

Ephesians Questions and Answers

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QUESTIONS AND ANSWERS INTRODUCTION

1. What is the threefold exalted position for the believer in Christ?

- (1) In Christ
- (2) Seated in heavenly places
- (3) Blessed with all spiritual blessings

2. What is the Mystery Great?

One “priceless truth” of this letter, excelling beyond the “heavenly” calling of believers in making up the “**Mystery of the Body of Christ,**” is the “high” calling of God in Christ Jesus as the **Bride of Christ, or His helpmate.** This is a distinct and separate entity from the Body of Christ and is termed “**The Mystery Great,**” as only set forth in Ephesians 5. It is for those seeking greater knowledge, wisdom, and understanding.

3. Why is Ephesus considered the “middle shaft” of the candlestick or “midst” of the Churches?

The letter to the Ephesians was intended for all seven of the Churches. This would agree with the order of the Churches in Revelations 1, 2, and 3. It would also confirm that Ephesus constituted the “middle shaft,” or “midst,” of the Churches in the Book of Revelation.

QUESTIONS AND ANSWERS EPHESIANS CHAPTER ONE

1. Explain the meaning “full purposed” when referring to the Book of Ephesians. (1:1)

The Book of Ephesians reveals all of God's purposes for the Church as representing all the saints seated by faith in the heavenlies in Christ.

2. Explain Predestination. (1:4)

Predestination means to mark out beforehand. However, the Lord did not mark out some arbitrarily to be lost and others to be saved. God previously marked out, or predetermined, a new creation but brought forth the first creation, or Adam line, as the base and figure of the new. God planned beforehand that everyone who would believe in His Son should be saved, but he who would not believe, of course, could not be saved.

3. What is the meaning of “the glory of his grace?” (1:6)

“The glory of his grace” means to be covered with heaps of praise. It is this grace that has poured itself out upon the undeserving. There is nothing in man to merit God's grace, neither can he do one little thing to earn it. There was nothing in mankind, except tremendous need, that called out His grace. Jesus said to the disciples, “Freely ye have received, freely give.”

4. What is the meaning of “the riches of his grace?” (1:7)

He was counted sin and "numbered with the transgressors." Justice turned from Him because our sins were laid upon Him. His physical nakedness on the cross expressed His real poverty – stripped of all strength, honor, and righteousness, and dying as a criminal. But that extreme poverty made it possible for us to possess unbounded and eternal wealth.

5. What is the meaning of “He hath abounded toward us?” (1:8)

He makes His grace abound toward us. The original word means “to superabound,” “to be over and above and beyond,” “to be more than enough.” Whatever our trial, trouble, or need, God says, “My grace is sufficient for thee.” The supply cannot be exhausted. We can never make too large a draw on divine grace.

6. How does the “fulness of times” represent the Church and Israel? (Further Insight 1:10)

The Apostle Paul was committed the sixth dispensation, now called the Church Age, wherein Jew and Gentile make up the mystery of Christ. However, in this verse, Paul is speaking of the seventh dispensation of the kingdom to come, wherein God must consummate His purpose in the Church, i.e., “the fulness of the Gentiles” who constitute the heavenly kingdom. Thereafter, He will consummate His purpose, i.e., “the fulness of Israel,” ushering in an earthly kingdom. During this dispensation, called “The fulness of Times,” God will gather all things into Christ, both spiritually and physically, both in the heavens and the earth.

7. Explain the inheritance we receive through Christ Jesus in vs. 1:11. (Further Insight 1:11)

The fact of "sonship" (Eph 1:5) implies an inheritance. "If children, then heirs; heirs of God" – having obtained sonship, being accepted in and through the Person and Work of Christ, the beloved son, we have been predestined to a vast inheritance through Him of all things in heaven and in earth.

8. Explain “the redemption of the purchased possession” in 1:14. (Further Insight 1:14)

The “redemption” is the obtaining of our glorified bodies, which completes our “sonship.” The individual seal of the Holy Spirit of promise has come to give an earnest of a glorified body until

the believer receives his glorified body. The Spirit quickens the mortal body, which would otherwise be dead because of sin, and instead makes it alive unto God.

9. How was Paul's prayer distinctive for the Ephesian saints? (1:15,16)

Paul is not here concerned with "the common salvation," but he is concerned with the possible culmination of grace, even the zenith glory of redemption, of which some saints shall be the glittering crown. Ephesian saints were manifesting and are in earnest of the nine-fold Fruit of the Spirit.

