

THE LETTER TO THE

EPHESIANS

KEN FLEMING



Developed as a study course by Emmaus Correspondence School, founded in 1942.

ECS Ministries exists to glorify God by providing doctrinally-sound resources and structured study materials for the purpose of teaching people from every nation to know Jesus Christ as Savior and to live in a way that is consistent with God's Word.

The Letter to the Ephesians

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Published by:

Emmaus Correspondence School

(A division of ECS Ministries)

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Dubuque, IA 52004-1028

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website: www.ecsministries.org

First Printed 2007 (AK '07), 1 UNIT

Revised 2010 (AK '10), 2 UNITS

Reprinted 2012 (AK '10), 2 UNITS

Reprinted 2016 (AK '10), 2 UNITS

ISBN 978-1-59387-086-7

Code: EPH

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Printed in the United States of America

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STUDENT INSTRUCTIONS

Paul's letter to the believers in Ephesus takes us on a journey through some of the most wonderful truths in the Bible concerning Christ and His church. We learn of Christ's glorious position as the exalted Head of the church. We learn the scope of God's cosmic plan for the church as Christ's body and the climax of this plan in the fullness of time. And in the light of these truths we learn how we, as members of His body, should conduct our lives in a contemporary world.

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Course Components

This course has two parts: this study course and the exam booklet.

How To Study

This study has twelve chapters, and each chapter has its own exam. Begin by asking God to help you understand the material. Read the chapter through at least twice, once to get a general idea of its contents and then again, slowly, looking up any Bible references given.

Begin studying immediately, or if you are in a group, as soon as the group begins. We suggest that you keep a regular schedule by trying to complete at least one chapter per week.

Exams

In the exam booklet there is one exam for each chapter (exam 1 covers chapter 1 of the course). Do not answer the questions by what you think or have always believed. The questions are designed to find out if you understand the material given in the course.

After you have completed each chapter, review the related exam and see how well you know the answers. If you find that you are having difficulty answering the questions, review the material until you think you can answer the questions. It is important that you read the Bible passages referenced as some questions may be based on the Bible text.

How Your Exams Are Graded

Your instructor will mark any incorrectly answered questions. You will be referred back to the place in the course where the correct answer is to be found. After finishing this course with a passing average, you will be awarded a certificate.

If you enrolled in a class, submit your exam papers to the leader or secretary of the class who will send them for the entire group to the Correspondence School.

See the back of the exam booklet for more information on returning the exams for grading.

INTRODUCTION

Paul's Letter to the Ephesians

The apostle Paul's letter to the Christians at Ephesus touches the pinnacle of biblical revelation concerning Christ in His role as the head of the church and the church in its role as the body of Christ. It reveals the great purpose and plan of God for the church as a worldwide community of believers in which His Spirit dwells. The letter begins with a section emphasizing theological truth and ends with a section that describes the duty of the readers in the light of that truth. The great church truths that are described in this letter may seem very lofty and beyond our ability to fully understand, but a grasp of them will help us live our day-to-day lives by giving us a clearer vision of what God is doing in this age.

The Author, Date, and Circumstances of Writing

Paul had made Ephesus the base of his evangelistic and teaching ministry for about three years, from AD 52 to AD 55. A strong church was planted in Ephesus, to be added to several others that had already been planted in the province of Asia. Five years had passed since he had been with them. At the time of writing, Paul was in prison, a fact he notes three times in the letter (3:1; 4:1; 6:20). The question is, during which of Paul's imprisonments did he write this letter? There are three possibilities. The first was his imprisonment in Caesarea, when Luke was with him. The second was in Rome, when Timothy and Epaphroditus were with him (Acts 24:27; 28:30). Most New Testament scholars believe that he was released from prison in Rome and spent a year or more visiting churches. They believe he was then rearrested in Troas and brought back to Rome, where he was again imprisoned until his execution by Nero.

