A heart-shaped metal lock with a keyhole, mounted on a wooden surface. The lock is made of a dark, textured metal and has two screws visible. The wood grain is clearly visible in the background.

EPHESIANS

My Heart, Christ's Home

Student Workbook

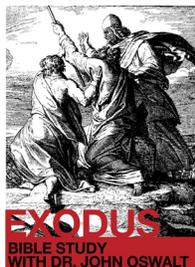


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For information about these or other Bible study materials, contact:

FRANCIS ASBURY SOCIETY
PO Box 7
Wilmore, KY 40390
859-858-4222
800-530-5673
fas@francisasburysociety.com
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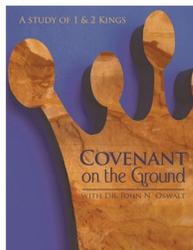
Other Bible studies by the author include:



Exodus



Isaiah



*Covenant on the
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EPHESIANS: *My Heart, Christ's Home*

A Bible Study with John Oswalt

INTRODUCTION: EPHESIANS 1:1–6

Background

- Pauline epistles grouped by churches or persons, and in those groupings in order of size:
 - Romans to Thessalonians
 - Timothy to Philemon
- Probable chronological order:
 - Galatians, Thessalonians (48–51, second journey)
 - Corinthians, Romans (54–57, third journey)
 - Ephesians, Philippians, Colossians, Philemon (60–62, Rome in prison)
 - 1 Timothy, Titus (62–64, between imprisonments)
 - 2 Timothy (65, Rome in prison)
- “The Prison Epistles”
 - Probably all from Rome, but perhaps one or more from Caesarea before he was taken to Rome.
 - Although the books address several topics, Christology is prominent, especially in Ephesians and Colossians. Similarities between these two have suggested that they might be two versions of a circular letter, copies of which were sent to several of the churches in Asia Minor (modern Turkey). [The earliest copies of Ephesians actually leave the city name blank.]
 - Ephesus:
 - Port city giving access into Asia Minor from the Adriatic sea.
 - Temple to Artemis (Diana) was one of the seven wonders of the world.
 - Center of commerce, philosophy, and religion—cosmopolitan with all that means.

Outline

- I. Greeting (Eph. 1:1–2)
- II. Spiritual Blessings in Christ (Eph. 1:3–23)
 - A. Praise for redemption in Christ (Eph. 1:3–14)
 - B. Thanks and prayer (Eph. 1:15–19a)
 - C. God’s power in Christ (Eph. 1:19b–23)
- III. Salvation in Christ (Eph. 2:1–3:21)
 - A. Saved by grace through faith (Eph. 2:1–10)
 - B. Joined together as a temple for God (Eph. 2:11–3:21)
 1. Jew and Gentile reconciled in Christ (Eph. 2:11–3:1)
 - [2. Paul’s mission to the Gentiles (Eph. 3:2–13)]
 3. Prayer for knowledge of Christ (Eph. 3:14–21)

- IV. Call to holy living (Eph. 4:1–6:9)
 - A. A life worthy of the calling (Eph. 4:1–16)
 - B. Rejecting the Gentile way of life (Eph. 4:17–5:20)
 - C. Christian households (Eph. 5:21–6:9)
- V. Conclusion (Eph. 6:10–24)
 - A. The armor of God (Eph. 6:10–20)
 - B. Closing (Eph. 6:21–24)

Principles of Bible Study

1. Observation—you cannot interpret what you have not seen.
 Work down: Collection, Book, Division, Sub-division, Section (often identical to chapter), paragraph, sentence, clause, phrase, terms.
 (v. 1 a proper noun, a designation, a statement of agency)
2. Interpretation—what does what you have seen mean (questions)?
 Definition—what, who? (Paul, most prominent early Christian thinker)
 Rational—why? Establishes the authority of the book
 Implication—what does this imply? (Typically, the theological payoff) What follows is of critical importance for me as a Christian.
3. Correlation—how does what you have discovered relate to the rest of Scripture?
 There are other books claiming to be written by Paul, whose theology is consonant with this one.
4. Evaluation—what is the significance of what is said?
 Is what is said here unique; is it time-bound; is it limited in some other way; does it have eternal significance?
5. Application—so what?

Ephesians 1:1–6

For purposes of time, we are subdividing the larger segment 1:3–23

1. What information about the author does verse 1 give us? What is its significance? Compare this verse to the opening verses of the other letters ascribed to Paul. What are the similarities and differences?
2. What information about the addressees does verse 1 give us? Again, compare this to other Pauline letters. What do we learn?
3. While “grace” and “peace” are not unique to biblical letters, the source of these is. Where do they come from? Note the titles. What is significant about these?