10. What three important facts results from having a spirit of wisdom and revelation? (1:18,19)

1. "The hope of His calling" – God has called us to "sonship." In this epistle, we learn what sons may hope for – what wealth of glory, what place of honor, what crown of destiny.
2. We may know "the riches of the glory of his inheritance in the saints" - Jehovah is not poor. He needs nothing. All the wealth of the universe is His. Nevertheless, He shall be enriched by redemption. He shall have an "inheritance in the saints." (It is usually supposed that only we obtain an inheritance.)
3. We may know "what is the exceeding (surpassing) greatness of His power (dynamite) to us (in behalf of us) who believe, according to the working of His mighty power (the full might of His strength)." This power, in our behalf, has no reference to our salvation. It rather means that the very divine energy, which raised Jesus from the dead and took Him up to the highest heavens (1:20, 21), is at our disposal; this is to give us a seat in the heavens, where we are now seated in God's provision.

11. What are "the all things under his feet" in 1:22? (Further Insight 1:22)

The "all things under his feet" was provisional as Head of the Church and as He is provisionally joined unto his Church in heavenly places. Eventually, "all things" will be under his feet literally and literally under the feet of the saints, as they are joined unto him physically via resurrection, or translation. Until then, there is a great fight of faith.

12. Identify the 7 "Accordings" of Ephesians chapter 1. ("Seven Accordings" Further Insight)

1. According to God's Divine Purpose - In Christ
2. According to God's Divine Inheritance - In Christ
3. According to the Faith of Christ - (not ours) In Christ
4. According to the Finished work of Christ - (not ours) In Christ
5. According to God Divine Choice - In Christ
6. According to God's Sovereign Will - In Christ
7. According to God's Divine Grace - In Christ

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QUESTIONS AND ANSWERS EPHESIANS CHAPTER TWO

1. What are the seven acts accomplished in Christ for us and with us? (2:1)

1. Our death with Christ
2. Made alive with Christ in His grave
3. Raised from the tomb with Him
4. Seated in the heavenlies with Him
5. Created in Christ for good works
6. Made near to God in Christ
7. Jews and Gentiles made one in Him

2. What is the threefold description of the kingdom of darkness? (Further Insight 2:2)

1. "The course of this world," or "kosmos," describes the visible, fallen system that is organized against God.
2. "The prince and power (i.e., principalities and powers) of the air" describes the god of this world and his invisible government.
3. "The children of disobedience" describes those born of flesh and blood dominated by a fallen spirit or nature.

3. Who is referred to in the word "together" in 2:6? (Further Insight 2:6)

The term "together" means that it was Christ Jesus that was raised up and made to sit in heavenly places by God the Father, and we were only reckoned together with him in the provision through the gospel.

4. What is the "workmanship" and "good works" referred to in 2:10? (Further Insight 2:10)

We are His (God's) workmanship and not our own. We were created, or were made new creatures, in Christ Jesus through the provisions of the gospel, and that was the beginning of that "good work in you." God has created us in the Anointed Jesus for these "**good works**," in which "we are laborers together with God."

5. Describe the difference between Uncircumcised Gentiles and the Circumcised and how "the middle wall of partition" has been broken down. (2:11-13 Further Insight 2:11)

The seal of circumcision in the flesh was a rite performed on every Israelite male on the eighth day. It originated with Abraham who was first uncircumcised then later, in obedience to God, received the seal of circumcision in his flesh. It was a rite which figured that every male Israelite was cut off from the Gentile heathen round about. Thus, the Israelites born of the seed of Abraham, Isaac, and Jacob not only received the rite of passage but were called the circumcised, while the Gentiles remained uncircumcised in the flesh and were called the uncircumcised. The Cross of Christ bridged the chasm between God and man. The law given to Moses became "the middle wall of partition" between the Hebrews and Gentiles because it was given to the former and not to the latter. That God should show favor to the Hebrews, of course, aroused the envy of other nations. Now, this cause of envy has been removed by Jesus dying in behalf of all men and, thus, offering salvation to all men by His faith who he alone possessed.

6. How are the Jews and Gentiles reconciled? (Further Insight 2:16)

Both Israel and the Gentiles can be equally reconciled unto God through the gospel. Both can be counted for the seed, and together they form the Mystical Body of Christ, having become "bone of his bone and flesh of his flesh." This does not negate Israel after the flesh who will yet be restored as the natural seed line in the latter days.

7. Who is "afar off" in 2:17? (Further Insight 2:17)

The wonderful gospel of peace, or reconciliation to God through the Person and Work of Christ, has been published to the Gentiles who were afar off, and to them that were nigh. However, the publishing of peace did not extend to the Gentiles until eight years after the death, burial, and resurrection of Christ, as that was Daniel's 70th week fulfilled to Israel. After those seven years, and Israel as a nation rejected the Person and Work of Christ, God began turning to the Gentiles but never to the exclusion of the Israelites as individuals.