It was almost certainly during his first Roman imprisonment that he wrote the four letters we call the “prison epistles”: first Philippians, then Colossians, then Philemon, and finally Ephesians. The letter to the Ephesians was carried to them by Tychicus, who carried Paul’s letters to the Colossians and Philemon at the same time (Ephesians 6:21-22; Colossians 4:7-8). The length of Paul’s first imprisonment in Rome is calculated to be from the beginning of AD 60 to the end of AD 61.

The Recipients

Some scholars have questioned whether the church in Ephesus was actually the recipient because two of the earliest Greek manuscripts do not include the name Ephesus, and its content is more general in nature than Paul’s other letters to churches. They suggest that the letter may have been a kind of circular letter intended for various churches in the province of Asia, including Ephesus. If Tychicus (the bearer of the letter) landed at the port city of Ephesus in the west and traveled overland to Colossae on the eastern edge of Asia it would have been necessary for him to pass by a number of cities where there were New Testament churches. It is not unreasonable to conclude that Paul intended that Tychicus read this letter to these local congregations, beginning with the church at Ephesus.

1

THE SCOPE OF
OUR GREAT SALVATION

Ephesians 1:1-14

Paul the Apostle (v. 1)

Paul establishes his credentials in the first verse as “an apostle of Jesus Christ by the will of God.” The title, as used here, indicates a person called and sent by Christ as a fully authorized messenger to preach and teach truths related to the gospel and church truth while the church was being founded. Note the order of Christ’s names in this verse: “Christ Jesus.” Paul never knew Christ in the flesh and consistently used His title *Christ* before his personal name *Jesus*, unlike Peter, James, and John, who mostly referred to Him as “Jesus Christ.” Paul’s apostleship was by the “will of God”: God had revealed to Paul from the day of his conversion that He had chosen him to take the name of the Lord Jesus to Gentiles, kings, and the nation of Israel (Acts 9:15).

Paul’s Readers

Paul refers to his readers in Ephesus first as “saints” (v. 1). The word *saint* means “one who is set apart,” or “a holy one.” It is a common term for believers in the New Testament, because all believers are set apart for God. It does not indicate a special status attained by a few outstanding Christians who

do some remarkable work. As saints we should live for Him rather than for unholy, worldly goals. We do not become saints by being saintly, but we should be saintly because we are saints.

— ❧ —

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The second way Paul describes his readers is as the “faithful in Christ Jesus.” This does not mean they were a special class of Christians who were more faithful than others; rather, it describes all those who have put their faith in Christ Jesus as their Savior. We should pay particular attention to the phrase, “in Christ Jesus.” It is a key phrase in the epistle to the Ephesians and refers to Christ as *the spiritual sphere in which believers live*. When God the Father sees us in Christ, He no longer sees us as guilty sinners but as righteous because we are now identified with His beloved Son. We are, therefore, fit for His presence.

The Greeting (v. 2)

Paul’s greeting combines the idea of *grace* from the Greek greeting of the first century and *peace* from the Hebrew greeting used since the time of Abraham. When he invokes *grace* for his readers, Paul is not speaking of “saving” grace but of “enabling” grace—God’s divine help. He wants them to experience God’s help and strength in their daily lives—for deliverance from evil, for victory over sin, and for strength to serve others. It is the grace that Christ dispenses at the “throne of grace” in response to our asking (Hebrews 4:16). In addition to grace, Paul desires *peace* for them. He is not speaking of peace *with* God, when the enmity between us and God was removed by the finished work of Christ at the cross. He is speaking of the peace *of* God, which is the sense of calmness and confidence that the believer can enjoy in all the circumstances of life. It is the peace *of* God that guards and protects our hearts (Philippians 4:7).

The source of grace and peace is “God our Father and the Lord Jesus Christ.” The title “our Father” emphasizes His nearness and relationship to us as believers. He becomes our Father when we are born again, born spiritually (John 1:12-13; 3:3). The title “Lord Jesus Christ” is God the Son’s full title: as *Lord* He is the sovereign Lord and Master; as *Jesus* He is the Man who lived, died, and rose again; as the *Christ* He is the anointed Messiah, the one chosen and sent by God to fulfill God’s mission. Notice in these first two verses that the apostle, the saints, and the greeting are all centered in Christ: Paul is the apostle *of* Christ; the Ephesians are saints *in* Christ; both grace and peace come to believers *from* Christ.

