of lessons we can learn from Paul’s prayers. One of them is the content of our prayers. Examine Paul’s prayers or mention of prayer and note the following for each:

	Prayer 1	Prayer 2	Instruction to Pray
i) Who is <u>he</u> praying for, or requesting that <u>they</u> pray for?			
ii) List several of <u>his</u> requests, or suggestions as to what <u>others</u> should pray for.			

c) In a group, discuss the following ideas. Jot down a summary of your points on a separate sheet:

- What do we learn from the content of Paul’s prayers, and who he is praying for?
- Are there other lessons we can learn from Paul’s prayers?
- How much time do we spend praying for ourselves, as opposed to others?
- What other examples in the Scriptures do we have of how to pray?
- How do these other prayers compare to Paul’s?

3) Earlier in this section, we noted the stress which Paul places (in Ephesians) on the acceptance of the Gentiles into the promises which had originally been offered to the Jews through Abraham. In Eph. 1:3-14 Paul launches into a lofty explanation of this, confirming that both Jew AND Gentile are heirs according to the promises (1:3-5 - his audience was both Jew and Gentile!). Paul expands on these thoughts later in Ephesians, such as (eg. 2:11-22; 3:1-7). The joining of both groups into one has been made possible through the sacrifice of Christ, through which both can obtain forgiveness of sins (1:7).

The full thrust of Paul’s message can be seen more clearly by ourselves (and doubtless to the Ephesians) by examining his Old Testament allusions within this section:

a) Examine the following list of words used by Paul throughout Ephesians while discussing the inheritance to be received by Jew and Gentile:

Chapter One	Chapter Two	Chapter Three	Chapters Four-Six
chosen / election (1:4)	dead in sins (2:1)	faint not (3:13)	gave gifts unto men (4:8)
without blame (1:4)	strangers / aliens (2:12)	length, breadth and height (3:18)	grieve not the Holy Spirit (4:30)
adoption / sonship (1:5)	he is our peace (2:14)		rulers of darkness (6:12) vs children of light (5:11,14)
redemption (1:7)	middle wall of partition (2:14)		stand / loins girt / feet shod (6:14, 15)
inheritance (1:11)	household of God (2:19)		
fulness of times (1:10)	an habitation (2:22)		
glory (1:6,12,14,17,18)			

b) What key incident in the Old Testament do these words echo back to? Can you find passages in the Old Testament which link to several of the words listed above? Make a note of any which you find.

c) On a separate sheet, discuss the significance of Paul’s Old Testament allusions. Listed below are several questions to help guide your discussion. Feel free to include any other ideas you may have:

- What similarities existed between the children of Israel and the newly formed ecclesia in Ephesus?
- Where had both groups of people just come from (spiritually or literally)?
- Can you think of a member of the Ephesian ecclesia with ties to Egypt?
- What similarities might have existed between the societies of Ephesus and Israel in Egypt?
- Where were both groups going (spiritually and literally)?
- What incentive was provided to help both groups overcome while they journeyed in the wilderness?

SECTION C: EPISTLE TO THE EPHESIANS 3-6 - *Our Walk in Christ*

As mentioned earlier, Ephesians Chapters 3-6 complement Chapters 1-6 by discussing the practical aspects of the disciple's life. These practical aspects stem from the doctrinal issues which Paul presents in Chapters 1-3. Chapter 4:1 signals this transition where Paul instructs us to “walk worthy of the vocation by which you are called”. The previous section has examined several aspects of the vocation, and we now consider the ‘walk’.

1) Eph. 4:1-16 - Achieving Unity

Unity in the ecclesia is not only a key theme of Paul's letter to the Ephesians, but also in his letter to the Colossians.

a) Compare Paul's description of how to become 'One Body' in Eph. 4:1-4 with Col 3:12-15:

Ephesians Ch 4

v1. walk

Colossians Ch 3

v12. put on

b) Brainstorm some ideas on how you as an individual (or CYC) can encourage or assist your home ecclesia to be 'one body'. Make a plan to apply some of these ideas.

2) Eph. 4:16 - ‘Tossed to and fro, ... carried with every wind of doctrine’

In his letter to the Ephesians, Paul warns the ecclesia that they be not ‘blown about by every wind of doctrine’. Now that you have considered aspects of Ephesus’ geography, history, culture and religion, this phrase should become much more meaningful.

a) Consider the geographic location, culture, and religion discussed in previous sections. What aspects of Ephesian life and location might Paul have been relying on to phrase his message? It may help to break the phrase into several parts, including *“tossed to and fro, and carried about”*, and *“every wind of doctrine”*. Think of as many possibilities as you can.

b) How might we, individually, and collectively as an ecclesia, be ‘tossed to and fro’ by ‘every wind of doctrine’? What practical exhortations do the NT writers give to guard against this? (Hint: note especially the Epistles of Peter, John, Jude, and the Seven Letters of Revelation).

c) Where else does Paul, or other New Testament writers use the ship to present spiritual lessons or analogies? Provide scriptural references.

3) Eph. 5:22-6:9 - Unity in our Relationships

In this section of the letter Paul focuses on personal duties in relationships. In the three relationships that Paul discusses, determine each individual’s responsibilities, as well as the spiritual parallels to our relationship with our ‘Husband, Father, and Master’. Use the following chart to organize your answers.

Natural		Spiritual	
Husband	Wife	Husband	Wife
Parent	Child	Parent	Child
Master	Servant	Master	Servant

4) Eph. 6:10-20 - The Spiritual Warrior

Ephesus was a major Roman center for all of Asia. The presence of the Roman soldier was probably common-place in the port city of Ephesus. Using the space below:

- a) Research the Roman soldier and what his life would entail.
- b) Investigate the importance of the individual pieces of armor mentioned in Chapter 6 for the Roman soldier.
- c) Find some references to this armor in the Old Testament.

SECTION D: CHRIST’S LETTER TO EPHESUS - Revelation 2:1-7

Paul’s Epistle to the Ephesians is followed shortly by his two Epistles to Timothy, who at the time, was ministering to the ecclesia in Ephesus. The Epistles indicate how the ecclesia was doing at later stages of its development, as does a letter to the ecclesia contained in Revelation. Here, the Lord Jesus Christ reveals his message to Ephesus and six other ecclesias through the Apostle John, somewhere near the end of the first century. The love of the ecclesia, like the prominence of Ephesus, itself had begun to wane. Christ’s letter is an important close to Paul’s Epistle, and a stimulating reminder to maintain our love as we await His return.

1) Rev. 1-3 - “John, to the seven ecclesias which are in Asia”

a) John is instructed in Revelation 2:1-7 to write a letter to the ecclesia at Ephesus, in addition to 6 other ecclesias in the Roman province of Asia (Rev. 1:4-11). Using the map you used in Section A, Question 1, locate and label the seven ecclesias. Place a star, or other mark, beside them to differentiate them from the cities already labelled.

b) Where did John receive his message to write the letters (Hint: read Rev. 1)? Locate and label this place on your map. Approximately how far was this location from Ephesus?

d) Using the chart below, list the passages which contain the letters to each ecclesia. Mark the location of each letter into your Bible margin in Revelations. Use a Bible marking pen or pencil to write the name of the ecclesia beside the start of the letter, or draw a different coloured line down the inside margin of the relevant text.

Ecclesia	Passage

--	--

c) How do we know that ALL seven letters are vitally important for us to read and understand? Provide a verse from Revelation to support your answer.

2) Rev. 2-3 - Comparing and Contrasting the Letters to the Ecclesias

Read through the letters to each of the ecclesias. Use several different translations to provide a comprehensive overview of the messages. Pay particular attention to the message to Ephesus.

a) Summarize the main points of the letter to Ephesus in point form below. Would you be concerned or joyous if your own ecclesia received this letter? Suggest reasons why.

b) Ephesus had *“lost their first love”* (Rev. 2:4). Discuss in a group what it means to ‘lose your first love’. How do we regain that love? Summarize any key points or passages which you might use to explain this phrase to someone else.

c) Briefly compare (similarities) and contrast (differences) the letter to Ephesus with the letters to the other six ecclesias. You may wish to set up a chart on a separate sheet of paper to organize your thoughts.