8. What are the three figures describing believers in (2:19-21)?

1. A city or commonwealth ("fellowcitizens").
2. A household or family ("the household of God or Faith") – This includes all believers no matter when they lived.
3. All the building – Spirit indicates two buildings "fitly framed together." One includes "the churches of Judea which were in Christ" (Gal 1:22) and which are called "a spiritual house" (I Peter 2:5), and the other is Gentile churches, as expressed by Eph 2:22 – "in whom ye also are builded together."

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QUESTIONS AND ANSWERS EPHESIANS CHAPTER THREE

1. Why did Paul say, “for you Gentiles,” and not include the Jews? (3:1)

The words, “**for (in behalf of) you Gentiles,**” show that this letter was written to Gentile believers. However, the first twelve verses of chapter one is concerning Jewish believers, for the divine order is always “to the Jew first” – (Rom 2:9, 10). Then he spoke of both Jews and Gentiles, stating the relation of each to the other and of their mutual share of Christ's death on the cross. After the end of the second chapter, there is no more direct reference to Jewish believers.

2. For what reason did God reveal the mystery of the “dispensation of grace” directly to Paul? (3:2&3 Further Insight 3:2)

It was sovereignly revealed to Paul for him to announce and explain to others. He was made the housekeeper, or steward, or administrator, of the mystery of God. The Apostle Paul, called to be the Chief Apostle to the Gentiles, was divinely committed to an entire dispensation of grace that has spanned from the beginning to the end of the mystery Church Age.

3. What does “fellowheirs” mean, and what are their privileges under the new dispensation of grace? (3:6)

"Fellowheirs" means that the sons of God are composed of Jews and Gentiles. The phrase, "and of the same body," means that the Body of Christ – the Church – is constituted of Jews and Gentiles. Likewise, the phrase, "**and partakers of his promise,**" means that all who believe on Jesus, whether Jews or Gentiles, are participants of the promise made to Abraham.

4. Why did Paul take the place "less than the least of all saints?" (3:8)

Paul saw that the only way to "be strong in the Lord" was by first being weak in the Lord. Christ chose the attitude of weakness, and Paul took Christ to be his weakness, so that he could take Him also to be his strength. There were none so entirely and unchangeably dependent upon the Lord as Paul.

5. Why did God keep the Mystery of Christ hidden? (3:9)

The mystery of Christ was not made known to "the sons of men" in the generations before Christ, but this unsearchable wealth was in the mind and purpose of God from the ages past. All things were created through Christ, in view of making known this secret. The first Adam line (the old creation) would never have been brought on the scene if God had not planned to bring forth another, and far superior, line through His Son, the last Adam.

6. In God's wisdom, what was to be now made known to the principalities and powers in heavenly places and the Church? (Further Insight 3:10)

God's intent in provisionally seating Christ and His Church, by faith, in high and heavenly places, presently occupied by principalities, powers and spiritual wickedness" was a display of His "**manifold (multi-fold) wisdom" and ultimately His power.**

7. Describe the access in confidence believers have in Christ. (3:12)

In Christ, we also have "**access,**" or an introduction, "**with confidence.**" The door that He opens for us, where we may announce the glad tidings or gospel, no man can shut. Thank God, if we are in Christ, we never need to break down doors nor force an opening for our message.

8. Why did Paul bow his knees in a special supplication prayer for the Ephesian saints? (3:14)

This is the only time that he speaks thus. His supplication is bold and fervent. Overwhelmed with the supernal glory which awaits full-overcomers, and, knowing the subtle schemes and untiring efforts of Satan to hinder them.

9. What seven words are expressed in Paul's supplication or prayer? Include a brief description of each. (3:16-19)

1. **Strengthened** (vs 16) Three-fold strengthening
 - Strengthened with might (dynamite)
 - Strengthened by His Spirit – that is, by the operation of the Holy Spirit
 - Strengthened in the inner man – there is no liberty here for the flesh. Only "the new man," "the inner man," can know God's dynamite.
2. **Dwell** (vs. 17) Christ should dwell in us, not only as a Visitor or Guest but as Possessor and Director of the house.
3. **Rooted** (vs. 17) Believers are rooted in the love of Christ.
4. **Grounded** (vs. 17) Fixed and firm like a great temple – “steadfast, unmovable, always abounding in the work of the Lord.”
5. **Able to comprehend** (vs 18) Understanding the love of Christ in inexpressible fellowship.
6. **To know** (vs. 19) We may know even the knowledge-surpassing love of Christ.
7. **Filled** (vs. 19) We must be initially filled, or anointed, with the Spirit in order to “be filled with all the fullness of God.”

