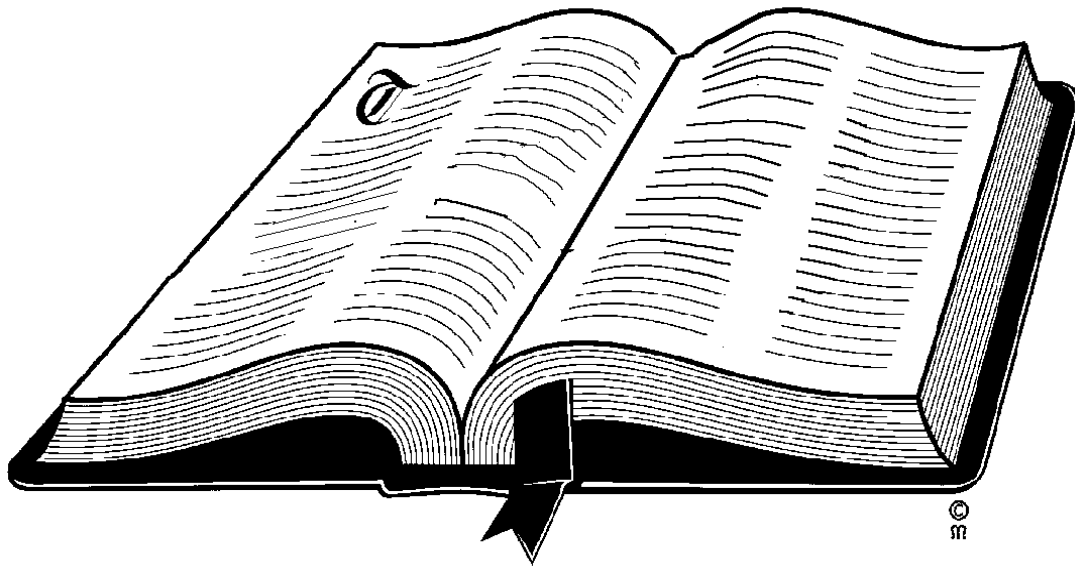


An Expository Outline and Notes On Paul's Epistle to
the
Ephesians



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"Ephesians is in some respects the most profound and difficult...of Paul's Epistles. It certainly is the most spiritual and devout, composed in an exalted and transcendent state of mind, where theology runs into worship, and meditation into oration. It is the epistle of the heavenlies, and ode to Christ and His spotless bride, the Song of Songs in the New Testament. The aged Apostle soared high above all earthly things to the invisible and eternal realities in heaven. From his gloomy confinement, he transcended for a season to the mount of transfiguration. The prisoner of Christ, chained to a Roman soldier, was transformed into a conqueror, clad in the panoply of God and singing a pean of victory." Philip Schaff

Introductory Matters

What Others Have Said Concerning This Epistle

F. B. Myer called the Ephesian Epistle: "*the Epistle of the Inner Life*." One author wrote that the Ephesian Epistle is "*the crown and climax of Pauline theology*." Another stated that it was "*the distilled essence of the Christian religion, the most authoritative and the most consummate compendium of our holy Christian faith*."

Dr. John Gill had this to say of this Epistle: "*the subject matter of it is most excellent; it treats of the most sublime doctrines of grace, of divine predestination, and eternal election, of redemption by Christ, and of peace and pardon by his blood, of conversion by the power of efficacious grace, and of salvation by the free grace of God, in opposition to works: it also very largely treats of the nature and usefulness of the Gospel ministry, and of gifts qualifying for it, and of the several duties of religion incumbent on Christians; and the method which is used is exceeding apt and beautiful, for the apostle first begins with the doctrines of the Gospel, which he distinctly handles and explains, and then proceeds to enforce the duties belonging to men, both as men and Christians*."

