



"Rooted and Grounded  
In Love"

A Study of  
Ephesians



## Some notes regarding the study materials in this booklet...

It has often been said that anytime we read the epistles of the New Testament we are reading someone else's mail. The book of Ephesians is no exception to this saying. Paul was writing to a specific audience at a particular time in history. For this reason, some of what he writes only applies to that particular group of Christians during that time. However, the majority of what Paul writes in the epistle to the Ephesians is clearly applicable to all Christians throughout time. It is with this understanding in mind that the questions posed in this booklet frequently use the pronouns "us" and "we," but only when it appears obvious that what has been written has a universal application to each of us as we strive to serve Christ.

The text for each passage under consideration has been placed in the left column of each lesson sheet. This was done for two reasons: Having the text provided alongside the questions aids in answering them, especially since the questions are typically located in the general proximity of the verse (or verses) under consideration. In addition, since the questions posed were all created using the New American Standard translation (NASB), this should help clear up any potential confusion that answering the questions from a different translation may cause. That being said, it is expected and encouraged that everyone use the translation of the Bible with which he or she feels the most comfortable, especially considering that different translations often provide us different perspectives of the text (A reliable word-for-word translation is always recommended for any serious study of the Bible). Occasionally, an alternate translation will be cited in a question because it is felt it portrays the sense of the text more accurately.

With few exceptions, the questions being posed in this booklet are seeking answers directly from the Bible text being studied in that lesson. There may be other equally valid scriptural answers to many of these questions, some of which will certainly be considered and discussed during the course of the study, but, for the most part, the answer being sought can be found directly within the NASB text displayed in the left column of each lesson.

Though some of the questions posed may only appear to be seeking a simple one or two word answer directly from the passage, the actual intent of these questions is to focus our thinking upon the use of a particular word or phrase from within the text. For example, in the first lesson the question is asked, "*How (where) did God choose us 'before the foundation of the world'?*" The answer according to the Bible text is simply, "*in Him,*" but the intent of the question is to prepare us for a discussion on the means God has used to "choose us" and how this should affect our understanding of the passage.

A note about preparation: In our busy lives, it is sometimes difficult to keep up with all we have to do. That being said, we all understand that the more we put into any Bible study (as students or as teachers) the more we will personally get out of it, and the more likely we will be prepared to have thoughtful comments that will help encourage and stimulate one another and make for the most edifying Bible study possible.

One last note: for those who prefer to use electronic devices for their Bible study, a PDF copy of these study materials has been made available for download from the church website. Below is a QR code that will take you directly to that page.

Rick Harrington



# A Study of Ephesians (Lesson 1)

## Ephesians 1:1-8a (NASB)

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus, and who are faithful in Christ Jesus:<sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,<sup>4</sup> just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love<sup>5</sup> He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,<sup>6</sup> to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.<sup>7</sup> In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace,<sup>8</sup> which He lavished upon us.



1. By what source was Paul made an apostle of Jesus Christ? Why is this important? (Read also Gal. 1:1; 11-12.)
2. In what three ways does Paul describe the Christians who are at Ephesus?
3. Who is the "us" Paul is referring to in verse three?
4. To what is Paul referring when he mentions the "heavenly places"? Where specifically can some of these places be found? (Read also 1:20; 2:6; 3:10; 6:12.)
5. How (where) did God choose us "before the foundation of the world"?
6. For what purpose did God choose us?
7. Through what means did God predestine us "to adoption as sons... to Himself"?
8. How (where) did God freely bestow His grace on us?
9. Where do we find redemption and the forgiveness of our trespasses? Through what? According to what?
10. In verse eight, what word does Paul use to emphasize the abundant outpouring of God's grace upon us?