10. Why did Paul start with the divine side of the Ephesian doctrine in the chapters 1-3?

“The Divine Purpose,” “The Divine Plan,” and “The Divine Power” cover the first 3 chapters of Ephesians. We see that God has already raised us up to the standard, provisionally. We see that none of these wonderful things are attainable by our own efforts, but all are absolutely of grace.

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QUESTIONS AND ANSWERS EPHESIANS CHAPTER FOUR

1. Identify and describe the 5 qualities to “walk worthy of the vocation wherewith ye are called.” (4: 1-3)

1. Lowliness- Lowliness in mind, or humility
2. Meekness- Mildness, softness, and gentleness
3. Longsuffering- This naturally flows from lowliness and meekness
4. Forbearing one another in Love- Flows from lowliness and meekness
5. Endeavoring to keep the unity of the Spirit in the bond of peace – Keeping Peace in the mystical body

2. List the seven “ones” in 4: 4-6. Give a brief explanation of each.

1. One Body – This is the church, including Jews and Gentiles, with the provision being made at the cross.
2. One Spirit – This is the Holy Spirit. He has been operating in accordance with the divine provision, during these nineteen hundred years, gathering out a people for the Name of the Lord.
3. One Hope of your calling – Jews and Gentiles were jointly called, to enjoy the full measure of the blessings promised to Abraham.
4. One Lord – This is the fourth "one." This is our Lord Jesus Christ. He is the Head of the Church, His Body. As there is only "one Body," so also there is only one "Head."
5. One Faith – This is the faith of God and Christ. The faith which saves a sinner is "the gift of God," because "faith cometh by hearing, and hearing by the Word of God."
6. One Baptism – This is the baptism in the Holy Spirit that occurred on Pentecost.
7. One God and Father of all – The Father of our Lord Jesus Christ the son, now joined with the many members of his body who formed the “seed” or “Firstborn Son.”

3. Explain how Christ, as Head of His Church, gave ministry gifts to His People. (Further Insight 4:8)

As Head, Christ gifted the Church with the fivefold ministry gifts as set offices to be filled by men or woman called of God through the Holy Spirit. The office of the Chief Apostle to the Church was set by Christ Himself in accosting Paul on the road to Damascus, according to Acts 9. Thereafter, these ministry gifts, as set offices in the Church, were to operate under Christ, as Head of the Church, and under the Chief Apostle in continuance through his epistles.

4. Explain the Lord’s descending into the upper parts of hell. (Further Insight 4:9)

The Apostle describes the divine order of ascension and that is that Christ, in His humiliation, first descended into lower parts (Abraham’s bosom) of the earth after his death on the cross before he ascended. At no time did Christ Jesus ever descend into the lowest parts of the earth. His blood was from His Father, and was divine, holy, and effectual in paying for the sins of whole world that had been imputed to Him. He bore these sins in his body upon the tree. This is an important contrast to Lucifer, in Isaiah 14, who wanted to ascend into a place of equality with God without any dissension and has now been cast down.

5. Name and describe the officers given to the Church outlined by Paul. (4:11)

- Apostles – Men were equipped and sent away on business for the Lord.
- Prophets – Are ones who speaks "to edification, and exhortation, and comfort."
- Evangelists – An evangelist is a messenger of the great Gospel of grace.
- Pastors – A herdsman, a shepherd. Watch over flock, feed, and stay with them.

- Teachers – Important, but Pastors take a higher precedence.

6. Name the ten necessary purposes to reach the goal of growing up in Christ in all Things. (4:12-15)

1. "For the perfecting of the saints" (4:12)
2. "For the work of the ministry" (4:12)
3. "For the edifying of the Body of Christ" (4:12)
4. "Till we all come in the unity of the faith" (4:13)
5. "And of the knowledge of the Son of God" (4:13)
6. "Unto a man full grown" (4:13)
7. "Unto the measure of the stature of the fullness of Christ" (4:13)
8. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of Doctrine" (4:14)
9. "But speaking the Truth in love" (4:15)
10. "Grow up into Him in all things" (4:15)

7. Explain who is the "from whom" in 4:16. (Further Insight 4:16)

"From whom" means the head even Christ; everything that is needed for the whole body will flow down through the fivefold ministry gifts and other ministry gifts to every part of the body. Every part of the body will be edified or built up and increase in love, thereby manifesting the very character and nature of God, as revealed in Christ and now the new creation life.

