

Ephesus & Ephesians

Mountain View Adult Bible Class, July 3 – August 17 2011

Date	Lesson
Sun July 3, 2011	The City of Ephesus (discussion)
Wed July 6, 2011	Acts 20: 17-36 (read the verses, answer questions)
Sun July 10, 2011	Ephesians 1:1-12 (pages 6-8)
Wed July 13, 2011	Ephesians 1:13-23 (pages 6-8)
Sun July 17, 2011	Ephesians 2:1-10 (pages 9-11)
Wed July 20, 2011	Ephesians 2:11-22 (pages 9-11)
Sun July 24, 2011	Ephesians 3:1-11 (pages 12)
Wed July 27, 2011	Ephesians 3:12-21 (pages 12)
Sun July 31, 2011	Ephesians 4:1-16 (pages 13-14)
Wed Aug 3, 2011	Ephesians 4:17-32 (pages 15-16)
Sun Aug 7, 2011	Ephesians 5:1-21 (pages 17-18)
Wed Aug 10, 2011	Ephesians 5:22-6:9 (pages 19-20)
Sun Aug 14, 2011	Ephesians 6:10-24 (pages 21-22)
Wed Aug 17, 2011	Revelation 2:1-7 "The Loveless Church"

The City of Ephesus

Mountain View Adult Bible Class, Summer Quarter 2011

At the time of the New Testament, the mighty city of Ephesus was the second-largest city in the Roman empire, the seat of Roman government for central Asia. But the city was best known for its library, its large theatre and its temple to Diana.

Today's archaeological site lies 3 kilometers southwest of the town of Selçuk, in the Selçuk district of Izmir Province, Turkey. The ruins of Ephesus are a favorite international and local tourist attraction, partly owing to their easy access from Adnan Menderes Airport and via the port of Kusadasi.

1100 A.D.: A troop of Crusaders stops at a muddy little village in Asia Minor. Their leader looks around. Confused, he dismounts. This place is not what he expected. He read in the ancient texts that this was a large seaport with many ships docked in its bay. It isn't. The sea is almost three miles away. The village is located in a swamp. There are no ships to be seen. The leader accosts a nearby man.

"Sir, is this the city of Ephesus?"

"It was called that once. Now it is named Ayasalouk."

"Well, where is your bay? Where are the trading ships? And where is the magnificent Greek temple that we have heard about?"

Now it is the man's turn to be confused. "Temple? What temple, Sir? We have no temple here..."

And so 800 years after its destruction, the magnificent Temple of Artemis at Ephesus, one of the Seven Wonders of the Ancient World, had been completely forgotten by the people of the town that had once held it in such pride.

And there is no doubt that the temple was indeed magnificent. "I have seen the walls and Hanging Gardens of ancient Babylon," wrote Philon of Byzantium, "the statue of Olympian Zeus, the Colossus of Rhodes, the mighty work of the high Pyramids and the tomb of Mausolus. But when I saw the temple at Ephesus rising to the clouds, all these other wonders were put in the shade."

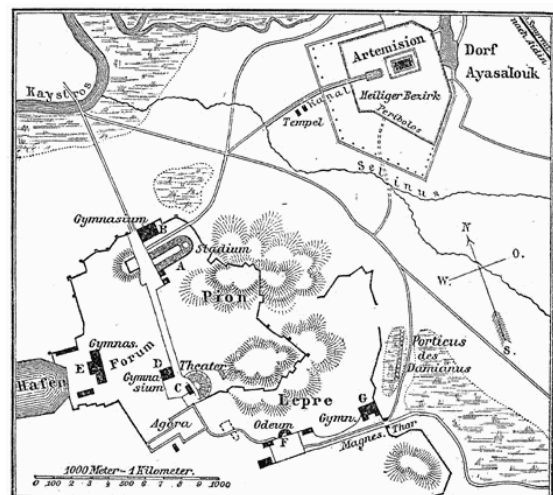
So what happened to this great temple? And what happened to the city that hosted it? What turned Ephesus from a busy port of trade to a few shacks in a swamp?*

(*Quoted verbatim from <http://www.unmuseum.org/ephesus.htm>)

Ephesus: Second-Largest City in the Empire

<http://en.wikipedia.org/wiki/Ephesus>

Ephesus (Ancient Greek "Ef es oς, Ephesos; Turkish Efes) was an ancient Greek city, and later a major Roman city, on the west coast of Asia Minor, near present-day Selçuk, Izmir Province, Turkey. It was one of the twelve cities of the Ionian League during the Classical Greek era. In the Roman period, it was for many years the second largest city of the Roman



Empire; ranking behind Rome, the empire's capital. Ephesus had a population of more than 500,000 in the 1st century BC, which also made it the second largest city in the world.



The city was famed for the Temple of Artemis (completed around 550 BC), one of the Seven Wonders of the Ancient World. The temple was heavily damaged by the invading Goths in 263 AD and was destroyed in 401 AD by a mob led by St. John Chrysostom. (See artist rendering on the left.)

After its destruction the Emperor Constantine I rebuilt much of the city and erected new public baths. The town was again partially destroyed by an earthquake in

614 AD. The city's importance as a commercial center declined as the harbor was slowly silted up by the Cayster River (Küçük Menderes). Today the area sits on the edge of a swamp.

Ephesus in the Bible

Paul's missionary journey to Ephesus and the riot that occurred are described in Acts chapters 18 and 19. I strongly encourage you to read these two chapters; we will be discussing them in class.

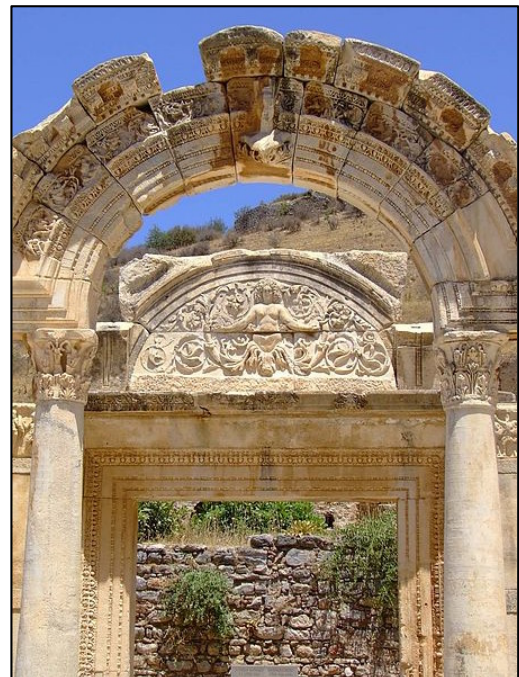
Ephesus was one of the seven churches of Asia that are cited in the Revelation 2:1-7, where it is commended for its works, labor, patience and intolerance for evil. But Christ warned them *"that you have left your first love."* The passages in Acts and Revelation will be discussed in class.

Roman Period

Ephesus was a territory that was traditionally Greek to the core and quickly became subject to the Roman Republic (precursor to the Roman empire). The city felt at once the Roman influence. Taxes rose considerably, and the treasures of the city were systematically plundered.

In 88 BC Ephesus welcomed Archelaus, a general of Mithridates the Great, king of Pontus, when he conquered Asia (the Roman name for western Asia Minor). This led to the Asiatic Vespers, the slaughter of 80,000 Roman citizens in Asia, or any person who spoke with a Latin accent. Many had lived in Ephesus. But when they saw how badly the people of Chios had been treated by Zenobius, a general of Mithridates, they refused entry to his army.