Briefly discuss whether the message to each ecclesia is the same, ... or, do some ecclesias receive a positive message while others receive a less positive message? Give examples. Which letter would you appreciate most if one was sent to your own ecclesia? Why? Use a separate sheet if you run out of room.

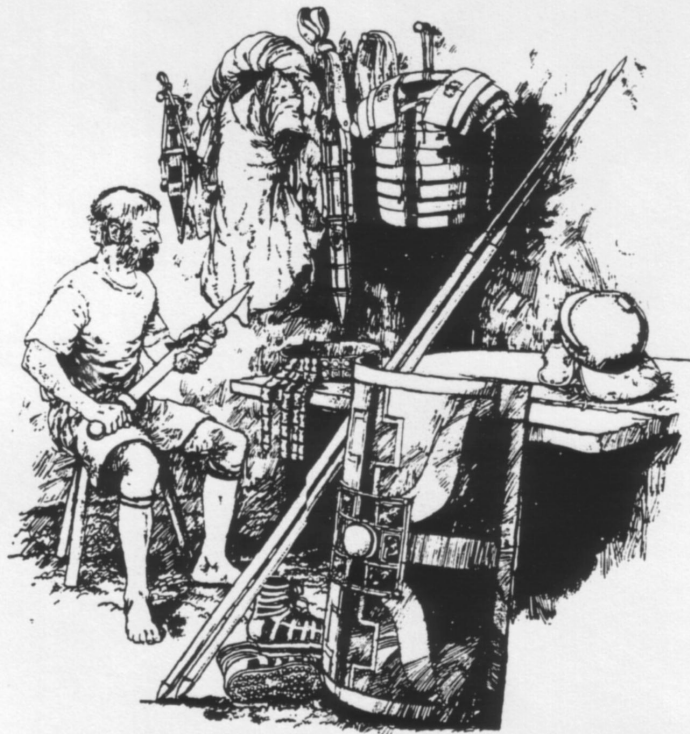
3) Rev. 1:11-12, 20 - “The mystery of the seven golden lampstands”

While ‘in the Spirit on the Lord’s day’, John receives a vision from Christ. In the vision, each ecclesia is symbolized by a very interesting item.

- a) Read through Rev. 1:11-12, 20; Rev. 2:1. What are each of the ecclesias symbolized by?
- b) Examine Luke 8:16-18. What is Christ’s message here in these verses? Are there any phrases in these verses that are similar to the language or message presented to the ecclesia at Ephesus or others in Asia? Discuss the lessons for us in Christ’s message.
- c) Can you think of other passages in Scripture (Old and New Testament) where a candle, light or lampstand may be used to symbolize or clearly state our role as servants of Christ? Find at least 2 examples, and provide a brief explanation for both.

Manitoulin Youth Conference, 2000

The Epistle of the Apostle Paul to the



*"Finally my brethren, be strong in the Lord and in the power of His might.
Take up the whole armor of God, that you may be able to withstand
in the evil day, and having done all, to stand." Eph. 6:10,13*

Ephesians

Workbook: Part Two

WORKBOOK - PART TWO

April, 2000

Dear Young Person,

Greetings in the hope of Israel! God willing, the 2000 Manitoulin Youth Conference will be held from August 19th - 26th. This year the studies will focus on **Paul's Epistle to Ephesus**, under the theme *"Walk worthy of the vocation wherewith you are called" Eph. 4:1*.

To prepare for the Conference, you will need to complete the Ephesians Workbook, which has been divided into two parts. **Part One** provides an introduction to the study of Ephesians. **Part Two** delves into the core of the Conference study! The material within this section is of a more detailed nature, and its focus is a verse by verse study of Ephesians 1-6.

Before starting Part Two, re-read the letter and list of study sources included at the beginning of Part One. It is also recommended that you glance through the questions in Part One to remind yourself of the background to Ephesians, key themes, important people, etc. Be sure to place Parts One and Two in a binder, along with lined sheets of paper for extra work space.

You are encouraged to discuss and work on Parts One and Two with a group. Get together with your CYC, friends, family, or Sunday school to share ideas, questions and answers. Use the Workbook as a starting point for personal study. Use the sheet on page 3 of Part Two to jot down interesting points, and questions which you would like to research once done the Workbook. Be sure to make full use of Bible Marking!

As in previous years, completion of the **workbook is mandatory** for attending the Conference. Preparation is key to the success and spiritual level of the Conference. We suggest you make a study plan and use it to guide your efforts ... don't leave the study to the last minute! A suggested study plan is included below.

SUGGESTED WORKBOOK STUDY SCHEDULE

PART ONE		PART TWO	
Study	Dates	Study	Dates
Part One	Feb. – Mar. 31	Chapt. One	May 1 – 21
Personal Study	Apr. 1 - 22	Chapt. Two	May 22 – June 4
Review Pt. 1	Apr. 23 - 31	Chapt. Three	June 5 – 18
		Chapt. Four	June 19 – July 2
		Chapt. Five	July 3 – 16
		Chapt. Six	July 17 – 30
		Personal Study	July 31 – Aug. 13
		Review Pt. 2	Aug. 14 - Camp

Should you **require assistance** or have questions while working through the workbook, feel free to contact the workbook co-ordinators, as listed below. Thanks are extended to Bro. Timothy Badger and Sis. Cathy Badger who contributed to Chapters 2 and 3 of the Workbook.

Further information about this Year's Conference and the Ephesians study is available from a Committee member, or the Conference Web Site: www.youthconference.com May God bless you and guide you throughout your studies. God willing we will see you at the Conference! Sincerely, your servants in Christ:

Workbook Co-ordinators

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Rough Notes for Further Personal Study

Chapter One

x

x

x

Chapter Two

x

x

x

Chapter Three

x

x

x

Chapter Four

x

x

x

Chapter Five

x

x

x

Chapter Six

x

x

x

PART TWO:
DETAILED QUESTIONS – EPHESIANS 1 - 6

SECTION ONE
'OUR WEALTH IN CHRIST' – Chapters 1 to 3

The Epistle to the Ephesians follows a distinct structure, and can be divided into two parts. Chapters 1-3 speak of our 'Wealth' in Christ, and Chapters 4-6 speak of our 'Walk' in Christ. They are two very different sections. The first three chapters are concerned with the doctrinal exposition, while the final three are exhortational, as they endeavour to put theory into practice. A sample breakdown of Ephesians has been included below for general reference.

Part One – Our Wealth in Christ – Chapters 1-3

1:1,2	The Salutation
1:3-14	Praise for God's Purpose
1:15-19	Prayer and Thanksgiving
1:20-23	Christ Raised and Exalted
2:1-10	Christ's 'Body' Raised and Exalted With Him
2:11-22	The Unity of all Mankind in Christ
3:1	The Beginning of a Prayer
3:2-13	The Revelation of the Mystery
3:14-21	The Prayer Concluded

Part Two – Our Walk in Christ – Chapters 4-6

4:1-6	An Exhortation to Unity
4: 7-16	Diversity in Unity
4:17- 24	The New Life in Christ
4:25 to 5:5	The New Life in Practice
5:6-21	Darkness and Light Contrasted
5:22-33	The Life of Submission – Husbands and Wives
6:1-4	The Life of Submission – Parents and Children
6:5-9	The Life of Submission – Masters and Servants
6:10-20	The Spiritual Warrior
6:21-24	Conclusion

EPHESIANS CHAPTER ONE

The doctrinal portion of Paul's Epistle opens with a brief address to the Saints in Ephesus, and rapidly passes into a beautiful expression of praise to God who has 'pre-destined us to the adoption of sons', 'blessed and redeemed us in Christ', and 'made known to us His eternal purpose'. These thoughts then evoke a prayer from Paul that his readers may be enlightened to know the Hope of God's calling, the riches of His grace, and the magnitude of that power which was displayed in the resurrection and exaltation of Christ, the Head of the body, the Ecclesia.

