

A Systematic Plan for Memorizing Paul's Epistle to the Ephesians

*Based on a Practical Plan
for Dividing Paul's Epistle to the Ephesians
into Memorizable Chunks
Following Harold W. Hoehner's
Outline of Ephesians*

By Donald L. Potter

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Ephesians

Outlined for Memorizing

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Outline from Harold W. Hoehner.
Typed by Donald Potter, 11/27/13.

Ephesians

Outlined for Memorizing

I. The Calling of the Church 1:1 to 3:21.

A. Prologue 1:1-2

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: 2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

B. Basis of God's Planned Spiritual Blessings 1:3-14

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him **in love**: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 **To the praise of the glory of his grace**, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 **That we should be to the praise of his glory**, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, **unto the praise of his glory**.

C. Prayer for Wisdom 1:15-23.

15 Wherefore I also, after I heard of your **faith** in the Lord Jesus, and **love** unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of **wisdom** and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, 23 Which is his body, the fulness of him that filleth all in all.

D. New Position Individually 2:1-10

1 And you *hath he quickened*, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great **love** wherewith he **loved** us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised *us* up together, and made us sit together in heavenly *places* in Christ Jesus: 7 That in the ages to come he might 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.

E. New Position Corporately 2:11-22

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between* us; 15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow citizens 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.

F. Parenthetical Expansion of the Mystery 3:1-13

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 How that by revelation he made known unto me the **mystery**; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all *men* see what is the fellowship of the **mystery**, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord: 12 In whom we have boldness and access with confidence by the faith of him. 13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

G. Prayer for Strengthened Love 3:14-21

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole family in heaven and earth is named, 16 That he would grant you, according to the riches of his glory, to be **strengthened** with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded **in love**, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the **love of Christ**, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

II. The Conduct of the Church 4:1 - 6:24

A. Walk in Unity 4:1-16

1 I therefore, the prisoner of the Lord, beseech you that ye **walk** worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another **in love**; 3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, "When he ascended up on high, he led captivity captive, and gave gifts unto men." 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth **in love**, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself **in love**.

B. Walk in Holiness 4:17-32

17 This I say therefore, and testify in the Lord, that ye henceforth **walk** not as other Gentiles walk, in the vanity of their mind, 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ; 21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and **true holiness**.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. 26 Be ye angry, and sin not: let not the sun go down upon your wrath: 27 Neither give place to the devil. 28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

C. Walk in Love 5:1-6

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.

D. Walk in Light 5:7-14

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**.

E. Walk in Wisdom 5:15-6:9

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.

22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so *let* the wives be to their own husbands in every thing.

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

Eph. 6:1 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.

F. Stand in Warfare 6:10-20

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to **stand** against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, **to stand**.

14 **Stand** therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

G. Conclusion 6:21-24

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: 22 Whom I have sent unto you for the same purpose, *that* ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and **love** with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that **love** our Lord Jesus Christ in sincerity. Amen.

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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.

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15 See them 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.

22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church, and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

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

6:1 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.

F. Stand in Warfare 6:10-20

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God. 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

G. Conclusion 6:21-24

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things. 22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

James M. Gray's Experience and Mine

When I was a student at the Cincinnati Bible Seminary back in about 1966, I came upon James M. Gray's little book, *How to Master the English Bible*, in the old college library. The following excerpt was one of the things that set me on my lifelong study of the book of Ephesians.

That which follows grows largely out of the writer's personal experience. For the first eight or ten years of my ministry I did not know my English Bible as I should have known it, a fact to which my own spiritual life and the character of my pulpit ministrations bore depressing witness. Nor was I so fortunate as to meet with more than one or two brethren in the ministry who knew their English Bible very much better than I knew mine. They all declared that the theological seminaries did not profess to teach the English Bible. They taught much about the Bible of great importance for ministers to know, such as the Hebrew and Greek tongues, the principles of exegesis and interpretation, the history of the text, and the proofs and illustrations of Christian doctrine; but, in the words of one of the ministers referred to (which have appeared in print), 'while we had some special lessons in one or two of the epistles, several of the psalms, in some of the prophecies, and in a few select portions of the gospels, other and vastly important parts of the Bible were left out altogether.

The seminaries have assumed that students were acquainted with the great facts of the English Bible and their relation to one another before matriculation, but so competent an authority as President Harper declares that "to indicate the line of thought and chief ideas of a particular prophet, or the argument of an epistle, or to state even the most important events in the life of our Lord, would be impossible for the average college graduate."

The first practical help I ever received in the mastery of the English Bible was from a layman. We were fellow-attendants at a certain Christian conference or convention and thrown together a good deal for several days, and I saw something in his Christian life to which I was a comparative stranger—a peace, a rest, a joy, a kind of spiritual poise I knew little about. One day I ventured to ask him how he had become possessed of the experience, when he replied, "By reading the epistle to the Ephesians." I was surprised, for I had read it without such results, and therefore asked him to explain the manner of his reading, when he related the following: He had gone into the country to spend the Sabbath with his family on one occasion, taking with him a pocket copy of Ephesians, and in the afternoon, going out into the woods and lying down under a tree, he began to read it; he read it through at a single reading, and finding his interest aroused, read it through again in the same way, and, his interest increasing, again and again. I think he added that he read it some twelve or fifteen times, "and when I arose to go into the house," said he, "I was in possession of Ephesians, or better yet, it was in possession of me, and I had been 'lifted up to sit together in heavenly places in Christ Jesus' in an experimental sense in which that had not been true in me before, and will never cease to be true in me again."

I confess that as I listened to this simple recital my heart was going up in thanksgiving to God for answered prayer, the prayer really of months, if not years, that I might come to know how to master His Word. And yet, side by side with the thanksgiving was humiliation that I had not discovered so simple a principle before, which a boy of ten or twelve might have known. And to think that an "ordained" minister must sit at the feet of a layman to learn the most important secret of his trade!

Since that day, however, the writer has found some comfort in the thought that other ministers have had a not unlike experience. In an address before the National Bible Society of Scotland, the Rev. Dr. Stalker speaks of the first time he ever “read a whole book of the Bible straight through at a sitting.” It was while as a student he was spending a winter in France, and there being no Protestant church in the town where he was passing a Sunday, he was thrown on his own resources. Leaving the hotel where he was staying, he lay down on a green knoll and began reading here and there as it chanced, till, coming to the epistle to the Romans, he read on and on through to the end. “As I proceeded,” he said, “I began to catch the drift of Paul’s thought; or rather, I was caught by it and drawn on. The mighty argument opened out and arose like a great work of art above me till at least it enclosed me within its perfect proportions. It was a revolutionary experience. I saw for the first time that a book of Scripture is a complete discussion of a single subject; I felt the force of the book as a whole, and I understood the different parts in the light of the whole as I had never understood them when reading them by themselves. Thus to master book after book is to fill the mind with the great thoughts of God.”

My personal experience was similar to Gray’s layman and Dr. Stalker. After graduating from the Bible College, I preached for a small church in Salamonia, Indiana. The first year or so I found it very hard to come up with sermon ideas. I finally decided that I would quit trying to come up with sermons and just spend the week reading the book of Ephesians over and over. I had read Gray’s book and Charles W. Koller’s excellent *Expository Preaching Without Notes* and had some beginning ideas on how to develop and deliver expository sermons. I don’t know how many times I read Ephesians that week, at least once or twice per day. I simply read it over and over. By the following Sunday, I had a whole series of wonderful sermon ideas ready to preach. I remember the brethren asking me what had happened. They noticed my enthusiasm and confidence.

A few years later, I met Marlin Hoffman at an Abilene Christian College Lectureship. He sold me his helpful book, *You Can Memorize God’s Word*. I followed his plan, adding daily Bible memorization to my daily devotional time. This proved to be a great blessing to me and to those who came to hear me share God’s Word. I have published Brother Hoffman’s Method on my website. I highly recommend it as a proven memory system for memorizing Bible and any school subject requiring memorization.

I would like to invite you to join me in reading, studying, and memorizing Paul’s Epistle to the Ephesians, where we can spend some quality time together in the heavenly places in Christ.

You will note that the chapters and paragraphs have been divided into logical units following Paul’s train of thought to facilitate memorization. Many of Paul’s sentences are notoriously long.

For those who know some Greek, I highly recommend Harold W. Hoehner’s *Ephesians: An Exegetical Commentary* as the one best commentary for studying Ephesians. He also wrote the section on Ephesians in the *Bible Knowledge Commentary: New Testament* edited by John Walvoord and Roy Zuck.

The English text is the King James Version. The Greek text is the Textus Receptus.

Donald Potter: 12/1/13. Last revision: 12/30/13.

Ephesians

Outlined for Memorizing

I. The Calling of the Church 1:1 to 3:21.

A. Prologue 1:1-2

1 Παῦλος, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

B. Basis of God's Planned Spiritual Blessings 1:3-14

3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ· 4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, 5 προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, 6 εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ·

7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ, 8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει, 9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ 10 εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· 11 ἐν αὐτῷ, ἐν ᾧ καὶ ἐκκληρώθημεν, προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ·

13 ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν,- ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ Ἁγίῳ, 14 ὃς ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

C. Prayer for Wisdom 1:15-23

15 Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντα τοὺς ἁγίους, 16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνεΐαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου· 17 ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ· 18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ 20 ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, 21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· 22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, 23 ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ πάντα ἐν πᾶσι πληρουμένου.

D. New Position Individually 2:1-10

1 Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἀμαρτίαις, 2 ἐν αἷς ποτὲ περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιῶντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποὶ —

4 ὁ δὲ Θεός, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἠγάπησεν ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ (χάριτί ἐστε σεσωσμένοι), 6 καὶ συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· 7 ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ· 8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν· Θεοῦ τὸ δῶρον· 9 οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι. 10 αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

E. New Position Corporately 2:11-22

11 Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, 12 ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ. 13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ.

14 αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἕν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, 15 τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην, 16 καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· 17 καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς· 18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ Πνεύματι πρὸς τὸν πατέρα.

19 ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολίται τῶν ἁγίων καὶ οἰκείοι τοῦ Θεοῦ, 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, 21 ἐν ᾧ πᾶσα ἡ ἰκοδομὴ συναρμολογουμένη αὕξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, 22 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

F. Parenthetical Expansion of the Mystery 3:1-13

1 Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν, - 2 εἶγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, 3 ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ μοι **τὸ μυστήριον** καθὼς προέγραψα ἐν ὀλίγῳ. 4 πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ· 5 ὃ ἐν ἐτέραις γενεαῖς οὐκ ἐγνώρισθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν Πνεύματι· 6 εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου,

7 οὗ ἐγενομένην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, τὴν δοθείσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. 8 ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἀγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, 9 καὶ φωτίσαι πάντας τίς ἢ κοινωνία **τοῦ μυστηρίου** τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ, 10 ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, 11 κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· 12 ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. 13 διὸ αἰτούμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν.