Zenobius was invited into the city to visit Philopoemen (the father of Monime, the favorite wife of Mithridates) and the overseer of Ephesus. As the people expected nothing good of him, they threw him into prison and murdered him. Mithridates took revenge and inflicted terrible punishments. However, the Greek cities were given freedom and several substantial rights. Ephesus became, for a short time, self-



governing. When Mithridates was defeated in the First Mithridatic War by the Roman consul Lucius Cornelius Sulla, Ephesus came back under the Roman rule in 86 BC. Sulla imposed a huge indemnity, along with five years of back taxes, which left Asian cities heavily in debt for a long time to come.

When Augustus became emperor in 27 BC, he made Ephesus instead of Pergamum the capital of proconsular Asia, which covered western Asia Minor. Ephesus entered an era of prosperity. It became the seat of the governor, growing into a metropolis and a major center of commerce.

By the first century and at the time of the early Christian church, Ephesus was second in importance and size only to Rome. Ephesus has been estimated to be in the range of 400,000 to 500,000 inhabitants in the year 100, making it the largest city in Roman Asia and of the day. Ephesus was at its peak during the 1st and 2nd century AD.



The Theatre of Ephesus- the scene of the riot led by Demetrius the Silversmith against Paul and the Ephesian Christians in Acts 18. The mob was disbursed by the City Clerk, who said "For you have brought these men here who are neither robbers of temples nor blasphemers of your goddess. Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another. But if you have any other inquiry to make, it shall be determined in the lawful assembly. For we are in danger of being called in question for today's uproar, there being no reason which we may give to account for this disorderly gathering.' And when he had said these things, he dismissed the assembly." (Acts 19:37-41)

The theatre, which seats 25,000, has survived riots, earthquakes and sackings by waves of invaders, and is still occasionally used even today.

The city was famed for the Temple of Artemis (Diana), who had her chief shrine there (right), the Library of Celsus (ruins are still standing today), and its theatre, above, capable of holding 25,000 spectators.

The population of Ephesus also had several major bath complexes, built at various points while the city was under Roman rule. The city had one of the most advanced aqueduct systems in the ancient world, with multiple aqueducts of various sizes to supply different areas of the city, including 4 major aqueducts. They fed a multiple set of water mills, one of which has been identified as a sawmill for marble.

After the growth of Christianity, the city was the site of several 5th century Christian Councils, the Council of Ephesus.

But also from the Roman period, it is the site of a large gladiators' graveyard, whose location is unknown.



Destruction, Downfall

The city was invaded by the Goths in 263 AD, the harbor silted up, the temple was destroyed by a mob in 401, and a series of earthquakes did the rest.

By the time of the crusades in the twelfth century, the locals did not even realize that they lived on top of what had been one of the largest and most powerful of the ancient cities, with over half a million inhabitants. They knew nothing of the temple, the library, or of the ancient ruined theatre. Their harbor was silted in, the treasures were gone, and the people had long since moved away.

In 1863 the British Museum sent John Turtle Wood, an architect, to search for the temple. The region was infested with bandits and he had no idea where the temple was located. For six years each Summer he searched in vain for clues as to its location.

Finally in 1869, at the bottom of a muddy twenty-foot deep test pit dug into the swamp, his crew struck the base of the great temple. Wood then excavated the whole foundation removing 132,000 cubic yards of the swamp to leave a hole some 300 feet wide and 500 feet long. The remains of some of the sculptured portions of the temple were found and shipped to the British Museum where they can be viewed today.

In 1904 another British Museum expedition under the leadership of D.G. Hograth continued the excavation. Hograth found evidence of five temples on the site, each one constructed on top of the remains of another.

Today the site of the temple near the modern town of Selçuk is only a marshy field. A single column has been erected to remind visitors that once there stood in this place one of the wonders of the ancient world.



Acts 20: 17-36 Paul's Final Address to the Elders at Ephesus

Please read these verses, and be prepared to discuss the following questions in class:

1. Where was Paul when he called for the Ephesian elders?
2. Why do *you* think Paul reminded them of his humble service to them, his tears and his trials?
3. In verse 20 he says he “kept back nothing that was helpful” (he taught them everything he knew), testifying “repentance towards God and faith toward our Lord Jesus Christ.” How are those same teachings applicable to us?
4. What was awaiting Paul in Jerusalem? Who said so? Why was he still determined to go?
5. What do you think Paul meant by what he said in verse 24? What was he trying to communicate to his friends and brothers at Ephesus?
6. His sad message of verse 25 is bolstered by his messages of verses 25 and 26. What's the sad message—and what reminder does he give them in verses 25 and 26, with the intent of they also practicing these same things?
7. Beginning in verse 28, Paul admonishes them as an apostle. What does he mean by “take heed to yourselves and to all the flock”?
8. How had the Holy Spirit made these men overseers? Weren't the evangelists commanded to appoint men as overseers?
9. What dire predictions does he make in verses 29-31? How is this applicable to elders today?
10. His final words to them in 32-35 must have moved them deeply. They were not only commended to God, but to the very words of God. What did he say these words were able to do?
11. Why did he remind them that even though it was appropriate for them to financially support him, he didn't allow them to?
12. Finally, what command of Christ did he leave the elders with in verse 35?
13. After he prayed with them, they all wept and embraced. What many things were mentioned in his address that would make them sorrowful?
14. What does Jesus later say about the Ephesian church in Revelation 2:1-7?

EPHESIANS

A STUDY GUIDE



"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

– Ephesians 1:3

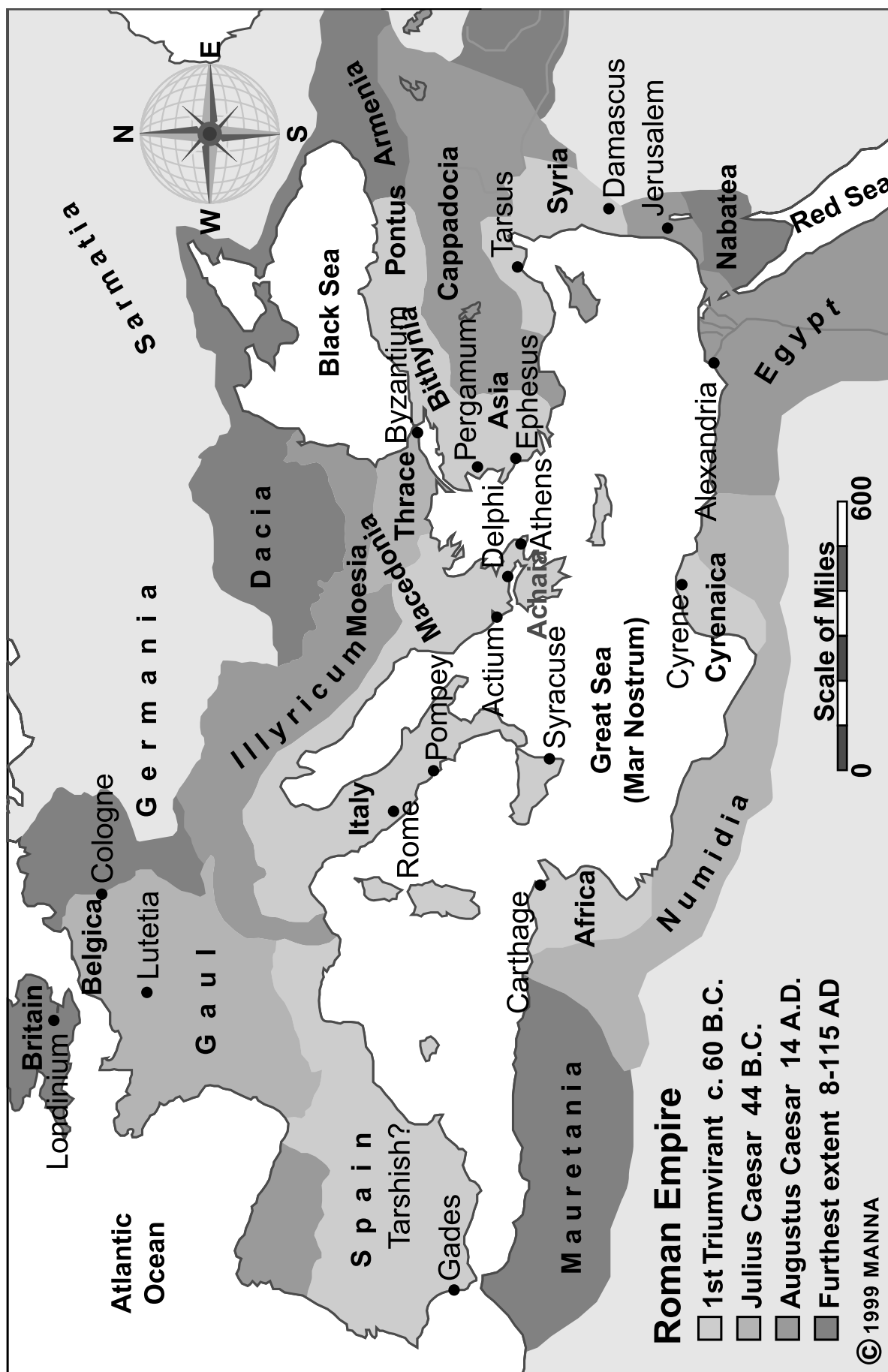
A Study of Paul's Epistle to the Ephesians

