



Lord



Jesus



Christ

in the 1611 KJV

Teaching Ephesians

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Contents

God's Way to Study His Word:	3
Overview of Ephesians	6
Outline by Sentences.	8
Chapter 1:	8
Chapter 2:	11
Chapter 3:	14
Chapter 4:	16
Chapter 5 and Chapter 6:	21
Chapter 5:	23
Chapter 6:	28
God in Ephesians	32
Q&A for Ephesians	33
Gospel Overview	33
Epistle Overview	35
Chapter 1	36
Chapter 2	38
Chapter 3	39
Chapter 4	41
Chapter 5	43
Chapter 6	44
Questions for Ephesians	45
Gospel Overview	45
Epistle Overview	46
Chapter 1	47
Chapter 2	48
Chapter 3	49
Chapter 5	51
Chapter 6	52
Promises In Ephesians:	53
Prophecies Fulfilled In Ephesians:	55

God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". The true definition of the word "dividing" is: *'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'*. However, while most people understand that *'there is one interpretation but many applications of the word of God'*, they fail to separate the procedures of each. And, as a result, they fail to separate the *'one interpretation of the word of God'* from the *'many applications of the word of God'*. This leads to many errors which people blame on "the perfect word of God" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("jot and tittle") of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "the word of God", instead of using God's way.

In [Isaiah 55:8-9](#) we read: "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts". Thus, God warns us that our ways are wrong and that using God's "way" produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned". Therefore, we can not properly understand the spiritual "word of God" using man's way. We must use God's way to understand God's preserved "word of God". And, the basics of God's way is to understand His preserved "word of God" is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.

Overview of Ephesians

Theme: Gospel of Christ: Don't Mix with Doctrinal Error

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

This epistle teaches us detailed practicalities of the [gospel of Christ](#). The epistle to [Galatians](#) and the epistle to [Colossians](#) also teach the "gospel of Christ" but they teach it from different perspectives. In addition, the epistle of [2Corinthians](#) teaches us the application of the [gospel of Christ](#). The believers at Colossi did not know what was available to them when they were [in Christ](#). Therefore, they needed instructions. The believers at Ephesus knew what was available to them when they were [in Christ](#), but they were confused by people teaching doctrinal error. Therefore, they needed correction and admonition to drive off the people teaching doctrinal error. The believers at Galatia had been [in Christ](#), but they turned aside to follow doctrinal error. Therefore, they needed to be rebuked and told to repent.

This church was in Asia and the saved Jews from Asia were the people who started the riot which resulted in Paul being arrested and sent to Rome where he was, eventually, beheaded. In addition, [Revelation 2:5](#) tells us that "Jesus" said to this church: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent". They had left "the first works". Paul wrote this epistle to try to correct the cause of that error. They knew the truth but were mixing doctrinal error with the truth and that is what led them to stop doing "the first works".

[Ephesians 4:20-24](#) are the verses (sentence) with the main practical application of this book. The main part of that sentence, which most people recognize, is "that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness." This "putting off" and "putting on" is accomplished by the blessings that God the Son gives us through His role of "Christ". The main theme of this book is [in Christ](#) as stated in the second sentence ([1:3-6](#)). The main message is that those saved people who are truly [in Christ](#) will personally "put off concerning the former conversation the old man...and...put on the new man, which after God is created in righteousness and true holiness". Those saved people who do not do this thing are not truly [in Christ](#), nor are they true Biblical "Christians" regardless of what anyone claims.

This epistle was written to these people because, while they knew the [gospel of Christ](#), they had mixed doctrinal error with truth. Thus, they thought that they could 'claim the blessings' while refusing to fulfill God's requirements for receiving the blessings. If the reader seriously considers the two (2) places where our chapter talks about "predestination", and realize that we are being told God's plan for us after He saves us, the reader should understand that all of the promises of this epistle are dependent upon our fulfilling God's true "predestination", as defined in our chapter.