G. Prayer for Strengthened Love 3:14-21

14 Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 15 ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, 16 ἵνα δώῃ ὑμῖν, κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, 17 κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν· **ἐν ἀγάπῃ** ἐρριζωμένοι καὶ τεθεμελιωμένοι 18 ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἀγίοις, τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος, 19 γινῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως **ἀγάπην τοῦ Χριστοῦ**, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

20 Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, 21 αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. ἀμήν.

II. The Conduct of the Church 4:1 - 6:24

A. Walk in Unity 4:1-16

1 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως **περιπατήσαι** τῆς κλήσεως ἧς ἐκλήθητε, 2 μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, 3 σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης.

4 ἐν σῶμα καὶ ἐν Πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· 5 εἷς Κύριος, μία πίστις, ἐν βάπτισμα, 6 εἷς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ὑμῖν.

7 ἐνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. 8 διὸ λέγει, Ἄναβας εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις. 9 (τὸ δέ, Ἄνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς; 10 ὁ καταβάς, αὐτὸς ἐστὶ καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα).

11 καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους 12 πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ· 13 μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ·

14 ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ, πρὸς τὴν μεθοδεῖαν τῆς πλάνης· 15 ἀληθεύοντες δὲ ἐν ἀγάπῃ ἀυξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλή, ὁ Χριστός, 16 ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβασζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους, τὴν αὕξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

B. Walk in Holiness 4:17-32

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς **περιπατεῖν**, καθὼς καὶ τὰ λοιπὰ ἔθνη **περιπάτει** ἐν ματαιότητι τοῦ νοῦς αὐτῶν, 18 ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν· 19 οἵτινες ἀπηληγότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ, εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. 20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, 21 εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ· 22 ἀποθέσθαι ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· 23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν, 24 καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

25 Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη. 26 ὀργίζεσθε καὶ μὴ ἀμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν. 27 μῆτε δίδοτε τόπον τῷ διαβόλῳ. 28 ὁ κλέπτων μηκέτι κλεπτέτω· μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι.

29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρεῖας, ἵνα δῶ χάριν τοῖς ἀκούουσι. 30 καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ Ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· 32 γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὐσπλαγχνοί, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

C. Walk in Love 5:1-6

1 Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά· 2 καὶ **περιπατεῖτε ἐν ἀγάπῃ**, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας.

3 πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἀγίοις· 4 καὶ αἰσχροτήτης, καὶ μωρολογίας ἢ εὐτραπείας, τὰ οὐκ ἀνήκοντα· ἀλλὰ μᾶλλον εὐχαριστία. 5 τοῦτο γὰρ ἐστε γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. 6 μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

D. Walk in Light 5:7-14

7 μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν· 8 ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς **περιπατεῖτε** 9 (ὁ γὰρ καρπὸς τοῦ Πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ), 10 δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ· 11 καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε· 12 τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν αἰσχροὶ ἐστί καὶ λέγειν. 13 τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστί. 14 διὸ λέγει, Ἔγειραι ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάνουσι σοι ὁ Χριστός.

E. Walk in Wisdom 5:15-6:9

15 Βλέπετε οὖν πῶς ἀκριβῶς **περιπατεῖτε**, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί, 16 ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. 17 διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ Κυρίου. 18 καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι, 19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ, 20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ πατρὶ, 21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ.

22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ. 23 ὅτι ὁ ἀνὴρ ἐστὶ κεφαλὴ τῆς γυναικός, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτὸς ἐστὶ σωτὴρ τοῦ σώματος. 24 ἀλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.

25 οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς· 26 ἵνα αὐτὴν ἀγιάσῃ, καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπῖλον ἢ ρυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος. 28 οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ· 29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Κύριος τὴν ἐκκλησίαν· 30 ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ. 31 Ἄντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστόν, καὶ εἰς τὴν ἐκκλησίαν. 33 πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

6:1 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο γάρ ἐστὶ δίκαιον. 2 Τίμα τὸν πατέρα σου καὶ τὴν μητέρα (ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ), 3 ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. 4 καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.

5 Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ φόβου καὶ τρόμου, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· 6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, 7 μετ' εὐνοίας δουλεύοντες ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· 8 εἰδότες ὅτι ὁ ἕαν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομίζεται παρὰ τοῦ Κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος.

9 καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ.

F. Stand in Warfare 6:10-20

10 Τὸ λοιπόν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.

11 ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς **στήναι** πρὸς τὰς μεθοδείας τοῦ διαβόλου. 12 ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. 13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε **ἀντιστήναι** ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι **στήναι**.

14 **στῆτε** οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, 15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· 16 ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνησεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι.

17 καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὃ ἐστὶ ῥῆμα Θεοῦ· 18 διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσῃ καὶ δεήσῃ περὶ πάντων τῶν ἀγίων, 19 καὶ ὑπὲρ ἑμοῦ, ἵνα μοι δοθῆι λόγος ἐν ἀνοίξει τοῦ στόματος μου ἐν παρρησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, 20 ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὡς δεῖ με λαλήσαι.

G. Conclusion 6:21-24

21 Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ· 22 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. 24 ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ. ἀμήν.

The Greek text is the Textus Receptus. Prepared by Donald Potter, www.donpotter.net

Listen to Dr. Louis Tyler fluent rendition the Greek text in Erasmus pronunciation at the following URLs:

http://donpotter.net/audio_files/ephesians1-mp3.html

http://donpotter.net/audio_files/ephesians2-mp3.html

http://donpotter.net/audio_files/ephesians3-mp3.html

http://donpotter.net/audio_files/ephesians4-mp3.html

http://donpotter.net/audio_files/ephesians5-mp3.html

http://donpotter.net/audio_files/ephesians6-mp3.html

Dr. Tyler sells recordings of Greek, Latin and Hebrew Biblical texts on his website:
<http://audiohebrewgreekbible.com>

Marlin Hoffman's

Method for Memorizing God's Word

by Donald L. Potter

June 22, 2003

Forward

In February of 1974, I met the late Brother Marlin S. Hoffman at the Abilene Christian College Lectures. Brother Hoffman was a short man, full of dynamic enthusiasm for the work of the Lord. At the time he was selling his books, *The Power of Prayer and Fasting*, *You Can Memorize God's Word*, and *1000 Choice Verses of God's Word*. Each of these books mightily impacted my life and helped me to enjoy a life of great victory in the Lord. He taught many students at Abilene Christian College to seek the Lord's perfect will through Scripture memorization, prayer, and Biblical fasting. I only heard him preach once, but that sermon was filled with dynamic spiritual power.

In this document, I will share with you the fundamentals of **Marlin Hoffman's Method for Memorizing God's Word**. I used this method to memorize several books of the Bible when I was a student at the Sunset School of Preaching in Lubbock, Texas and throughout my years of ministry for the Master. I also used it to learn Spanish, Greek, and other difficult subjects. I know of **no better method** for memorizing Scripture. He wrote of his method, **"A unique plan that will help the Bible student memorize Scriptures. For self-improvement, can also be used to memorize names and dates in history, rules and equations in mathematics, prose and poetry, lesson outlines, or anything of importance."**

As noted above, I first published Marlin Hoffman's *Method for Memorizing God's Word* on June 22, 2003. As I was preparing "A Systematic Plan for Memorizing Paul's Epistle to the Ephesians," it dawned on me that Hoffman's method would be of great benefit to Bible students memorizing Ephesians. I have not changed the basic instructions. I do recommend making recordings of the English or Greek for listening practice. I have recording of the English, Greek, and Latin on an audio CD that I listen to when driving my truck to and from school everyday. I highly recommend the classic recording of the KJV text of Ephesians by Alexander Graham Scroggie. The recordings of the Erasmian pronunciation Greek text of the TR (also *Westcott & Hort* and *Robinson-Pierpoint Byzantine text*), by Dr. Louis Tyler are very valuable for memorizing. There is a recoding of the Latin Vulgate by Dr. Tyler on my Latin Page.

Brother Hoffman's method was geared toward preachers and public speakers so his directions to always practice behind a lecturn or pulpit was for them. I prefer to memorize while standing or walking since it helps me to focus my attention. I have a lectern in my office in my house that I use for memorizing and study. I know his method works because I used it to Memorize I & II Timothy, Titus, I Thesseaonians, and many verses from other books - and now I am memorizing Ephesians. I also used it to learn Spanish, Koine Greek, Morse Code (NG5W), and many other important things in my life.

THE METHOD

To avoid slurring and running words together, the rate of speech should be held to about 165 words per minute in reading or quoting God's word. To pause properly in speech for punctuation, one must *stop*, not just slow down. *Short* pauses should be allowed for commas, *medium* pauses for colons and semicolons, and *long* or *full* pauses for periods and dashes. However the uninspired word and comments of a speaker may be slower or faster with a variation in tone and loudness to hold the attention of the audience.

In quoting book, chapter and verse, a medium pause should be made between the chapter and verse or verses. Please study carefully the following examples: Matthew 5:3; Matthew 5:17 and 18; Matthew 5:43 through 48. In each case, a medium pause follows the number 5.

In all doing and teaching, one must have the proper sense of values to please God, and help save others. The immortal soul of man is truly priceless, far more valuable than his necessary food. A healthy body and mind, with great vitality for a long and useful life, are worth more than the finest of apparel, even king's clothing. When any Christian really believes that his soul and body are more important than food and clothing or anything else, the cares of the world, the deceitfulness of riches, the lust of other things, and the pleasures of his life will have little power over him. His interest and enthusiasm for daily study and memorization of truth, living righteously by the faith that works through love, and saving his and other souls will increase and multiply beyond human imagination. Since it is impossible to serve God and mammon, and there is no profit in even gaining the whole world and losing one's soul, *being righteous is all-important*.

In this world, which is a proving ground, the Bible is the word of life for men of all nations to prepare them for eternal life. I sincerely implore that you read it and find this out for yourself. Do not read chapters and books here and there, but read and study both the Old and New Testaments, over and over again, that you may have a complete picture and good understanding of God and His will. This should be done daily in addition to the memorization of choice Scriptures. You will not only find it full of real men and women who were either righteous or unrighteous, but also of things that you have wondered about and been troubled all your life, as men have always been; and the more that you read, the more it will become plain to you what things are worthwhile and what things are not; what things make men happy – selflessness, right dealing, speaking the truth, and readiness to give everything for what they really want to accomplish in life, and most of all, the wish that they may have the real approval of Jesus Christ, who gave everything for them, including His life; and the things that are guaranteed to make men unhappy – pride, selfishness, cowardice, greed, and everything that is vile and sinful. When you read and diligently study the Bible, especially the New Testament, handling aright the word of truth, you will find the key to all things that you must *do* and *teach* to have real happiness now and forever.

It is generally customary for a speaker to stand while lecturing, teaching or preaching. Therefore, for the best results, all practice in reading and memorizing of Scriptures should be done in an audible manner, while standing in good posture behind a pulpit or stand. Heels should be six to nine inches apart, with feet turned slightly out for better balance and relaxation. A gesture to help illustrate a point is all right now and then, but not too many; for the mind of the audience will be distracted from the lesson. All fear and self-consciousness should be avoided or eliminated from the mind. To develop a good voice for public speaking, all words in daily practice should be read and quoted clear and loud enough for any person with normal hearing to hear and understand at the back of a large classroom or small auditorium. In all practice and speeches that are delivered to the public, intense concentration, genuine sincerity, necessary enthusiasm and good understanding should be cultivated with persistence and determination for improvement toward perfection.