Matthew Henry makes this introduction to the Epistle: "*This epistle was written when St. Paul was a prisoner at Rome. The design appears to be to strengthen the Ephesians in the faith of Christ, and to give exalted views of the love of God, and of the dignity and excellence of Christ, fortifying their minds against the scandal of the cross. He shows that they were saved by grace, and that however wretched they once were, they now had equal privileges with the Jews. He encourages them to persevere in their Christian calling, and urges them to walk in a manner becoming their profession, faithfully discharging the general and common duties of religion, and the special duties of particular relations*." **James Stalker** said that the first three chapters of this Epistle were "*the profoundest thing ever written*."

Dr. M. Lloyd-Jones said of this Epistle: "*The Epistle to the Ephesians is the most mystical of Paul's Epistles, and no where does his inspired intellect soar to greater heights. There is no greater privilege in life than to be called to expound what Thomas Carlyle called such 'infinities and immensities.'*...But the peculiar feature and characteristic of the Epistle to the Ephesians is that here the Apostle seems to be, as he puts it himself, in 'the heavenly places' and he is looking down at the great panorama of salvation and redemption from that particular aspect. The result is that in this Epistle there is very little controversy; and that is so because his great concern here was to give to the Ephesians, and to others to whom the letter is addressed, a panoramic view of this wondrous and glorious work of God in Jesus Christ our Lord....Luther says of the Epistle to the Romans that it is 'the most important document in the New Testament, the gospel in its purest expression', and in many ways I agree that there is no purer, plainer statement of the gospel than in the Epistle to the Romans. Accepting this as true I would venture to add that if the Epistle to the Romans is the purest expression to the gospel, the Epistle to the Ephesians is the sublimest and most majestic expression of it. Here the standpoint is a wider one, a larger one. There are statements and passages in this Epistle which really baffle description. The great Apostle piles epithet upon epithet, adjective upon adjective, and still he cannot express himself adequately. There are passages in this first chapter, and others in the third chapter, especially towards its end, where the Apostle is carried out above and beyond himself, and loses and abandons himself in a great outburst of worship, praise, and thanksgiving. I repeat, therefore, that there is nothing more sublime in the whole range of Scripture than this Epistle to the Ephesians."

A. S. Peake says that the Epistle to the Ephesians is the "*quintessence of Paulinism*." **John Chrysostom**, a preacher of the fourth century called "golden mouth" for his eloquence had this to say of Ephesians: "*The Epistle overflows with lofty thoughts and doctrines; in this Scripture things which the Apostle scarcely anywhere else utters he here expounds*." **John Calvin** held this Epistle in high regard. During his final illness the Scottish reformer, **John Knox**, had Calvin's sermons on Ephesians read to him. The great German reformer, **Martin Luther** says of this book: "*This epistle is among the best and noblest books of the New Testament, which shows Christ to thee, and teaches all that is necessary and blessed for thee to know, even if thou shouldst never see or hear another book or doctrine*."

The word 'sublime' appears to be a common phrase for the Epistle to the Ephesians such as in these quotations.

Lange wrote of this epistle: "*Here we find the most sublime truths expressed in the most sublime words found in human language.*" **Handley Moule** says that the Epistle to the Ephesians is "*both sublimely and practically Christian.*" **F. W. Farrar** called this book: "*the Epistle of the Ascension, the most sublime, the most profound, and the most advanced and final utterance of that mystery of the Gospel which it was given to St. Paul for the first time to proclaim in all its fullness to the Gentile world....In the depth of its theology, in the loftiness of its morals, in the ways in which the simplest moral truths are based upon the profoundest religious doctrines, the epistle is unparalleled.*" **The Pulpit Commentary** has this to say of this Epistle: "*No part of Scripture presents in a more striking light the riches of the grace of God, or furnishes His people with stronger inducements to walk worthy of the vocation wherewith they have been called.*" **Dean Alford** wrote: "*As the wonderful effect of the Spirit of inspiration on the mind of men is nowhere in Scripture more evident than in this Epistle, so, to discern those things of the Spirit is the spiritual mind here more than anywhere required.*" He goes on to say that "*it is the greatest and most heavenly work of one whose very imagination is peopled with things in the heavens*", and "*the most authoritative and the most consummate compendium of the Christian faith....full to the brim with thoughts and doctrines sublime and momentous.*"