Thus, we see that we must remain [in Christ](#) in order to receive the blessings. God denies those blessings to people who are not [in Christ](#). This is so "that in the dispensation of the fullness of times he might gather together in one all things in Christ" ([1:10](#)). In [1:15](#), Paul says, "Wherefore I also, after I heard of your faith in the Lord Jesus" (Please see [that note](#) for the details). Their faith was "in the Lord Jesus" but not [in Christ](#). Therefore, Paul was writing this epistle to tell them of what was available [in Christ](#) and how to get it. [Revelation 2:4-6](#) was written to the church at Ephesus. Those who continued in their faith that

was "in the Lord Jesus", but not [in Christ](#) ended up leaving their personal ("thy" in [Revelation 2:4](#)) love. Simply put, we must go beyond our initial profession and initial salvation, that is provided by faith "in the Lord Jesus" and spiritually mature in our personal relationship that is **only** available [in Christ](#). Please note the last chapters of this epistle and similar wording in Colossians where Paul switches between "Lord" and "Christ". Please read the notes related to those verses (in the [Lord Jesus Christ in Ephesians](#) study) for a more detailed example of what I am saying here.

"Christ" is the most common name used for our God in this book. "Christ" is used 43 times. "Lord" is used 25 times. "Jesus" is used 20 times, but only once by itself and only once with "Lord". "God" is used 33 times. "Father" is used 8 times, 6 of which are in reference to "Christ". "Spirit" is used 12 times.

This epistle and the [epistle to the Colossians](#) are the main explanation of the [gospel of Christ](#) which teaches us sanctification and provides spiritual maturity after our initial profession. Many people believe the doctrinal error that all saved have [Christ in](#) them. However, this epistle, and other places in the Bible, make it clear that having [Christ in](#) us is conditional. Further, if we do not fulfill God's requirements, then we do not receive the blessings which are dependent upon having [Christ in](#) us.

Please see the Doctrinal Study called [Significant Events in the New Testament](#) for links to promises made in this epistle and for promises in other epistles. Promises made during the '[Church Age](#)' always have conditions which we must fulfill in order to receive the promise.

Please also see the Doctrinal Studies called: [False Things according the Bible](#) at [ljc1611kjv.com](#) for doctrines dealt with in this epistle.

Outline by Sentences.

Chapter 1:

The Chapter theme is: Everything that we have spiritually is due to the “Lord Jesus Christ”.

In [Chapter 1](#), Paul starts with listing several things that God has provided [in Christ](#) and has denied those things to people who are not [in Christ](#). This is so “[that in the dispensation of the fullness of times he might gather together in one all things in Christ](#)” ([1:10](#)). Of course, there would be no purpose for people getting [in Christ](#) if God made these blessings available to those people who are not [in Christ](#). God's plan is to reward those who fulfill His requirements by giving them blessings which are denied to those saved people who refuse to fulfill His requirements. In [1:15](#), Paul says “[Wherefore I also, after I heard of your faith in the Lord Jesus](#)” (Please see [that note](#)). Their faith was “[in the Lord Jesus](#)”, but not [in Christ](#). Therefore, Paul was writing this epistle to tell them of what was available [in Christ](#) and how to get it. [Revelation 2:4-6](#) was written to the church at Ephesus. Those who continued in their faith that was “[in the Lord Jesus](#)”, but not [in Christ](#) ended up leaving their personal (“[thy](#)” in [Revelation 2:4](#)) love. Simply put, we must go beyond our initial profession and initial salvation, that is provided by faith “[in the Lord Jesus](#)” and spiritually mature in our personal relationship that is **only** available [in Christ](#). Please note the last chapters of this epistle and similar wording in Colossians where Paul switches between “[Lord](#)” and “[Christ](#)”. Please read the notes related to those verses (in the [Lord Jesus Christ in Ephesians](#) study) for a more detailed example of what I am saying here.