Chapters 1-3 and 4-6 – Our Wealth and Walk in Christ

- 1) Using a pencil or marking pen, you may wish to Bible mark the headings of the various sections of Ephesians into your margin using the outline provided on the previous page.

- 2) Using a coloured pencil, examine Chapters 1-3 and highlight (in your Bible) the word 'wealth' or any associated words such as 'riches'. How many times do these words appear?

- 3) What do you think Paul means by our 'wealth' or 'riches'? Is he referring to money, or material blessings? Use verses to support your answer.

- 4) Using a coloured pencil, examine Chapters 4-6 and highlight (in your Bible) the word 'walk'. How many times does this word appear?

- 5) What do you think Paul means by our 'walk'? Use verses to support your answer.

Chapter 1:1, 2 - The Salutation

1) v1. Paul is very careful to point out at the very outset of this epistle, that his apostleship was “through the will of God”. Why do you think Paul is careful to point this out?

a) Where in the Acts is Paul appointed as an apostle by God? List verses which specifically describe God’s role for Paul.

2) v1. The word ‘saint’ has become tainted with superstition, and for many centuries has been restricted to men specially designated by the ‘church’. Paul, however, has no such idea in mind, and he uses the term in reference to ALL believers.

a) Look up the word ‘saint’ in Strong’s concordance, and determine its meaning.

Strong’s #

b) How many times in Ephesians does Paul use the word ‘saint’? List these verses below. You may wish to highlight them in your Bible.

c) Why does Paul refer to the members of the ecclesia at Ephesus as ‘saints’? What point is he making to the brethren and sisters in Ephesus, and to us as followers of Christ?

d) The ‘faithful in Christ Jesus’ is a quality relating to the ‘saints’. How are Paul’s descriptions of the Ephesian brethren and sisters (‘saints’, and ‘faithful in Christ Jesus’) exhortation for ourselves?

3) v2. The words ‘grace’ and ‘peace’ are used frequently in the Epistle. Use the chart below, and determine how many times each word is used. You may wish to highlight these words in your Bible so they stand out.

	Occurrences in Chapters 1-3	Occurrences in Ephesians 1-6
‘Grace’		
‘Peace’		

a) The repetition of these words is not coincidental. These two words are at the heart of Paul’s message. Using Strong’s Concordance and other sources, research what Paul means by each of these words. Include your own knowledge of these words, in addition to their use throughout scripture, to determine what each means in a spiritual sense.

Grace

Strong’s #

Peace

Strong’s #

b) From whom do we receive ‘grace’? How have we already obtained grace? You may wish to examine John 1:14,16, espec. v17 for help.

c) Do we earn ‘grace’ by favourable actions on our part (ie. is it something we rightly deserve)? If no, explain why not.

d) Is grace limited to only certain races or sects of people (ie. Jew or Gentile, Greek or Roman, Israelite or American)? If no, explain why not, and note who MAY obtain grace.

e) Throughout the Epistle, Paul addresses the **problem** of disunity within the Ephesian ecclesia. The **root cause** of this problem was that the ecclesia had forgotten their ecclesia was united by a common bond of God’s grace and peace. Given the problem, and its root cause, scan through Ephesians and identify some likely **symptoms** of this problem (ie. how a lack of unity being displayed?). Find at least 4 verses or examples to support your answer.

i)

ii)

iii)

iv)

Chapter 1:3-14 - Praise for God’s Purpose

1) v3. The phrase ‘heavenly places’ should more correctly be translated ‘in the heavenlies’. Examine the phrase, and determine whether it refers to a literal place, or a spiritual status / position? Explain your answer.

a) The phrase ‘heavenly places’ is one word in the Greek (Strong’s # 2032). It is the same Greek word used for the phrase ‘high places’. Both of these phrases are used several times throughout Ephesians. Find these occurrences, list the verses, and identify whether the occurrence refers to ‘heavenlies’ with Christ, or ‘heavenlies’ of this present world.

Occurrence of ‘heavenlies’ or ‘high places’	Heavenlies in Christ, or In the World?

b) Explain the difference between 'heavenlies' in Christ, and 'heavenlies' of this world?

2) v4. The audience to Paul's message is key to understanding his words in Chapters 1-3. We can determine who Paul is speaking to by defining the key word 'us' in this verse. Who is Paul including as 'us'. Using the list of Ephesian brethren and sisters from Part 1 of the Workbook, consider who Paul was writing to. Were these people all Jews, all Gentiles, both, or neither?

a) How does an understanding of the word 'us' (using your answer above) or even 'we' (also used in the surrounding verses) help us to explain the phrase 'chosen us'. In other words, who had God chosen?

b) Why might this have surprised some of the brethren and sisters in the Jewish part of the ecclesia?

c) If one did not understand this wide calling, how might it have challenged ecclesial unity, or peace in Ephesus? What exhortation does this hold for our ecclesias today?

3) v4. There are four significant words used throughout Scripture which are related to the doctrine of 'election'. All four are listed below, including the word 'chosen' from v3. Using Strong's, and your own knowledge, look up the word and define each of them. Provide a verse for each which helps explain the meaning of the word in terms of God's plan and purpose with mankind.

Called

Strong's #

Foreknown

Strong's #

Predestinated

Strong's #

Elected or Chosen

Strong's #

a) There are two main Greek words for 'chosen', including 'eklogee' and 'eklektos'. Examine the following verses which use these words: Acts 9:15; Rom. 9:11; 11:5,7,28; 1Pet 1:2; 2:9; 2Pet 1:10; Matt 20:16; 22:14. Using these verses, determine the following:

On what basis can an individual or nation be described as 'chosen'?

What privileges or responsibilities accompany being 'chosen'? How does Rev. 17:14 expand on your answer, and the verses above?

b) Using Eph. 1:4, and Rom. 8:29, what is God's objective in choosing individuals?

c) Does being 'chosen' necessarily relate one to /or guarantee one's salvation? Find an example (including a verse) in scripture to support your answer.

4) v4. Our divine election or 'calling' is an important theme in Ephesians. Find other verses throughout Ephesians, particularly chapters 1-3, which speak of our divine election in terms of the words listed in question 3 above.

5) v4. Paul notes that God has chosen a group of people, from the very foundation (Gk. 'cosmos' = order or arrangement) of the world. Were the Israelites / Jews the only group of people 'chosen' to receive God's promises, grace and mercy? If not, who else were chosen?

a) According to the promises given to Abraham, who else was included in God's plan, in addition to the Jews / Israelites? Quote part of the promise that includes these other people.

b) In this verse, what message is Paul proclaiming to the Jews and Gentiles of the Ephesian ecclesia?

6) v3-14. In these verses Paul approaches the brethren and sisters in Ephesus (from different backgrounds and ethnic races) by first directing their attention to the spiritual 'commonalities' which existed between them all. God's grace and peace should have brought them to the same level and bound them together in unity. It is highly significant that Paul does not start the Epistle by focusing on their differences.

What lesson is there for us in Paul's approach when we work on solving disputes and divisions in our own ecclesias? How is this approach an effective means of removing disunity, and encouraging unity?

7) v5. Does predestination remove the element of 'choice' in our decision of whether or not to serve God? Can you find verses or examples to show that at important Bible events, God gave men or women 'free will' to make a choice.

8) v5. In this verse, Paul points out God's fixed purpose (or pre-determination) to bestow on the Gentiles the blessing of the adoption of children through Jesus Christ, which adoption had been before granted to Israel in a national sense.

a) Look up the phrase 'adoption of children' in Strong's and determine its meaning.

Strong's #

b) Can you find a verse in the New Testament which explains that we are ALL 'sons', and which aptly summarizes Paul's message to the Jews and Gentiles of Ephesus, as well as ourselves?
Hint: try Galatians or Romans.

9) v6. God's glory is revealed in His character. Find an Old Testament passage where various aspects of His character (through His Name) are revealed, including His 'grace'. List the other characteristics of God noted in this Old Testament passage.

a) If God's glory is revealed in His character, how is God's glory revealed to others through ourselves? Use the previous question to help you answer this.