NOTES  
(LESSON 1)

# A Study of Ephesians (Lesson 2)

## *Ephesians 1:8b-14 (NASB)*

In all wisdom and insight  
9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him<sup>10</sup> with a view to an administration suitable to the fulness of the times, *that is*, the summing up of all things in Christ, things in the heavens and things upon the earth. In Him<sup>11</sup> also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,<sup>12</sup> to the end that we who were the first to hope in Christ should be to the praise of His glory.<sup>13</sup> In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise,<sup>14</sup> who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

1. What did God make known to us? How?
2. In whom was the mystery of God's will "purposed"? (The ESV translation uses the phrase "set forth.")
3. What did God sum up in Christ? What two things does Paul specifically mention?
4. What word or phrase do some other translations use for the phrase "summing up" in verse ten?
5. Where have we obtained an inheritance?
6. How have we been predestined?
7. To whom is Paul referring when he mentions "we who were the first to hope in Christ"? Who is the "you also"? (Read 2:1-11 for further context.)
8. What two things precede being sealed with "the Holy Spirit of promise"? Where does this "sealing" take place?
9. What is given as a "pledge of our inheritance"? Where in the book of Acts do we see this promised in the life of believers?
10. What is the sealing of the Holy Spirit a "view to"?
11. What does "the redemption of God's own possession" result in?



NOTES  
(LESSON 2)

# A Study of Ephesians

## (Lesson 3)

### *Ephesians 1:15-23 (NASB)*

<sup>15</sup> For this reason I too, having heard of the faith in the Lord Jesus which exists among you, and your love for all the saints,<sup>16</sup> do not cease giving thanks for you, while making mention of you in my prayers;<sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him.<sup>18</sup> I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,<sup>19</sup> and what is the surpassing greatness of His power toward us who believe. *These are in accordance with the working of the strength of His might<sup>20</sup> which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places,<sup>21</sup> far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come.<sup>22</sup> And He put all things in subjection under His feet, and gave Him as head over all things to the church,<sup>23</sup> which is His body, the fulness of Him who fills all in all.*

1. What two things does Paul say he heard about the Ephesian Christians?
2. What did Paul specifically pray God would give them?
3. What did Paul pray would be enlightened in them?
4. What three things did Paul specifically pray they would know?
5. According to verses 19-20, what did God bring about in Christ? When did He do this?
6. Where is Christ now seated?
7. What is Christ now "far above"?
8. Paul lists five things that God put in subjection under the feet of Christ. What are they?
9. What is Christ the head over?
10. According to verse twenty-three, what is the body of Christ?



NOTES  
(LESSON 3)

# A Study of Ephesians

## (Lesson 4)

### Ephesians 2:1-10 (NASB)

<sup>1</sup> And you were dead in your trespasses and sins,<sup>2</sup> in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.<sup>3</sup> Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.<sup>4</sup> But God, being rich in mercy, because of His great love with which He loved us,<sup>5</sup> even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),<sup>6</sup> and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus,<sup>7</sup> in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.<sup>8</sup> For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;<sup>9</sup> not as a result of works, that no one should boast.<sup>10</sup> For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

1. Who is the "you" Paul is referring to in verse one? (See also 2:11.) In what were they dead?
2. According to what two things had they formerly walked?
3. In whom is the spirit of "the prince of the power of the air" "now working"? Who is this "prince"?
4. Who is the "we" Paul is referring to in verse three? How had they formerly lived? What was the result?
5. Is the "we" and "us" Paul refers to in verse five different from the "we" in verse three? Be prepared to explain your answer.
6. What did God do while "we were dead in our transgressions"?
7. According to verses five and eight, by what has God saved us? Through what did He save us?
8. According to verse five, from where (what) did God raise us up with Christ? At what point in our lives does this take place? (See Rom. 6:3-4; Col. 2:12.)
9. With whom has God seated us? Where has He seated us?
10. According to verses eight and nine, our salvation is not a result of what two things? Because of this, what can we not now do?
11. According to verse ten, what are we as Christians?
12. When were we "created in Christ Jesus"? Why were we created?
13. When were these works prepared? To what time period is this referring?

NOTES  
(LESSON 4)

# A Study of Ephesians (Lesson 5)

## *Ephesians 2:11-16 (NASB)*

<sup>11</sup> Therefore remember, that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands—<sup>12</sup> remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.<sup>13</sup> But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.<sup>14</sup> For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall,<sup>15</sup> by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace,<sup>16</sup> and might reconcile them both in one body to God through the cross, by it having put to death the enmity.



1. Who is the "you" Paul is referring to in this section?
2. How was the separation of circumcision performed? By what?
3. What four things accompanied their being "separate from Christ"?
4. Can you think of another passage that refers to those who are "far off"?
5. By what means were those "who were formerly far off" "brought near"? To whom were they brought near? (See verse twelve.)
6. Who are the two groups that Christ made "into one"?
7. What specifically had divided these two groups? How did Christ abolish it?
8. Where does Christ "make the two into one new man"? What is established as a result?
9. In what specifically are the two groups reconciled to God? Through what event? What specifically was "put to death" there?
10. What is "the enmity" described as being in verse fifteen? (See also Col. 2:14.)