1. [C1-S1](#) (Verse 1-2): This sentence provides the opening and purpose of this epistle.
 - a. In the first verse, Paul specifies his God-given authority.
 - b. Paul limits his letter to those who saved people who are [in Christ](#) (“[saints and faithful in Christ Jesus](#)”) because the promises given in this letter are not to all saved.
 - c. In the second verse, Paul specifies the blessings (“[Grace and peace](#)”) which are given to people who fulfill the requirements of this epistle.
 - d. Please see the Doctrinal Study called [Significant Events in the New Testament](#) about this and other promises.
2. [C1-S2](#) (Verse 3-6): Basic outline of the gospel of Christ.
 - a. Our sentence starts with the phrase: “[Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ](#)”. This is the promise of everlasting blessings for saved people who are truly “[in Christ](#)”.
 - b. Next, our sentence says: “[According as he hath chosen us in him before the foundation of the world](#)”. This means: “[The blessings are given in harmony with our obedience in Christ](#)”.
 - c. Next, our sentence says: “[that we should be holy and without blame before him in love](#)”. This is why God blesses some saved people. Any saved person who refuses to try to fulfill these requirements can not ‘[claim](#)’ this promise.
 - d. Next, our sentence says: “[Having predestinated us unto the adoption of children by Jesus Christ to himself](#)”. The people who teach doctrinal error about “[predestination](#)” ignore this phrase. The word “[predestination](#)” means: ‘[determining the place to end a journey before you start it](#)’. People are “[adopted](#)” so that the adopting parent can teach the child to have the parent's character. So, our phrase tells us that God ‘[adopted us as His children, and put us in Christ](#)’, so that we would receive the character of Christ’.
 - e. Next, our sentence says: “[according to the good pleasure of his will](#)”. This means: ‘[our receiving the character of Christ is in harmony with God's will](#)’.
 - f. Next, our sentence says: “[To the praise of the glory of his grace](#)”. This change in us is only done by God's “[grace](#)” and gives God “[glory](#)”, which results in people “[praising](#)” God.

- g. Next, our sentence says: "wherein he hath made us accepted in the beloved". This means: *'God has "made us accepted in the beloved" when ("wherein") our changed life brings God glory and praise'*.
3. **C1-S3** (Verse 7-12): What we have when we are **in Christ**.
- Our sentence starts with the phrase: "In whom". This means: "in Christ".
 - Next, our sentence says: "we have redemption through his blood, the forgiveness of sins". This promise is for sins that we do after we become children of God. However, this promise is only given to children of God who are "in Christ".
 - Next, our sentence says: "according to the riches of his grace". There is no limit to what God's "grace" can do. However, there is a limit to what God's "grace" will do because it is "according". If we are not "in Christ", and receiving God's "grace", then we do not receive this promise.
 - Next, our sentence says: "Wherein he hath abounded toward us in all wisdom and prudence". Again, the word "Wherein" means "in Christ". If we do not stay "in Christ", then we will not receive these promises.
 - Next, our sentence says: "Having made known unto us the mystery of his will". People who are not "in Christ", wonder ("the mystery") what God's will is for their life.
 - Next, our sentence says: "according to his good pleasure which he hath purposed in himself". The more that we bring God "good pleasure", the better we will understand God's will for our life.
 - Next, our sentence says: "That in the dispensation of the fullness of times he might gather together in one all things in Christ". This is one of only four (4) times that the Bible uses any form of the word "dispensation" and it is the only reference to "the dispensation of times". In addition, this "dispensation of times" is speaking about the 1,000-year reign of "Christ" because it literally says: "he might gather together in one all things in Christ, both which are in heaven, and which are on earth". This will not happen before the 1,000-year reign of "Christ".
 - Next, our sentence says: "even in him". This means: *'only the saved people who are "in Christ" have the promise to return for the 1,000-year reign of "Christ"'*.
 - Next, our sentence says: "In whom also we have obtained an inheritance". This means: *'only the saved people who are "in Christ" have the promise of everlasting rewards ("an inheritance") in Heaven'*.
 - Next, our sentence says: "being predestinated according to the purpose of him who worketh all things after the counsel of his own will". God set the end of our life ("being predestinated") to have these promises which are "in Christ". However, God also gave us a free will and even the saved can refuse this "predestination". Therefore, in order to receive these promises, we must be in harmony ("according") "to the purpose of God's will". This is the second time that Paul uses the word "predestinated" in this chapter. When we consider the two sentences together, we see that "the purpose of God's will" is that we become children of God and receive the character of God. In addition, when considered with the prior phrase, we see that we "have obtained an inheritance" because we ("being") have fulfilled "the purpose of him who worketh all things after the counsel of his own will".
 - Next, our sentence says: "That we should be to the praise of his glory, who first trusted in Christ". That is: the purpose of God's will is that we produce "praise of his glory".
 - Next, our sentence says "the praise of his glory" because we "first trusted in Christ".
4. **C1-S4** (Verse 13-14): They trusted **in Christ** AFTER their initial salvation.
- Our sentence starts with the phrase: "In whom ye also trusted". The word "whom" is referencing "Christ", as specified in the prior sentences. Our sentence literally tells us that they each personally had "heard the word of truth, the gospel of your salvation", and then "after (that)", they "trusted".
 - Next, our sentence says: "in whom also after that ye believed, ye were sealed with that holy Spirit of promise". We are promised eternal security ("sealed with that holy Spirit of promise") because the word "sealed" means: *'legally marked as belonging to God'* and no person nor devil can break God's "seal".
 - Next, our sentence says: "Which is the earnest of our inheritance". The word "earnest" means: *'down payment'*. It is said to be like an engagement ring which promises marriage. What we are promised in Heaven is far more than what we have now with the indwelling Holy Spirit.