4. Verses 3–23 are somewhat unusual in Pauline letters. Look at the others. What most commonly (although not always) follows the greeting? Suggest some reasons why that is not the case here.

5. What is the overall content of verses 3–23? Summarize it in a sentence.

6. How is God defined in verse 3? What is the significance of this?

7. What has God done for us in Christ according to verse 3? What does that statement mean?

8. According to verse 4, why has God done what he has done in verse 3? What does this tell you about God's purpose in creating humanity?

9. Verse 5 presumes the entry of sin into the world. Presumably the action described here would not have been necessary otherwise. What is the action, why was it necessary, and what does it accomplish, especially in regard to the statement of purpose in verse 4?

10. Verse 6 closes the thought on the same note it began with in verse 3. Why would these actions logically elicit that response?

11. Notice the description of Jesus in verse 6. What is the significance of this?



EPHESIANS: *My Heart, Christ's Home*

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EPHESIANS 1:7–23

- This segment may be divided into three parts: verses 7–12, continuing (from 3–6) to reflect on redemption in Christ; verses 13–19a, relating this salvation to the hearers and readers; and verses 19b–23, the power and authority of Christ.
 - Different translations will come up with somewhat different sentence structures. This is because, in the letter, verses 3–6 and 7–10 are each single sentences and getting them into shorter English sentences is a challenge.
 - “Mystery” (vv. 1:9; 3:3) is something that was not previously realized.
 - “Chosen” and “predestined” (vv. 1:5, 11) should not be taken to imply that some are rejected and predestined to be damned. Every human being has been chosen in advance to be saved (Matt. 18:14). The issue is whether we are willing to accept our chosenness. It is that upon which our eternal destiny hangs.
1. In verse 7, what does redemption consist of, how is it accomplished, and up to what measure?
 2. What is God’s purpose according to verses 8–10? Why is this not obvious in the world as it is?
 3. What does it mean “to bring all things to unity...under Christ”?
 4. Verses 11–12 say that the first Christians were chosen to be the first to put their hope in Christ for what purpose? What is the significance of this?
 5. Verses 13–19a speak of the Ephesian Christians, the proof of their salvation, and what Paul is praying for them. When these are taken together, what do they show us about the nature of the Christian life?

6. According to verses 13–14, what is the seal or the deposit guaranteeing our final salvation? What shows that we are truly Christian?

7. In 17–19a, what is it that Paul wants us to know? How will such “knowledge” be manifested?

8. What do verses 19b–21 tell us about the power he mentions in verse 19b? Why do you think he describes it so extravagantly? [Remember, this is barely 25 years since Jesus of Nazareth was crucified on a Roman cross.]

9. According to verse 22, why was the authority described in verses 19b–21 given to Christ? What does this mean?

10. What is said about the church in verse 23 and what does that mean for the church?



EPHESIANS: *My Heart, Christ's Home*

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EPHESIANS 2:1–10

Paul, having set the stage with his reflections on the work of God in Christ, now launches into a discussion of the nature of the salvation God has procured for us. This discussion continues to the end of chapter 3.

1. What is the focus of verses 1–3?
2. “Dead” in what sense (v. 1)? How do “disobedience” and “sin” kill us? Why do they kill us?

What view of reality do “disobedience” and “sin” [missing the target] assume?

3. Is sinning just a matter of our choice, or is something more going on (v. 2)? What is going on? When we “follow the ways of this world,” what are we actually doing? Notice NLT, “the commander of the powers of the unseen world.”
4. “All of us” (v. 3)? Why not just some of us? NLT and NIV1978 say “sinful nature” whereas NRSV and NIV2011 say “flesh,” a literal translation. The problem with “flesh” is that it has suggested there is something sinful about the body, which the Bible does not teach. The problem with “the sinful nature” is that it is too abstract. In the light of this verse, how would you define “flesh”?
5. Why did we deserve God’s anger (v. 3)? Why does he get angry? Isn’t he a loving God? [Notice what sin consists of in v. 1.] But suppose we don’t know we are doing this?

6. How do verses 4–5 supply an answer to verse 3? Notice here that he gave us life, “raised us up,” in the Resurrection, not in the Cross. How do you understand that?