10) v7. In this verse, Paul also directs our attention to one in whom grace was most clearly revealed. This individual is also referred to as the 'beloved'. Find a verse (excluding the book of Matthew) which defines who this 'beloved' person is, and another verse which indicates this person 'was full of God's grace'.

11) Throughout Ephesians, as will be seen later, Paul alludes to the book of Isaiah. His use of the word ‘beloved’ has this kind of link to Isaiah. Examine Matt. 3:17 and, using your margin, determine from where this word / title is being quoted?

a) What is the Old Testament title given to Christ in this Isaiah passage? Where else does it appear in Isaiah?

b) Examine the context of Isaiah 42. Why might it be appropriate that Paul is alluding to Isaiah, given the context of his message in Ephesians? (Hint: Isa. 42:1, 6).

12) v7. Paul explains in greater detail how grace has been revealed / offered to us through God’s son. The method God provided for redemption (which means ‘purchased back’ 1Cor. 6:19,20; 7:22,23) was a manifestation of His glorious character, namely His ‘goodness and severity’ (Exo. 34:6-7).

a) What do the words ‘goodness’ and ‘severity’ mean?

b) Examine Rom. 8:3 and 3:23-26. List the two things which the offering of Christ achieved. Explain how these relate to both the ‘goodness and severity’ of God.

13) v7. Paul makes clear that redemption is obtained by nothing of ourselves. Instead, what is it obtained through?

14) v8. What do the words ‘wisdom’ and ‘prudence’ mean? What benefit would these characteristics have for the ‘saints’ at Ephesus, and for our ourselves?

15) v9. Examine the word ‘mystery’ in Strongs. What does this word really mean?

a) What is this ‘mystery’ of God’s will which Paul speaks of? (Hint: Rom. 16:25, 26).

b) Examine the following passages, and fill in the remaining portion of the chart below, including who the ‘mystery’ was revealed to, who revealed the ‘mystery’, and when or where this ‘mystery’ was revealed.

Passage	Mystery revealed TO whom?	Mystery revealed THROUGH whom?	WHEN or WHERE was the mystery revealed?
Acts 2			
Acts 10			

16) v10. In this verse, and the preceding verses, 3-10, Paul speaks of the consummation of God’s purpose, the gathering of all things under the headship of Christ in the ‘dispensation of times’. What does the phrase ‘dispensation of times’ mean? What is it referring to? (Hint: look at the latter portion of the verse – try a modern translation)

a) Has the ‘dispensation of times’ been accomplished yet? To help answer this question, examine the phrase ‘all things’ in the same verse. Have ‘all things’ been gathered together in Christ yet? (Hint: look at the latter portion of the verse, as well as 1Cor. 15:24-28; Heb. 2:5-10 espec. v8) If not, when will this occur?

17) v11. The R.V. translates the A.V. phrase ‘in whom also we have obtained an inheritance’ as “In Him also we were made an inheritance”. Though the A.V. is not doctrinally incorrect, the R.V. expresses an Old Testament principle in relation to Israel. Find verses which indicate (as the R.V. translates) Israel was an inheritance to God. What does this mean?

a) How were the 'saints' in Ephesus, and ourselves today, God's inheritance? Is this status complete yet?

b) How, as the A.V. translates, have WE obtained an inheritance in God? Find verses to support your answer.

c) Read Num. 18:20. Levi had no land or possessions as their inheritance, but they **did** have an inheritance. What or who was their inheritance? Can you relate this 'priestly' lesson in Paul's message to us? (Hint: Recall that we are to be priests!)

18) v12. Up to this point, Paul has used the words 'us' and 'we', as applied to ALL saints. However, between verses 12 and 13, Paul contrasts 'we' with 'ye'. Identify who the 'we' is referring to, in addition to who the 'ye' is referring to.

a) Explain Paul's point in these verses, with reference to why he links the word 'first' with 'we', and 'after' with 'ye'.

19) v13. As a result of hearing the word of truth, the Gentiles were 'sealed' with that Holy Spirit of promise, a token of the fact that God had accepted them as prospective members of His completed house (Acts 19:1-6). Research the meaning of the word 'seal' What does it mean? Use Strong's or Vines to help you.

a) What did a 'seal' represent in Old Testament and New Testament times? You will want to examine several instances of the words use in both Testaments to help you with your answer.

b) Where is a 'seal' applied to the believers in Revelation? What did this signify? Note the exhortation for us in this passage, in the Ephesians passage, and in the research you have done on being 'sealed'.

20) v13-14. The Holy Spirit gifts, as noted in verse 13, were not only a ‘seal’ of God’s promise, but they were the ‘earnest of an inheritance’ from God. Look up ‘earnest’ in Strong’s and determine what it means. You may wish to check your NIV or NKJV margins.

Strong’s #

Meaning:

a) When will the ‘full payment’ of God’s inheritance be accomplished? (Hint: Rom. 8:23, Phil. 3:20-21)

b) Earlier in Part One of the Workbook, it was noted that there are a number of allusions to the Children of Israel, and the Exodus throughout Ephesians (recall also question #17). Examine the phrase ‘purchased possession’ in this verse, and find a verse in Exodus where Israel are described as God’s ‘purchased possession’.

c) We also are spiritual Israelites, and therefore, part of God’s purchased possession that is soon to be redeemed. Can you find a verse in the Old and New Testament where we are described as spiritual Israelites. You may find it helpful to look for the phrases ‘special treasure’, and ‘peculiar’.

Old Testament

New Testament

d) The conclusion of this section (‘unto the praise of His glory’ v14) draws our attention to the two great features of God’s purpose, and our calling:

- 1) On God’s side – that we might be to the praise of His glory
ie. **GOD MANIFESTATION**
- 2) On Man’s side – the redemption of our bodies
ie. **HUMAN SALVATION**

Chapter 1:15 - 19 – Prayer and Thanksgiving

1) **v15.** From this verse, note two admirable characteristics which Paul had heard to exist in the ecclesia at Ephesus?

a) How did Paul show love for the ecclesias, brethren and sisters in Ephesus and the ecclesias of Asia (see map in Part One)? How can we show love for our brethren and sisters in our ecclesia, or in other ecclesias?

2) **v16-19.** Thanksgiving was a paramount feature of Paul’s prayers, and in his life, he presents many good examples upon which we can model our prayers. In this verse, who is the object of his thanks, and what exhortation is there in this for ourselves?

a) Examine the following passages and note what else Paul gives thanks for in other epistles:

Rom. 1:8	1Thess. 3:9
1Cor. 1:4-5	Phil. 4:6, 7
2Thess. 2:13	Col. 1:3-4

b) At times our prayers are composed of vague generalities. For example, we might pray for ‘the truth everywhere’, whereas Paul prays specifically here for the ecclesia in Ephesus. List the **specific** items which Paul prays for in verses 16 to 19?

c) What lesson is there in Paul’s praying for specific ecclesias or individuals? How might this make our prayers more effectual (Jam. 5:16)?

3) v17. Paul prays that God may grant unto the ecclesia the spirit of ‘wisdom’ and ‘revelation’. What is Paul referring to (1Cor. 12:8; 14:26). Why might these two items have been important to a first century ecclesia?

4) v18-19. Check the word ‘understanding’ in other translations, or in your Bible margins. If you have the Diaglott, the word ‘understanding’ is rendered as ‘eyes’. What does Paul mean by the ‘eyes of your heart’? How, spiritual speaking, does the heart have eyes?

a) How can we enlighten the ‘eyes’ of our own heart?

b) Who also had his ‘eyes’ enlightened? Who was this person sent to enlighten the eyes of?
(Hint: Look in the Acts)

Chapter 1:20 – 23 – Christ Raised and Exalted

1) v20. What Psalm is Paul alluding to in this verse (‘set Him at His own right hand in heavenly places’)?

a) What is the right hand symbolic of?

2) vv21-22. These expressions refer to all human authorities (Compare 3:10, 6:12 as well). Examine 1Pet. 3:22; Heb. 2:5-8; Psa. 8:4-6; 1Cor. 6:3; 1Cor. 15:28. Who else is Christ also superior to in his resurrected and glorified condition?