God's Eternal Plan (vv. 3-14)

Paul's heart overflows as he thinks about the scope of God's eternal plan of salvation. He begins by expressing praise and worship to God for the blessings that derive from His gracious heart. Paul wrote these twelve verses as one long sentence in which he explains some aspects of God's plan of salvation. These include expressions of worship concerning the person and the activities of God the Father, God the Son, and God the Holy Spirit, which tumble over one another in cascades of praise. Three times Paul comes to a climax in his review of the blessings of God's grace with the words, "to the praise of His glory" (vv. 6, 12, 14).

He begins with a kind of doxology in which he *blesses* God for having *blessed* His people with every spiritual *blessing* (v. 3). When God blesses us, He bestows His goodness on us. When we bless Him, we praise Him for His goodness and for the magnitude of the blessings He has granted us. We bless God as "the God and Father of our Lord Jesus Christ." This name is appropriate, for it is only through His Son that believers have access to the Father, who is the source of the blessings we receive.

The Sphere of Our Spiritual Blessings (v. 3)

The blessings the Father has freely showered on all His people are spiritual benefits. They are spiritual in the sense that they are non-material. We may appropriate and enjoy them as we progress in our walk with God. *How* we appropriate them may be illustrated by the way that the children of Israel obtained their God-given blessings in the days of Joshua. God blessed them by granting them the land of Canaan, but they did not enjoy the blessings of the land until they appropriated it. This they did by moving into the land, trusting in God to give them victory by driving out their enemies, step by step. In this way they claimed it through faith and progressively occupied it by obeying God (Joshua 1:2-3; see also Deuteronomy 28:1-12).

Our spiritual blessings include the enjoyment of the truths related to our wonderful salvation described in the following verses. These truths pertain to the work of the Spirit of God in us. When we claim these truths by faith and resist any influence that would keep us from enjoying them, they become the source of uncounted blessings, independent of our circumstances on earth.

What are the “heavenly places”?

Note carefully that the spiritual blessings are not on earth, but “in heavenly places,” sometimes termed “the heavenlies.” (Notice that, in the New King James Version, the word “places” is in italics, indicating that this word is not in the Greek manuscript.) The term only appears in Ephesians. From the five times it is used we learn that the heavenly places are:

- ✓ where our spiritual blessings exist and are enjoyed (1:3).
- ✓ where Christ has been granted power to rule (1:20).
- ✓ where believers as one entity are secure with Christ (2:6).
- ✓ where angelic principalities and powers exist (3:10).
- ✓ where our conflict takes place against spiritual hosts of wickedness (6:12).

In summary we may say that the heavenly places are the sphere where believers are united with Christ and where they experience both spiritual blessings and spiritual battles. The heavenly places are not heaven itself, although they are the realm where heaven rules. As believers in Christ we are able to experience life in the heavenlies while living here on earth. Because we are in Christ in the heavenly places we are to deliberately focus on the spiritual aspects of our life there. Paul wrote to the Colossians, “Set your mind on things above, not on things on the earth. For . . . your life is hidden with Christ in God” (Colossians 3:2-3).

❧

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❧

Chosen in Christ (v. 4)

The first of our spiritual blessings in this remarkable list is the fact that God the Father “chose us *in Him* [Christ] before the foundation of the world,” that is, before creation (v. 4, emphasis added; Colossians 1:16). This truth about His choosing us in Christ is called the doctrine of election. God’s sovereign choice of us was designed for Christ and accomplished through Him. Just as Israel is God’s *chosen nation* (Isaiah 45:4) and Jesus the Messiah was His *chosen Servant* (Isaiah 42:1) to accomplish the work of salvation, so the church is His *chosen people*. In 1 Peter 2:9 we are called a “chosen generation.” God determined to bring us to Himself through His Son. God’s motivation for choosing (or electing) us lies within His gracious and loving nature.