Developed by Matt Hennecke

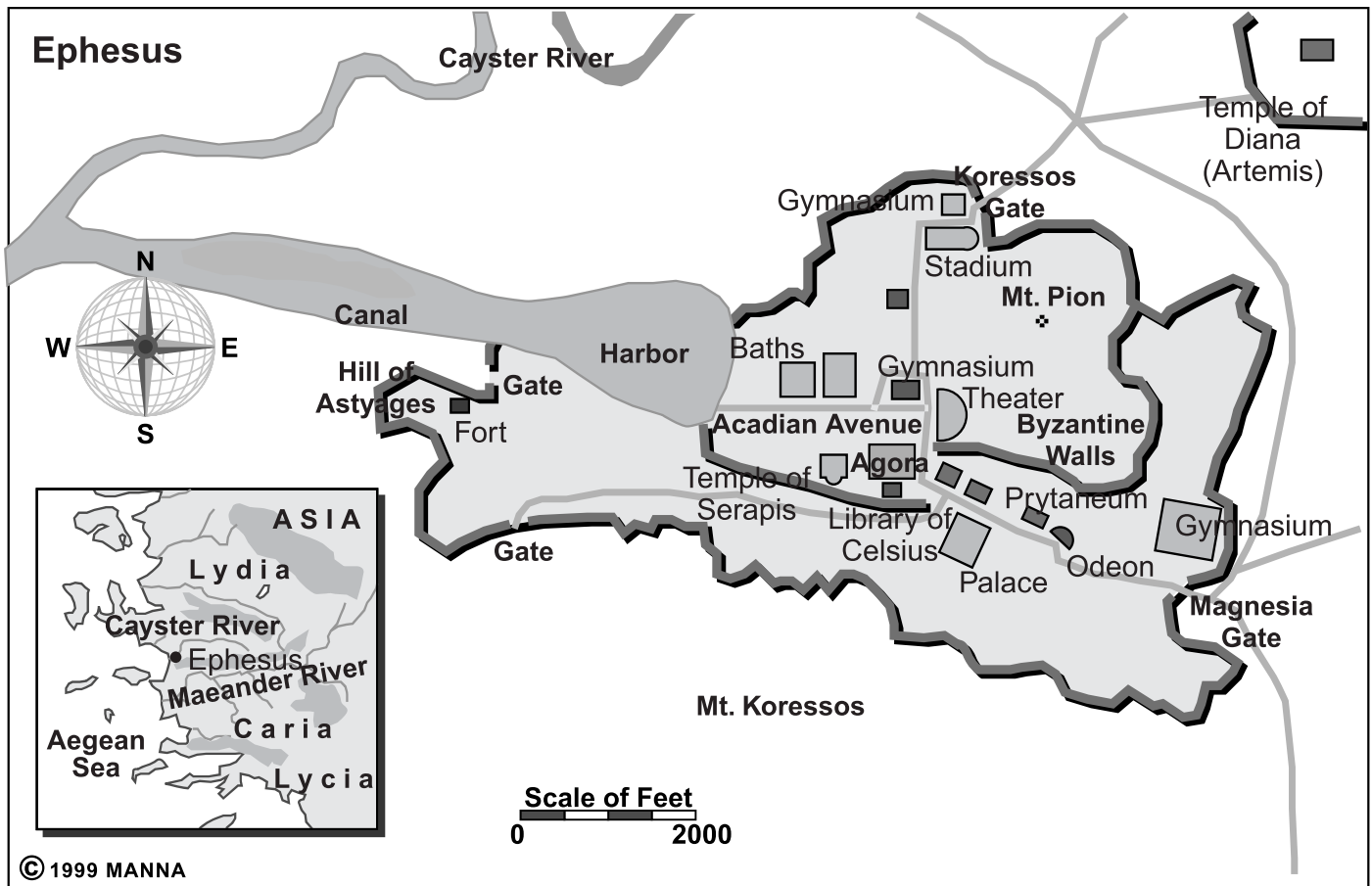
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A MAP OF THE ROMAN EMPIRE



THE CITY OF EPHEBUS



THE CITY OF EPHEBUS

Ephesus became the capital city of the Roman province of Asia. Ephesus had a rich history even before Paul and others arrived to teach. Apparently the city of Ephesus was settled by people of Asiatic origin about the middle of the 2nd millennium B.C. An ancient Hittite document from the 14th century B.C. mentions a city called "Apasas." During the 11th century many Athenians arrived, assimilating the older population and bringing a decided Greek influence into the region.

The city has figured prominently in the spread of the Gospel in Asia. Not only did Paul (Acts 19:8-10) spend considerable time in the city of Ephesus, but the city was also visited by Tychicus (Eph 6:21), Timothy (1 Tim 1:3), and Apollos (Acts 18:24). John wrote to the church in Ephesus as recorded in Revelation (Rev. 1:11; Rev. 2:1).

EPHESIANS

Our Blessings In Christ

Importance

This epistle was evidently addressed to the church in Ephesus (cf. Acts 19), but may have been intended as a “circular letter” to be read by neighboring churches. The phrase ‘in Ephesus’ (1:1) is absent in two of the oldest manuscripts. Paul had spent nearly three years in Ephesus (Acts 19:8-41). After Paul’s departure Timothy was left at Ephesus (1 Tim 1:3), and later the city seems to have been the headquarters of John. The church in Ephesus is addressed first of the seven churches of Asia (Rev. 2:1-7).

Theme: “In” Christ and the blessings thereof

The word “in” occurs about 90 times in the Epistle. It stresses the truth of the believer’s union with Christ in death, resurrection and ultimate ascension. The fact of the believer’s position “in” Christ permeates the entire thought of the epistle. Accordingly, Ephesians 1:3 seems to suggest the theme of the epistle: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings **in** heavenly places in Christ.”