It seems at times that commentators strain, piling adjectives upon adjectives, to describe this book. **John Macpherson** wrote these words: "*From the wealth of ideas and sustained grandeur of style which characterize this epistle, it has been the subject of enthusiastic admiration on the part of all in every age who had any love for and experience of the deep things of God.*" **J. Scott Lidgett** says that the Epistle to the Ephesians is "*the consummate and most comprehensive statement which even the New Testament contains of the meaning of the Christian religion, blending as nowhere else its evangelical, spiritual, moral, and universal elements. It is certainly the final statement of Pauline theology.*" **Adophe Monod** wrote: "*The Epistle to the Ephesians embraces, in its brevity, the whole field of the Christian religion. It expounds now its doctrines, now its morals, with such conciseness and such fulness combined that it would be difficult to name any great doctrine, or any essential duty, which has not its place marked in this Epistle.*" **Arno Gaebelein** calls this Epistle: "*the masterpiece of God.*" **Samuel Taylor Coleridge** exclaims: "*The Epistle....is one of the divinest compositions of man. It embraces every doctrine of Christianity, and then those precepts common to it with natural religion.*"

The great Church historian of a past generation, **Philip Schaff**, gets the final word of praise in these brief notes: "*Ephesians is in some respects the most profound and difficult...of Paul's Epistles. It certainly is the most spiritual and devout, composed in an exalted and transcendent state of mind, where theology runs into worship, and meditation into oration. It is the epistle of the heavenlies, and ode to Christ and His spotless bride, the Song of Songs in the New Testament. The aged Apostle soared high above all earthly things to the invisible and eternal realities in heaven. From his gloomy confinement he transcended for a season to the mount of transfiguration. The prisoner of Christ, chained to a Roman soldier, was transformed into a conqueror, clad in the panoply of God and singing a psalm of victory.*"

The Basic Facts

Author: The Apostle Paul

Date: AD 61

A Suggested Chronology of the Life of Paul

His birth	About the same time Christ was born
His conversion	About AD 33 or 34
His first missionary journey	AD 47-48
Galatians written	AD 48
Apostolic Council	AD 49
Second Missionary Journey	AD 49-52
I and II Thessalonians written	AD 52
Third Missionary Journey	AD 52-56
I and II Corinthians written	AD 55
Romans written	AD 56
Arrest in Jerusalem	AD 56

Journey to Rome	AD 60-61
In Rome awaiting trial	AD 61
Philemon written from prison	AD 61
Colossians written from prison	AD 61
Ephesians written from prison	AD 61
Philippians written from prison	AD 61
Released and Revisits Churches, Resumes Evangelism	AD 62-66
I Timothy and Titus written	AD 62-65
Re-arrested and jailed in Rome	AD 66-67
II Timothy written	AD 67
Paul is executed	AD 67

Theme of the Book of Ephesians: The Body of Christ, His Church

Key Verses: 1:3-4; 2:8-9; 5:18-6:9; 6:10-19

Key Words: Church, Grace, In Christ, Body, Redemption, Glory, Blessings---

God the Father in Ephesians

God the Father is mentioned directly by name 8 times in the Ephesian letter:

- Ephesians 1:2 "Grace be to you, and peace, from **God our Father**, and from the Lord Jesus Christ."
- Ephesians 1:3 "Blessed be the **God and Father** of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:"
- Ephesians 1:17 "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:"
- Ephesians 2:18 "For through him we both have access by one Spirit unto the **Father**."
- Ephesians 3:14 "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;"
- Ephesians 4:6 "One **God and Father** of all, who [is] above all, and through all, and in you all."
- Ephesians 5:20 "Giving thanks always for all things unto **God and the Father** in the name of our Lord Jesus Christ;"
- Ephesians 6:23 "Peace [be] to the brethren, and love with faith, from **God the Father** and the Lord Jesus Christ."