3) v22-23. In these verses, Paul is laying the foundation for one of the most beautiful themes found in this Epistle – that of the Ecclesia, represented by Christ’s body, with Jesus as the personal Head over that body, directing and governing it until it develops into a perfect or mature man. This theme is developed more in Chapter 4 and is also elaborated upon in Col. 1:24, 2:10.

EPHESIANS CHAPTER TWO

In this chapter, Paul now directs his thoughts specifically to his readers ... including ourselves. He reminds them how, dead as they had been in sin, God had now made them alive, and caused them to sit in the heavenlies with Christ. This was done, not by works, but by grace. They were also to remember how they had once been alienated, but were ‘now brought nigh by the blood of Christ’, and how on Christ, as the chief corner stone, they had been built into a spiritual temple to God.

The Believer’s Privileged Position in Christ

Chapter 2:1-10 – Christ’s ‘Body’ Raised and Exalted With Him

1) v1. The phrase “hath he quickened” is in italics because it is implied in the sentence from verse 5 – “quickened us together”. What does the word “quickened” mean?

a) What does it mean to be “dead in trespasses and sins”?

b) Where is there an example in the New Testament of one who was dead in trespasses and sins? Check your Bible margin for a clue. Also explore Hebrews 6:1.

2) v2. Look at the phrase “ye walked according to the course of this world”. In what ways were the Ephesians walking before learning of Christ? Consider the history in Acts and the activities for which Ephesus was noted.

a) Look at the 2 phrases “according to the prince of the power of the air” and “the spirit that now worketh in the children of disobedience”. These 2 phrases are parallel to each other. Explain how this helps you to understand them.

b) Look at Isaiah 14 which examines the sins of the King of Babylon. Compare the sinful forces at work there, with the political forces at work in Ephesus. You might find some help in *Elpis Israel*, Pages 85 - 86 (Depending on the edition - just look in the index under “Prince, of this world”)

3) v3. Look up the word “conversation” in Strong’s concordance and write out its meaning.

a) 2 Peter 2:14 (verses 10 - 22) gives an interesting parallel passage to the phrase “children of wrath”. Why are we called “children of wrath”? (Hint: see Rom. 2:8)

4) v4-6. What is it that allows us to sit in “heavenly places” as opposed to being “children of wrath”?

a) Highlight the four places in Ephesians where “heavenly places” are mentioned.

5) v7. This verse contrasts with verse 2. Can you find the phrases in verse 2 and verse 7 which contrast each other? Explain why these contrast.

6) v4-10. Highlight or write a list of the words in this section to show that the change in us is due to God’s workmanship - eg. v4. - God, his love, he loved us, etc.

a) Why do you think Paul uses the word “exceeding” to describe the “riches of his grace” toward us?

b) Are there other adjectives that describe God’s work for us? If so, list them below.

c) In verse 5, Paul reminds the Ephesians and ourselves that “By grace ye are saved”. What are we “saved” from?

d) “Works” and “faith” in verse 9, are the topic of another group of verses in another of Paul’s Epistles. Find this passage and explain how it helps in understanding the relationship of “faith and works”.

f) The idea of being ‘God’s workmanship’ v10 is an allusion to the Old Testament and God’s work with the children of Israel and the tabernacle. Here, God also gave the Holy Spirit to Moses to guide the Children of Israel. What is the New Testament parallel to God’s work in the Old Testament with his chosen people Israel?

Chapter 2:11-22 – The Unity of all Mankind in Christ

1) **v11.** In verse 11 Paul begins with the word “wherefore” which connects verses 1-10 with what he is now about to say. Gentiles in Ephesus, once being dead in trespasses and sins, have attained to heavenly places in Christ Jesus. The word “remember” in verse 11 also reminds the Gentiles of the time before they had the hope of the Gospel.

a) When contrasting Jews and Gentiles as “uncircumcision vs. circumcision”, Paul uses the phrase “in the flesh, made by hands”. What might be the significance of this phrase when Paul (by the Spirit) is trying to emphasize the unity of Jew and Gentile in Christ? (Compare Romans 2:28,29)

2) **v11-22.** In this section, the unity of Jews and Gentiles in Christ, is explained. Scan through these verses and note or highlight words which indicate that this is true.

b) Using the chart below, list some of the statements associated with the Gentiles before they had the hope of the Gospel. Opposite each of the statements, list phrases which are associated with the “one new man” from v15.

THE GENTILES	
Before the Hope of the Gospel	The ‘One New Man’

3) v14. In verse 14 Paul talks about 'peace'. What does he mean by peace in this verse? How does this idea of peace compare with how the world views peace?

a) What allusion may Paul be making to the law and the offerings established during the wilderness wanderings? What connection is there? Explain your answer fully.

4) v19. The word 'household' suggests a house. Jews and Gentiles in Ephesus had both left a religious house to become a new house. What were the houses they left and what house did they become?

5) v20. What is the significance of the "cornerstone" of a building, as in verse 20? Psalm. 118:22,23 and other verses might help you.

a) Explain how Christ is the cornerstone of the "holy temple in the Lord"?

b) What would you describe as the "foundation" of your faith? Ephesians 3:17 might also furnish some food for thought in your answer.

c) Find, and briefly describe a parable in the New Testament which illustrates the importance of a 'foundation'. How would this concept of a building explain the four dimensions listed in Ephesians 3:18?

6) v21. In this verse, Paul describes the figure of a house, representing all the household of believers. What other figures are used in scripture to represent an ecclesia or a group of believers?

a) Why might a building be an appropriate figure for an ecclesia or a body of believers?

Describe several elements of a building, or its process of construction, which relate to a body of believers.

b) It is important to see that not all parts of a building are the same. What roles of the brothers, sisters and unbaptised in your ecclesia make it one whole household (although in fact it is only a small part of the world-wide household)?

7) v22. If we are to be a “habitation of God through the Spirit”, what characteristics do we want the Word of God to develop in us? Compare Acts 7:47-50; Isaiah 66:2

8) v1-22 There are many allusions to Isaiah throughout Paul’s Epistle to the Ephesians. It is therefore no surprise that within Isaiah 54-66 the Gentiles are included as part of the “seed” that Messiah will see when he returns (Is.53:10). Using the chart below, list as many allusions to Isaiah that you can find in Ephesians 2. You may wish to continue this on a separate sheet.

When filling in the chart, provide the connecting verses, as well as a short explanation. To help you, use your margin or just read through Isaiah 54 - 66 and Ephesians 2.

Chapter 3:1 - The Beginning of a Prayer

1) v1. What is it that has moved Paul to begin this prayer, and to (as we are later told in v14) “bow his knees to the Father of our Lord Jesus Christ”? Try to summarize this motivating factor into one clear sentence, from your studies of chapter two.

a) What does this tell you about Paul, and how the truth of the gospel affected his heart and mind? What exhortation is there in this for us?

b) Paul was often in prison for witnessing the Gospel. In Acts 28 alone, he notes “for the hope of Israel I am bound with this chain”. In what way, was Paul a prisoner OF Christ FOR the **gentiles**? (Note: Acts 9 espec. v15-16 and Acts 26:14-18)

Chapter 3:2-13 - The Revelation of the Mystery

1) v2. Verses 2-13 are a digression from the prayer which Paul started in verse. What is the meaning behind the Greek word translated “dispensation”, and when was this dispensation given to Paul?

2) v3-13. Paul proceeds to focus on “the mystery”, which was discussed earlier in Eph. 1:9. Scan through these verse and find a verse which clearly states what this ‘mystery’ is. Explain it in your own words.

a) Paul speaks of the mystery in 1Cor. 4:1-2. What responsibility do we have with this ‘mystery’?

3) v3-13. There are three key aspects to the ‘mystery’ which Paul describes. The first is that the ‘mystery’ was previously hidden and not made known to men (v5,9). Find verses in Paul’s other epistles that confirm this.

a) How long has this ‘mystery’ been part of God’s plan? (v11).