8. What are the results of walking as Gentiles walk? Give a brief explanation of each. (4:17-19 and Further Insights 4:17-19)

1. Vanity of mind – They boast in their intelligence and wisdom or supposed light.
2. Understanding darkened.
3. Being alienated from the life of God through the ignorance that is in them. And the more ignorant they are, the more they profess "themselves as wise."
4. Blindness of their heart – Rejection of light increases blindness.
5. Who being past feeling – Rejection of conviction induces hardness of heart. They are "past feeling."
6. Lasciviousness – They go to the utmost extreme of wickedness and lewdness.
7. Work all uncleanness with greediness – They crave to be unclean and or eagerly greedy.

9. What is the full meaning of "put off concerning the former conversation of the old man?" (Further Insight 4:22)

The Apostle admonishes, especially would-be ministers, to put off the old man by the formula in Romans six. The formula is simply reckoning, or counting, the old creation to be dead with Christ and to live after the newness of life through Christ's resurrection. That the believer has two natures were fully understood and addressed in the Epistles of Paul. Though God reckons believers as having only one nature as far as their standing in Christ Jesus, in obedience, they should yield to the formula in Romans six to walk uprightly before the Lord and to be in fellowship with the Him.

10. Explain the instruction on how a believer may be angry and sin not. (4:26 and 27)

Holy indignation may be with a pure heart, but we must not let it burn on into bitterness. We must not boast of how we rebuked the foe. If our anger does not subside, it will turn to wrath

and become sinful; then darkness will steal over our spirit – the sun will go down upon our wrath. Thus, we will be giving the devil a chance to do mischief.

11. What are the three evil doctrines represented in the “corrupt communications” referenced in 4:29? (Further Insight 4:29)

1. The Way of Cain – Stolen silver, or the addition of man’s works added to the free gift of salvation.
2. The Error (also way and doctrine) of Balaam – Stolen gold for prophesying for hire and being willing to corrupt doctrine.
3. The Gainsaying of Korah – Stolen glory by those entering the priesthood who covet the glory that belongs to the Trinity.

12. What is the Day of Redemption? (4:30)

Therefore, “the day of redemption” is when the Lord shall raise the dead bodies of saints, change the living and catch us up to be with Him in the glory. When we received the Holy Spirit, we were sealed unto that glorious time, and none can break the seal.

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QUESTIONS AND ANSWERS EPHESIANS CHAPTER FIVE

1. Describe the different components to “walk in love.” (Further Insight 5:2)

1. Walk in love, first toward our Heavenly Father, who planned redemption through giving, His only begotten Son as a sacrifice.
2. Walk in love toward our Lord and Savior Jesus Christ, who provided redemption through the sacrifice of Himself.
3. Walk in love toward the Holy Spirit, the power of redemption, who has been poured out as a sacrifice to accomplish the redemptive plan of God.
4. Therefore, ministers are especially called to walk in love as living sacrifices.

2. Briefly describe the spiritual aspect of fornication, uncleanness, and covetousness. (5:3)

1. **Fornication**- heads the class in the religious realm, as well as in the natural. God’s way is that His Son should be the Head of His people. As our head, He desires to be our Wisdom, Life, Strength, and Guide. He would be, to His own, all that a husband should be to his wife and more. But men have assumed His place of Headship over the Church. Thus, they have made themselves, or others have made them, religious fornicators, and they cause the Church to commit adultery.
2. **All Uncleanness**- This comes after fornication. The fellowship is unclean because an unclean fellow is in the lead. How can the fruit be pure, and the spiritual offspring be Scripturally clean and healthy? Error in doctrine is sure to spring up. Worship becomes soulish. Spiritual power wanes. Formality reigns.
3. **Covetousness**- This is the next child born to fornication. Preachers covet the pulpits of their brethren and get them by craft. They covet well-fed sheep and connive to win them. It talks smoothly and flatters. Apparently, it wants nothing, but it craves everything.

3. Can you have a birthright (born again) and lose an inheritance? (Further Insight 5:5)

There is a difference between having a “birthright,” or being born again, and an “inheritance.” It is not possible for someone who does not have a “birthright” to have any inheritance in the Kingdom of Christ and of God. It is likewise true of those possessing a “birthright,” giving them entrance into the Kingdom, to lose their inheritance when they fail to grow in Christ.

4. Who are “the children of disobedience?” (Further Insight 5:6)

Born again believers are never called the children of disobedience. The children of disobedience are those who have rejected the gospel and have never been born again. Saints will never come into the wrath of God, as they have applied the blood of the greater Passover lamb upon the door-posts of their heart, and they have passed through the Red Sea from death into life.