The Christology of Ephesians:

The Epistle of Paul to the Ephesians is Christologically rich---

- The phrase "**in Christ**" or "**in Him**" appears some **35** times in Ephesians.
- **Christ** is the most frequently applied title of our Lord in Ephesians appearing **45** times (Alone **27** times, with Jesus **11** times, His full name --- the "*Lord Jesus Christ*" appears **7** times).
- **Jesus**, the human name of our Lord occurs **20** times in Ephesians (Alone once, "Lord Jesus" occurs once, and the rest of the time with "Christ.")
- **Lord** is applied to Christ **24** times in Ephesians. (**8** times in combination with "Jesus" or "Christ", **16** times alone.)
- The **Head** applied to the Lord Jesus Christ as the Head over the Church which is His body **3** times in Ephesians.
- The title "**The Beloved**" is applied to Christ once in 1:6.

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- The title "**The Son of God**" appears once in 4:13.
- The title "**Our Peace**" appears once in 2:14.
- The title "**The Head of the Corner or Cornerstone**" once in 2:20.

The Work of the Holy Spirit in the Epistle to the Ephesians

- **1. He Seals us.** 1:13 " 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," ; 4:30 " And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."
- **2. He Gives us access to God the Father.** 2:18 " For through him we both have access by one Spirit unto the Father."
- **3. He Indwells us.** 2:22 " In whom ye also are builded together for an habitation of God through the Spirit."
- **4. He Teaches us.** 3:5, " 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;" 1:17 "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:"
- **5. He Unifies us.** 4:3 " Endeavouring to keep the unity of the Spirit in the bond of peace."
- **6. He Fills us.** 5:18 " And be not drunk with wine, wherein is excess; but be filled with the Spirit; "
- **7. He Intercedes for us.** 6:18 "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; "
- **8. He Makes us Fruitful.** 5:9 "(For the fruit of the Spirit [is] in all goodness and righteousness and truth;)"
- **9. He Fights for us.** 6:17 "And take the helmet of salvation, and the sword of the Spirit, which is the word of God:"

Spiritual Treasure Hunting in Ephesians

(The following treasures are found in the Epistle)

- **The Riches of His Grace** 1:7 "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;"
- **The Glory of His Inheritance** 1:18 "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,"
- **Rich in Mercy** 2:14 "But God, who is rich in mercy, for his great love wherewith he loved us,"
- **Riches of His Grace** 2:7 "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."
- **The Unsearchable Riches of Christ** 3:8 " 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; "
- **The Riches of His Glory** 3:16 " That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; "

The City of Ephesus

The City of Ephesus was a large city located on the base of two very large hills in the province of Asia Minor about three miles from the coast at the mouth of Cayster (Castor) river. It was made up of over 1,027 acres of land surrounded by a wall 36,000 feet long and 10 feet thick. The wall was reinforced with towers every 100 feet and had 6 massive gates made of iron. It was an important town for a number of reasons, but there was one that stood out far above the rest. The temple of Diana was located there. It was a massive structure. It was 425 feet long, 220 feet wide, and had a roof which was supported by 127 massive marble pillars that stood 55 feet tall. Inside the building was a priceless collection of paintings and statues. Also inside this temple was one of the major depository banks of the Roman Empire. The temple of Diana stood at the edge of the massive man-made harbor of Ephesus and it was one of the seven wonders of the ancient world. It was also the center of the false, hideous, and idolatrous worship of Artemeis (her Roman name) or Diana (her Greek name). This worship involved all sorts of depravity and immorality.

The City of Ephesus was a wealthy city, and being a seaport, and at the hub of two major ancient roadways (one going west to Sardis, and the other going east to Iconium), it was a major transport center. Archaeologists have reported that the city had wide streets lined with marble buildings. It had beautiful tree-

lined parks and spectacular fountains which could be made to overflow and cool the streets on hot days. Such was the City of Ephesus.