NOTES  
(LESSON 5)

# A Study of Ephesians (Lesson 6)

**Ephesians 2:17-22 (NASB)**

<sup>17</sup> AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR;<sup>18</sup> for through Him we both have our access in one Spirit to the Father. <sup>19</sup> So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household,<sup>20</sup> having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone,<sup>21</sup> in whom the whole building, being fitted together is growing into a holy temple in the Lord;<sup>22</sup> in whom you also are being built together into a dwelling of God in the Spirit.



1. According to the previous context (2:1-16) who specifically are those "who were far away"? Who are "those who were near"?
2. What Old Testament passage is Paul quoting from in verse seventeen?
3. Through whom do both groups now have access to the Father? In what do they have access?
4. To whom is Paul referring when he mentions those who "are no longer strangers and aliens"?
5. What had those "strangers and aliens" become?
6. On what foundation has "God's household" been "built upon"? Who is the "corner stone"?
7. What is the building "growing into"?
8. According to verse twenty-two, what specifically is the holy temple that is being built upon this foundation? (See also 1 Cor. 3:16-17; 1 Pet. 2:5-6.)
9. According to verse twenty-two, who now dwells in this temple? By what means?

NOTES  
(LESSON 6)

# A Study of Ephesians

## (Lesson 7)

### *Ephesians 3:1-13 (NASB)*

<sup>1</sup> For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles—<sup>2</sup> if indeed you have heard of the stewardship of God's grace which was given to me for you;<sup>3</sup> that by revelation there was made known to me the mystery, as I wrote before in brief.<sup>4</sup> And by referring to this, when you read you can understand my insight into the mystery of Christ,<sup>5</sup> which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit;<sup>6</sup> to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,<sup>7</sup> of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power.<sup>8</sup> To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,<sup>9</sup> and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things;<sup>10</sup> in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.<sup>11</sup> This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord,<sup>12</sup> in whom we have boldness and confident access through faith in Him.<sup>13</sup> Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory.

1. For whose sake was Paul a prisoner of Christ? What specifically was given to Paul for them?
2. How was "the mystery" made known to Paul?
3. How can we "understand" Paul's "insight into the mystery of Christ"?
4. Through whom was the mystery revealed to "the sons of men"?
5. According to verse six, what specifically is the mystery to which Paul is referring?
6. Through what are the Gentiles "fellow partakers of the promise in Christ Jesus"?
7. What was Paul given to preach to the Gentiles?
8. What was Paul's ministry "to bring to light"?
9. Through what entity has God made known His manifold wisdom? To whom specifically has it been made known?
10. According to verse eleven, what did God "carry out" in Jesus Christ?
11. What do we have "through faith" in Christ?
12. What were Paul's tribulations to be to the Ephesian Christians?



NOTES  
(LESSON 7)

# A Study of Ephesians (Lesson 8)

## *Ephesians 3:14-21 (NASB)*

<sup>14</sup> For this reason, I bow my knees before the Father,<sup>15</sup> from whom every family in heaven and on earth derives its name,<sup>16</sup> that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man;<sup>17</sup> so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love,<sup>18</sup> may be able to comprehend with all the saints what is the breadth and length and height and depth,<sup>19</sup> and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fulness of God.<sup>20</sup> Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us,<sup>21</sup> to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.



1. What does “every family in heaven and on earth” derive from the Father?
2. How are we to be “strengthened with power”?
3. According to verse seventeen, how does Christ dwell in our hearts? Be ready to discuss in class how this takes place.
4. What does the expression “rooted and grounded in” convey?
5. What four terms does Paul use to emphasize the abundant nature of the love of Christ?
6. How is it that the love of Christ “surpasses” knowledge? Consider the context which follows.
7. What phrase does Paul use to express God’s endless ability toward us?
8. What is “the power that works within us”?
9. To whom should “the glory in the church” be given?
10. According to verse twenty-one, where should this glory be evident? To whom should it be evident?