7. We are not dead yet, so what does it mean to “sit in heavenly places in Christ Jesus” (v. 6; also 1:3)? What does this say about the nature of the Christian life?

8. Why did God do this (v. 7)? NLT says “to point to us in all future ages as examples,” etc.

9. Notice the repetition of “grace” throughout the passage. Verse 8 helps us to understand the reason for that. What is the reason?

10. If salvation from sin is free, why do we have to exercise faith to get it?

11. Because “good works” are not necessary for salvation, why do they matter at all (vv. 8–10)? Consider verse 1:4.

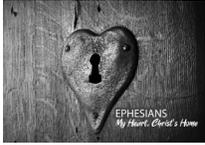


EPHESIANS: *My Heart, Christ's Home*

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EPHESIANS 2:11–22

- In verses 14 and 15, read “completeness” for “peace.” Paul is thinking of *shalom* and that word has the connotation of “wholeness, lack of division, etc.” It is not so much that there is peace between the Jew and that Gentile, but that the Jew/Gentile categories don’t exist anymore. They have been replaced by the one new category, “family of God.”
 - Clearly, the idea of hostility is present, especially given Jewish pride in having sole access to God. However, the emphasis is more on division than on hatred. Thus, “peace” with God (v. 17) is not so much that “God is not mad at you anymore,” but that you are not separated from him anymore.
 - The mistake of Judaism was that they believed that obedience to the Law was what gave them access to God. Actually, it was God’s grace alone that gave them access. The Law was not the way to God but was given to define the walk of those who through God’s grace have come into a relationship with him. What was only hinted at in the Old Testament was the basis of that grace (how can he do such a thing for rebels?). It is there (cf. Isa. 52:13–53:12) but not obvious.
 - In verse 19, a “stranger” in the Old Testament was a foreigner who wanted to be integrated into the Israelite culture and religion, while an “alien” was a foreigner who wanted to live in Israel while retaining his own culture and religion. Here, the Greek word translated “stranger” (member of the nations) seems to indicate it is synonymous with “alien.” Through Jesus, the distinction between “foreigner” and “native-born” no longer exists.
1. The “Therefore” beginning verse 11 introduces the effect of a prior cause. What is the cause, and what is the effect? Why does that cause produce this particular effect?
 2. Why were the Gentiles “separated from Christ (vv. 11 and 12)? What do “the covenants of promise” have to do with that? Also, what does circumcision have to do with it? What was the function of circumcision originally? (It had a spiritual purpose ultimately, but don’t jump there too soon.)
 3. Why had the Gentiles “no hope and without God in the world”? What gave the Jews access to God that the Gentiles did not have?



EPHESIANS: *My Heart, Christ's Home*

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EPHESIANS 3:1–13

Background:

- Verses 2–13 are a parenthesis. Verse 1 is a continuation of the previous thought: because the Gentiles with the Jews “are being built together for a dwelling place of God in the Spirit” (Eph. 2:21), Paul is bowing down in prayer that something will take place. That something is found in chapter 3:14–21.
 - Paul refers to himself as a “prisoner” again in verse 4:1 as well as in Colossians 4:10; Philemon 1:1, 9; and 2 Timothy 1:8. In all these cases, he seems to have been physically in prison. It is interesting that he does not use the term to refer to himself in the book of Philippians.
 - Verse 9 refers to “the economy” of the mystery. Many translations now say “plan.” I wonder if it is something like “outworking.” He is excited about his discoveries concerning the place of Jesus in the grand outworking of history.
1. Look at verse 4:1; Philemon 1:1, 9; and 2 Timothy 1:8. Whose prisoner is Paul? What has he done with the misfortune that has befallen him? Why is this not simply “putting a good face” on something bad. What is the point for us?
 2. What is the meaning of “prisoner... for you Gentiles”? Is he blaming them for his imprisonment?
 3. Most of the references to grace in Paul’s letters refer, as here in verses 3, 7, and 8, to God’s calling on Paul’s life? Why would that be an act of grace, of unmerited favor?
 4. Verses 1–7 are a single sentence in Greek! What was the truth that has been revealed to Paul that was not apparent in the Old Testament? How did the Jews believe that the Gentiles would be saved? Look at Isaiah 2:2–4, or 66:18–21. Instead of being gathered around the Torah, what were Jews and Gentiles going to be gathered around?

5. Look at Galatians 1:15–17 for possible insight on the revelation referred to in verses 3–5. Try to imagine Paul's thought processes as he thought about Judaism, the Bible, his earthshaking experience of Jesus, and his commission (Acts 9:15)? Are there Old Testament scriptures that might facilitate his new understanding of the place of the Gentiles in the plan of salvation?