The Ephesian Church

The Church of Ephesus was to have a long spiritual heritage. It was founded by the Apostle Paul who remained in Ephesus for 3 years. Timothy, Paul's right hand man took over the work in Ephesus after Paul left. Later, the beloved Apostle John became the Pastor of the Church at Ephesus until his exile on the isle of Patmos. Onesimus, the former run-away slave who was the subject of the Book of Philemon and a convert of Paul, became the Pastor of the Church at Ephesus at the end of the first century.

The Significance of This Epistle

Perhaps nowhere in such a concentrated space can we find so high and so profound a statement of both doctrine and practice as in the little Epistle of Paul to the Ephesians. There is a glow of holiness and a depth of praise unmatched by any other of writing. Paul takes us to heights of spiritual truth with such apparent ease and simplicity that we surely must stand in awe of the intellect of the Apostle Paul and the mighty power of the Holy Spirit as He guided Paul in writing this Epistle.

A Summary of the Epistle

Paul begins this Epistle with the longest single sentence in the Bible (1:3-14). It is a beautiful and powerful exposition of the inner workings of the Divine Trinity in accomplishing the salvation of mankind. This passage is organized into three stanzas, each of which end with the phrase "to the praise of his glory". With this ringing phrase, Paul introduces his theme, which is that the Body of the Lord Jesus Christ, His Church, is a part of God's purpose in unifying all things in time, space, and eternity in Christ. Paul deals with the chosen body of believers upon the earth known as the Church. He emphatically states that the Church was a mystery or a doctrine not revealed in the Old Testament. He goes on to point out that it was God's purpose to break down the old distinction between Jew and Gentile in order to create a third race of people: the Church. The Church was created to demonstrate for all time and eternity the love and grace of God. The Church is God's masterpiece which is to be preserved and presented faultless before God for all eternity. Therefore, he argues that the Church should live up to its birthright by being pure in conduct in an evil world, and to accomplish this the believer must put on the whole spiritual armor of God.

Outline and Notes

I. The Opening Salutation 1:1-2 "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."

A. The Writer 1:1a "Paul, an apostle of Jesus Christ by the will of God..."

B. The Readers 1:1b "...to the saints which are at Ephesus, and to the faithful in Christ Jesus"

C. The Salutation 1:2 "Grace [be] to you, and peace, from God our Father, and [from] the Lord Jesus Christ."

II. Doctrine Concerning the Church 1:3-3:21

A. Poetic Praise to God 1:3-14 "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."

1. The Sovereign Who Selected Us 1:3-6 "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."

a. The Source of the Blessings: "*Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ:*"

b. The Sort of the Blessings: "*Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ:*"

c. The Sphere of the Blessings: "*Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ:*"

d. The Substance of the Blessings: "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."

1.) Appointment 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: "

a.) Choice in Election: "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:*"

b.) Chronology in Eternity: "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:

c.) Conformity to Excellence: "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:*"

2.) Adoption by Christ: "5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,"

a.) The Meaning of Adoption: "5 *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*"

b.) The Means of Adoption: "5 Having predestinated us unto the adoption of children *by Jesus Christ to himself*, according to the good pleasure of his will,"

c.) The Motive for Adoption: "5 Having predestinated us unto the adoption of children by Jesus Christ to himself, *according to the good pleasure of his will*,"

3.) Acceptance through Christ: "6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

a.) Praise for Great Salvation: "6 *To the praise of the glory of his grace*, wherein he hath made us accepted in the beloved."

b.) Position of God's Saints: "6 To the praise of the glory of his grace, *wherein he hath made us accepted in the beloved*."