NOTES  
(LESSON 8)

# A Study of Ephesians (Lesson 9)

## Ephesians 4:1-10 (NASB)

<sup>1</sup> I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called,<sup>2</sup> with all humility and gentleness, with patience, showing forbearance to one another in love,<sup>3</sup> being diligent to preserve the unity of the Spirit in the bond of peace.<sup>4</sup> There is one body and one Spirit, just as also you were called in one hope of your calling;<sup>5</sup> one Lord, one faith, one baptism,<sup>6</sup> one God and Father of all who is over all and through all and in all.<sup>7</sup> But to each one of us grace was given according to the measure of Christ's gift.<sup>8</sup> Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN."<sup>9</sup> (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth?<sup>10</sup> He who descended is Himself also He who ascended far above all the heavens, that He might fill all things.)



1. How does Paul describe himself in verse one?
2. What is "the calling" with which we've "been called"? Be prepared to support your answer from scripture.
3. According to verse two, how do we "walk in a manner worthy of the calling" with which we've "been called"?
4. What are we entreated to be "diligent to preserve"?
5. List the seven "ones" mentioned in verses 4-6. Which "one" seems the most out of place in this list and why?
6. According to verse six, who is God the Father "of," "over," "through" and "in"?
7. What was given to "each one of us"? According to what?
8. What two things did Christ do "When He ascended on high"?
9. When did Christ descend "into the lower parts of the earth"?
10. According to verse ten, to where did Christ ascend? Why?

NOTES  
(LESSON 9)

# A Study of Ephesians (Lesson 10)

## Ephesians 4:11-16 (NASB)

<sup>11</sup> And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,<sup>12</sup> for the equipping of the saints for the work of service, to the building up of the body of Christ;<sup>13</sup> until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ.<sup>14</sup> As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;<sup>15</sup> but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ,<sup>16</sup> from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.



# Truth

Note that the thought expressed in this passage actually begins in verse seven.

1. For what three reasons does Paul tell us Christ “gave some as apostles... prophets... evangelists... pastors and teachers”?
2. According to the text of verse thirteen, for how long were these “gifts” Christ gave to last?
3. What are we to no longer be as a result of these gifts?
4. What vulnerabilities are those Paul refers to as “children” subject to?
5. In contrast, what are we to be doing as a result of the “gifts” Christ gave?
6. How is Christ “the head” of the body?
7. How is the “whole body, being fitted and held together”?
8. What specifically causes “the growth of the body”? Explain what this means.
9. Considering the context of this passage, what might “every joint” represent?
10. What specifically is the body building up? In what?

NOTES  
(LESSON 10)

# A Study of Ephesians

## (Lesson 11)

**Ephesians 4:17-24 (NASB)**

<sup>17</sup> This I say therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind,<sup>18</sup> being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart;<sup>19</sup> and they, having become callous, have given themselves over to sensuality, for the practice of every kind of impurity with greediness.<sup>20</sup> But you did not learn Christ in this way,<sup>21</sup> if indeed you have heard Him and have been taught in Him, just as truth is in Jesus,<sup>22</sup> that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit,<sup>23</sup> and that you be renewed in the spirit of your mind,<sup>24</sup> and put on the new self, which in *the likeness of God* has been created in righteousness and holiness of the truth.



1. In what three ways did "the Gentiles also walk"?
2. According to verses 18-19, for what three reasons had they been "excluded from the life of God"? What had they become?
3. What was the evidence of their callousness?
4. According to verse twenty-one, how did the Ephesian Christians "learn Christ"?
5. Where is the truth found? Can you cite any other passages that also teach this?
6. What is to be done with the "old self"?
7. In accordance with what is the "old self" being corrupted?
8. What is to take place in "the spirit of [our] minds"? What is to be done with the "new self"?
9. In whose "likeness" is the "new self" created?
10. In what is the "new self" created? How does this take place?



NOTES  
(LESSON 11)

# A Study of Ephesians

## (Lesson 12)

**Ephesians 4:25-32 (NASB)**

<sup>25</sup> Therefore, laying aside falsehood, speak truth, each one of you, with his neighbor, for we are members of one another.<sup>26</sup> Be angry, and yet do not sin; do not let the sun go down on your anger,<sup>27</sup> and do not give the devil an opportunity.<sup>28</sup> Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need.<sup>29</sup> Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear.<sup>30</sup> And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.<sup>31</sup> Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.<sup>32</sup> And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.