Time of Writing

Paul wrote this letter, the first of his so-called prison epistles, about A.D. 61 or 62 from prison in Rome.

Outline of Ephesians

Chapters 1 - 3 Our position in Christ (What we are before God)

1:1-23 The believers as God’s child

2:1-18 The believer as a member of God’s body

2:19-3:21 The believer as God’s building

Chapters 4 - 6 Our practice of Christ (How we are to act before men)

4:1-6:9 A worthy walk

6:10-24 A continual conflict

Background Source: *The Hodder Bible Handbook* by Merrill F. Unger, Hodder & Stoughton, London 1984. page 523. Additional background information from the New Bible Dictionary, Second Edition, Tyndale House Publishers, Wheaton, IL, pages 336-337.

Ephesians 1

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: **2** Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. **3** Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: **4** According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: **5** Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, **6** To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. **7** In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; **8** Wherein he hath abounded toward us in all wisdom and prudence; **9** Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: **10** That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: **11** In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: **12** That we should be to the praise of his glory, who first trusted in Christ. **13** In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, **14** Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. **15** Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, **16** Cease not to give thanks for you, making mention of you in my prayers; **17** That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: **18** The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, **19** And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, **20** Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, **21** Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: **22** And hath put all things under his feet, and gave him to be the head over all things to the church, **23** Which is his body, the fulness of him that filleth all in all.

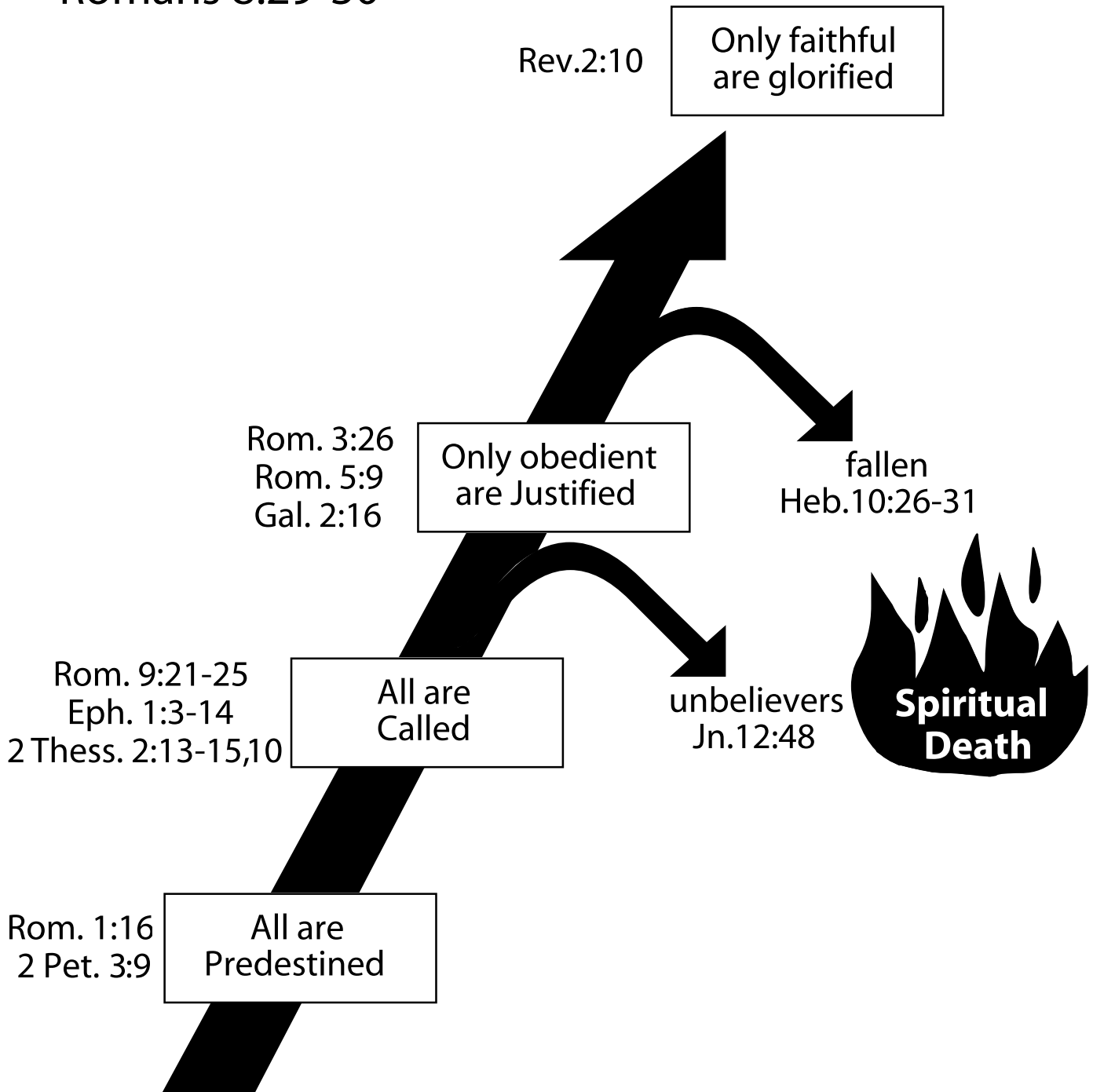
Study Questions

1. In verse 3 the word "blessed" or "blessing" is used three times. What does the word mean? Through whom have blessings come?
2. What does "predestinated" mean in verse 5. See also 2 Thess. 2:13-14 and explain how we are predestined.
3. How are we "adopted" as children? See also Rom 8:14-15.
4. According to verses 7-9 there are 3 things we obtain by virtue of being "in" Christ. What are the three things? How does one get "in" Christ? (see Rom. 6:3; Gal. 3:26-27; 4:5)
5. What does "dispensation" mean (vs. 10)?
6. What verses speak of Christ's supreme authority? What is the significance of these passages?
7. What is the church according to verses 22-23? How many churches are there? (see Eph 4:4)
8. Develop 1- 2 questions about this chapter that you can ask of the other class members to test their knowledge of the chapter.

PREDESTINATION

(Ephesians 1:3-5)

See also
Romans 8:29-30



Blessings in Christ

(Eph. 1:7-9)

IN HIM

REDEMPTION

apolutrosis
“ransom in full”

FORGIVENESS

aphesis
“freedom, pardon”

**WISDOM AND
PRUDENCE**

sophia, phronesis
“intellectual or
moral insight”