6. NLT translates "unsearchable riches of Christ" (v. 8) as "endless treasures available to them in Christ." What are some of these endless treasures?

7. What does he mean by the Church making the mystery of Christ known to the "principalities and powers in heavenly realms"? What does this mean for you and me?

8. In this context, what is the boldness and confidence we have in Christ (v. 12)? What did this mean in the Roman world? What does it mean for us in the contemporary "culture wars"?



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EPHESIANS 3:14–21

- After the parenthesis about Paul's ministry to the Gentiles in Eph. 3:2–13, Paul returns to the thought that he began in verse 3:1. That thought grew out of what he had said about the great work of God in Christ that he discussed in Eph. 2:11–22.
 - The content of the prayer in Eph. 3:16–19 is very convoluted. It is one sentence in Greek. It is shaped by a repetition of "that" expressing what Paul is praying for. Each "that" leads to another. He is really praying for one ultimate goal, but he is praying for a number of intermediate things that lead to the final goal.
1. What was the great work that God performed through Christ that Paul talks about especially in Eph. 2:14–19? What was the goal of that great work (Eph. 2:20–22)?
 2. What does the awareness of that goal move Paul to do (vv. 3:1, 14)? There are only two other places where Paul is referred to as kneeling (Acts 20:36; 21:5). What is the tone in those two places? What light does that shed on Paul's attitude here? What moves him to this intensity?
 3. In Eph. 2:19–22 Paul used the metaphor of building. What metaphor does he use in Eph. 3:15? How are the two similar and different? He will not abandon the building metaphor in the following verses, but this one infuses it. What does it add?
 4. What does verse 15 say about the significance of family in the Creator's grand design? What is the significance of family?
 5. On the prayer itself, see the background above. What is the first request in verse 16? Where does this come from? What is the quality of the source? What is the means? Where is it to be realized?

What is the point?!

6. What is the point of the previous request as seen in verse 17? How are the two thoughts connected?

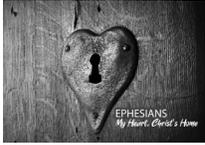
7. If Christ dwells in one's heart through faith, what will be the result (v. 17). Why would that be the case?

8. What is it that Paul wants us (v. 18) to comprehend (NKJV), grasp (NIV), understand (NLT)? Why does that take power (remember v. 16)? With whom are we to do this? What is the point of that?

9. What is the height of Christ's love? The depth? The length? The width? How do these relate to the building metaphor? What do they tell us about the nature of the building?

10. In verse 18 we come to the ultimate goal. Not merely to be rooted in it—or to know its dimensions—but to *know* it. What are your reflections on that progression? How is the third connected to the first two? How is it different from them? What does “knowing” Christ's love mean according to the verse? On “fullness” see Col. 2:9, 10.

11. What explains the fulsome doxology in verses 20–21? What is so wonderful? Note the recurrence of “power.”



EPHESIANS: *My Heart, Christ's Home*

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EPHESIANS 4:1–16

There are three places where Paul gives examples of spiritual gifts: Romans 12:6–8; 1 Corinthians 12:7–10 and 28, and here. Many commentators argue that these are representative examples and that they are not intended to be exhaustive or exclusive.

1. What is he talking about in verses 1–6? See also Philippians 1:27–28? Why is that condition particularly “worthy of the gospel”? Why is that condition often not the case?
2. What kinds of attitudes (and behaviors) are necessary for that condition to exist? Why are they necessary?
3. What is “the unity of the Spirit” (v. 3)?
4. Why do you think he makes his point so repetitively in verses 4–6? Look back at Eph. 2:11–22 for one possible reason.
5. But doesn’t he contradict verses 1–6 by what he says in verses 7–14? If not, why not? (Note v. 13.)
6. What is the point of the parenthesis in verses 9 and 10? What do you think Paul’s concern was?
7. Compare verse 11 with the other two discussions of gifts mentioned above. What kinds of gifts does he seem to be focusing on here? Why do you think he does this in this context? (Notice vv. 12–13.)

8. If you have access to the KJV, look up verse 13. What word is used to modify “man”? Now look at contemporary versions. The Greek word is *teleios*, which has the idea of completeness and finality. What is Paul saying? Do you think the modern versions successfully convey that?