1. What are we to lay aside along with the "old self" mentioned in 4:22?
2. What are we to speak with our neighbor?
3. What are we members of? What does this mean?
4. Is it a sin to be angry?
5. Why should we "not let the sun go down" on our anger? How might doing this "give the devil an opportunity"?
6. According to verse twenty-eight, for what purpose was the one who once stole commanded to labor?
7. What kind of word should not proceed from our mouths? How do some other translations render this word?
8. What kind of word should proceed from our mouths, and for what purpose?
9. How might one "grieve the Holy Spirit"?
10. How are we "sealed" by the Holy Spirit "for the day of redemption"?
11. According to verse thirty-one, what six things should be "put away" from us?
12. In contrast, how should we behave toward one another? According to whose example?

NOTES  
(LESSON 12)

# A Study of Ephesians

## (Lesson 13)

### Ephesians 5:1-10 (NASB)

<sup>1</sup> Therefore be imitators of God, as beloved children;<sup>2</sup> and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.<sup>3</sup> But do not let immorality or any impurity or greed even be named among you, as is proper among saints;<sup>4</sup> and *there must be no* filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks.<sup>5</sup> For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.<sup>6</sup> Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.<sup>7</sup> Therefore do not be partakers with them;<sup>8</sup> for you were formerly darkness, but now you are light in the Lord; walk as children of light<sup>9</sup> (for the fruit of the light consists in all goodness and righteousness and truth),<sup>10</sup> trying to learn what is pleasing to the Lord.



1. What did Christ do because of His love for us?
2. What three things are not even to "be named" among Christians?
3. Be prepared to elaborate on the meanings of "silly talk" and "coarse jesting."
4. What is "fitting" to be named among Christians?
5. What are we to "know with certainty"?
6. With what are we not to be "deceived"?
7. Upon whom does "the wrath of God" come? (Note also Eph. 2:2.)
8. What were we formerly? What are we now? How are we now to walk?
9. Of what does the "fruit of the light" consist?
10. What should we be "trying to learn"?

NOTES  
(LESSON 13)

# A Study of Ephesians

## (Lesson 14)

### *Ephesians 5:11-21 (NASB)*

<sup>11</sup> And do not participate in the unfruitful deeds of darkness, but instead even expose them;<sup>12</sup> for it is disgraceful even to speak of the things which are done by them in secret.<sup>13</sup> But all things become visible when they are exposed by the light, for everything that becomes visible is light.<sup>14</sup> For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."<sup>15</sup> Therefore be careful how you walk, not as unwise men, but as wise,<sup>16</sup> making the most of your time, because the days are evil.<sup>17</sup> So then do not be foolish, but understand what the will of the Lord is.<sup>18</sup> And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,<sup>19</sup> speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;<sup>20</sup> always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;<sup>21</sup> and be subject to one another in the fear of Christ.



1. What word does Paul use to describe the "deeds of darkness"?
2. What do you think is the most effective way that Christians can "expose" the "deeds of darkness"? What can we learn from the metaphor Paul uses in the following context? (Note also 5:7-10.)
3. According to verse fifteen, how are we to be concerning our "walk"? Is God concerned with how we move our feet?
4. Rather than being "foolish," what are we to "understand"?
5. What is the end result of getting "drunk with wine"? How do some other translations render this word? What does this mean?
6. What are we commanded to do in contrast to getting "drunk with wine"?
7. What are we to sing and make melody with?
8. What should "thanks" always be given for?
9. In what should we be "subject to one another"?

NOTES  
(LESSON 14)

# A Study of Ephesians (Lesson 15)

## Ephesians 5:22-33 (NASB)

<sup>22</sup> Wives, be subject to your own husbands, as to the Lord.  
<sup>23</sup> For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.<sup>24</sup> But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.<sup>25</sup> Husbands, love your wives, just as Christ also loved the church and gave Himself up for her;<sup>26</sup> that He might sanctify her, having cleansed her by the washing of water with the word,<sup>27</sup> that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.<sup>28</sup> So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;<sup>29</sup> for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church,<sup>30</sup> because we are members of His body.<sup>31</sup> For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.<sup>32</sup> This mystery is great; but I am speaking with reference to Christ and the church.<sup>33</sup> Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.