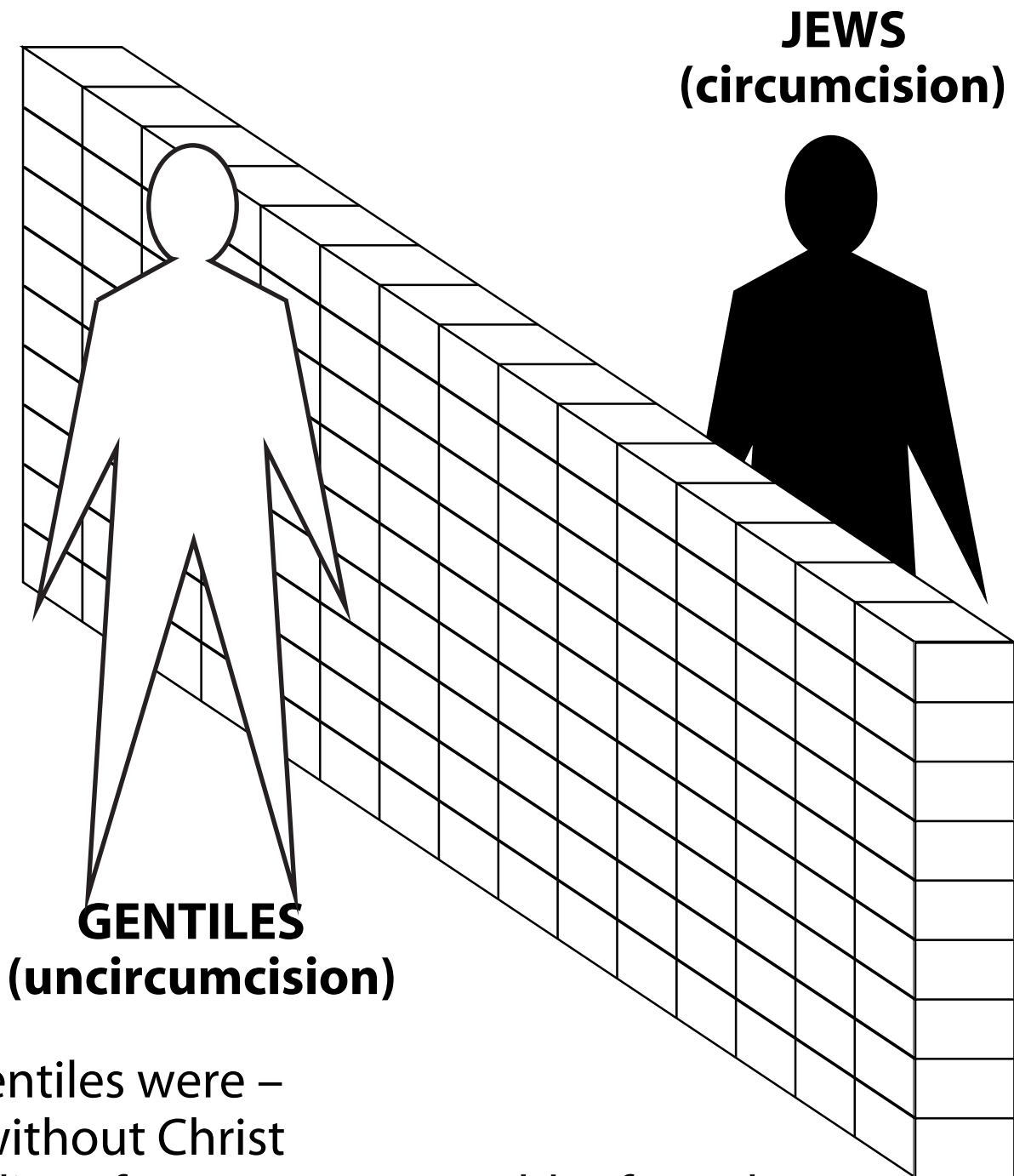
Ephesians 2

1 And you hath he quickened, who were dead in trespasses and sins: **2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: **3** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. **4** But God, who is rich in mercy, for his great love wherewith he loved us, **5** Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) **6** And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: **7** That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. **8** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: **9** Not of works, lest any man should boast. **10** For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. **11** Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; **12** That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: **13** But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. **14** For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; **15** Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; **16** And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: **17** And came and preached peace to you which were afar off, and to them that were nigh. **18** For through him we both have access by one Spirit unto the Father. **19** Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; **20** And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; **21** In whom all the building fitly framed together groweth unto an holy temple in the Lord: **22** In whom ye also are builded together for an habitation of God through the Spirit.

Study Questions

1. Who is the "prince of the power of the air" of verse 2? Who are the children of disobedience? (see also Col. 3:5-7)
2. Paul differentiates between the desires of the flesh and the mind in verse 3? What does this mean?
3. Verse 3 indicates that Paul's readers were "by nature the children of wrath." Does this suggest that man is "naturally" sinful? (see also Rom. 1:26, 2:14; Gal. 2:15)
4. According to verses 8-9, how is it that a person is saved? Are works therefore unnecessary? (see also John 6:29)
5. For what purpose was man created (see vs. 10)?
6. In verses 19-22, what analogy does Paul use to describe the reconciliation of Jew and Gentile? Compare this analogy to Rom. 9:30-33; 1 Cor. 3:10-16; 1 Pet. 2:6)
7. Develop 1- 2 questions about this chapter that you can ask of the other class members to test their knowledge of the chapter.

The Middle Wall of Partition (Eph 2:11-12)

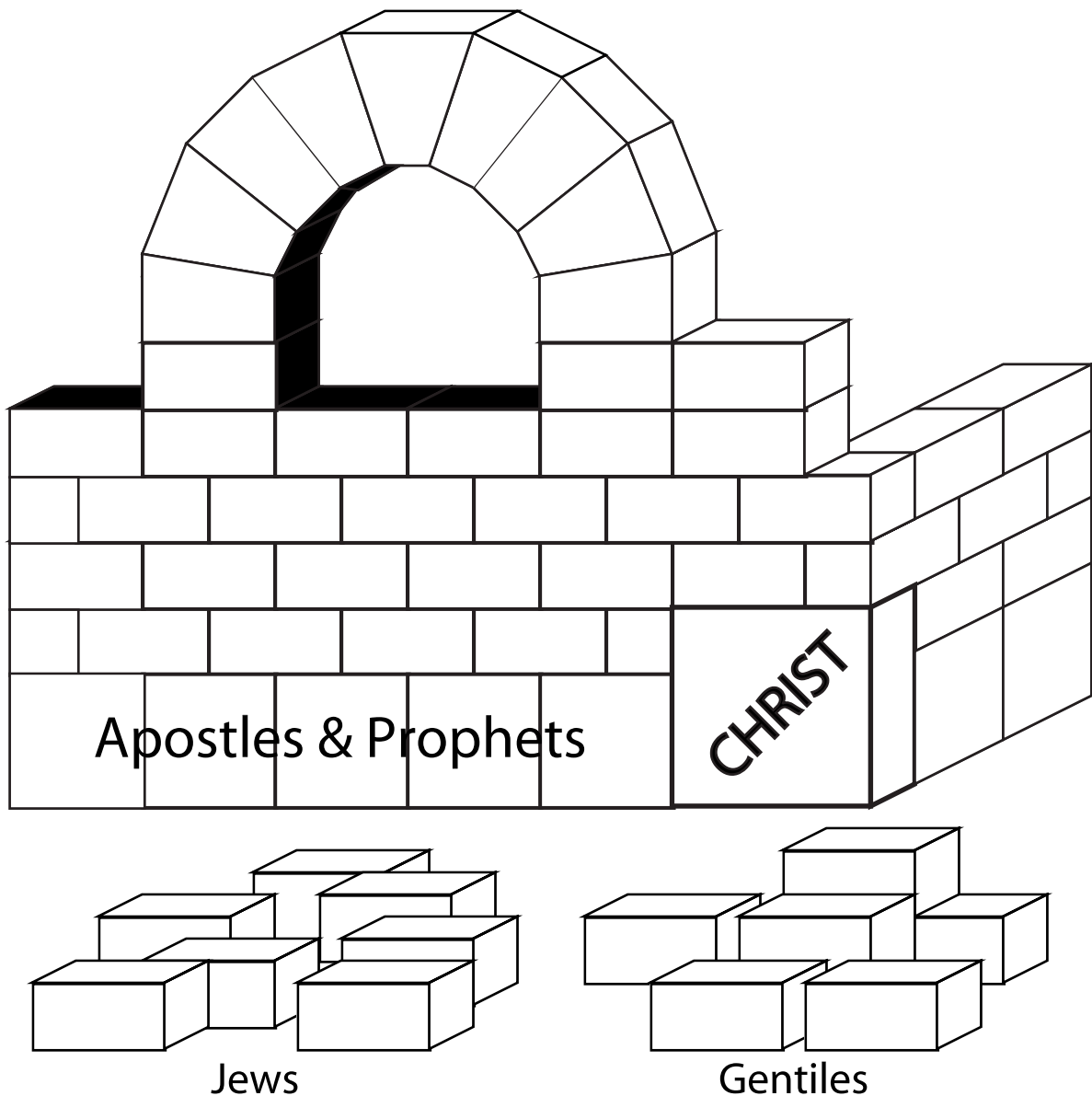


Gentiles were –

- without Christ
- aliens from commonwealth of Israel
- strangers from the covenants of promise
- without hope and without God in the world

GOD'S HOUSEHOLD

Eph. 2:19-22



"...the whole building, being fitted together is growing into a holy temple in the Lord."