Remember, that if an audience believes that a speaker is truly interested and loves everyone, that he really wants to help and encourage all, most anything can be said without offense. Therefore, it is very important to cultivate a friendly look and winning smile at all times; or the way that a speaker looks and acts has much to do with his ultimate success or failure; whether others dislike or love him.

It is easier to smile than to frown. A smile costs so little but gives so much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever, and can be most important to the receiver. No one is so wealthy or powerful that he can get along without it, and no one is so poor but that he can be made rich by it. A smile helps create happiness and peace in the home, fosters good will in business, and inspires friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad and lonely, and is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired, hopeless, or wicked to give a smile. Give them one of yours, as no one needs a smile so much as he who has none to give. So, *smile, smile, smile!*

Since 1935 with many various experiences in dealing with myself and others of all ages, we have found for best results, that about 6 verses of Scripture of average length should be read or quoted with proper expression per minute at this rate of speed, more people will be able to follow and understand the truth that is taught, and more good will be ultimately accomplished. When any speaker has the proper timing in his speech, he does more good to all concerned. He is like the fine rains, which fall more gently from heaven, and soak deeply into the earth, and give life to many living things.

The **main feature** of my method for memorization of Scriptures is *daily repetition, seeking perfection in all things*. All new material is read and quoted 8 times on the first day of study. On the second and consecutive days, the number of repetitions is decreased daily by one count — using the 8, 7, 6, 5, 4, 3 and 2 count on all Scriptures that are memorized. Please study the following diagram:

	READ	QUOTE	TOTAL
1st day	4	4	8
2nd day	3	4	7
3rd day	3	3	6
4th day	2	3	5
5th day	2	2	4
6th day	1	2	3
7th through the 30th days, every day	1	1	2
Thereafter, every 1 to 4 weeks, as needed.....	1	1	1

ON THE FIRST DAY, after the scriptural material has been chosen for memorization, and broken up into paragraphs and smaller parts for better use, one is ready to begin work for at least thirty minutes. This time for daily training can be increased to an hour or more, as progress is made, and the voice grows stronger, if desired for greater success. From 6 to 14 words, or one to two lines of print in a Bible or New Testament with double columns, generally dividing parts at a punctuation mark, should be read correctly with the proper expression four times, ever keeping the eyes on the words which are being read; then, looking away, quote from memory four times, as read four times. The second or following part of one to two lines of Scripture should be read four times, and quoted four times, in the same manner as the first part. On the first day, all other parts should be properly divided, read and quoted, as the first part. Remember that each part on the first day is read and quoted 8 times.

ON THE SECOND DAY, all parts are to remain separated, as on the first day of study. Each part should be read correctly with the proper expression three times, constantly keeping the eyes focused on' the material which is being read; then, looking up, quote from memory four times, as read three times. On the second day, each part should be read and quoted 7 times. If any new verses of Scripture are added on the second day of study, all parts should be read accurately four times, and quoted four times.

ON THE THIRD DAY, all parts are to remain separated, as on the first and second days of study. Each part should be read three times without mistakes, and with the right timing and expression, concentrating on the words that are read; then quoted three times. There should not be any difference in the quality of the reading and quoting of God's word. On the third day, all parts that were used on the first day of study should be read and quoted 6 times. All parts of new verses which were added on the second day are to be read three times, and quoted four times. All parts of new verses which were added on the third day are to be read four times, and quoted four times. In order to avoid confusion, let it be stated now, that any new verses of Scripture which are added from day to day are to be read and quoted, repeated exactly, as the material used on the first day.

ON THE FOURTH DAY, about three to four lines, two parts, or most single verses should be put together; then read twice with the proper concentration, timing, accuracy and expression; and quoted three times in like manner. On the fourth day, all parts are to be read and quoted 5 times.

ON THE FIFTH DAY, about six to eight lines, four parts, or two verses of Scripture should be read properly in an audible manner two times, and quoted likewise twice. On the fifth day, each part of two verses is to be read and quoted 4 times.

Do not forget to read and quote the book, chapter, verse or verses at all times, with each passage of one, two or more verses of Scripture. For example, if the passage that is read and quoted contains only one verse of Scripture, the book chapter and verse should be added to the words of the verse, and read and quoted together on the fourth day. If the passage contains two verses of Scripture, the book, chapter and verses should be added, read and quoted together on the fifth day.

ON THE SIXTH DAY, all passages of three and four verses of Scripture with book, chapter and verses are to be put together; then read once and quoted twice. All other passages of one and two verses, or four verses of larger passages are also to be read one time and quoted two times. On the sixth day, all passages or parts should be read and quoted 3 times.

ON THE SEVENTH DAY, all passages of five to eight verses of Scripture with book, chapter and verses are to be read together one time, and quoted one time. All other passages of one to four verses, or eight verses of larger passages are also to be read once, and quoted once. On the seventh day, all passages or parts are to be read and quoted correctly 2 times.

ON THE EIGHTH DAY, all passages or paragraphs of nine to sixteen verses of Scripture are to be read one time and quoted one time. However, any passage or paragraph, which contains more than 10 verses of Scripture, would be better for use if divided into smaller parts. All other passages or paragraphs of one to eight verses are also to be read once and quoted once. On the eighth day, all passages are to be read and quoted right 2 times.

ON THE 9TH THROUGH THE 30TH DAY, as on the eighth day, all passages of Scripture should be read once and quoted once each day. Unless a reliable person is available to listen and correct mistakes, it is always best in reviewing Scriptures to read correctly each passage before quoting the same, that errors may be avoided at all times; for mistakes made and repeated very many times, they become very difficult to eliminate. For greater success in retaining Scriptures in the mind, the daily repetitions can continue for more than 30 days if desired. Would you like to possess great power to quote God's Word? Fantastic results can be obtained by reviewing Scriptures daily for six months or more. For eleven years, my young son, Larry, trained in this manner, and he was definitely the most accurate in quoting the Scriptures that I have ever heard or trained. On one test over a period of more than two weeks in reviewing Scriptures, he quoted about 5,000 verses of Scripture before he made a mistake that he could not correct himself from memory.

AFTER 30 DAYS OR MORE, all passages of Scripture should be read and quoted with the proper concentration, accuracy, timing, sincerity and expression —at least once each week for six months; a year would be better: then read and quote as often as necessary to retain in the memory. Lasting results, that are very useful, can be obtained by reviewing all older material every 1 to 4 weeks for life.

The powers of the human mind to think and reason righteously, to concentrate intensely without anxiety, to memorize and know truth to guide in the true worship of God, and to really help one to live and proclaim the truth to others who are lost in sin, will improve greatly in time if one has real faith in God, and ever studies, meditates, prays and commits to memory God's holy Word and commandments — never to be forgotten.

If you had not fully made up your mind to spend some time in the daily study and memorization of the Scriptures, may the Lord help you to do so by the time that you finish reading this booklet at least twice; six times would be much better. Yes, if you will read it a half dozen times, you will understand and remember more fully the things that you must believe and do to be really successful in your efforts. How about reading this booklet from cover to cover for six consecutive days? Then, read and reread from day to day the instructions for reading and quoting the passages of Scripture on the first, second, consecutive days and longer periods of time — and fully follow these instructions. In due time, if you do not grow weary in well doing, you will prosper and have good success in the memorization of God's Word, and beyond anything that you ever dreamed or imagined.

Final Note by Mr. Potter: The above Plan was taken from *You Can Memorize God's Word*. Copyright 1967 by Marlin S. Hoffman. It was dedicated to "TO ALL MY STUDENTS." It was printed by *Quality Printing* of Abilene, Texas.

I believe Brother Hoffman would want us to harness the power of the Internet to introduce a new generation to his powerful method for memorizing God's Word. It is with this *high and holy purpose* in mind that we make this chapter from Brother Hoffman's book available through the www.donpotter.net website. The card on the next page is a template that you can use to help impliment Brother Hoffman's method.

First published on the Internet, 6/22/06. Last update on 12/17/13, 11/30/16

Marlin Hoffman Universal Memory System

	<u>Read</u>	<u>Quote</u>	<u>Total</u>	<u>Check</u>
Day 1	4	4	8	—
Day 2	3	4	7	—
Day 3	3	3	6	—
Day 4	2	3	5	—
Day 5	2	2	4	—
Day 6	1	2	3	—
Day 7	1	1	2	—

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Select Quotes on Memorization from

Charles W. Koller's *Expository Preaching without Notes*.

Memorization

In preparing for the pulpit, as in all areas of learning, there is no escape from a certain amount of memorization. Perhaps half of the total effort is expended in "saturation"; another forty per cent in "organization" and a final ten percent in "memorization." A good memory is largely the result of cultivation. And subject matter in which we are genuinely interested and with which we are thoroughly familiar is not difficult to retain. (91)

Observation of the Natural Laws of Memory

The familiar formula calls for **impression**, **association**, and **repetition**. These have been stressed for years in many courses in memory training and methods of study.

(1) **Impression.** In establishing the memorial supper by which Jesus, the Master Teacher, designed to be remembered "till He come" He engaged nearly all the senses: seeing, hearing, tasting, smelling, feeling, touch, and motion. The more senses we engage, the more impressions we have, and the more likely we are to remember.

(2) **Association.** The process of learning and remembering proceed from the familiar to the unfamiliar. The associations need not be logical, but should be as vivid and as forceful as possible, to strengthen the likelihood of remembering.

(3) **Repetition.** Of superlative importance is the law of distributed effort or spaced learning. "The man who sits down and repeats a thing over and over until he finally fastens it in his memory is using twice as much time and energy as is necessary to achieve the same results when the repeating process is done at judicious intervals." (Dale Carnegie, *Public Speaking and Influencing Men in Business*, 1937)

"Material studied for fifteen minutes a day for four days ... will be remembered much better than material studied for an hour one time and never reviewed. (Thomas F. Staton, *How to Study*, 1954) Practice of an hour a day for five days is more effective than five hours in a single day. (Gilman & Reid, *The Fundamentals of Speaking*).

It is possible to study too long at one time, and to study oneself stupid. We study best when we are rested, happy, healthy, and interested. A good night's sleep is an excellent preparation for mental effort of any kind.

The procedure of actors and actresses, who have enormous chores of memorization, may be suggestive for the preacher. (1) Read the script in full; (2) Copy the script *in longhand*; (3) Record the words on a tape, and have them played back almost continuously, in the living room, kitchen, etc., till they have been more or less fully absorbed; and finally (4) Write out the full script again in longhand from memory.

PAUL'S LETTER TO THE EPHESIANS

Audio Tracks to Facilitate Memorization

I. The Calling of the Church 1:1 to 3:21.

Track 1: A. Prologue 1:1-2

Track 2: B. Basis of God's Planned Spiritual Blessings 1:3-14

Track 3: C. Prayer for Wisdom 1:15-23.