5. Describe the threefold fruit of the spirit that is identified in 5:9. (Further Insight 5:9)

1. All goodness – That which emanated from God to mankind from the divine nature
2. Righteousness – Divine righteousness by faith through grace not of works
3. Truth – The truth of the gospel, or the person and work of Christ

6. What is the loss to the believer who has fellowship with the unfruitful works of darkness?

(Further Insight 5:11)

We cannot fellowship the darkness of morality (light side of the old creation) or carnality without suffering a broken fellowship with our Lord. Many times, saints are touching that which is unclean, and consequently, suffer a loss in their fellowship with the Lord, but they fail to discern because it has a “form of godliness” yet denies the power of the cross, or the gospel.

7. Why did Paul find it necessary to tell the Ephesian saints to “Awake?” (5:14 and Further Insight 5:14)

Paul saw by the Spirit, that self-seekers would “arise from the assembly,” speaking perverse things to draw away disciples after them.” John wrote to Ephesus saying, “Thou has left thy first love.” She had fallen into drowsiness, which is next door to “dead sleep.” Can it be that the slumbering is the great reason for his fervent, repeated, and detailed admonitions and warning? The sleep and drunkenness are because they have failed to judge their old creation as dead and are eating and drinking with the world. They will have to be awakened, especially at the coming of the Lord, and rise out of a “dead sleep” in order to be readied to meet the Lord in the air.

8. What does it mean “redeeming the time” for believers? (5:15)

A saint who is redeeming the time is walking spiritually wise. He makes every providence count eternal revenue into his heavenly bank. He resents error and resists evil, not by argument but by the Word of God. Thus, he converts every obnoxious moment into blessing to another and into gain for himself. The opportunity, which another fails to see or puts from him, the wise saint grabs quickly.

9. What is the difference between the wine of the world and the wine of the Holy Spirit? (Further Insight 5:18)

The Wine of the World- Natural wine is symbolic of the greater wine served by the god of this world that intoxicates those who imbibe and causes a greater drunkenness, regarding the world system. That drunkenness denies the shadow of the cross that fell across the world system at the first advent of Christ and, likewise, denies the Second Advent when judgment will be meted out. The Wine of the Holy Spirit- Spiritual wine of the Holy Ghost is the only antidote for the wine of this world. Likewise, the Word of God is the spiritual meat that is an antidote to the meat of this world. The Apostle is stressing the state, or walk, of the believer as being filled with the Spirit and filled with the Word daily. Believers who are feeding upon the Word and are “filled with the Spirit” will be awake and sober to the greater prophecy of an end time, Babylon and the greater judgment that will follow a final seventy-year captivity of modern-day Israel.

10. What are the earmarks of a believer truly walking in the Holy Spirit in 5:19-22?

1. Spiritual Worship- psalms and hymns and spiritual songs.
2. Giving of thanks to God the Father for the “all things” that have been freely provided through the person and work of Christ Jesus.
3. Submission is the mark of overcoming the old creation nature.

11. What is the spiritual type of wives and husbands in (5:22)?

The wife is a picture of the Bride of Christ; hence, her subjection to her husband is “as unto the Lord.” Of course, it is implied here that the husband is a saved man who, likewise, is a picture of Christ. Their wedlock is in the will of God, which cannot be said of everyone. The spirit and

measure of the submission is even "as the Church is subject unto Christ" – 5:24. This spirit of subjection is the heart preparation for the Bridehood of Christ. The brethren must also maintain this same spirit of full-surrender to the perfect will of God in all things. The wife's submission to her husband figures the submission to Christ of all the saints who purpose to be in that choice bridal company.

12. What is the spiritual type of love a husband should have for his wife? (Further Insight 5:25)

Every Scriptural husband is a picture of Jesus Christ as Head and Husband of His people. Christ loved the Church with sacrificial love and gave his life to redeem it. Husbands are called to love their wives in the natural with a sacrificial love. Again, the greater lesson is in the spiritual and provides a pattern for the natural.

13. Give a brief explanation of sanctification referenced in 5:26.

The process of sanctification is not a cleansing from the least and last remains of sin and the carnal mind. It is entire separation unto Christ. Sanctification is practical and progressive. It begins with the new birth and continues throughout life. This separation is particularly in view of our being members of the Bride of Christ, who shall be as thoroughly sanctified from all things carnal, and as devoted to God as Christ Himself was.

14. What is the spiritual type of not having “spot, wrinkle, and blemish” as the result of being presented as the Glorious Church? (Further Insight 5:27)

Spots: suggest blemishes, or stains, from the homely, old creation in the complexion of this fair one.