2. The Son Who Saved Us 1:7-12 "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."

a. The Redemption of the Purchase: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;"

1.) The Meaning of Redemption: "*In whom we have redemption* through his blood, the forgiveness of sins, according to the riches of his grace;"

2.) The Means of Redemption: "In whom we have redemption *through his blood*, the forgiveness of sins, according to the riches of his grace;"

3.) The Might of Redemption: "In whom we have redemption through his blood, *the forgiveness of sins*, according to the riches of his grace;"

4.) The Motive of Redemption: "In whom we have redemption through his blood, the forgiveness of sins, *according to the riches of his grace*;"

b. The Revelation of His Purpose: "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:"

1.) The Prudence of His Wisdom: "8 Wherein he hath abounded toward us in all wisdom and prudence;"

2.) The Purpose of His Will: "9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:"

3.) The Program of His Work: "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:"

c. The Riches of His Plan: "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."

1.) The Inheritance of the People of God: "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: "

2.) The Incitement to the Praise of God: "12 That we should be to the praise of his glory, who first trusted in Christ."

3. The Spirit Who Seals Us 1:13-14 "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."

a. The Spirit and the Sinner: "*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,"

b. The Spirit and the Scriptures: "*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, "

c. The Spirit and the Saint: "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."

1.) The Indwelling Presense of the Spirit: "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."

2.) The Inheritance Perserved by His Sealing: 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.*"

B. Paul's Prayer To God 1:15-23 "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."

1. Premise 1:15-16 "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;"

a. A Living Faith Praised: "Wherefore I also, after *I heard of your faith in the Lord Jesus*, and love unto all the saints,"

b. A Loving Family Pictured: "Wherefore I also, after I heard of your faith in the Lord Jesus, *and love unto all the saints*,"

c. A Loyal Friend's Prayers: "16 Cease not to give thanks for you, making mention of you in my prayers;"

2. Petitions 1:17-23 "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."

a. The Source: "*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:"

b. The Subjects: "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."

1.) A Knowledge of God's Person: "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:*"

2.) A Knowledge of God's Purpose: "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,"

3.) A Knowledge of God's Power: "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."

a.) His Power is Evidenced by His Resurrection: "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],"

b.) His Power is Evidenced by His Ascension: 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],*"

c.) His Power is Evidenced by His Authority over All Creation: "*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,*"

d.) His Power is Evidenced by His Authority over All

His Church: "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.*"

C. Privileged Position of Glory 2:1-10 "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 shew 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."

1. Their Prior Situation 2:1-3 "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."

a. Dead In Sins: "And you [hath he quickened], *who were dead in trespasses and sins*;

b. Directed by Satan: "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:*"

c. Desiring the Sensual: "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."

d. Doomed to Suffer: "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.*"

2. Their Present Standing 2:4-6 "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:"

a. Regarded through Grace: "But God, who is rich in mercy, for his great love wherewith he loved us,"

b. Regenerated by God: "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:"

c. Reigning with God's Son: "6 And hath raised [us] up together, *and made [us] sit together in heavenly [places] in Christ Jesus:*"

3. Their Prospective Splendor 2:7 "That in the ages to come he might shew the exceeding riches of his grace in [his] kindness toward us through Christ Jesus."

a. God's Timing: *"That in the ages to come he might shew the exceeding riches of his grace in [his] kindness toward us through Christ Jesus."*

b. God's Treasure: *"That in the ages to come he might shew the exceeding riches of his grace in [his] kindness toward us through Christ Jesus."*

4. Their Position Spelled Out 2:8-10 "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."

a. The Grace of God that Saves: *"For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:"*

b. The Gift of God is Supplied: *"For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:"*

c. The Glorifying of the Godless is Stifled: *"9 Not of works, lest any man should boast."*

d. The Good Works of the Godly that Show: *"10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."*

D. Perfect Placement of the Gentiles 2:11-22 "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."

1. The Gentiles' Past Standing 2:11-12 "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:"

a. Derided by the People God Selected: *"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;"*

b. Deprived of the Promise of God's Son: *"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:"*

c. Different from the People of God: *"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:"*

d. Denied the Promises of God: "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:"

e. Devoid of the Hope of Grace: "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:"

f. Destitute of the Holy God: "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:*"