9. Verses 12 and 13, speaking of the goal of the gifts, are packed. What does Paul want to see happening in the church, and how are the various elements interconnected?

10. What is the danger if the gifts are not fully exercised in an atmosphere of humble, self-giving love (v. 14)?

11. What is the ultimate goal (vv. 15–16)?



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EPHESIANS 4:17–32

- The sub-division here is Ephesians 4:17–5:20 (or 21). The theme is living (walking) as Christians. In these verses, the character of Christian living is primarily defined by what it is *not*. That may seem excessively negative, but as the Ten Commandments, which are primarily negative, are doing, so this also is defining the parameters. What is outside these boundaries is forbidden, but everything within them, and that is a lot, is blessed.
 - An important thought that infuses the sub-division is the means by which we live this Christian life and triumph over the powerful temptation to “walk as the Gentiles do.” That means is the new nature (Eph. 4:21–24) given to us through the Holy Spirit (Eph. 4:30; 5:18). This means that we do not have to imitate sinners (Eph. 4:17) but are enabled to imitate God (Eph. 5:1).
1. Most modern versions show that the phrase KJV translates “testify in the Lord” in Ephesians 4:17 is better translated “insist on in the Lord.” NLT says it this way, “With the Lord’s authority I say this.” Why does Paul make such a point of what he is going to say? Why does it matter how we live? Isn’t being forgiven of our sins what “being saved” is all about? Look at Ephesians 2:8–10 and note the final verb.
 2. What is the wrong way of thinking (ESV “futility of their minds”; NLT “hopelessly confused”) in verses 17–18 that accounts for the way “the Gentiles” (people without the Bible) act (walk)?
 3. Why does that kind of thinking (worldview) lead to: “They have no sense of shame. They live for lustful pleasure and eagerly practice every kind of impurity” (NLT)? Why doesn’t it lead to right living?
 4. Paul is writing to Christian believers, yet in verses 20–24 he urges them to “throw off your old sinful nature” (NLT) and “put on your new nature” (NLT). What is going on? Elsewhere Paul says that if anyone is in Christ, they are a new creation (2 Cor 5:17). How do we reconcile this seeming contradiction?

5. What is the problem with the “old nature” according to verse 22? NIV says “corrupted by its deceitful desires.” What does that mean?

6. Make a list of the sins mentioned in verses 25–29, and 31. How are these a manifestation of “deceitful desires”?

7. Now list the opposite behaviors that Paul mentions. What do all these have in common? What does this say about the character of the new nature (vv. 23–24). What are the new thought patterns that replace the “futile thinking” of the “Gentile”?



EPHESIANS: *My Heart, Christ's Home*

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EPHESIANS 5:1–21

Background:

- There are five occurrences of “walk” referring to manner of life between Ephesians 4:1 and 5:15. Paul admonishes the Ephesians to walk in unity (v. 4:1); in holiness (v. 4:17); in love (v. 5:2); in light (v. 5:8); and in wisdom (v. 5:15). These are not by any means separate from one another, but all together they describe the totality of Christian behavior.
 - Many commentators treat the admonition to be filled with the Spirit in verse 5:18 as a fairly superficial comment, somewhat like “If you’re going to get drunk, get drunk on the Spirit, not alcohol.” I suggest, especially in the light of the references to the Spirit in verses 1:13 and 3:16, and then in this unit in verses 4:3, 4, and 30, that this is not a casual comment but indeed a summative one.
1. “Therefore” in verse 1 introduces the effect of a prior cause. What is the cause and what is the effect? Why does this cause produce this effect? Why is this effect the logical result of that cause?
 2. Is that command really capable of being fulfilled, or is it just rhetorical? In what particular, according to verse 2, are we to “imitate God”? Notice Paul’s description of us. What does it add to the discussion? What does it mean to walk in love as Christ loved us? Look up Matthew 5:42–48 and 1 John 4:9–11.
 3. How does Ephesians 5:1–2 relate to the materials on either side (Eph. 4:25–32; 5:3–21)?
 4. Why does the apostle group together sexual immorality, impurity, and greed? And how is greed a form of idolatry? What does all this say about desire and the sinful nature (see Eph. 4:22 and 2 Pet 1:4).
 5. What kind of “empty words” (v. 6) does the world say to us in matters of Christian behavior? How are they “dark” as opposed to “light”? What does light do (v. 11)? In the context of