Wrinkles: suggests aging from the perishing old creation instead of the health and vigor from the renewing in the new creation.

Blemishes: suggest faults, or blames, in their behavior after the old creation that have not been judged.

15. What is the great spiritual mystery of “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh?” (5:31,32)

The purpose of the wedding in Eden was to typify the wedding in the air. This is the meaning of every Scriptural wedding, as this verse declares. Adam “is the figure of Him that was to come.” Likewise, Eve is the figure of a company of saints who shall be His Bride. As a man leaves his parents and is joined to the one, he loves, so God's Son left His Father to be joined to His Eve. Adam was a full-grown man, but he was alone. Therefore, "The Lord God said, It is not good that the man should be alone; I will make him a help meet for him." Eve was indeed bone of his bone and flesh of his flesh for she was taken out the Adam. Now that there were two, they were joined in the first marriage and became “one flesh.”

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QUESTIONS AND ANSWERS EPHESIANS CHAPTER SIX

1. Describe the natural relationships of children, fathers, parents, servants, and masters and how they foreshadow the greater spiritual relationships. (6:1-5)

Family relationships, in these scriptures, are figurative of the great family of God. God is our Father, we are His children, and children are of various ages, grades and experiences. Obedience to our heavenly father, now a loving commandment, is for our good and necessary if we would grow up and become sons in the household of God. Jesus is our Master. Saints are His servants. Some servants are of greater use to Him than others. Some grow faster than others. Some are more yielded to His will than others, being more wholehearted. Some do not seem to grow at all; they remain children all their days. Servants and master relationships were common in the culture of the Apostle's day. While we do not refer to relationships in this fashion, we clearly have those that are over us in every level of society, especially in the workplace. Believers are taught in the scriptures, and by example of our Lord Jesus Christ and the Apostles, to be subordinate to civil and spiritual authority.

2. Describe the faithful service of a servant. (Further Insight 6:6-8)

Our Lord Jesus Christ never tried to please or impress men but only God, as a slave to His master. Knowing we are moving in the good will of God in our ordained service, we will only continue as doing it unto the Lord and not to men. The key to faithful service is that it is unto the Lord who will reward, and not man.

3. How should the master treat those who serve under them? (Further Insight 6:9)

The Apostle addresses the role reversal of how masters should treat those who serve under them. Remember the Lord Jesus Christ has now become our Master in heaven and we are all His servants. If we rule without threatening or respecting one person over another our Master in heaven will deal kindly with us, both here and when we stand before Him at the Judgement Seat of Christ.

4. Give a brief explanation of the words "Finally" "be strong in the Lord," and "the power of his might." (Further Insight 6:10)

Finally – The term "finally," meaning "remaining ones," is a special message to those who continued to hold Ephesus' truths during the first stage of the "apostasy. The message continues and intensifies for those who have continued to stand and especially for those standing for Ephesus' truths during the seventh stage of apostasy.

Be strong in the Lord – The admonition is to be strong in the Lord, both His Person and finished Work. Remember through our Lord's death on the cross, the weakness of God, He provisionally crucified the world, the flesh, and destroyed the Devil. **The power of his might**—Our Lord's strength as a frail humanity, yet without sin, to finish the Work of the Cross, was not only through the armor of God's Word but the supernatural enabling of the Holy Spirit. He was also resurrected through the Power of the Holy Spirit on the third day. This divine enabling was couched in the promise of the Father, or the Gift of the Holy Ghost to all, in regenerated believers in Christ on the Day of Pentecost, according to Acts 2:4.

5. Briefly describe the defensive primary stance of our combat of "Stand ... wrestle against ... withstand ... stand. (6:11-14)

Stand – Our first act of resistance is "to stand against the wiles (methods) of the devil." For this, we need to be arrayed in the whole armor of God. Then our resistance will be simple and without method.

Wrestle – It is against wicked spirits, of which Satan is the chief. The devil has organized the wicked spirits into "principalities" or dominions, which are controlled by wicked authorities.

Withstand and stand – Without a revealed knowledge of the Word of God through the gospel, believers cannot hope to stand in such high places, especially in the "evil day," or the seventh day of the Lord, when Satan designs to counterfeit the purposes of God under 666 (Anti-Christ) when it is time for 777 (Lord Jesus Christ).

6. Name and briefly describe the seven-fold armor of God. (6:14-18)

1. Your loins girt about with truth (6:14)- This is the primary piece of the armor. It is the solid base on which the other pieces rest and into which they are joined. The Truth is so essential that it is also the sixth piece of the armor, expressed by a different figure – "the Sword of the Spirit." The loins speak of a man's strength. To take in the Word of God with all the heart is to have the loins girt with Truth. Gradually, a girdle of truth is woven, and the believer becomes strong through knowing the truth.