Although we cannot fully understand it, we should respond to this spiritual blessing with humble worship. We should resist the temptation to conclude that God also chose others to eternal punishment. Not one word in Scripture supports this unbiblical idea. We should simply rejoice in what the all-wise God has revealed. Election has nothing to do with our worth, nor is God in any way arbitrary or capricious. It is a wonderful spiritual blessing that God chose us in His Son.

Chosen for a Purpose

The purpose for which God chose His people in Christ is that we should be “holy and without blame before Him,” that we should be completely sanctified (v. 4). Paul had already addressed the Ephesians as “saints,” or holy ones. Now he tells them that God long ago *chose* them to be holy. Christ presents them, as saved ones, to the Father as “holy and blameless in His sight” because He has reconciled them to God through His own blood (Colossians 1:20-22). In heaven, holiness will be fully realized as the goal of election. In the meantime, believers today are to progressively become more like Christ, to be “blameless in holiness” while they await His coming (1 Thessalonians 3:13). One of the great evidences of our election is that we are striving for holiness and blamelessness (Romans 12:1).

The words “in love” at the end of verse 4 can be understood in two ways; they either modify “holy and without blame” in verse 4 or “having predestined us” in verse 5. Commentators are divided. If they are connected with our adoption as sons in verse 5 it would mean that in love God predestined us to adoption as sons. It seems more likely that the words “in love” modify “holy and without blame,” meaning that our love is to be without blame. One reason for preferring this view is that the other five uses of “in love” in Ephesians all refer to human love, not God’s love (cf. 3:17; 4:2, 15, 16; 5:2). It makes perfectly good sense that believers should evidence their holiness and blamelessness before God in the realm of their love for Him and His people.

Predestined to Adoption as Sons (v. 5-6)

Another one of our spiritual blessings is that God predestined us to adoption as sons. Predestination is more than simple choice; it is the choice to a destiny (pre-destined). God has destined us to be adopted as sons (not children, as in KJV) into the family of God, with all the status, privilege, and responsibilities of mature, adult sonship (Galatians 4:4-7). We become

children of God by being regenerated (born again) by God's Spirit. We become *sons of God* by being adopted and placed in a position to receive the benefits of adult sonship.

In the Roman culture, adoption of a slave into a wealthy family implied granting him all the privileges of sonship, especially related to inheritance. As believers, we do not have to wait until Christ reigns in glory to enjoy our spiritual inheritance. In Christ we can enjoy *now* the multitude of blessings that the Father has bestowed upon us. We can bask in the sunshine of truths such as election, justification, forgiveness, redemption, and reconciliation. By doing this we grow in appreciation of our relationship to God.

With honored status in God's family, believers can confidently approach the infinite God as their Father, not just as Lord and Master. This truth alone ought to stimulate all believers to praise and worship. It is incredible that the God of creation wanted to share this father-son relationship with us! God's action in predetermining us to be His sons was done "according to the good pleasure of His will" (v. 5). His "will" speaks of what He purposed or intended. His "good pleasure" refers to the delight He took in giving us the status of sonship. As His sons we are being conformed to the image of His beloved Son (2 Corinthians 3:18). When we get to heaven, our conformity to His image will be complete (Romans 8:29).

As Paul considers the blessings of God's choice of us in eternity past and our predestination to be His sons, he exclaims, "to the praise of the glory of His grace" (v. 6). It is an expression of awe at the enormity of God's amazing grace in redeeming people who were slaves to sin and then adopting them to be His full sons. *Grace* refers to God's unmerited favor toward us, and nowhere does it shine more brightly than in the truth that before the world began He chose us who were unworthy sinners to be in Christ, and that He destined us to be full sons. God "accepted" us "in the Beloved," that is, in Christ, the supreme object of His love. Because God the Father fully accepts His pure and perfect Son, He fully accepts us too, because we are now in Christ.