Ephesians 3

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
2 If ye have heard of the dispensation of the grace of God which is given me to you-ward: **3** How that by revelation he made known unto me the mystery; (as I wrote afore in few words, **4** Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) **5** Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; **6** That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: **7** Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. **8** Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; **9** And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: **10** To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,
11 According to the eternal purpose which he purposed in Christ Jesus our Lord: **12** In whom we have boldness and access with confidence by the faith of him. **13** Wherefore I desire that ye faint not at my tribulations for you, which is your glory. **14** For this cause I bow my knees unto the Father of our Lord Jesus Christ, **15** Of whom the whole family in heaven and earth is named, **16** That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; **17** That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, **18** May be able to comprehend with all saints what is the breadth, and length, and depth, and height; **19** And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. **20** Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, **21** Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Study Questions

1. When was Paul designated to preach to the Gentiles, before or after he became a Christian? (see Acts 9:15) Why do you think God chose him to preach to the Gentiles and not the Jews?
2. What is the "mystery" Paul speaks about in verse 3 and 4? (see Rom. 11:25; 16:25-26; Col 1:26-27) Why was it a mystery?
3. When did God determine to bring the "good news" to the Gentiles?
4. How or in what way does Christ dwell in our hearts? What is the outcome of that dwelling? (see also 1 John 4:12-13)
5. In verse 18 Paul describes four dimensions. Of what is he speaking? (see also Rom. 8:38-39)
6. Verse 20 indicates that God can "do exceedingly abundantly" all that we ask. What other way might our requests be made known and answered? What does this mean?
7. Develop 1- 2 questions about this chapter that you can ask of the other class members to test their knowledge of the chapter.

Ephesians 4:1-16

1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, **2** With all lowliness and meekness, with longsuffering, forbearing one another in love; **3** Endeavouring to keep the unity of the Spirit in the bond of peace. **4** There is one body, and one Spirit, even as ye are called in one hope of your calling; **5** One Lord, one faith, one baptism, **6** One God and Father of all, who is above all, and through all, and in you all. **7** But unto every one of us is given grace according to the measure of the gift of Christ. **8** Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. **9** (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? **10** He that descended is the same also that ascended up far above all heavens, that he might fill all things.) **11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; **12** For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: **13** Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: **14** That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; **15** But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: **16** From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Study Questions

1. According to Paul, how are we to "walk"? (see verses 1-3). Be ready to explain what each of the characteristics means. (see also Phil 2:1-4 and Col. 3:12-14)
2. What is the "one body" Paul speaks about? (see Eph 1:22-23)
3. Paul says there is "one baptism." Reconcile that statement with the other baptisms spoken of in the Bible (see Matt 3:11; Luke 12:49-50; 1 Cor 10:2; 1 Cor 15:29; Acts 1:5; 11:16; Acts 2:37-41)
4. What are the "gifts" spoken of in verse 8?
5. What does verse 9 mean?
6. In verses 14-15 Paul tells us 1) what we should not be, and 2) what we should be doing. What are these things? (see also 1 Cor 13:11 and 14:20)
7. Develop 1- 2 questions about these verses that you can ask of the other class members to test their knowledge.

Eph 4:1-6

ONENESS

BODY
Unity of

ORGANIZATION

Rom 12:4-5
Eph 1:9-10
Eph 2:16
Col 1:18

SPIRIT
Unity of

REVELATION

Jn 16:13
1 Cor 12:13
Gal 1:8-9

HOPE
Unity of

PURPOSE

Acts 24:14-15
Rom 8:24
1 Cor 13:13
1 Pet 1:3
Heb 6:18-19

LORD
Unity of

AUTHORITY

Matt 28:18
Matt 7:21
Luke 6:46

FAITH
Unity of

DOCTRINE

Jude 3
Eph 4:11-16

BAPTISM
Unity of

PRACTICE

Matt 28:19
Acts 2:38
Gal 3:27
Rom 6:3-4

GOD
Unity of

WORSHIP

John 4:23-24
1 Cor 8:6
Col 3:17

Ephesians 4:17-32

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, **18** Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: **19** Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. **20** But ye have not so learned Christ; **21** If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: **22** That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; **23** And be renewed in the spirit of your mind; **24** And that ye put on the new man, which after God is created in righteousness and true holiness. **25** Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. **26** Be ye angry, and sin not: let not the sun go down upon your wrath: **27** Neither give place to the devil. **28** Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. **29** Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. **30** And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. **31** Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: **32** And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Study Questions

1. How or in what way were the Gentiles walking (verses 17-19)? Note the progression from the way they *thought* to the sins they *practiced*. Illustrate the progression below:

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2. What two specific things “alienated” or excluded the Gentiles from the life of God? (verse 18). Compare to Rom.10:2 and Rev 3:19)

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3. In verses 25-32 Paul describes “old self” behaviors followed by opposite “new self” behaviors. List all you can find as in the example provided:

OLD SELF	NEW SELF
<u>Behaviors</u>	<u>Behaviors</u>
lying	speaking truth

4. What is meant by "corrupt communication" (vs. 29)? What types of communication would be considered corrupt?

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5. Develop 1- 2 questions about these verses that you can ask of the other class members to test their knowledge.

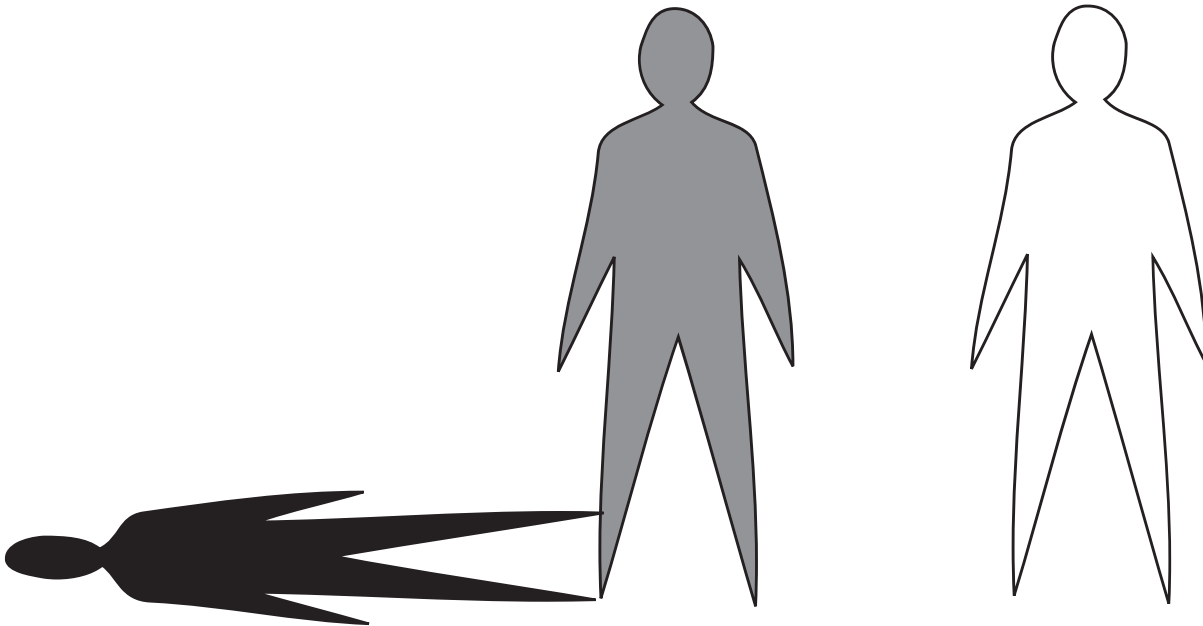
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THE OLD & NEW SELF