2. Having on the breastplate of righteousness (6:14)- When men shoot, they aim at the head or heart, and so does Satan. But, if our head and heart are shielded, he cannot harm us. He knows that we cannot obtain nor hold a place in the heavenlies by any human righteousness. Therefore, he seeks to condemn us. He finds fault with us. The righteousness of Christ, or the life of Christ, is imputed and imparted to the believer through justification and regeneration or new birth. This righteousness is not the believer's but was by or through the faith of Christ in God the Father who lived his life out through the Son. Believers partake into that life and righteousness which was by the faith of Christ through the gospel as the gift of salvation. At no time does this righteousness rest in the faith of the believer in Christ, as that would make it vulnerable to the adversary. Heart knowledge of this truth protects the believer from the lie of the adversary that they can thwart or lose eternal life through a failure of their flesh or own faith.

3. Your feet shod with the preparation of the gospel of peace (6:15)- "Feet shod" simply means to be prepared to go with God's Message, in a peaceable and quiet spirit; The feet being shod speaks of a necessary preparation in the knowledge of the power and ability of the gospel as the only means of putting off the old creation with its deeds and putting on the new creation with its deeds. Otherwise, the feet of those that carry the good tidings will divert from the gospel of "the strait gate" and "narrow way" to another gospel or perversion thereof "the wide gate" and "broad way" of religion to both believers and unbelievers.

4. Taking the shield of faith (6:16)- Faith in divine Truth makes that Truth practical and powerful in our lives. Faith in the righteousness of Christ enables us to walk uprightly in this evil world so that Satan cannot condemn. His kindled darts are his most painful attacks. Faith in the precious Word rises and overflows them all like a stream of water that extinguishes a flame. The shield of faith is closely connected to the breastplate of righteousness by faith. The shield of faith is the faith of Christ and not the believer's faith in Christ.

5. The helmet of salvation (6:17)- "We are saved by hope" – that is, we hope in God to escape those dreadful days. Hence, this piece of the panoply relates particularly to our bodies. The enemy attacks them with sickness and pain. He would crush the life out of us and make us leave this sphere of action before our appointed time. He would induce a premature death. But the helmet of salvation, the hope of translation, overcomes Satan's assaults against our bodies. For we insist on departing without dying, the helmet of salvation will be needed especially in "the evil day" to defend the "blessed hope" of the believer and the promise of being caught up to meet the Lord in the air. This blessed hope includes the first company being caught up before the hour of trial (7-year tribulation period), or as the second company before the wrath of God (the last 3 ½ years of the tribulation period). Believers should expect a fierce fight against their minds through contrary winds of doctrine that will blow to divert believers down toward a gospel of an earthly kingdom.

6.The sword of the spirit, which is the Word of God (6:17)- We should be filled with a knowledge of God's Word rightly divided. We saw that the Truth was the base for all the other weapons. When a word is needed for our defense or to rout the foe, the Holy Spirit finds it lodged in our heart and hurls it at the enemy. The sword of the Spirit is the only offensive weaponry in the divine arsenal. May those who wield this sword understand the power in the Word of God and the Power of the Holy Spirit together that make the gospel effectual.

7.The seventh piece of armor, praying always (6:18)- This is the last weapon mentioned, but it begins to be in use with the first. Real prayer bears down on the promises of God and comes boldly to the throne of Grace, that is the throne which has authority and power to grant all that the redemption of Christ has purchased for us who believe on Jesus.

7. What did Paul mean when he called himself “an ambassador in bonds?” (Further Insight 6:20)

The Apostle had been made a steward of all the mysteries of God surrounding the mystery of the gospel for which he had become an “ambassador in bonds.” The Apostle was undoubtedly under a divine vow to God, which he must pay. While he was under bonds to speak, his prayer was for Divine boldness in the Holy Ghost and Divine wisdom of the Word.

8. Who was Tychicus and why did Paul refer to him as “beloved brother and faithful minister?” (6:21&22)

"Tychicus" means "fortunate." He bore Paul's letter to Ephesus. He was indeed fortunate to hear the Gospel of grace and be associated with Paul. The latter also felt himself fortunate to have such a choice spirit with him. He could not call every brother in the Lord, "a beloved brother." Neither can we, though they be in the Lord. Tychicus was a "faithful minister" – faithful to his spiritual father and faithful to the saints – because he was faithful to the Lord.

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