Track 4: D. New Position Individually 2:1-10

Track 5: E. New Position Corporately 2:11-22

Track 6: F. Parenthetical Expansion of the Mystery 3:1-13

Track 7: G. Prayer for Strengthened Love 3:14-21

II. The Conduct of the Church 4:1 - 6:24

Track 8: A. Walk in Unity 4:1-16

Track 9: B. Walk in Holiness 4:17-32

Track 10: C. Walk in Love 5:1-6

Track 11: D. Walk in Light 5:7-14

Track 12: E. Walk in Wisdom 5:15-6:9

Track 13: F. Stand in Warfare 6:10-20

Track 14: G. Conclusion 6:21-24

Instructions for Use of the Audio Tracks

The audio tracks are specially designed to facilitate memorization. It is recommended that you take advantage of playback features such as "Repeat" to hear the selection being studied repeatedly in a short period of time. It is good to use your imagination to visualize the teaching as living scenes in which you, the listener, take part in the divine drama in heavenly places in Christ.

Outline from Harold W. Hoehner. Audio Tracks planned by Donald L. Potter on 12/16/2013. www.donpotter.net

Ephesians

Outlined for Verbatum Memorizing

I. The Calling of the Church 1:1 to 3:21.

A. Prologue 1:1-2

Eph 1:1. P, a a o J C b t w o G, t t s w a a E, a t t f i C J: 2. G b t y, a p, f G o F, a f t L J C.

B. Basis of God's Planned Spiritual Blessings 1:3-14

3. B b t G a F o o L J C, w h b u w a s b i h p i C: 4. A a h h c u i h b t f o t w, t w s b h a w b b h i l: 5. H p u a t a o c b J C t h, a t t g p o h w, 6. T t p o t g o h g, w h h m u a i t b.

7. I w w h r t h b, t f o s, a t t r o h g; 8. W h h a t u i a w a p; 9. H m k u u t m o h w, a t h g p w h h p i h: 10. T i t d o t f o t h m g t i o a t i C, b w a i h, a w a o e; e i h: 11. I w a w h o a i, b p a t t p o h w w a t a t c o h o w: 12. T w s b t t p o h g, w f t i C.

13. I w y a t, a t y h t w o t, t g o y s: i w a a t y b, y w s w t h S o p, 14. W i t e o o i u t r o t p p, u t p o h g.

C. Prayer for Wisdom 1:15-23.

15. W I a, a I h o y f i t L J, a l u a t s, 16. C n t g t f y, m m o y i m p; 17. T t G o o L J C, t F o g, m g u y t s o w a r i t k o h: 18. T e o y u b e; t y m k w i t h o h c, a w t r o t g o h i i t s, 19. A w i t e g o h p t u- w w b, a t t w o h m p, 20. W h w i C, w h r h f t d, a s h a h o r h i t h p, 21. F a a p, a p, a m, a d, a e n t i n, n o i t w, b a i t w i t c: 22. A h p a t u h f, a g h t b t h o a t t c, 23. W i h b, t f o h t f a i a.

D. New Position Individually 2:1-10

Eph 2:1. A y h h q, w w d i t a s; 2. W i t p y w a t t c o t w, a t t p o t p o t a, t s t n w i t c o d: 3. A w a w a h o c i t p i t l o o f, f t d o t f a o t m; a w b n t c o w, e a o.

4. B G, w i r i m, f h g l w h l u, 5. E w w w d i s, h q u t w C, (b g y a s;) 6. A h r u u t, a m u s t i h p i C J: 7. T i t a t c h m s t e r o h g i h k t u t C J. 8. F b g a y s t f; a t n o y: i i t g o G: 9. N o w, l a m s b. 10. F w a h w, c i C J u g w, w G h b o t w s w i t.

E. New Position Corporately 2:11-22

11. W r, t y b i t p G i t f, w a c U b t w i e t C i t f m b h; 12. T a t t y w w C, b a f t c o I, a s f t c o p, h n h, a w G i t w: 13. B n i C J y w s w f o a m n b t b o C.

14. F h i o p, w h m b o, a h b d t m w o p b u; 15. H a i h f t e, e t l o c c i o; f t m i h o t o n m, s m p; 16. A t h m r b u G i o b b t c, h s t e t: 17. A c a p p t y w w a o, a t t t w n. 18. F t h w b h a b o S u t F.

19. N t y a n m s a f, b f w t s, a o t h o G; 20. A a b u t f o t a a p, J C h b t c c s; 21. I w a t b f f t g u a h t i t L: 22. I w y a a b t f a h o G t t S.

F. Parenthetical Expansion of the Mystery 3:1-13

Eph 3:1 F t c I P, t p o J C f y G, 2 I y h h o t d o t g o G w i g m t y-w: 3 H t b r h m k u m t m; (a I w a i f w, 4 W, w y r, y m u m k i t m o C) 5 W i o a w n m k u t s o m, a i i n r u h h a a p b t S; 6 T t G s b f, a o t s b, a p o h p i C b t g:

7 W I w m a m, a t t g o t g o G g u m b t e w o h p. 8 U m, w a l t t l o a s, i t g g, t I s p a t G t u r o C; 9 A t m a m s w i t f o t m, w f t b o t w h b h i G, w e a t b J C: 10 T t i t n u t p a p i h p m b k b t c t m w o G, 11 A t t e p w h p i C J o L: 12 I w w h b a a w c b t f o h. 13 W I d t y f n a m t f y, w i y g.

G. Prayer for Strengthened Love 3:14-21

14 F t c I b m k u t F o o L J C, 15 O w t w f i h a e i n, 16 T h w g y, a t t r o h g, t b s w m b h S i t i m; 17 T C m d i y h b f; t y, b r a g i l, 18 M b a t c w a s w i t b, a 19, a d, a h; 1 A t k t l o C, w p k, t y m b f w a t f o G.

20 N u h t i a t d e a a a t w a o t, a t t p t w i u, 21 U h b g i t c b C J t a a, w w e. A.

II. The Conduct of the Church 4:1 - 6:24

A. Walk in Unity 4:1-16

Eph. 4:1 I t, t p o t L, b y t y w w o t v w y a c, 2 W a l a m, w l, f o a i l; 3 E t k t u o t S i t b o p. 4 T i o b, a o S, e a y a c i o h o y c; 5 O L, o f, o b, 6 O G a F o a, w i a a, a t a, a i y a.

7 B u e o o u i g g a t t m o t g o C. 8 W h s, W h a u o h, h l c c, a g g u m. 9 (N t h a, w i i b t h a d f i t l p o t e? 10 H t d i t s a t a u f a a h, t h m f a t.)

11 A h g s, a; a s, p; a s, e; a s, p a t; 12 F t p o t s, f t w o t m, f t e o t b o C: 13 T w a c i t u o t f, a o t k o t S o G, u a p m, u t m o t s o t f o C:

14 T w h b n m c, t t a f, a c a w e w o d, b t s o m, a c c, w t l i w t d; 15 B s t t i l, m g u i h i a t, w i t h, e C: 16 F w t w b f j t a c b t w e j s, a t t e w i t m o e p, m i o t b u t e o i l.

B. Walk in Holiness 4:17-32

17 T I s t, a t i t L, t y h w n a o G w, i t v o t m, 18 H t u d, b a f t l o G t t i t i i t, b o t b o t h: 19 W b p f h g t o u l, t w a u w g.

20 B y h n s l C; 21 I s b t y h h h, a h b t b h, a t t i i J: 22 T y p o c t f c t o m, w i c a t t d l; 23 A b r i t s o y m; 24 A t y p o t n m, w a G i c i r a t h.

25 W p a l, s e m t w h n: f w a m o o a. 26 B y a, a s n: l n t s g d u y w: 27 N g p t t d. 28 L h t s s n m: b r l h l, w w h h t t w i g, t h m h t g t h n.

29 L n c c p o o y m, b t w i g t t u o e, t i m m g u t h. 30 A g n t h S o G, w y a s u t d o r.

31 L a b, a w, a a, a c, a e s, b p a f y, w a m: 32 A b y k o t a, t, f o a, e a G f c' s s h f y.

C. Walk in Love 5:1-6

Eph. 5:1. B y t f o G, a d c; 2. A w i l, a C a h l u, a h g h f u a o a a s t G f a s

3. s. B f, a a u, o c, l i n b o n a y, a b s; 4. N f, n f t, n j, w a n c: b r g o t. 5. F t y k, t n w, n u p, n c m, w i a i, h a i i t k o C a o 6. G. L n m d y w v w: f b o t t c t w o G u t c o d.

D. Walk in Light 5:7-14

7. B n y t p w t. 8. F y w s d, b n a y l i t L: w a c o 9. l: (F t f o t S i i a g a r a t;) 10. P w i a u t L. 11. A h n f w t u w o d, b r r t. 12. F i i a s e t s o t t w a d o t i s. 13. B a t t a r a m m b t l: f w d m m 14. i l. W h s, A t t s, a a f t d, a C s t l.

E. Walk in Wisdom 5:15-6:9

15 S t t y w c, n a f, b a 16 w, R t t, b t d a e. 17. W b y n u, b u w t w o t L i. 18. A b n d w w, w i e; b b f w t S; 19. S t y i p a h a s s, s a m m i y h t 20 t L; G t a f a t u G a t F i t n o o L J C; 21. S y o t a i t f o G.

22. W, s y u y o h, a u t L. 23. F t h i t h o t w, e a C i t h o t c: a h i t s o t b. 24. T a t c i s u C, s l t w b t t o h i 25. e t. H, l y w, e a C a l t c, a g h i; 26. T h m s a c i w t w o w b t w, 27. T h m p i t h a g c, n h s, o w, o a s t; b t i s b h a 28. w b. S o m t l t w a t o b. H t l h w l h. 29. F n m e y h h o f; b n a c i, e a t L 30. t c: F w a m o h b, o h f, a o h b. 31. F t c s a m l h f a m, a s b j u h w, a t t s b 32. o f. T i a g m: b I s c C a t c. 33. N l e o o y i p s l h w e a h; a t w s t s r h

Eph. 6:1. C, o y p i t L: f t i r. 2. H t f a m; w i t f c w p; 3. T i m b w w t, a t m l l o t e. 4. A, y f, p n y c t w: b b t u i t n a a o t L.

5. S, b o t t t a y m a t t f, w f a t, i s o y h, a u C; 6. N w e, a m; b a t s o C, d t w o G f t h; 7. W g w d s, a t t L, a n t m: 8. K t w g t a m d, t s s h r o t L, w h b b o f.

9. A, y m, d t s t u t, f t: k t y M a i i h; n i t r o p w h.

F. Stand in Warfare 6:10-20

10. F, m b, b s i t L, a i t p o h m.

11. P o t w a o G, t y m b a t s a t w o t d. 12. F w w n a f a b, b a p, a p, a t r o t d o t w, a s w i h p. 13. W t u y t w a o G, t y m b a t w i t e d, a h d a, t s.