"Redemption through His blood" (v. 7)

In addition to being "accepted in the Beloved," Paul enumerates several more blessings that belong to believers. The first of these is *redemption*, which means "deliverance by the payment of a price." Redemption is an Old Testament truth from the experience of the Israelites. They were

slaves of Pharaoh in Egypt until God “redeemed” them with His mighty hand (Deuteronomy 7:8). God delivered them from bondage. In the New Testament both the Lord Jesus and the apostle Paul viewed believers as redeemed from the bondage of our cruel master called sin (John 8:34-36; Romans 3:24). Christ our Redeemer accomplished our redemption by the payment of a price, a ransom which was nothing less than His own blood (1 Peter 1:18-19). He paid the price so that we could be released from sin’s bondage.

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**Closely linked with
 our redemption is
*forgiveness.***
 — ❖ —

Closely linked with our redemption is *forgiveness*. The Lord Jesus linked redemption and forgiveness when He instituted the Lord’s Supper. He took the cup and gave thanks saying, “This is my blood of the new covenant, which is shed for many for the remission [forgiveness] of sins” (Matthew 26:28). Redemption and forgiveness are closely related because both carry the idea of release of the sinner from an impossible predicament. Redemption releases us by the payment of a price for our sin; forgiveness releases us by the granting of a pardon for our sin. Forgiveness of our sins is made possible because the redemption price has been paid. Both are accomplished “by the riches of His grace.”

Paul continues to exalt the riches of God’s grace to us by explaining how He “made it abound”—that is, He lavished it on us extravagantly (v. 8). In bestowing the wealth of His grace on us, God does so “in all wisdom and prudence” or understanding. He gives believers these gifts so that they may discern and enjoy something of His purpose for them and the position that they have been granted in Christ. In writing to the Colossians, Paul prays that they may be filled with “wisdom and spiritual understanding” (Colossians 1:9). May God give us growing insight into the limitless wealth of His grace that He lavishes on us.

“The mystery of His will” (vv. 9-10)

A further blessing God has given believers is to know that both their calling in the *past* and their redemption in the *present* are part of His purpose for the whole universe in the *future*. This purpose is called “the mystery of His will.”

A *mystery* in the New Testament is “a truth previously unknown but now revealed.” The mystery revealed here is that God’s plans for the future include—and in fact are centered on—Christ and the church. God’s “will” regarding this mystery is progressing toward a planned climax. The completion of God’s purpose for believers is called the “dispensation of the fullness of times.” (The word “dispensation” refers to a stage in history administered [that is, dispensed] by God.) The present dispensation is called the dispensation of grace. The “fullness of the times” is the period following the present dispensation of God’s dealing with mankind in grace [3:2].

In the fullness of time, God will “gather together in one all things in Christ” (v. 10). The Greek word for gather is only used one other time in the New Testament, where the Ten Commandments are all “summed up” in the saying, “You shall love your neighbor as yourself” (Romans 13:9). Our verse tells us that everything in heaven and earth will be summed up in Christ. At present there are discordant elements as a result of sin. But in the fullness of the times, everything in the universe will be brought into harmony with Christ as the head when all things are united “in Him.” Christ is already the head of the church, but in a coming day the purpose of God will come to fruition with Him as the head of the whole universe. When we, as believers in Christ, grasp something of the astounding and magnificent glory that will surround our Savior, every thought, word, and action of our lives should become worship.

Believers are God’s Heritage (vv. 11-12)

Verse 11 begins, “in whom also we have obtained an inheritance.” All agree that “in whom” refers to Christ. Commentators do not agree, however, whether the next phrase should be translated as in our text or whether it should read, “in whom we were made a heritage” as in the NIV and others. Both translations are possible and both statements are true. But it seems better to see it here as the second option because the focus in the passage is on *God’s purchased possession* (v. 14) and *His inheritance in the saints* (v. 18). The idea of believers being the “heritage of God” flows out of the Old Testament context where Israel, and only Israel, is often seen as God’s heritage (Deuteronomy 32:9; Psalm 33:12; etc.). In the New Testament, particularly in this book, we learn that God’s heritage is made up of both believing Jews and believing Gentiles.