(Eph 4:22-32)

**LAY ASIDE THE
OLD SELF**

**PUT ON THE
NEW SELF**



LAY ASIDE -

- lying
- sinful anger
- stealing
- corrupt communication
- bitterness
- wrath, clamour
- evil speaking, malice

PUT ON -

- truth speaking
- sinless anger
- labor, work with hands
- words of edification
- kindness
- tenderheartedness
- forgiveness

Ephesians 5:1-21

1 Be ye therefore followers of God, as dear children; **2** And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. **3** But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; **4** Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. **5** For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. **6** Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. **7** Be not ye therefore partakers with them. **8** For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: **9** (For the fruit of the Spirit is in all goodness and righteousness and truth;) **10** Proving what is acceptable unto the Lord. **11** And have no fellowship with the unfruitful works of darkness, but rather reprove them. **12** For it is a shame even to speak of those things which are done of them in secret. **13** But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. **14** Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. **15** See then that ye walk circumspectly, not as fools, but as wise, **16** Redeeming the time, because the days are evil. **17** Wherefore be ye not unwise, but understanding what the will of the Lord is. **18** And be not drunk with wine, wherein is excess; but be filled with the Spirit; **19** Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; **20** Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; **21** Submitting yourselves one to another in the fear of God.

Study Questions

1. Paul continues to contrast the "old self" behaviors with the "new self" behaviors. List all you can in the spaces below:

OLD SELF Behaviors	NEW SELF Behaviors

2. How or in what ways might we be deceived with vain words (vs. 6)? Give two biblical examples of people deceived by words.

3. Regarding the "unfruitful works of darkness" (vs. 11-12), Paul tells us two things we should *not* do and one thing we *should* do. What are they?

4. What does Paul mean when he says we should redeem the time (vs. 16)? In what ways might we fail to redeem time?

5. What are the differences between *psalms*, *hymns*, and *spiritual songs* (vs 19)?

psalms:
 hymns:
 spiritual songs:

6. Develop 1- 2 questions about these verses that you can ask of the other class members to test their knowledge.

HISTORY OF PSALLO & PSALMOS

(Eph 5:19)

	Pre Attic Period	Attic period	Koiné period
"making melody" (<i>psallo</i>)	<i>pluck, twitch, pull</i>	<i>sing and play</i>	<i>sing</i>
"psalms" (<i>psalmos</i>)	<i>sound of above</i>	<i>song accompaniment</i>	<i>song</i>

Ephesians 5:22–6:9

22 Wives, submit yourselves unto your own husbands, as unto the Lord. **23** For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. **24** Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. **25** Husbands, love your wives, even as Christ also loved the church, and gave himself for it; **26** That he might sanctify and cleanse it with the washing of water by the word, **27** That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. **28** So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. **29** For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: **30** For we are members of his body, of his flesh, and of his bones. **31** For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. **32** This is a great mystery: but I speak concerning Christ and the church. **33** Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

1 Children, obey your parents in the Lord: for this is right. **2** Honour thy father and mother; which is the first commandment with promise; **3** That it may be well with thee, and thou mayest live long on the earth. **4** And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. **5** Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; **6** Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; **7** With good will doing service, as to the Lord, and not to men: **8** Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. **9** And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Study Questions

1. What four relationships does Paul discuss in these verses?

1:
2:
3:
4:

2. In speaking of the relationship of husband and wife, Paul instructs wives to “submit.” What does that word mean? (see also 1 Cor. 11:3) Is this instruction followed in modern society?

3. In what ways is the husband/wife relationship like the relationship of Christ to the church?

4. What regulations does Paul provide regarding the parent/child relationship? What happened to children who disobeyed their parents under the old law? (see Ex 21:15)

5. Who *specifically* is enjoined to “bring up the children in the nurture and admonition of the Lord?” (see also Prov. 1:8; 4:1)

6. What is meant by the statement “not with eyeservice” in verse 6:6?

7. Develop 1-2 questions about these verses that you can ask of the other class members to test their knowledge.

The Husband/Wife & Christ/Church Analogy

(Eph 5:22-33)

	HUSBAND/WIFE Relationship		CHRIST/CHURCH Relationship	
AUTHORITY	"husband head of the wife"	vs. 23	"Christ head of the church"	1 Cor 11:3
OBEDIENCE	"wives subject to husbands"	vs. 24	"church subject to Christ"	1 Pet 3:1
ATTITUDE	"husbands love wives"	vs. 25	"Christ loves the church"	Col 3:19
ACTION	"husbands nourish & cherish wives"	vs. 29	"Christ nourishes & cherishes church"	Col 3:19

Ephesians 6:10-24

10 Finally, my brethren, be strong in the Lord, and in the power of his might. **11** Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. **12** For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. **13** Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. **14** Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; **15** And your feet shod with the preparation of the gospel of peace; **16** Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. **17** And take the helmet of salvation, and the sword of the Spirit, which is the word of God: **18** Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; **19** And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, **20** For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. **21** But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: **22** Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. **23** Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. **24** Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Study Questions

1. What is the source of a Christians strength? (vs. 10) See also Isa. 40:31 and Rom. 8:31.
2. For what reason must we put on the full armor of God? What happens to a "soldier" of the Lord who is not fully protected? See also 2Tim. 2:3-4
3. With whom is our struggle? (vs. 12) What does this mean? See also Rom. 8:38-39
4. What does each piece of armor represent and/or protect?

loin armor:

breastplate:

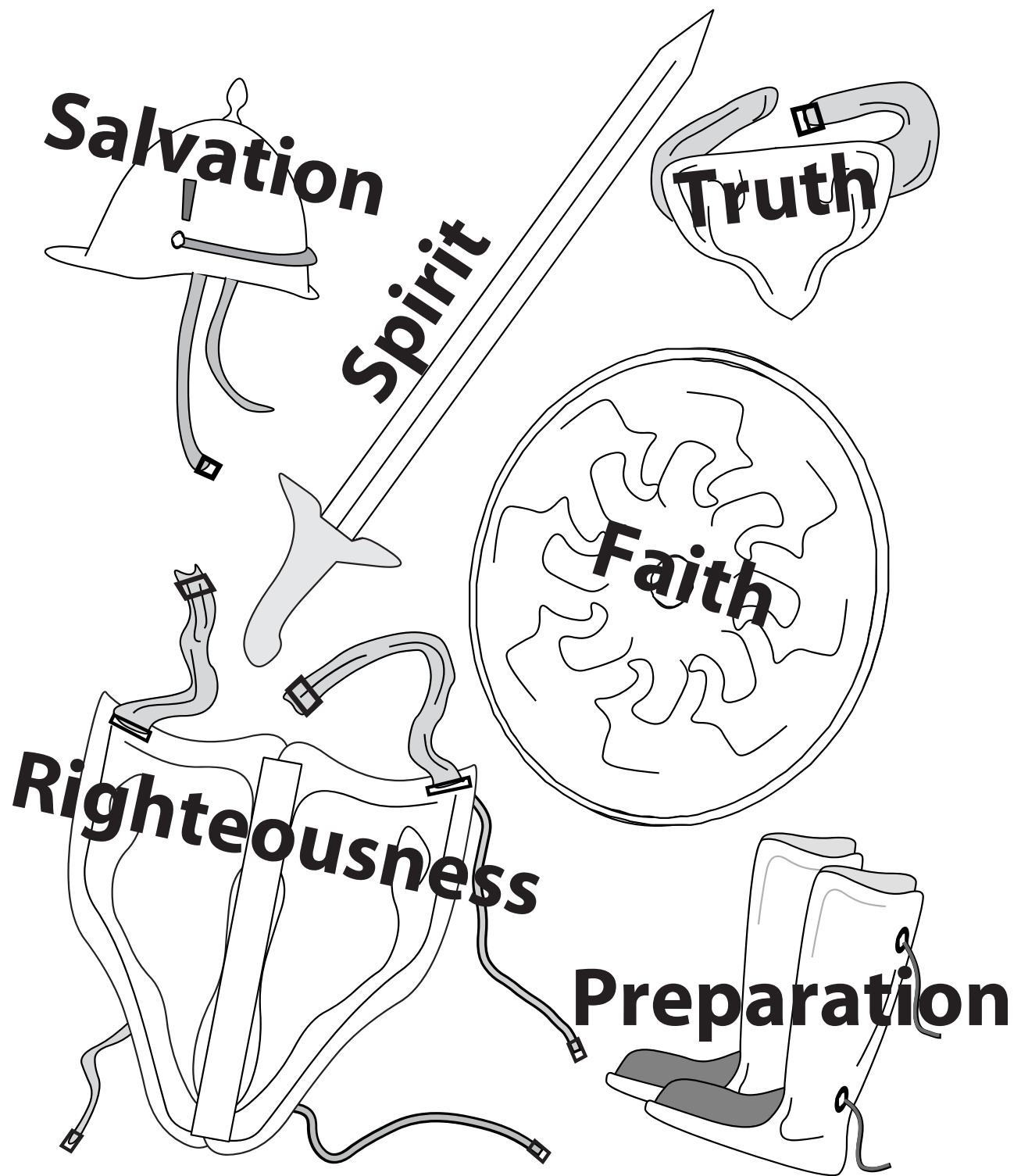
foot armor:

shield:

helmet:

sword:
5. What is our duty to fellow Christians according to verse 18?
6. For what does Paul make request in verse 19? Can we ask for the same thing? Do we? (See also Col. 4:2-4)
7. Develop 1- 2 questions about these verses that you can ask of the other class members to test their knowledge.

THE ARMOR OF GOD



“This I have against you: You have lost your first love.”

(Timeline: 54-57 A.D.)

ACTS 19 ¹ And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples ² he said to them, “Did you receive the Holy Spirit when you believed?”

So they said to him, “We have not so much as heard whether there is a Holy Spirit.”

³ And he said to them, “Into what then were you baptized?”

So they said, “Into John’s baptism.”

⁴ Then Paul said, “John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus.”

⁵ When they heard *this*, they were baptized in the name of the Lord Jesus. ⁶ And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. ⁷ Now the men were about twelve in all.

⁸ And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. ⁹ But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. ¹⁰ And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

¹¹ Now God worked unusual miracles by the hands of Paul, ¹² so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them. ¹³ Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, “We^[a] exorcise you by the Jesus whom Paul preaches.” ¹⁴ Also there were seven sons of Sceva, a Jewish chief priest, who did so.

¹⁵ And the evil spirit answered and said, “Jesus I know, and Paul I know; but who are you?”

¹⁶ Then the man in whom the evil spirit was leaped on them, overpowered^[b] them, and prevailed against them,^[c] so that they fled out of that house naked and wounded. ¹⁷ This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. ¹⁸ And many who had believed came confessing and telling their deeds. ¹⁹ Also, many of those who had practiced magic brought their books together and burned *them* in the sight of all. And they counted up the value of them, and *it* totaled fifty thousand *pieces* of silver. ²⁰ So the word of the Lord grew mightily and prevailed.

The Riot at Ephesus

²¹ When these things were accomplished, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, “After I have been there, I must also see Rome.” ²² So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia for a time.

²³ And about that time there arose a great commotion about the Way. ²⁴ For a certain man named Demetrius, a silversmith, who made silver shrines of Diana,^[d] brought no small profit to the craftsmen. ²⁵ He called them together with the workers of similar occupation, and said: “Men, you know that we have our prosperity by this trade. ²⁶ Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands. ²⁷ So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Diana may be despised and her magnificence destroyed,^[e] whom all Asia and the world worship.”

²⁸ Now when they heard *this*, they were full of wrath and cried out, saying, “Great *is* Diana of the Ephesians!” ²⁹ So the whole city was filled with confusion, and rushed into the theater with one accord, having seized Gaius and Aristarchus, Macedonians, Paul’s travel companions. ³⁰ And when Paul wanted to go in to the people, the disciples would not allow him. ³¹ Then some of the officials of Asia, who were his friends, sent to him pleading that he would not venture into the theater. ³² Some therefore cried one thing and some another, for the assembly was confused, and most of them did not know why they had come together. ³³ And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with his hand, and wanted to make his defense to the people. ³⁴ But when they found out that he was a Jew, all with one voice cried out for about two hours, “Great *is* Diana of the Ephesians!”

³⁵ And when the city clerk had quieted the crowd, he said: “Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana, and of the *image* which fell down from Zeus? ³⁶ Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly. ³⁷ For you have brought these men here who are neither robbers of temples nor blasphemers of your^[f] goddess. ³⁸ Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another. ³⁹ But if you have any other inquiry to make, it shall be determined in the lawful assembly. ⁴⁰ For we are in danger of being called in question for today’s uproar, there being no reason which we may give to account for this disorderly gathering.” ⁴¹ And when he had said these things, he dismissed the assembly.

Revelation Chapter 2 (probably written about 95 AD)

¹ “To the angel of the church of Ephesus write,

‘These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands: ² “I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; ³ and you have persevered and have patience, and have labored for My name’s sake and have not become weary. ⁴ Nevertheless I have *this* against you, that you have left your first love.

⁵ Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent. ⁶ But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

⁷ “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.”

Read Acts 19 and Revelation 2:1-7, and answer the following questions prior to class.

1. The church at Ephesus was begun when Paul found some of John the Baptist’s disciples. Briefly discuss the influence that John the Baptist continued to have almost fifty years later as he, even after death, continued to “prepare the way” for Christ and his apostles.

2. Describe the conversion of these twelve men, Paul’s imparting gifts of the Holy Spirit, and the subsequent teaching that Paul practiced in the synagogue (three months) and in the school of Tyrannus for two years. Be prepared to discuss how this could be paralleled today.

3. In Acts 19:11-20, we see the longer-term influence of the gospel in this huge city of almost half a million people. What kinds of things do you suppose people of the city began to talk about during this period of miracles and signs?

4. The great Ephesian riot in Acts 19:21-40 was a major event. Describe how the event began and how it ended. Why do you think the city clerk’s words struck home?

5. Forty years later, Christ spoke directly to the church at Ephesus. What things had they done that He commended them for?

6. Thought question: What was “their first love” that they had lost? And *how can we lose our first love?*