14. S t, h y l g a w t, a h o t b o r; 15. A y f s w t p o t g o p; 16. A a, t t s o f, w y s b a t q a t f d o t w.

17. A t t h o s, a t s o t S, w i t w o G: 18. P a w a p a s i t S, a w t w a p a s f a s; 19. A f m, t u m b g u m, t I m o m m b, t m k t m o t g, 20. F w I a a a i b: t t I m s b, a I o t s.

G. Conclusion 6:21-24

21. B t y a m k m a, a h I d, T, a b b a f m i t L, s m k t y a t: 22. W I h s u y f t s p, t y m k o a, a t h m c y h. 23. P b t t b, a l w f, f G t F a t L J C. 24. G b w a t t l o L J C i s. A.

How to Memorize Verbatim Text

By Mark Shead

Memorizing does not have to be as hard as most people make it. The problem is that most people only know how to memorize by reading the same thing over and over again. You have to learn to memorize. In this post we are going to look at how the brain remembers and then show how to use that knowledge to come up with a method for memorizing verbatim text. Any tip or trick that will improve your memory even slightly is well worth the effort.

In this article we are going to focus on a technique that will let you easily:

1. Memorize a speech
2. Memorize the Bible
3. Memorize lines
4. Memorize Scripture

Synapses and Neurons and How to Memorize

In the simplified model of the brain in this discussion, we'll be looking at neurons and synapses. Neurons are parts of the brain that can send and receive electrical signals. Synapses are the paths between neurons.

When you remember something neurons fire signals down particular synapse pathways to other neurons which in turn fire signals to other neurons. The particular sequence represents a memory. In fact, scientists have been able to make people "relive" experiences from the past by poking around in their brain with an electric probe and starting this interaction.

Strong Pathways

Synapses appear to exhibit plasticity. The strength of the signal they convey is determined by use. The more a particular synapse is used, the stronger the signal it conveys.

For example, consider remembering your home telephone number. Since this is a number you use on a regular basis it probably comes very easily to mind. When you try to recall the number some neurons fire of a signal down some synapses that carry a very strong signal to other neurons which do the same thing. The number comes with very little effort.

Now consider a number that you will have trouble remembering. Lets say your driver's license number. For most people an attempt to recall this number will cause neurons to fire down very weak synapses. If you are like me, the signal is so weak that it will probably not create the necessary chain reaction to recall the number. In fact all I get is a vague impression that the first letter is an S or E. To improve your memory of this number it is necessary to fire a signal down the synapses that will trigger this memory.

How to Memorize – Practice Recalling not Repeating

This is the crucial concept of any type of memorization. The act of reading something you want to memorize fires different connections than the act of recalling. This is how you learn to memorize – you practice recalling, not repeating. This means that simply reading a particular piece of text over and over again is going to be the long road to memorization. You need to let your brain practice **recalling** the data so it can strengthen the same pathways that will fire when you need to remember the information later on. You can't practice recalling until the information is at least partially contained in your short-term memory.

Now let's look at coming up with a method for memorizing text using our understanding of how the brain works. So lets say we are trying to memorize the *Gettysburg Address* by Lincoln.

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

*But, in a larger sense, we cannot dedicate — we cannot consecrate — we cannot hallow — this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our *poor* power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work, which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion — that we here highly resolve that these dead shall not have died in vain — that this nation, under God, shall have a new birth of freedom — and that government of the people, by the people, for the people, shall not perish from the earth.*

The 278-word speech is not a particularly long oration, but it will work for our demonstration purposes. Our goal is to create a method that will force our brain to practice recalling the speech – even before we have it fully memorized. So first of all we need to get it into our mind so our brain has it – even if we can't recall it. Here are a few methods that will work:

1. Read through it aloud.
2. Copy the text by hand.
3. Read through the text and create a short outline.
4. Have someone else read it to you.

There are other methods as well, just do something to get a general familiarity with the piece. Now we need to come up with a method to give our brain, just enough information to recall the original text without simply reading the original.

F s a s y a o f b f o t c , a n n , c i L , a d t t p t a m a c e .

N w a e i a g c w , t w t n , o a n s c a s d , c l e . W a m o a g b - f o t w . W h c t d a p o t f , a a f r p f t w h g t l t t n m l . I i a f a p t w s d t .

B , i a l s , w c n d — w c n c — w c n h — t g . T b m , l a d , w s h , h c i , f a o p p t a o d . T w w l n , n l r w w s h , b i c n f w t d h . I i f u t l , r , t b d h t t u w w t w f h h t f s n a . I i r f u t b h d t t g t r b u — t f t h d w t i d t t c f w t g t l f m o d — t w h h r t t d s n h d i v — t t n , u G , s h a n b o f — a t g o t p , b t p , f t p , s n p f t e .

What we've done is taken the first letter of each word. Now try to recite the speech while looking at the text above. You'll probably get part way into it and get confused. Backup a few letters and look beyond the letter you are struggling with to see if you can figure it out. Remember you are trying to help your brain find the right connections. If you have to consult the original, make note of what confused you and start over.

I have found this method to be much more productive for memorizing verbatim text than just about anything else. I used it extensively in school when I was trying to find how to memorize scripture quickly. It will help improve your memory by giving you a way to practice. However, keep in mind that it is simply one method. When you need to memorize something, think about how to help your brain practice recalling the information – not merely reading it over and over again. Your goal is to quickly get the information into your short-term memory so you can start practicing the recall process and move the information into long term memory.

Below is a tool to help you produce first letter text as shown above. Simply paste the original text in the top box and hit the button. All the letters other than the first one of each word will be stripped out and placed in the bottom box. You can then copy this into a document for printing.

<http://www.productivity501.com/how-to-memorize-verbatim-text/294/>

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I have always been fascinated with the amazing power of the mind to memorize things. Years ago people memorized a lot more than they do today.

Dr. Normal Doidge wrote in his book, *The Brain that Changes Itself*, “The irony of this new discovery (neuroplasticity) is that for hundreds of years educators did seem to sense that children’s brains had to be built up through exercises of increasing difficulty that strengthen brain functions. Up through the nineteenth and early eighteenth centuries a classical education often included rote memorization of long poems in foreign languages, which strengthened auditory memory (hence thinking in language) and an almost fanatical attention to handwriting, which probably helped strengthen motor capacities and thus not only helped handwriting but added speed and fluency to reading and speaking (41, 42).

Hence it would seem clear that exercising the brain through memorization of extended passages of Scripture would be of great benefit to young and old alike in developing and maintaining a well functioning brain.

We appreciate Mr. Shead for making his *Verbatim Tool* available for us on the Internet.

Epesios

RVR 1960

I. La llamada de la iglesia 1:1 to 3:21.

A. Prólogo 1:1-2

1 Pablo, apóstol de Jesucristo por la voluntad de Dios, a los santos y fieles en Cristo Jesús que están en Efeso: 2 Gracia y paz a vosotros, de Dios nuestro Padre y del Señor Jesucristo.

B. Base de la Bendiciones Espirituales Planeadas por Dios 1:3-14

3 Bendito sea el Dios y Padre de nuestro Señor Jesucristo, que nos bendijo con toda bendición espiritual en los lugares celestiales en Cristo, 4 según nos escogió en él antes de la fundación del mundo, para que fuésemos santos y sin mancha delante de él, 5 en amor habiéndonos predestinado para ser adoptados hijos suyos por medio de Jesucristo, según el puro afecto de su voluntad, 6 **para alabanza de la gloria de su gracia**, con la cual nos hizo aceptos en el Amado,

7 en quien tenemos redención por su sangre, el perdón de pecados según las riquezas de su gracia, 8 que hizo sobreabundar para con nosotros en toda sabiduría e inteligencia, 9 dándonos a conocer el misterio de su voluntad, según su beneplácito, el cual se había propuesto en sí mismo, 10 de reunir todas las cosas en Cristo, en la dispensación del cumplimiento de los tiempos, así las que están en los cielos, como las que están en la tierra. 11 En él asimismo tuvimos herencia, habiendo sido predestinados conforme al propósito del que hace todas las cosas según el designio de su voluntad, 12 a fin de que seamos **para alabanza de su gloria**, nosotros los que primeramente esperábamos en Cristo.

13 En él también vosotros, habiendo oído la palabra de verdad, el evangelio de vuestra salvación, y habiendo creído en él, fuisteis sellados con el Espíritu Santo de la promesa, 14 que es las arras de nuestra herencia hasta la redención de la posesión adquirida, **para alabanza de su gloria**.

C. Oración para sabiduría 1:15-23.

15 Por esta causa también yo, habiendo oído de vuestra fe en el Señor Jesús, y de vuestro amor para con todos los santos, 16 no ceso de dar gracias por vosotros, haciendo memoria de vosotros en mis oraciones, 17 para que el Dios de nuestro Señor Jesucristo, el Padre de gloria, os dé espíritu de sabiduría y de revelación en el conocimiento de él, 18 alumbrando los ojos de vuestro entendimiento, para que sepáis cuál es la esperanza a que él os ha llamado, y cuáles las riquezas de la gloria de su herencia en los santos, 19 y cuál la supereminente grandeza de su poder para con nosotros los que creemos, según la operación del poder de su fuerza, 20 la cual operó en Cristo, resucitándole de los muertos y sentándole a su diestra en los lugares celestiales, 21 sobre todo principado y autoridad y poder y señorío, y sobre todo nombre que se nombra, no sólo en este siglo, sino también en el venidero; 22 y sometió todas las cosas bajo sus pies, y lo dio por cabeza sobre todas las cosas a la iglesia, 23 la cual es su cuerpo, la plenitud de Aquel que todo lo llena en todo.

D. Nueva posición individual 2:1-10

2 Y él os dio vida a vosotros, cuando estabais muertos en vuestros delitos y pecados, 2 en los cuales anduvisteis en otro tiempo, siguiendo la corriente de este mundo, conforme al príncipe de la potestad del aire, el espíritu que ahora opera en los hijos de desobediencia, 3 entre los cuales también todos nosotros vivimos en otro tiempo en los deseos de nuestra carne, haciendo la voluntad de la carne y de los pensamientos, y éramos por naturaleza hijos de ira, lo mismo que los demás.

4 Pero Dios, que es rico en misericordia, por su gran amor con que nos amó, 5 aun estando nosotros muertos en pecados, nos dio vida juntamente con Cristo (por gracia sois salvos), 6 y juntamente con él nos resucitó, y asimismo nos hizo sentar en los lugares celestiales con Cristo Jesús, 7 para mostrar en los siglos venideros las abundantes riquezas de su gracia en su bondad para con nosotros en Cristo Jesús. 8 Porque por gracia sois salvos por medio de la fe; y esto no de vosotros, pues es don de Dios; 9 no por obras, para que nadie se gloríe. 10 Porque somos hechura suya, creados en Cristo Jesús para buenas obras, las cuales Dios preparó de antemano para que anduviésemos en ellas.

E. Nueva posición social 2:11-22

11 Por tanto, acordaos de que en otro tiempo vosotros, los gentiles en cuanto a la carne, erais llamados incircuncisión por la llamada circuncisión hecha con mano en la carne. 12 En aquel tiempo estabais sin Cristo, alejados de la ciudadanía de Israel y ajenos a los pactos de la promesa, sin esperanza y sin Dios en el mundo. 13 Pero ahora en Cristo Jesús, vosotros que en otro tiempo estabais lejos, habéis sido hechos cercanos por la sangre de Cristo.