Paul goes on to say that the heritage of God, made up of redeemed Jews and Gentiles, was foreordained “according to the purpose of Him who works all things according to the counsel of His will” (v. 11). His purpose from the beginning was that this should be so, and whatever He purposed is certain to be fulfilled. Nothing can frustrate God’s will. He works out everything by His wisdom and power so that it conforms to His purpose. The classic illustration of this is seen in salvation, which was accomplished through the betrayal, trial, and crucifixion of Christ. Out of suffering and death came all the blessings of our salvation. Believers can be certain, therefore, that when Christ is the head of the universe, His purpose to make them His heritage will be fulfilled.

When believers become the heritage of God, His glory shining in them will be admired by the entire universe to “the praise of His glory” (see 2:7). Paul speaks first of the Jewish believers like himself, the “we” who first trusted, or put their hope in, Christ (v. 12). Then he speaks of Gentile believers, the “you” who also “trusted [in Christ], after you heard the word of truth, the gospel of your salvation” (v. 13). God’s order was to offer salvation to the Jew first, then the Greek (or Gentile; see Romans 1:16). Following Christ’s resurrection, almost all of the earliest believers were Jews. It was several years before evangelistic attention was paid to the Gentiles (Acts 11:19; 13:46). The mention of both Jewish and Gentile believers introduces one of the main themes of Ephesians: that both groups are united into one body as equals.

“Sealed with the Holy Spirit of promise” (v. 13)

The next spiritual blessing enumerated by Paul is being *sealed* with the Holy Spirit of promise (v. 13). In this context the sealing marks those “having believed” as belonging to God. Property deeds were often sealed with a wax-like substance into which the owner’s signet was pressed before it hardened. The impression in the wax identified it as belonging to him (Jeremiah 32:44). God has given to all believers the Holy Spirit as a seal to identify them as belonging to Him (2 Corinthians 1:22; Romans 8:9). With this seal we are secure in Christ. The Holy Spirit is called the “Spirit of promise” because the Lord Jesus promised the disciples that after His departure He would send the Holy Spirit as a Helper to “abide with them forever” (John 14:16; 15:26).

“The guarantee of our inheritance” (v. 14)

In addition to the fact that the Holy Spirit is a *seal*, He is also the *guarantee* or, better, the *down payment* of our coming inheritance. When we are aware of the comfort, encouragement, help, peace, and joy that He provides to us as believers, we can be assured that this experience is just the beginning. The Spirit of God provides a down payment of what it will be like in the glorified life that is our inheritance to come, just as an engagement ring is to the bride both a down payment and a guarantee of her coming marriage. Thus the present ministry of the Holy Spirit that brings us comfort and guidance in this life is both a foretaste and a guarantee of coming glory. We enjoy the “first fruits of the Spirit” now, but the full harvest is still to come (Romans 8:23).

What is in store for us is called “the redemption of the purchased possession.” In the context of this passage, it is applied to both Jews and Gentiles. We can understand the idea better when we remember that in Old Testament times Israel was called God’s “special treasure” or possession (Exodus 19:5; Malachi 3:17). Here we learn the remarkable truth that both Jewish and Gentile believers are already God’s purchased possession, although the full reality of it is still future (cf. Acts 20:28; 1 Peter 2:9). At that future time, the praise of His glory will be complete.

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**We have been
redeemed, forgiven,
and accepted in
Christ.**
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Looking back over the first fourteen verses of Ephesians we have learned that the *cause* of our salvation was the good pleasure of God’s will before the foundation of the world. As a result we have been redeemed, forgiven, and accepted in Christ. We have also learned that the *reason* God has saved us was for His own honor: for “the praise of the glory of His grace.” God’s purpose began in eternity past *to the praise of His glory* (v. 6); it will culminate when everything is summed up in Christ *to the praise of His glory* (vv. 9-12); our salvation is guaranteed by the Holy Spirit *to the praise of His glory* (v. 14).

We will be blessed by meditating on these truths and growing in appreciation for what God has done for us in and through Christ.