4) v3-13. A second aspect of the ‘mystery’ is that the ‘mystery’ has now been unveiled. In other words, it is no longer a mystery, and God’s plan with the Gentiles has now been revealed to all. Using the chart below, examine three ways in which this mystery has been revealed, and provide examples of this taking place throughout Scripture.

Ways in which the ‘Mystery’ is Understood and now Made Clear	Examples
1. Rom 16:25-26	i) Isa. 56:3-8 ii) iii)
2. Gal. 3:8 (this is implied, as Paul uses the incident to explain the provision for the Gentiles)	i) Gen. 22:18 ii) iii)
3. Gal. 1:12; Eph. 3:5	i) The Apostle Paul ii) iii)

a) Why is the mystery only **now** being made known to all? What was so unique about this time period in God’s plan? (Hint: see Heb. 1:1-3)

5) v3-13. The third, and most important aspect of the unveiled mystery (the gospel to the Gentiles) is that it is based solely on the grace, wisdom, and power of God. In this section (v3-13), what verses directly imply or tell us this? (Note: there are excellent verses to be found outside of Eph.3 as well)

6) v3-13. Paul knew it was his duty to share and preach this understanding (mystery) of God's love for ALL men, and so writes the ecclesias to share it with them. What then was the duty of the ecclesia? What are we to do with it if we believe it to be true? Provide verses which support your answer.

7) v3-13. One of the methods by which the mystery has been made known, as mentioned above, was through direct revelation from Christ to his apostles and prophets, such as Paul. Paul stresses this many times (eg. Eph.1:9; 2:3,5; Gal. 1:1,11-12,15-16 etc.). Why do you think Paul stresses this point?

a) Although Paul stresses this point, people through the ages, and even in his own day, would reject the unveiling of the 'mystery'. With the aid of a good Bible dictionary or other sources, research 'Paulinism'. Determine what many believe to be the source of this idea. What has modern philosophical thought done to Paul's divine messages?

8) v12. Paul affirms that we can have "boldness" and "confidence" through faith in Christ. This is a major theme in his exhortations to all the ecclesias. What does it really mean for you and me? In what way can we be bold and confident in our daily life?

a) The words "meekness" and "boldness" may, at face value, seem to conflict. Do they? Provide sound scriptural evidence that they do or do not.

Chapter 3:14-21 - The Prayer Concluded

1) **v14-21.** Read through Paul’s prayer thoughtfully and carefully, and note the emotion and sincerity behind it. This is an excellent example of a godly and reverent prayer, and is surely a good example to our own habits and practice. It is useful to compare Paul’s prayer here to that of the prayer Jesus taught his disciples with in Matthew 6. Compare the two in content, structure, and ultimate purpose and make note of what you find. The chart below is only as a guide in doing this.

Focus	Matthew 6 (key phrases)	Eph.3:14-21 (key phrases)
1. Glory To God		
2. Petition		
3. God’s Power		

b) Note the significance of the word “that” in this prayer. What effect does it create in the prayer?

2) **v14-15.** Look up the words for “father” and “family” in Strong’s Concordance. What are these words and how are they similar?

Father **Strong’s #**

Family **Strong’s #**

a) It would appear that Paul is making a play on words, since the Greek word for ‘family’ is derived from the Greek word for ‘father’ of whom it is said the very family is named! What does this illustrate about the position of this family?

b) The word ‘patria’ is used only three times in Scripture. Look up the other two occurrences and note the context of each! How is each passage directly related to us and the family we belong to in Christ?

c) Paul seems to suggest that part of this family is in heaven and part is on earth. How is this so? (Hint: Who in Scripture is referred to as the “sons of God”?) Can you think of any other passages which help explain what Paul is referring to?

3) v16. “To be strengthened with might through His spirit in the inner man...” We know today that we do not have the spirit gifts as the apostles and prophets had them, yet we do know that God’s spirit is still present and works in the world today. From Paul’s words here, what other purpose does the spirit of God serve? Compare this to his words to the Colossians in 1:11.

a) In what way can God work with and strengthen our character as His disciples, if we truly love and trust in Him?

4) v17-20. These are incredibly powerful and comforting words that Paul has written in his prayer. Compare these verses to Philippians 4:6-7. How might these words help us to combat the problems, stress, difficulties, temptations and sins we experience each day?

5) v18. Throughout his Epistle to the Ephesians, Paul makes reference to buildings and temples, in a spiritual sense. In this verse, Paul lists four dimensions which relate to the structure of a building. What are these four dimensions?

a) Since a building only has dimensions of height, width (breadth) and length, what does the fourth dimension (ie. 'depth') refer to in this verse? Examine 1Kings 6:2 to help you compose an answer. Here, the three dimensions of Solomon's temple are listed. The fourth dimension is noted in verse 37. What is this fourth dimension?

b) If the ecclesial body of believers compose the height, width and length of God's ecclesial temple' or dwelling place, who composes the foundation of this building? (Hint: look at Eph. 2:20)

6) v16-20. In order to grasp the power and meaning behind the words of this prayer, and to be exhorted by it, there are several phrases that are worth studying, meditating on, and tracing through Scripture. Take some time to better understand the following phrases, as well as any others that you feel are helpful. Try to understand their meaning and their implications on you.

v16 "grant you"

v17 "dwell in your hearts"

v17 "rooted and grounded in love"

v18 "with ALL the saints"

v18 "comprehend...the width, length and depth and height"

v19 “which passes knowledge”

v19 “filled with the fulness of God”

v20 “Him who is able”

7) v21. What is the important exhortation for us and our own ecclesia in Paul’s words? Can we pray that glory will be given to God through our ecclesia if we don’t take an active part in working with it to that end?

a) What does Paul mean when he prays “...glory in the church BY Christ Jesus”? What relation does the church (ecclesia) have to Christ? Note: two main associations. What sort of position does that put our ecclesias in? And you?

SECTION TWO:
'OUR WALK IN CHRIST' – Chapters 4 to 6

EPHESIANS CHAPTER FOUR

The brothers and sisters in Ephesus came from all walks of life; rich and poor, bond and free, Jew and Gentile and were called to become one 'body' in Christ. After exhorting the Ephesians on their position and Wealth in the 'heavenlies' (Chapters 1-3), he now continues with what they must do to put their beliefs into action – their Walk.

Chapter 4:1-6 An Exhortation to Unity

1) v1. This is the only time the Greek word '*klesis*' is translated 'vocation'. What word is it usually translated?

a) From the context of the other places this word is found in the New Testament what are some qualities of our 'vocation'?

b) What Greek word describes a group with the same 'vocation'?

2) v2. Paul lists some important characteristics that do not come naturally to mankind. However, the qualities listed are necessary for every believer in order to obtain and maintain "unity" within the ecclesia. Using the table below:

a) Find other places in scripture where these characteristics are used, and

b) What lessons can we derive from these examples?

Characteristic	Scriptures	Lesson for us
Lowliness	(Phil 2:3)	Esteem each other better than our self
Meekness		
Longsuffering		
Forbearing		
Love		

c) How did Christ show these attributes?

3) v3. Paul, through the inspiration of the Holy Spirit uses the phrase “unity of the spirit”. Using scriptural proof explain what this phrase means and how this is obtained.

4) v4-6. Paul lists seven aspects that are ‘one’.

a) Are there other places in scripture where the number seven is used with respect to the united body of Christ?

b) What insight does this give to what Paul is saying?

Chapter 4:7-16 – Diversity in Unity: Gifts and Love

1) Read Ephesians 4:7-16 and 1 Cor. 12:12-31. Compare and contrast the two.

SIMILARITIES

Ephesians

Corinthians

DIFFERENCES

Ephesians

Corinthians

2) **v7.** Read Matt. 25:14-30. Is the grace that is given according to the gift of Christ the same as the talents in Matthew 25? Why, or why not?

a) Is there a difference between the grace given to every one of us in v7, to that in Eph. 3v2 given to Paul? Explain.