2. The Gentiles' Present Status 2:13 "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

a. The Person: "*But now in Christ Jesus* ye who sometimes were far off are made nigh by the blood of Christ."

b. The Power: "But now in Christ Jesus *ye who sometimes were far off* are made nigh by the blood of Christ."

c. The Position: "But now in Christ Jesus ye who sometimes were far off *are made nigh* by the blood of Christ."

d. The Price: "But now in Christ Jesus ye who sometimes were far off are made nigh *by the blood of Christ.*"

3. The Gentiles and Jews Perfectly Synthesized 2:14-22 "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."

a. Christ, the Bridge of Peace: "*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; "

b. Christ, the Breaker of Partitions: "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;

c. Christ, the Bringer of Pardon: "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;

d. Christ, the Builder of Perfection: "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."

1.) Reconciliation before God: "16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:"

2.) Reconciliation between Men: "17 And came and preached peace to you which were afar off, and to them that were nigh."

3.) Access before God: "18 For through him we both have access by one Spirit unto the Father."

4.) Acceptance among Men: "19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;"

5.) Butressed with Godly Men: "20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone];"

6.) Built upon God's Messiah: "20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone];"

7.) Intended as a Holy Structure: "21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:"

8.) Indwelt by the Holy Spirit: "22 In whom ye also are builded together for an habitation of God through the Spirit."

E. Paul: Preacher of the Gospel to the Gentiles 3:1-13 "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."

1. Paul's Ministry 3:1-4 "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)"

a. The Divine Restraint of Paul: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,"

b. The Dispensation Received by Paul: 2 If ye have heard of the

dispensation of the grace of God which is given me to you-ward:"

c. The Doctrine Revealed to Paul: "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)"

2. Paul's Message 3:5-7 "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."

a. The Truth Disguised: "*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;*"

b. The Truth Disclosed: "*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;*"

c. The Truth Described: "6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:"

d. The Truth Demonstrated: "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."

3. Paul's Mission 3:8-10 "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,"

a. The Mercy of God to Paul: "*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;*"

b. The Mission from God to Paul: "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:"

1.) To Preach the Riches of Christ: "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;*"

2.) To Proclaim the Revelation of the Church: "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:*"

c. The Motivation on behalf of God for Paul: 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,"

4. Paul's Mystery 3:11-12 "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."

a. The Plan of God: "According to the eternal purpose which he purposed in Christ Jesus our Lord:"

b. The Provision from God: "12 In whom we have boldness and access with confidence by the faith of him."

5. Paul's Mind-Set 3:13 "Wherefore I desire that ye faint not at my tribulations for you, which is your glory."

a. Paul's Request: "*Wherefore I desire that ye faint not at my tribulations for you, which is your glory.*"

b. Paul's Reasoning: "Wherefore I desire that ye faint not at my tribulations for you, *which is your glory.*"

F. Paul's Second Prayer to God 3:14-21 "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."

1. The Regal Description 3:14-15 "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,"

a. Paul Incited to Worship the Father: "For this cause I bow my knees unto the Father of our Lord Jesus Christ,"

b. Parentage Indicated of The Whole Family: "15 Of whom the whole family in heaven and earth is named,"

2. The Requests Delivered 3:16-19 "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."

a. God's Unlimited Provision: "*That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;*

b. God's Unshakable Power: "That he would grant you, according to the riches of his glory, *to be strengthened with might by his Spirit in the inner man;*

c. God's Unfathomable Pity: "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."

d. God's Unseen Presence: "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.*"

3. The Praise Declared 3:20-21 "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."

a. Praise for His Overwhelming Ability: *"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, "*

b. Praise for His Ongoing Advocacy: *"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, "*

c. Praise for His Obvious Authority: *"21 Unto him [be] glory in the church by Christ Jesus throughout all ages, world without end. Amen."*