14 Porque él es nuestra paz, que de ambos pueblos hizo uno, derribando la pared intermedia de separación, 15 aboliendo en su carne las enemistades, la ley de los mandamientos expresados en ordenanzas, para crear en sí mismo de los dos un solo y nuevo hombre, haciendo la paz, 16 y mediante la cruz reconciliar con Dios a ambos en un solo cuerpo, matando en ella las enemistades. 17 Y vino y anunció las buenas nuevas de paz a vosotros que estabais lejos, y a los que estaban cerca; 18 porque por medio de él los unos y los otros tenemos entrada por un mismo Espíritu al Padre.

19 Así que ya no sois extranjeros ni advenedizos, sino conciudadanos de los santos, y miembros de la familia de Dios, 20 edificados sobre el fundamento de los apóstoles y profetas, siendo la principal piedra del ángulo Jesucristo mismo, 21 en quien todo el edificio, bien coordinado, va creciendo para ser un templo santo en el Señor; 22 en quien vosotros también sois juntamente edificados para morada de Dios en el Espíritu.

F. Expansión parentetical de el misterio 3:1-13

1 Por esta causa yo Pablo, prisionero de Cristo Jesús por vosotros los gentiles;

2 si es que habéis oído de la administración de la gracia de Dios que me fue dada para con vosotros; 3 que por revelación me fue declarado el misterio, como antes lo he escrito brevemente, 4 leyendo lo cual podéis entender cuál sea mi conocimiento en el misterio de Cristo, 5 misterio que en otras generaciones no se dio a conocer a los hijos de los hombres, como ahora es revelado a sus santos apóstoles y profetas por el Espíritu: 6 que los gentiles son coherederos y miembros del mismo cuerpo, y copartícipes de la promesa en Cristo Jesús por medio del evangelio,

7 del cual yo fui hecho ministro por el don de la gracia de Dios que me ha sido dado según la operación de su poder. 8 A mí, que soy menos que el más pequeño de todos los santos, me fue dada esta gracia de anunciar entre los gentiles el evangelio de las inescrutables riquezas de Cristo, 9 y de aclarar a todos cuál sea la dispensación del misterio escondido desde los siglos en Dios, que creó todas las cosas; 10 para que la multiforme sabiduría de Dios sea ahora dada a conocer por medio de la iglesia a los principados y potestades en los lugares celestiales, 11 conforme al propósito eterno que hizo en Cristo Jesús nuestro Señor, 12 en quien tenemos seguridad y acceso con confianza por medio de la fe en él; 13 por lo cual pido que no desmayéis a causa de mis tribulaciones por vosotros, las cuales son vuestra gloria.

G. Oración para el amor fortalecido 3:14-21

14 Por esta causa doblo mis rodillas ante el Padre de nuestro Señor Jesucristo, 15 de quien toma nombre toda familia en los cielos y en la tierra, 16 para que os dé, conforme a las riquezas de su gloria, el ser fortalecidos con poder en el hombre interior por su Espíritu; 17 para que habite Cristo por la fe en vuestros corazones, a fin de que, arraigados y cimentados en amor, 18 seáis plenamente capaces de comprender con todos los santos cuál sea la anchura, la longitud, la profundidad y la altura, 19 y de conocer el amor de Cristo, que excede a todo conocimiento, para que seáis llenos de toda la plenitud de Dios.

20 Y a Aquel que es poderoso para hacer todas las cosas mucho más abundantemente de lo que pedimos o entendemos, según el poder que actúa en nosotros, 21 a él sea gloria en la iglesia en Cristo Jesús por todas las edades, por los siglos de los siglos. Amén.

II. La conducta de la Iglesia 4:1 - 6:24

A. Caminar en unidad 4:1-16

1 Yo pues, preso en el Señor, os ruego que andéis como es digno de la vocación con que fuisteis llamados, 2 con toda humildad y mansedumbre, soportándoos con paciencia los unos a los otros en amor, 3 solícitos en guardar la unidad del Espíritu en el vínculo de la paz;

4 un cuerpo, y un Espíritu, como fuisteis también llamados en una misma esperanza de vuestra vocación; 5 un Señor, una fe, un bautismo, 6 un Dios y Padre de todos, el cual es sobre todos, y por todos, y en todos.

7 Pero a cada uno de nosotros fue dada la gracia conforme a la medida del don de Cristo. 8 Por lo cual dice: *Subiendo a lo alto, llevó cautiva la cautividad, Y dio dones a los hombres.* 9 Y eso de que subió, ¿qué es, sino que también había descendido primero a las partes más bajas de la tierra? 10 El que descendió, es el mismo que también subió por encima de todos los cielos para llenarlo todo.

11 Y él mismo constituyó a unos, apóstoles; a otros, profetas; a otros, evangelistas; a otros, pastores y maestros, 12 a fin de perfeccionar a los santos para la obra del ministerio, para la edificación del cuerpo de Cristo, 13 hasta que todos lleguemos a la unidad de la fe y del conocimiento del Hijo de Dios, a un varón perfecto, a la medida de la estatura de la plenitud de Cristo;

14 para que ya no seamos niños fluctuantes, llevados por doquiera de todo viento de doctrina, por estratagema de hombres que para engañar emplean con astucia las artimañas del error, 15 sino que siguiendo la verdad en amor, crezcamos en todo en aquel que es la cabeza, esto es, Cristo, 16 de quien todo el cuerpo, bien concertado y unido entre sí por todas las coyunturas que se ayudan mutuamente, según la actividad propia de cada miembro, recibe su crecimiento para ir edificándose en amor.

B. Caminar en la Santidad 4:17-32

17 Esto, pues, digo y requiero en el Señor: que ya no andéis como los otros gentiles, que andan en la vanidad de su mente, 18 teniendo el entendimiento entenebrecido, ajenos de la vida de Dios por la ignorancia que en ellos hay, por la dureza de su corazón; 19 los cuales, después que perdieron toda sensibilidad, se entregaron a la lascivia para cometer con avidez toda clase de impureza.

20 Mas vosotros no habéis aprendido así a Cristo, 21 si en verdad le habéis oído, y habéis sido por él enseñados, conforme a la verdad que está en Jesús. 22 En cuanto a la pasada manera de vivir, despojaos del viejo hombre, que está viciado conforme a los deseos engañosos, 23 y renovaos en el espíritu de vuestra mente, 24 y vestíos del nuevo hombre, creado según Dios en la justicia y santidad de la verdad.

25 Por lo cual, desechando la mentira, hablad verdad cada uno con su prójimo; porque somos miembros los unos de los otros. 26 Airaos, pero no pequéis; no se ponga el sol sobre vuestro enojo, 27 ni deis lugar al diablo. 28 El que hurtaba, no hurte más, sino trabaje, haciendo con sus manos lo que es bueno, para que tenga qué compartir con el que padece necesidad. 29 Ninguna palabra corrompida salga de vuestra boca, sino la que sea buena para la necesaria edificación, a fin de dar gracia a los oyentes. 30 Y no contristéis al Espíritu Santo de Dios, con el cual fuisteis sellados para el día de la redención.

31 Quitense de vosotros toda amargura, enojo, ira, gritería y maledicencia, y toda malicia. 32 Antes sed benignos unos con otros, misericordiosos, perdonándoos unos a otros, como Dios también os perdonó a vosotros en Cristo.

C. Caminar en el amor 5:1-6

5:1 Sed, pues, imitadores de Dios como hijos amados. 2 Y andad en amor, como también Cristo nos amó, y se entregó a sí mismo por nosotros, ofrenda y sacrificio a Dios en olor fragante.

3 Pero fornicación y toda inmundicia, o avaricia, ni aun se nombre entre vosotros, como conviene a santos; 4 ni palabras deshonestas, ni necedades, ni truhanerías, que no convienen, sino antes bien acciones de gracias. 5 Porque sabéis esto, que ningún fornicario, o inmundo, o avaro, que es idólatra, tiene herencia en el reino de Cristo y de Dios. 6 Nadie os engañe con palabras vanas, porque por estas cosas viene la ira de Dios sobre los hijos de desobediencia.

D. Caminar en la luz 5:7-14

7 No seáis, pues, partícipes con ellos. 8 Porque en otro tiempo erais tinieblas, mas ahora sois luz en el Señor; andad como hijos de luz 9 (porque el fruto del Espíritu es en toda bondad, justicia y verdad), 10 comprobando lo que es agradable al Señor. 11 Y no participéis en las obras infructuosas de las tinieblas, sino más bien reprendedlas; 12 porque vergonzoso es aun hablar de lo que ellos hacen en secreto. 13 Mas todas las cosas, cuando son puestas en evidencia por la luz, son hechas manifiestas; porque la luz es lo que manifiesta todo. 14 *Por lo cual dice: Despiértate, tú que duermes, Y levántate de los muertos, Y te alumbrará Cristo.*

E. Caminar en sabiduría 5:15-6:9

15 Mirad, pues, con diligencia cómo andéis, no como necios sino como sabios, 16 aprovechando bien el tiempo, porque los días son malos. 17 Por tanto, no seáis insensatos, sino entendidos de cuál sea la voluntad del Señor. 18 No os embriaguéis con vino, en lo cual hay disolución; antes bien sed llenos del Espíritu, 19 hablando entre vosotros con salmos, con himnos y cánticos espirituales, cantando y alabando al Señor en vuestros corazones; 20 dando siempre gracias por todo al Dios y Padre, en el nombre de nuestro Señor Jesucristo. 21 Someteos unos a otros en el temor de Dios.

22 Las casadas estén sujetas a sus propios maridos, como al Señor; 23 porque el marido es cabeza de la mujer, así como Cristo es cabeza de la iglesia, la cual es su cuerpo, y él es su Salvador. 24 Así que, como la iglesia está sujeta a Cristo, así también las casadas lo estén a sus maridos en todo.

25 Maridos, amad a vuestras mujeres, así como Cristo amó a la iglesia, y se entregó a sí mismo por ella, 26 para santificarla, habiéndola purificado en el lavamiento del agua por la palabra, 27 a fin de presentársela a sí mismo, una iglesia gloriosa, que no tuviese mancha ni arruga ni cosa semejante, sino que fuese santa y sin mancha. 28 Así también los maridos deben amar a sus mujeres como a sus mismos cuerpos. El que ama a su mujer, a sí mismo se ama. 29 Porque nadie aborreció jamás a su propia carne, sino que la sustenta y la cuida, como también Cristo a la iglesia, 30 porque somos miembros de su cuerpo, de su carne y de sus huesos. 31 Por esto dejará el hombre a su padre y a su madre, y se unirá a su mujer, y los dos serán una sola carne. 32 Grande es este misterio; mas yo digo esto respecto de Cristo y de la iglesia. 33 Por lo demás, cada uno de vosotros ame también a su mujer como a sí mismo; y la mujer respete a su marido.