3) v8. Paul is continuing to talk about the gifts given in verse 7, and is quoting the Old Testament. Where is he quoting from?

a) Who wrote it, and what is the occasion for which it was written?

b) The quote is also referring back to an earlier time in the Israelites history, what is the event? (Hint: See margin references for v1 of the Psalm)

c) What are the gifts in the time of the Israelites?

d) Who is receiving the gifts?

e) The Psalm is referring to God (descending then) ascending on high. When did this happen?

f) Under what circumstances would God descend and in what sense does God descend? Provide scriptural references.

4) v9-10. Paul is ultimately talking about Christ. How would you show that this is not part of a Trinity descending to aid man, to an interested friend?

a) What does the phrase 'fill all things' mean?

5) v11. Read 1 Cor. 12-14. We know that the Spirit Gifts were present in Paul's day. Did the gifts create unity?

a) Using the example of the ecclesia in Corinth, explain the impact of the Spirit gifts. Give both positive and negative aspects of the presence of Spirit Gifts.

b) Why were they given?

c) Why were they stopped? Give scriptural references.

d) Did the brethren and sisters in the first century have an advantage over us because the Spirit gifts were all around them?

e) In light of the above limited study on Spirit gifts consider Ephesians Ch. 4 and the Old Testament passage Paul used v8. Are the gifts that Paul is talking about Spirit gifts or are they 'talents' we have today? You may want to start by defining each of the gifts listed in v11. Provide scriptural backing for your reasoning.

6) v12. The word commonly translated perfect means mature or complete, but what does the word 'perfecting' mean in v12.

a) Paul says here that the gifts were for 'perfecting the saints'.
In light of the above definition, what is for the 'perfecting of the saints' today?

b) Give examples of how we can put this into practice.

c) The use of the body as a type of the ecclesia is a common occurrence in scripture.
Find other examples of "the body" referring to the ecclesia. What is the principle for us?

Scripture

Principle for Us

7) v13. Paul is referring to the singular man ('a perfect man') of the body of Christ.

a) What two people in the Bible were considered to be 'a perfect man'?

b) If we are to try to attain to a perfect man, we should examine key aspects of men that were called perfect by God. What lessons can we, as the body of Christ, learn from the example of these men?

Person	Lessons for us	Supporting References

8) v16. Paul here notes that each individual has to do their part to build up the body. How do we practically “make increase” in our own ecclesia?

Chapter 4:17-24 - The New Life in Christ: Old and New Man

1) Ephesians 4:17-24 shows the contrasting elements of the Old and the New man. List the contrasting principles that Paul states and give modern examples. Use other sections of scripture that contrast the two.

OLD MAN		NEW MAN	
Principle	Example	Principle	Example
understanding darkened (v 18)		renewed in the spirit of your mind (v23)	

2) v17. Paul begins this section paralleling a life in Christ to a walk. What spiritual principles can we gain from 'walking'?

Walking

- must know where to go

Spiritual Principle

-follow the instructions in the Bible

a) The word translated vanity is only used two other times in the NT. Where are they? From the three occurrences what does the word mean?

b) What things in our modern day are 'vanity'? What things in our every day lives are 'vanity' that we should get rid of?

3) v18-19. From the list of characteristics in Eph. 4:18-19 of 'other Gentiles' v17 explain whom Paul is speaking about. Is he talking about those who have heard the gospel message, or not?

4) v20-21. Just as the titles of Yahweh are important so are those of Jesus Christ. Paul uses Christ in v 20 and Jesus in v21.

- a) Research some of the uses of these two titles throughout scripture.
- b) What aspects of the Lord's character do they represent?
- c) What impact does this have on these two verses?

5) v22. Define 'conversation'. Strong's # _____

- a) List some examples in your life that are still from the 'former conversation'.

Chapter 4:25 - 5:5 The New Life In Practice: Removing Sin

1) Paul now explains ways of removing the 'conversation' of the Old Man. Read the parable in Luke 11:24-26 and read Rom 12:21. What is the principle?

- a) Paul uses the above principle of putting off the old man and putting on the new man for removing sin from the lives of believers in Ephesus. Likewise, taking heed to this divine principle can help us in our own lives. Examine Eph. 4:25-5:5 and (1) list the sin, (2) what it is to be replaced with, and (3) an OT reference Paul might have used to back this up.

Sin	Replacement	Scriptural Reference
Lying (4v25)	Speaking truth	Prov. 12:22

b) In the previous section you were asked to list things in your life from the former conversation. What can those things be replaced with in our own lives today?

2) v25. Lying - Where is Paul quoting from in the Old Testament?

a) Why does Paul quote this verse when talking about lying?

b) Paul seems to be saying that lying is wrong. Find the verses that show that by the modern dictionary definition of lying, both Rahab and David 'lied' and were saved by that action?

c) Now read Proverbs 12:22. We are given examples of lying in the O.T. as well as the N.T. From those references explain what lying is in the Bible.

3) v26-27. Anger - Anger can be both righteous and sinful. Find 3 examples of both.

Righteous Anger

Sinful Anger

a) What is the difference between the two?

b) In verses 26 and 27 we can recognize echoes from a Psalm, from the Law of Moses and from David's life. What three O.T. scriptures is Paul referring to?

c) The Psalm is a psalm of David, what event in David's life is being referred to.

d) Why does Paul use the reference in the law with respect to anger?

e) What instruction can we gain for ecclesial life?

f) The example in David's life should be inspiring on how to treat others. What N.T. passages are similar in principle?

4) v28. Stealing - Is Paul just speaking about stealing of material things?

a) What else can be stolen from others and/or God?

5) v.28. Paul says to work to give to those who need it, similar to what was done in the Acts of the Apostles chapter 2, 4, and 5.

a) Do we work with the intention to give of our labours and/or increase to those that need it, or for storing up wealth for ourselves?

b) Discuss if we should do as those in the first century in sharing of our substance. Give pros and cons for your answer, and scriptural support.

6) v29-30. Corrupt Communication - Read Isa 63:7-10, and explain the effect of our speech on those that hear us.

a) What is the effect of our speech on God?

b) What does God say should pass through our mouth?

c) Does our speech always edify the hearers, at work, at school, and at home? If not, what can we replace in our lives to remedy the situation? (Read Col. 4:6, note the salt)

7) **v32.** God manifestation is a central theme in scripture. Explain the concept and the role it plays in God's plan with the earth. Provide scriptural proof.

EPHESIANS CHAPTER FIVE

Chapter 5:1-2 - The New Life In Practice cont.

1) **v2.** With terms such as offering, sacrifice, and 'sweetsmelling savour', Paul is reminding us of the offerings in Leviticus. What is the phrase 'sweetsmelling savour' representative of in our lives?

Which offerings were considered to rise as a sweet savour to God and which did not?

Sweet Savour to God

NOT a Sweet Savour to God

2) **v3-4.** Paul says that the important thing to do to replace all the evils listed in v3-5 is 'giving of thanks'. Explain how this action can combat all the things listed by Paul.

Chapter 5:6-17 - Light and Darkness Contrasted

1) v6-21. References to light and darkness can be found from Genesis to Revelations and are therefore a very important type of symbolism we should try to understand.

a) Find four references that give insight to the symbol of light in the Bible.

b) Find four references that give insight to the symbol of darkness in the Bible.

c) What are the characteristics of being in the light?

d) What are the characteristics of being in the dark?

e) Read John 1:5-9. Explain how we are light in the Lord. Where do we get our light?

2) v6. Who are the 'children of disobedience' that Paul is referring to? Use the other 2 places this phrase is found to help you.

3) v7. In this section of light and darkness Paul shows how we are not to be ‘partakers’ (co-partners) with darkness. This word is only used twice in scripture, and both occurrences are in Ephesians. However he uses the same word in a totally different context in the other location. Contrast the two occurrences.

In Light ()

In Darkness (Eph 5:7-8)

a) Can we be ‘partakers’ of both? Explain.

b) Many of the ideas expressed in Ephesians are from the prophecy of Isaiah. Read Isa. 58. List the contrasting elements that relate to light and darkness.