1. According to verse twenty-two, in what way are wives to “be subject” to their husbands?
2. To what does Paul compare the husband and wife relationship?
3. According to verse twenty-four, in what things are wives to be subject to their husbands?
4. According to verse twenty-five, in what way are husbands to love their wives?
5. According to verse twenty-five, what did Christ do for the church?
6. By what means has Christ “cleansed” the church? For what purpose?
7. According to verse twenty-eight, how are husbands to “love their own wives”? According to the context which follows, what does this entail?
8. To whom should a man “cleave”? What should be the result?
9. What does Paul say he is “speaking with reference to”?
10. According to verse thirty-three, what is the wife commanded to do toward her husband? What does this mean?



NOTES  
(LESSON 15)

# A Study of Ephesians (Lesson 16)

## *Ephesians 6:1-9 (NASB)*

<sup>1</sup> Children, obey your parents in the Lord, for this is right.<sup>2</sup> Honor your father and mother (which is the first commandment with a promise),<sup>3</sup> that it may be well with you, and that you may live long on the earth.<sup>4</sup> And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.<sup>5</sup> Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ;<sup>6</sup> not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.<sup>7</sup> With good will render service, as to the Lord, and not to men,<sup>8</sup> knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.<sup>9</sup> And, masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.



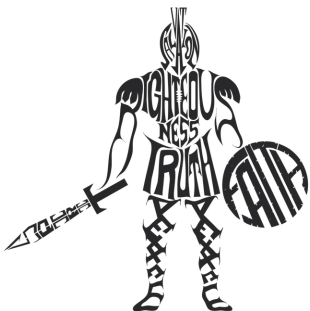
1. *How are children to obey their parents?*
2. *What is meant by "Honor your father and mother" being "the first commandment with a promise"?*
3. *In what ways might a father "provoke" his children to anger?*
4. *In what are fathers commanded to bring up their children?*
5. *Given that the institution of slavery is no longer in existence, are the instructions given in verses five through nine still applicable to us today?*
6. *What is "eyeservice"?*
7. *How was the slave commanded to "render service"?*
8. *What promise is made here regarding doing good?*
9. *What does verse eight indicate about whom we truly need to be concerned about pleasing?*
10. *In this specific context, between which two groups is there "no partiality" with God?*

NOTES  
(LESSON 16)

# A Study of Ephesians (Lesson 17)

*Ephesians 6:10-17* (NASB)

<sup>10</sup> Finally, be strong in the Lord, and in the strength of His might.<sup>11</sup> Put on the full armor of God, that you may be able to stand firm against the schemes of the devil.<sup>12</sup> For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.<sup>13</sup> Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm.<sup>14</sup> Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness,<sup>15</sup> and having shod your feet with the preparation of the gospel of peace; <sup>16</sup> in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one.<sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God.



1. What specifically are we “to be strong in”?
2. According to the text of verse eleven, for what reason are we to “Put on the full armor of God”?
3. What is our struggle not against? What four things does Paul say our struggle is against?
4. According to the text of verse thirteen, for what reason are we to “take up the full armor of God”?
5. What might “having done everything” mean in this particular context?
6. What are the different elements of the armor of God that Paul lists here?
7. What will the “shield of faith” enable us to do?
8. What kind of thing might a “flaming missile” be a metaphor for?
9. What is “the sword of the Spirit”? (compare also Heb. 4:12-13.)

NOTES  
(LESSON 17)

# A Study of Ephesians (Lesson 18)

## Ephesians 6:18-24 (NASB)

<sup>18</sup> With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,<sup>19</sup> and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel,<sup>20</sup> for which I am an ambassador in chains; that in *proclaiming* it I may speak boldly, as I ought to speak.

<sup>21</sup> But that you also may know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you.<sup>22</sup> And I have sent him to you for this very purpose, so that you may know about us, and that he may comfort your hearts.<sup>23</sup> Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.<sup>24</sup> Grace be with all those who love our Lord Jesus Christ with a love incorruptible.



1. What does it mean to “pray at all times”?
2. How does one pray “in the Spirit”?
3. With what are we to “be on the alert”?
4. What did Paul request the Ephesian Christians pray for concerning himself?
5. God chose Paul as an “ambassador” for the gospel and then allowed him to be confined in prison for many years. How is it that this make sense?
6. How does Paul describe Tychicus?
7. For what two reasons did Paul send Tychicus to the Ephesians?
8. With what kind of love should we “love our Lord Jesus Christ”?
9. How is this kind of love for our Lord demonstrated?

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