Ef. 6:1 Hijos, obedeced en el Señor a vuestros padres, porque esto es justo. 2 Honra a tu padre y a tu madre, que es el primer mandamiento con promesa; 3 para que te vaya bien, y seas de larga vida sobre la tierra. 4 Y vosotros, padres, no provoquéis a ira a vuestros hijos, sino criadlos en disciplina y amonestación del Señor.

5 Siervos, obedeced a vuestros amos terrenales con temor y temblor, con sencillez de vuestro corazón, como a Cristo; 6 no sirviendo al ojo, como los que quieren agradar a los hombres, sino como siervos de Cristo, de corazón haciendo la voluntad de Dios; 7 sirviendo de buena voluntad, como al Señor y no a los hombres, 8 sabiendo que el bien que cada uno hiciera, ése recibirá del Señor, sea siervo o sea libre.

9 Y vosotros, amos, haced con ellos lo mismo, dejando las amenazas, sabiendo que el Señor de ellos y vuestro está en los cielos, y que para él no hay acepción de personas.

F. Mantenerse en pie 6:10-20

10 Por lo demás, hermanos míos, fortaleceos en el Señor, y en el poder de su fuerza.

11 Vestíos de toda la armadura de Dios, para que podáis estar firmes contra las asechanzas del diablo. 12 Porque no tenemos lucha contra sangre y carne, sino contra principados, contra potestades, contra los gobernadores de las tinieblas de este siglo, contra huestes espirituales de maldad en las regiones celestes. 13 Por tanto, tomad toda la armadura de Dios, para que podáis resistir en el día malo, y habiendo acabado todo, estar firmes.

14 Estad, pues, firmes, ceñidos vuestros lomos con la verdad, y vestidos con la coraza de justicia, 15 y calzados los pies con el apresto del evangelio de la paz. 16 Sobre todo, tomad el escudo de la fe, con que podáis apagar todos los dardos de fuego del maligno.

17 Y tomad el yelmo de la salvación, y la espada del Espíritu, que es la palabra de Dios; 18 orando en todo tiempo con toda oración y súplica en el Espíritu, y velando en ello con toda perseverancia y súplica por todos los santos; 19 y por mí, a fin de que al abrir mi boca me sea dada palabra para dar a conocer con denuedo el misterio del evangelio, 20 por el cual soy embajador en cadenas; que con denuedo hable de él, como debo hablar.

G. Conclusion 6:21-24

21 Para que también vosotros sepáis mis asuntos, y lo que hago, todo os lo hará saber Tíquico, hermano amado y fiel ministro en el Señor, 22 el cual envié a vosotros para esto mismo, para que sepáis lo tocante a nosotros, y que consuele vuestros corazones. 23 Paz sea a los hermanos, y amor con fe, de Dios Padre y del Señor Jesucristo.

24 La gracia sea con todos los que aman a nuestro Señor Jesucristo con amor inalterable. Amén.

Ephesians

Latin Vulgate

I. The Calling of the Church 1:1 to 3:21.

A. Prologue 1:1-2

1. Paulus Apostolus Christi Iesu per voluntatem Dei sanctis omnibus, qui sunt Ephesi, et fidelibus in Christo Iesu 2 gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

B. Basis of God's Planned Spiritual Blessings 1:3-14

3 benedictus Deus et Pater Domini nostri Iesu Christi qui benedixit nos in omni benedictione spiritali in caelestibus in Christo 4 sicut elegit nos in ipso ante mundi constitutionem ut essemus sancti et immaculati in conspectu eius in caritate 5 qui praedestinavit nos in adoptionem filiorum per Iesum Christum in ipsum secundum propositum voluntatis suae 6 in laudem gloriae gratiae suae in qua gratificavit nos in dilecto

7 in quo habemus redemptionem per sanguinem eius remissionem peccatorum secundum divitias gratiae eius 8 quae superabundavit in nobis in omni sapientia et prudential 9 ut notum faceret nobis sacramentum voluntatis suae secundum bonum placitum eius quod proposuit in eo 10 in dispensationem plenitudinis temporum instaurare omnia in Christo quae in caelis et quae in terra sunt in ipso 11 in quo etiam sorte vocati sumus praedestinati secundum propositum eius qui omnia operatur secundum consilium voluntatis suae 12 ut simus in laudem gloriae eius qui ante speravimus in Christo

13 in quo et vos cum audissetis verbum veritatis evangelium salutis vestrae in quo et credentes signati estis Spiritu promissionis Sancto 14 qui est pignus hereditatis nostrae in redemptionem acquisitionis in laudem gloriae ipsius

C. Prayer for Wisdom 1:15-23.

15 propterea et ego audiens fidem vestram quae est in Domino Iesu et dilectionem in omnes sanctos 16 non cesso gratias agens pro vobis memoriam vestri faciens in orationibus meis 17 ut Deus Domini nostri Iesu Christi Pater gloriae det vobis spiritum sapientiae et revelationis in agnitione eius 18 inluminatos oculos cordis vestri ut sciatis quae sit spes vocationis eius quae divitiae gloriae hereditatis eius in sanctis 19 et quae sit supereminens magnitudo virtutis eius in nos qui credidimus secundum operationem potentiae virtutis eius 20 quam operatus est in Christo suscitans illum a mortuis et constituens ad dexteram suam in caelestibus 21 supra omnem principatum et potestatem et virtutem et dominationem et omne nomen quod nominatur non solum in hoc saeculo sed et in future 22 et omnia subiecit sub pedibus eius et ipsum dedit caput supra omnia ecclesiae 23 quae est corpus ipsius plenitudo eius qui omnia in omnibus adimpletur

D. New Position Individually 2:1-10

1. et vos cum essetis mortui delictis et peccatis vestris 2 in quibus aliquando ambulastis secundum saeculum mundi huius secundum principem potestatis aeris huius spiritus qui nunc operatur in filios diffidentiae 3 in quibus et nos omnes aliquando conversati sumus in desideriis carnis nostrae facientes voluntates carnis et cogitationum et eramus natura filii irae sicut et ceteri

4 Deus autem qui dives est in misericordia propter nimiam caritatem suam qua dilexit nos 5 et cum essemus mortui peccatis convivificavit nos Christo gratia estis salvati 6 et conresuscitavit et consedere fecit in caelestibus in Christo Iesu 7 ut ostenderet in saeculis supervenientibus abundantes divitias gratiae suae in bonitate super nos in Christo Iesu 8 gratia enim estis salvati per fidem et hoc non ex vobis Dei enim donum est 9 non ex operibus ut ne quis gloriatur 10 ipsius enim sumus factura creati in Christo Iesu in operibus bonis quae praeparavit Deus ut in illis ambulemus

E. New Position Corporately 2:11-22

11 propter quod memores estote quod aliquando vos gentes in carne qui dicimini praeputum ab ea quae dicitur circumcisio in carne manufacta 12 quia eratis illo in tempore sine Christo alienati a conversatione Israel et hospites testamentorum promissionis spem non habentes et sine Deo in mundo 13 nunc autem in Christo Iesu vos qui aliquando eratis longe facti estis prope in sanguine Christi

14 ipse est enim pax nostra qui fecit utraque unum et medium parietem maceriae solvens inimicitiam in carne sua 15 legem mandatorum decretis evacuans ut duos condat in semet ipsum in unum novum hominem faciens pacem 16 et reconciliet ambos in uno corpore Deo per crucem interficiens inimicitiam in semet ipso 17 et veniens evangelizavit pacem vobis qui longe fuistis et pacem his qui prope 18 quoniam per ipsum habemus accessum ambo in uno Spiritu ad Patrem 19 ergo iam non estis hospites et advenae sed estis cives sanctorum et domestici Dei

20 supraedificati super fundamentum apostolorum et prophetarum ipso summo angulari lapide Christo Iesu 21 in quo omnis aedificatio constructa crescit in templum sanctum in Domino 22 in quo et vos coaedificamini in habitaculum Dei in Spiritu

F. Parenthetical Expansion of the Mystery 3:1-13

1. huius rei gratia ego Paulus vinctus Christi Iesu pro vobis gentibus

2 si tamen audistis dispensationem gratiae Dei quae data est mihi in vobis 3 quoniam secundum revelationem notum mihi factum est sacramentum sicut supra scripsi in brevi 4 prout potestis legentes intellegere prudentiam meam in mysterio Christi 5 quod aliis generationibus non est agnatum filiis hominum sicuti nunc revelatum est sanctis apostolis eius et prophetis in Spiritu 6 esse gentes coheredes et concorporales et conparticipes promissionis in Christo Iesu per evangelium

7 cuius factus sum minister secundum donum gratiae Dei quae data est mihi secundum operationem virtutis eius 8 mihi omnium sanctorum minimo data est gratia haec in gentibus evangelizare ininvestigabiles divitias Christi 9 et inluminare omnes quae sit dispensatio sacramenti absconditi a saeculis in Deo qui omnia creavit 10 ut innotescat principibus et potestatibus in caelestibus per ecclesiam multiformis sapientia Dei 11 secundum praefinitionem saeculorum quam fecit in Christo Iesu Domino nostro 12 in quo habemus fiduciam et accessum in confidentia per fidem eius 13 propter quod peto ne deficiatis in tribulationibus meis pro vobis quae est gloria vestra.

G. Prayer for Strengthened Love 3:14-21

4 huius rei gratia flecto genua mea ad Patrem Domini nostri Iesu Christi 15 ex quo omnis paternitas in caelis et in terra nominator 16 ut det vobis secundum divitias gloriae suae virtute corroborari per Spiritum eius in interiore homine 17 habitare Christum per fidem in cordibus vestris in caritate radicati et fundati 18 ut possitis comprehendere cum omnibus sanctis quae sit latitudo et longitudo et sublimitas et profundum 19 scire etiam supereminentem scientiae caritatem Christi ut impleamini in omnem plenitudinem Dei.

20 ei autem qui potens est omnia facere superabundanter quam petimus aut intellegimus secundum virtutem quae operatur in nobis 21 ipsi gloria in ecclesia et in Christo Iesu in omnes generationes saeculi saeculorum amen.

II. The Conduct of the Church 4:1 - 6:24

A. Walk in Unity 4:1-16

I obsecro itaque vos ego vinctus in Domino ut digne ambuletis vocatione qua vocati estis 2 cum omni humilitate et mansuetudine cum patientia subportantes invicem in caritate 3 solliciti servare unitatem spiritus in vinculo pacis

4 unum corpus et unus spiritus sicut vocati estis in una spe vocationis vestrae 5 unus Dominus una fides unum baptisma 6 unus Deus et Pater omnium qui super omnes et per omnia et in omnibus nobis.