4) v8. The word ‘sometimes’ does not mean ‘once and a while’, or ‘every now and then’. What does it mean? Paul hinted to this in the previous chapter. What was he talking about?

5) v8-21. Walking as children of the light involves actions. Read Eph 5:8-21 and list the actions Paul says are found of those who walk in the light.

6) v9. Read this verse from a couple of other versions. What other word is used for Spirit?
(Also see Ps 97:11, Eph 5:11)

a) Now look up the word 'spirit' in a Strong's Concordance.
Which rendering of verse 9 is correct? Explain your answer with additional scriptural proof.

7) v11. Paul is not saying just to avoid the works of darkness, but rather to reprove them.
How do we do this?

a) List some suggestions that could be used as an ecclesia, CYC, and /or an individual to reprove darkness. (Read Col 1:12-14)

b) In verse 9 we read of fruit of 'light' and now works of 'darkness'. What is the difference between fruit and works in scripture?

Fruit

Works

8) v12. In Eph 5:5-12 Paul is exhorting us of things we should and should not be doing in our homes and aspects of our lives that we have control over. List some actions, or failure to act, that are commonly accepted within the Christadelphian circle but contradict what Paul says in this section.

9) v14. Although not a direct quote, Paul likely derives verse 14 from Isaiah 60. This view of the future in Isaiah is full of images of light and darkness.

a) Mark the two different aspects in contrasting colours in your Bible.

b) What is the difference between the light in the millennial age to that which Paul is speaking of in Ephesians?

10) v15. There are three other places in the Bible where light and wisdom are linked together, What are they and what can we learn from them?

11) v18. Alcohol can be a big influence in a person's life, starting at a young age.

a) What are we told about this topic in scripture?

b) What is excess?

c) Is “filled with the spirit”, the Holy Spirit? Why does Paul use this to contrast being drunk?

Chapter 5:22-6:9 - Unity in our Relationships (Patterns of Christ and the Ecclesia)

As mentioned in the introductory workbook, Paul’s writings in this section focus on an individual’s duties rather than on an individual’s rights - the basis of serving one another. Verse 21, “Submitting yourselves one to another in the fear of God,” is essentially the title verse for the section on relationships. Although this section is very practical for our own lives, we should also keep in mind how it applies to Christ and the bride, reminding us of the first two chapters in Ephesians.

1) What is meant by the action of ‘submission’ in the Bible? (verse 21)

Chapter 5:22-33 - Husbands and Wives

God’s divine plan for marriage was revealed from the beginning, and thus most of this section is based on Genesis 2.

1) **v22 –23.** Serving one another starts in the home not just in the ecclesia. What steps can a couple (married, or dating) do to try to develop this same relationship?

a) Paul says wives are to ‘submit’ themselves to their husbands. Using Prov. 31 list the attributes and activities of a virtuous wife, and how these relate to submitting to their husband.

2) **v25 – 27.** The ‘washing’ capabilities of the word are obviously very powerful. List other references to washing.

a) From the verses you have found, how is the husband to sanctify and cleanse his wife with the washing of water by the word?

3) v28-31. These verses are directly related to Gen 2:18-25. Read the passage in Genesis, and other passages on husbands and wives. Compile a list of important points that describe their relationship with each other and with God.

a) Parallel the creation of the woman from man to the creation of the ecclesia from Christ. Paul says this is a “great mystery”... unlock it with the scriptures. (Try using some examples of what Christ did for the ecclesia)

b) Examine the phrase “one flesh” throughout scripture. How does it apply to husbands and wives? Ultimately how does it apply to Christ and the ecclesia?

4) v32. This mystery was planned since the beginning. The institution of marriage in the lives of saints using Biblical standards is the closest thing to divine *agape* love that we could see this side of the kingdom. Why does Christ imply that marriage will be done away with in saying “For in the resurrection they neither marry, nor are given in marriage” (Matt 22:30)?

EPHESIANS CHAPTER SIX

Chapter 6:1-4 - Parents and Children

1) v1. From the uses of the word 'children' in references such as John 1:12, Eph 5:8, Rom 9:8, and 1 John 3:10, what are the qualifications to be considered a 'child'?

a) From Eph. 6:1-4; Heb. 5:7-10; and Gen. 18:17-33 describe the duties of the parent and child.

b) How does this impact our relationship with our Heavenly Father?

2) v2. Paul says honoring your father and mother is the first commandment with promise. How is the word 'first' translated in 1 Tim 1:15?

a) Read the commandments in Ex 20 and find other references that are relevant. Determine why Paul says the commandment for children to honour their parents is 'first' and 'with promise'.

b) What is the promise for us now and in the future as children of God?

3) v4. In Colossians Paul tells us why parents are not to provoke their children to wrath. What is the reason?

a) The words “nurture and admonition” are all encompassing words. Find other verses that show how a parent is to raise a child in the Lord. (i.e. Ps 78)

Reference

Action

b) Read Hebrews 12:5-11 and explain how we are to take the parent child-relationship and apply it in our life with our heavenly Father. Start by trying to list the responsibilities we have as the children, and the things our Father in heaven will do for his children.

Chapter 6:5-9 - Slaves and Masters

1) v5. Humility is a very important aspect in any of these relationships. The phrase ‘fear and trembling’ is found in Phil 2. Read this chapter and list the key aspects of being a servant shown to us by the example of the Lord Jesus Christ.

2) v6. The obvious application is to us and our conduct at work, whether or not we work for a fellow servant in Christ.

a) What practical things can we do to follow this instruction at work or school?

b) Why should we work at our tasks as unto the Lord?

3) v7. Using this passage and others in scripture show how trade unions should or should not be a part of our work environment.

4) v9. As we get older the role of the master is one we may have to consider as a way of life at work. How does this instruction relate to our jobs today? Find other places where instruction is given to those in charge.

Chapter 6:10-12 - Spiritual Warfare

1) v10-12. From 2 Tim. 2 and Eph. 6 what is the character and motivation of a soldier of Christ?

a) Find other places where Paul talks about open warfare against sin.

b) Paul likely draws the use of armour from Isa 59. Read through this section of scripture, who is wearing the armour?

c) What does this mean for us?

2) v10-11. What are the “wiles of the devil”?

3) v12. What is the “flesh and blood” that we are not warring against if Paul talks about a war in his members in Rom. 7?

a) What are the differences and similarities between the two?

b) The word translated ‘high places’ is found elsewhere in this epistle what is it translated there and what does it mean?

c) Are all Principalities, powers, and rulers of darkness? There are scriptures that would indicate that there are principalities and powers in the kingdom age. Find examples of powers that exhibit light as well as those that exhibit darkness.

d) Paul warns of spiritual wickedness in his last visit to Ephesus. Are we required to war against spiritual wickedness in ‘high places’ today?

Chapter 6:13-20 - The Whole Armour of God

1) **v13-20.** Jesus is called the captain of our salvation. All of the armour that Paul mentions is a reiteration of principles in the O.T. and refer to Christ. Find the references, and try to show how they apply to the Lord Jesus Christ and to us.

Reference	Life of Christ	Us
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Loins Girt -

Breastplate -

Feet Shod -

Shield -

Helmet -

Sword -

2) **v15.** Read Rom 10:15 and explain what it means to be shod with peace.

3) **v16.** Why is the shield of faith mentioned 'above all'?

4) **v 17.** Look up the meaning of 'take'. Strong's # _____

a) What does the meaning imply about salvation?

b) Find other verses to support this.

c) How big is the sword Paul is speaking of?

d) What does this mean in our warfare?

5) v18. In any army, communication with the One in command is always very important. Likewise for the soldier of Christ prayer is an integral part of the warfare. What is the importance of praying for others? Find some other references to support this.

6) v19-20. Paul lets us know how to pray for others, in particular for him. What other thing are we to pray for on the behalf of others?

Chapter 6:21-24 - Conclusion

1) v21. Tychicus was an important brother to Paul. What else do we know about him?

*“And now, brethren, I commend you to God, and to the word of his grace,
which is able to build you up, and to give you an inheritance among all them
which are sanctified.” Acts 20:32*