III. Duties Concerning the Church 4:1-6:20

A. The Duty of Full Spiritual Concord 4:1-16 "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."

1. The Direct Governing Principle 4:1-3 "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."

a. The Beseeching of Paul: *"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, "*

b. The Believers' Position: *"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,"*

c. The Behaviors that are Proper: *"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."*

1.) Proper View of Self: *"2. With all lowliness and meekness, with longsuffering, forbearing one another in love."*

2.) Patience with the Saints: *"2. With all lowliness and meekness, with longsuffering, forbearing one another in love."*

3.) Placing Others before Self: *"2. With all lowliness and meekness, with longsuffering, forbearing one another in love."*

4.) Protecting the Unity of the Spirit: "3 Endeavouring to keep the unity of the Spirit in the bond of peace."

2. The Doctrinal Groundwork Published 4:4-6 "[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. "

a. The Church of the Faithful: "*[There is] one body*, and one Spirit, even as ye are called in one hope of your calling; "

b. The Comforter of the Followers: "[There is] one body, and *one Spirit*, even as ye are called in one hope of your calling; "

c. The Calling for the Future: "[There is] one body, and one Spirit, *even as ye are called in one hope of your calling*;"

d. The Christ who Forgives: "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. "

e. The Convictions of the Faith: "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. "

f. The Consecration of the Fellowship: "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. "

g. The Common Father: "6 *One God and Father of all*, who [is] above all, and through all, and in you all. "

1.) God is Transcendent over His Creation: "6 One God and Father of all, *who [is] above all*, and through all, and in you all. "

2.) God is Eminent through Circumstances: "6 One God and Father of all, who [is] above all, *and through all*, and in you all. "

3.) God is Intimate with His Children: " 6 One God and Father of all, who [is] above all, and through all, *and in you all*. "

3. The Divine Gifts Provided 4:7-13 "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:"

a. The Grace Measured Out to the Church: "But unto every one of us is given grace according to the measure of the gift of Christ."

b. The Glorious Manifestation of the Lord Jesus 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.)"

c. The Gifted Men of the Church: "11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;"

d. The General Ministry of the Church: "12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:"

e. The Growth Measured by the Lord Jesus 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:"

4. The Decisive Goal Put Forth 4:14-16 "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."

a. To Secure and Stabilize God's Children: "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;"

b. To Support Spiritual Growth in Christ: "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."

1.) Growing Toward Christ: "15 But speaking the truth in love, *may grow up into him in all things, which is the head, [even] Christ:*"

2.) Growing Together in 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."

B. The Duty of Faithful Separated Conduct 4:17-5:21

1. The Natural Life Described 4:17-19 "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."

a. Warning from the Lord God: "*This I say therefore, and testify in the Lord,* that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,"

b. Walking Like the Gentiles: "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."

1.) Their Blinded Minds: "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:"

a.) Imitative Minds: "This I say therefore, and testify in the Lord, that ye henceforth walk *not as other Gentiles walk*, in the vanity of their mind, "

b.) Inflated Minds: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, *in the vanity of their mind*,"

c.) Indistinct Minds: "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:"

d.) Ignorant Minds: "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:"

e.) Indiscriminate Minds: 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*:"

2.) Their Bad Manners: "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

2. The New Life Directed 4:20-24 "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."

3. The New Life Described 4:25-5:21 "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. 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."

C. The Duty of Family and Special Commitments 5:22-6:9 "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."

1. The Christian and His Spouse 5:22-33 "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"

2. The Christian and His Sons 6:1-4 "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."

3. The Christian and His Slaves 6:5-9 "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."

D. The Duty of Fighting in Spiritual Conflicts 6:10-20 "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."

1. The Powerful Adversary 6:10-12 "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]."

2. The Protective Armor 6:13-17 "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:"

3. The Plan of Attack 6:18-20 "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."

IV. The Closing Salutation 6:21-24 "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. <<[To [the] Ephesians written from Rome, by Tychicus.]>>"