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EPHESIANS 5:21–33

1. Verse 21 seems to be transitional. How does it summarize verses 1–20? Many think it sets a context for verses 22–33. Do you agree? Why or why not?
2. What does it mean to “be subject to” (NAS, NRS) or to “submit to” (ESV, NIV, NLT)? Think of the Trinity. Is this synonymous to “be subordinate to”? Why or why not?
3. Ephesians 5:22–24 has become increasingly controversial because it is thought to imply a right to male oppression or domination of a wife. What is there in the language of the paragraph that argues against such an understanding?
4. Think of the “head–body” analogy as it applies to marriage. (Notice that it continues in verses 28–31.) What are its strengths? Weaknesses? How can a husband be the “head” of his wife without making her his servant?
5. Again, this will be controversial, but notice the different commands given to the wife (v. 22) and the husband (v. 25). How do these possibly reflect on male/female differences and tendencies? Notice what he does not have to command a wife to do.
6. What is the purpose of Christ for the Church according to verses 26 and 27? According to these verses, what is “salvation” about (see Eph. 1:4)? How do we (wrongly) often limit the meaning of “being saved”?

7. Many interpreters argue that “being holy” does not carry any ethical connotations but merely means “belonging exclusively to God.” What do verses 26 and 27 seem to say about that argument?

8. What has Christ done for the Church (v. 25), and what does that then say about a husband’s duty to his wife (v. 28)?

9. What does the whole argument of verses 25–33 say to the man who says, “The Bible says she has to submit to me, so she has to do what I say, like it or not?”

10. What does Paul mean when he says in verse 32 that “one flesh” (v. 31) is a mystery and he is applying it to Christ and the Church?



EPHESIANS: *My Heart, Christ's Home*

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EPHESIANS 6:1–12

Background: Slavery was an integral part of Roman society. Many of the slaves were people who had been captured in the various Roman conquests. It has been said that had slavery suddenly been abolished, the Roman way of life would have disappeared overnight. At the same time, large numbers of slaves were freed during the first century AD in part because the free population was declining and more citizens were needed.

1. Why are children to obey the Lord (v. 1)? What is the chain of reasoning in that argument?
2. Why should we honor our parents (vv. 2–3)? What is the chain of reasoning in that argument? What if, as is increasingly true in our culture, our parents are not worthy of honor? Should we continue to honor them? Why?
3. What kind of treatment is Paul enjoining parents against (v. 4)? (Many things parents do “provoke” their children!)
4. How is “the discipline and instruction that comes from the Lord” different from other discipline and instruction?
5. Why do you think Paul gives more space to instructions for slaves than he does for those relating to parents and children?
6. Since slavery is clearly wrong, why didn’t Paul simply take the risk and declare it so?
7. Who are they slaves to first? How would this change their thinking about themselves?



EPHESIANS: *My Heart, Christ's Home*

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EPHESIANS 6:13–24

1. In light of Ephesians 5:22–6:9 and then 6:10–12, what would you say is the proper attitude toward the unseen world? What are the dangers in wrong attitudes?
2. What do “stand” and “withstand” (v. 13) convey about the purpose of this armor here? Why do you think Paul is taking this position?
3. While it is not wise to make illustrative language bear too much interpretive weight, there is still value in exploring these illustrations and seeing what is worn where. So, why do you think “truth” (and remember, in the Bible “truth” refers to relationships [reliability, dependability] first, and ideas second) is the heavy, leather girdle about the waist?
4. Why is the breastplate righteousness?
5. “The preparation of the gospel of peace” is not entirely clear: NIV “the readiness that comes from the gospel of peace; NLT “the peace that comes from the Good News so that you will be fully prepared.” Why would this be appropriate to the heavy, hob-nailed shoes Roman soldiers wore?
6. How does faith enable us to quench Satan’s fiery darts?
7. How is “salvation” [helmet] different from “faith”?

8. Think about how Jesus used the “sword” when he was tempted in the desert.

9. Where does prayer come into all this?

10. Can you sum up in a sentence or two what is necessary for a robust Christian life?

11. What does Paul’s request tell us about him and his faith? What could he have requested given the situation he was in? What does this say to us?

12. In closing, think about the passionate prayer of Paul in Ephesians 3:14–19 and his admonition in Ephesians 5:1–2, and then compare those with the Spirit’s letter to the Ephesian church in Revelation 2:1–7. What do you think is the connection, and what is the word for us?



FRANCIS ASBURY SOCIETY
PO Box 7
Wilmore, KY 40390
859-858-4222
800-530-5673
fas@francisasburysociety.com
www.francisasburysociety.com