THE LETTER TO THE

EPHESIANS

EXAM BOOKLET
AK '10 (2 UNITS) EPH

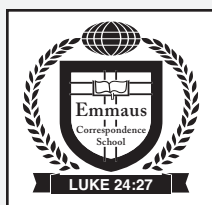
STUDENT NAME (PLEASE PRINT)

ADDRESS

CITY, STATE, ZIP

COURSE GRADE: _____

INSTRUCTOR



Exam developed by Emmaus Correspondence School, founded in 1942.

A NOTE ON THE EXAMS

The exams are designed to check your knowledge of the course material and the Scriptures. After you have studied a chapter, review the exam questions for that lesson. If you have difficulty in answering the questions, re-read the material. If questions contain a Scripture reference, you may use your Bible to help you answer them. If your instructor has provided a single page Answer Sheet, record your answer on that sheet. This exam contains the following types of questions:

MULTIPLE CHOICE

You will be asked to write in the letter of the correct answer at the space on the right. Here is an example:

The color of grass is

- | | |
|----------|-----------|
| A. blue | C. yellow |
| B. green | D. orange |

 B

WHAT DO YOU SAY?

Questions headed this way are designed to help you express your ideas and feelings. You may freely state your own opinions in answer to such questions.

RETURNING THE EXAM

See the back of this exam booklet for instructions on returning your exam for grading.

DO NOT PHOTOCOPY THESE EXAM PAGES

First Printed 2007 (AK '07), 1 UNIT

Revised 2010 (AK '10), 2 UNITS

Reprinted 2012 (AK '10), 2 UNITS

Reprinted 2016 (AK '10), 2 UNITS

ISBN 978-1-59387-086-7

Code: EPH

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Printed in the United States of America

NOW I HAVE A QUESTION ...

As you complete the exams, you may have additional questions about the course material that have not been answered. In the area below, you may ask any question you have related to the chapters you have studied. Your instructor will respond to your questions as best as he or she can.

(Leave the below area empty so that your instructor can respond to your questions.)

EXAM BOOKLET

CHAPTER 1 EXAM

THE SCOPE OF OUR GREAT SALVATION

EXAM GRADE

Before starting this exam, write your name and address on the front of this Exam Booklet.

Directions: Read each question carefully and write the letter of the correct answer in the blank space on the right. Use the separate answer sheet if provided.

1. The word “saint” means one who
A. is set apart.
B. has performed a miracle.
C. has attained special status.
D. has lived a good life. _____
2. A term which describes where believers are “in Christ” is
A. the new Jerusalem. C. the heavenlies.
B. the church. D. the sheepfold. _____
3. Being chosen in Christ before creation should prompt believers to
A. humbly thank and praise God.
B. judge God for not choosing everyone.
C. resist God’s control over them.
D. be proud and boastful. _____
4. Chapter 1, verse 5 states that we are predestined to be
A. kings.
B. adopted as sons.
C. perfect.
D. sinless. _____
5. “Deliverance by payment of a price” defines
A. redemption. C. salvation.
B. predestination. D. grace. _____
6. A truth previously unknown but now revealed in the New Testament is
A. a prophecy. C. a doctrine.
B. an epistle. D. a mystery. _____

- 7. A *dispensation* is a stage in history
 - A. ruled by dictators.
 - B. administered by God.
 - C. when Israel occupied the promised land.
 - D. when prophets spoke God’s messages._____

- 8. One of the themes of Ephesians is that Jewish and Gentile believers are
 - A. united into one body.
 - B. at enmity with each other.
 - C. fighting together against a common enemy.
 - D. separate, but equals._____

- 9. The author explains that God has sealed believers with the Holy Spirit in order to
 - A. prevent them from backsliding.
 - B. assure them of their salvation.
 - C. keep Satan from stealing them away.
 - D. identify them as belonging to Him._____

- 10. The full reality of the “redemption of the purchased possession” has to do with
 - A. our future as believers.
 - B. the day we trusted Christ.
 - C. our Christian walk here and now.
 - D. our life now and the future as well._____

EXAM BOOKLET

WHAT DO YOU SAY?

Which of the spiritual blessings mentioned in this lesson are the most encouraging to you, and why?