7 unicuique autem nostrum data est gratia secundum mensuram donationis Christi 8 propter quod dicit ascendens in altum captivam duxit captivitatem dedit dona hominibus 9 quod autem ascendit quid est nisi quia et descendit primum in inferiores partes terrae 10 qui descendit ipse est et qui ascendit super omnes caelos ut impleret omnia

11 et ipse dedit quosdam quidem apostolos quosdam autem prophetas alios vero evangelistas alios autem pastores et doctores 12 ad consummationem sanctorum in opus ministerii in aedificationem corporis Christi 13 donec occurramus omnes in unitatem fidei et agnitionis Filii Dei in virum perfectum in mensuram aetatis plenitudinis Christi

14 ut iam non simus parvuli fluctuantes et circumferamur omni vento doctrinae in nequitia hominum in astutia ad circumventionem erroris 15 veritatem autem facientes in caritate crescamus in illo per omnia qui est caput Christus 16 ex quo totum corpus compactum et conexum per omnem iuncturam subministrationis secundum operationem in mensuram uniuscuiusque membri augmentum corporis facit in aedificationem sui in caritate.

B. Walk in Holiness 4:17-32

17 hoc igitur dico et testificor in Domino ut iam non ambuletis sicut gentes ambulantes in vanitate sensus sui 18 tenebris obscuratum habentes intellectum alienati a vita Dei per ignorantiam quae est in illis propter caecitatem cordis ipsorum 19 qui desperantes semet ipsos tradiderunt impudicitiae in operationem immunditiae omnis in avaritia

20 vos autem non ita didicistis Christum 21 si tamen illum audistis et in ipso edocti estis sicut est veritas in Iesu 22 deponere vos secundum pristinam conversationem veterem hominem qui corrumpitur secundum desideria erroris 23 renovamini autem spiritu mentis vestrae 24 et induite novum hominem qui secundum Deum creatus est in iustitia et sanctitate veritatis.

25 propter quod deponentes mendacium loquimini veritatem unusquisque cum proximo suo quoniam sumus invicem membra 26 irascimini et nolite peccare sol non occidat super iracundiam vestram 27 nolite locum dare diabolo 28 qui furabatur iam non furetur magis autem laboret operando manibus quod bonum est ut habeat unde tribuat necessitatem patient

29 omnis sermo malus ex ore vestro non procedat sed si quis bonus ad aedificationem oportunitatis ut det gratiam audientibus 30 et nolite contristare Spiritum Sanctum Dei in quo signati estis in die redemptionis

31 omnis amaritudo et ira et indignatio et clamor et blasphemia tollatur a vobis cum omni militia 32 estote autem invicem benigni misericordes donantes invicem sicut et Deus in Christo donavit nobis.

C. Walk in Love 5:1-6

5 estote ergo imitatores Dei sicut filii carissimi 2 et ambulate in dilectione sicut et Christus dilexit nos et tradidit se ipsum pro nobis oblationem et hostiam Deo in odorem suavitatis

3 fornicatio autem et omnis immunditia aut avaritia nec nominetur in vobis sicut decet sanctos 4 aut turpitudine aut stultiloquium aut scurrilitas quae ad rem non pertinent sed magis gratiarum actione 5 hoc enim scitote intellegentes quod omnis fornicator aut immundus aut avarus quod est idolorum servitus non habet hereditatem in regno Christi et Dei 6 nemo vos seducat inanibus verbis propter haec enim venit ira Dei in filios diffidentiae

D. Walk in Light 5:7-14

7 nolite ergo effici participes eorum 8 eratis enim aliquando tenebrae nunc autem lux in Domino ut filii lucis ambulate 9 fructus enim lucis est in omni bonitate et iustitia et veritate 10 probantes quid sit beneplacitum Deo 11 et nolite communicare operibus infructuosis tenebrarum magis autem et redarguite 12 quae enim in occulto fiunt ab ipsis turpe est et dicere 13 omnia autem quae arguuntur a lumine manifestantur omne enim quod manifestatur lumen est 14 propter quod dicit surge qui dormis et exsurge a mortuis et inluminabit tibi Christus

E. Walk in Wisdom 5:15-6:9

15 videte itaque fratres quomodo caute ambuletis non quasi insipientes sed ut sapientes 16 redimentes tempus quoniam dies mali sunt 17 propterea nolite fieri imprudentes sed intellegentes quae sit voluntas Domini 18 et nolite inebriari vino in quo est luxuria sed implemini Spiritu 19 loquentes vobismet ipsis in psalmis et hymnis et canticis spiritualibus cantantes et psallentes in cordibus vestris Domino 20 gratias agentes semper pro omnibus in nomine Domini nostri Iesu Christi Deo et Patri 21 subiecti invicem in timore Christi

22 mulieres viris suis subditae sint sicut Domino 23 quoniam vir caput est mulieris sicut Christus caput est ecclesiae ipse salvator corporis 24 sed ut ecclesia subiecta est Christo ita et mulieres viris suis in omnibus

25 viri diligite uxores sicut et Christus dilexit ecclesiam et se ipsum tradidit pro ea 26 ut illam sanctificaret mundans lavacro aquae in verbo 27 ut exhiberet ipse sibi gloriosam ecclesiam non habentem maculam aut rugam aut aliquid eiusmodi sed ut sit sancta et immaculata 28 ita et viri debent diligere uxores suas ut corpora sua qui suam uxorem diligit se ipsum diligit 29 nemo enim umquam carnem suam odio habuit sed nutrit et fovet eam sicut et Christus ecclesiam 30 quia membra sumus corporis eius de carne eius et de ossibus eius 31 propter hoc relinquet homo patrem et matrem suam et adheret uxori suae et erunt duo in carne una 32 sacramentum hoc magnum est ego autem dico in Christo et in ecclesia

33 verumtamen et vos singuli unusquisque suam uxorem sicut se ipsum diligit uxor autem ut timeat virum

Eph. 6:1 filii oboedite parentibus vestris in Domino hoc enim est iustum 2 honora patrem tuum et matrem quod est mandatum primum in promissione 3 ut bene sit tibi et sis longevus super terram 4 et patres nolite ad iracundiam provocare filios vestros sed educate illos in disciplina et correptione Domini

5 servi oboedite dominis carnalibus cum timore et tremore in simplicitate cordis vestri sicut Christo 6 non ad oculum servientes quasi hominibus placentes sed ut servi Christi facientes voluntatem Dei ex animo 7 cum bona voluntate servientes sicut Domino et non hominibus 8 scientes quoniam unusquisque quodcumque fecerit bonum hoc percipiet a Domino sive servus sive liber

9 et domini eadem facite illis remittentes minas scientes quia et illorum et vester Dominus est in caelis et personarum acceptio non est apud eum

F. Stand in Warfare 6:10-20

10 de cetero fratres confortamini in Domino et in potentia virtutis eius

11 induite vos arma Dei ut possitis stare adversus insidias diabolic 12 quia non est nobis conluctatio adversus carnem et sanguinem sed adversus principes et potestates adversus mundi rectores tenebrarum harum contra spiritalia nequitiarum in caelestibus 13 propterea accipite armaturam Dei ut possitis resistere in die malo et omnibus perfectis stare

14 state ergo succincti lumbos vestros in veritate et induti loricam iustitiae 15 et calciati pedes in praeparatione evangelii pacis 16 in omnibus sumentes scutum fidei in quo possitis omnia tela nequissimi ignea extinguere

17 et galeam salutis adsumite et gladium Spiritus quod est verbum Dei 18 per omnem orationem et obsecrationem orantes omni tempore in Spiritu et in ipso vigilantes in omni instantia et obsecratione pro omnibus sanctis 19 et pro me ut detur mihi sermo in apertione oris mei cum fiducia notum facere mysterium evangelii 20 pro quo legatione fungor in catena ita ut in ipso audeam prout oportet me loqui

G. Conclusion 6:21-24

21 ut autem et vos sciatis quae circa me sunt quid agam omnia nota vobis faciet Tychicus carissimus frater et fidelis minister in Domino 22 quem misi ad vos in hoc ipsum ut cognoscatis quae circa nos sunt et consoletur corda vestra

23 pax fratribus et caritas cum fide a Deo Patre et Domino Iesu Christo 24 gratia cum omnibus qui diligunt Dominum nostrum Iesum Christum in incorruptione

Ephesians in the Latin Vulgate read by Dr. Louis Tyler

Chapter 1: http://donpotter.net/audio_files/1-ephesians-latin.html

Chapter 2: http://donpotter.net/audio_files/2-ephesians-latin.html

Chapter 3: http://donpotter.net/audio_files/3-ephesians-latin.html

Chapter 4: http://donpotter.net/audio_files/4-ephesians-latin.html

Chapter 5: http://donpotter.net/audio_files/5-ephesians-latin.html

Chapter 6: http://donpotter.net/audio_files/6-ephesians-latin.html

Outline of Ephesians

Ephesians: IntVarsity Press NT Commentary Series, 1997

By Walter L. Liefeld:

1:1-2 Paul greets the recipients of his letter

1:3-14 We owe God praise for his great blessings in the heavenly realms in Christ

- 1:3 We have been brought into heavenly realms
- 1:4-10 Our destiny is part of God's grand plan to sum up all things in Christ
- 1:11-14 God will work out everything to fulfill His purpose for those who belong to Him

1:15-23 Paul thanks God for all this and prays accordingly for Christians

- 1:15-16 Paul is grateful for the faith and love Christians have
- 1:17-23 Paul asks God to help believers understand the power of God and the present, exalted position of Christ

2:1-10 The first step in the fulfillment of God's plan is to raise people spiritually from death to life

- 2:1-3 We were in a state of spiritual death
- 2:4-10 We now have the gift of spiritual life

2:11-22 The second step in the fulfillment of God's plan is to reconcile Jew and Gentile through the cross

- 2:11-12 We were extremely separated from each other
- 2:13-18 Christ reconciled us to each other
- 2:19-22 As a result of this reconciliation, together we form a great temple for the Lord to dwell in

3:1-21 The third step in the fulfillment of God's plan is the formation of the church as one body

- 3:1-6 God's intention is a mystery that is now unfolding
- 3:7-13 God chose to fulfill his intention through Paul and then through the church
- 3:14-21 Paul offers a prayer that continues to reveal God's intention in the church

4:1-6 The fourth step in the fulfillment of God's plan is to maintain unity in the church

- 4:1 We should live a life worthy of our calling
- 4:2-3 There are certain personal qualities necessary for our unity
- 4:4-6 There are certain doctrines that are basic to our unity

4:7-16 The fifth step in the fulfillment of God's plan is to foster corporate maturity through God's gifts to the church

- 4:7 Individuality is important
- 4:8-10 A passage in Psalms looks forward to the bestowal of God's gifts
- 4:11 There are special gifts – the leaders themselves – whom God has given to the church
- 4:12-16 These gifts foster both continuing unity and maturity

4:17-6:9 The sixth step in the fulfillment of God's plan is the attainment of Christian morality, accomplished through radical change

- 4:17-19 Radical change is needed
- 4:20-24 Radical change has a firm basis in Christian life
- 4:25-5:2 Paul cites specific examples of this radical change
- 5:3-14 There is a need for still further moral change
- 5:15-21 We need to be filled with the Spirit
- 5:22-6:9 A radical change in human relationship should ensue

6:10-20 There is a major spiritual battle being waged in the heavenly realms

- 6:10-12 The spiritual battle is immensely important
- 6:13-17 We need special armor for the spiritual battle
- 6:18-20 Continual prayer in the Spirit on all occasions for all believers is essential

6:21-24 Paul concludes with words of encouragement