- d. Please see the Doctrinal Study called [Significant Events in the New Testament](#) about this and other promises.
 - e. Next, our sentence says: "until the redemption of the purchased possession". Our "redemption" is not complete until we receive our new incorruptible body. Please see the Message called [Body, Soul and Spirit Salvation](#) for more details.
 - f. Next, our sentence says: "unto the praise of his glory". This means: '*Our full salvation is to display God's "glory" and should result in "praise" to God*'.
5. [C1-S5](#) (Verse 15-23): The conclusion of the actions described in Chapter 1.
- a. Our sentence starts with a phrase which tells us that Paul prayed for them non-stop. People who are truly "in Christ" can expect others to pray for them.
 - b. Next, our sentence tells us the specifics that Paul prayed for. He prayed that we would receive knowledge, wisdom and understanding of things now and of our everlasting rewards. These are all things that we can expect God to give us if we stay "in Christ".
 - c. Next, our sentence tells us the reward that God the Father gave to "Jesus Christ" because of the sacrifice and service which he gave. That is why we get everything spiritual through "Jesus Christ".
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Chapter 2:

The Chapter theme is: Everything that you have spiritually is due to “Christ” and not to keeping religious rules.

Chapter 2 starts applying the “precepts”, from Chapter 1, to our personal lives. This application starts with stating what our personal salvation really involved. The Ephesians, like many people today, did not realize that true Biblical salvation involves an ongoing personal relationship with God through “Christ”. They thought their faith in the “Lord Jesus” was sufficient. That is: they thought that obeying religious rules, in the flesh, which were originally from the “Lord Jesus” was sufficient. However, God requires us to mature spiritually, through “Christ”, in addition to our obedience. God is a Spirit and requires a spiritual relationship with His children. A fleshly obedience to religious rules has never been sufficient.

Paul starts Chapter 2 with the phrase: “**And you hath he quickened**”. “Quickened” is **‘being made spiritually alive and responsive to the Spirit of God in our physical life’**. (Please see the note for **8:11** which has links to every verse which use any form of “quicken” and provides a note on how the word is used in each verse.) Paul goes on to tell of the differences between being dead in sins and being “quickened”. He goes on to tell us how our change in status changes how God and others (people, spiritual beings, etc.) deal with us. Where Chapter 1 told us the spiritual “precepts” which are the basis of the rest of this epistle, Chapter 2 starts applying those “precepts” to our personal lives. The explanation of this application starts with what our personal salvation really involves. (That is what the first four (4) sentences / first ten (10) verses tell us). Then our chapter explains the results (“wherefore”) of that truth starting in **2:11**. Then Paul finishes the chapter by telling us what our current status is if we are truly “in Christ”.

This chapter can be outlined with these points:

1. We used to live in the way that the devil, the world and our flesh told us to live. We deserved God's wrath but He gave us grace. (**2:1-10**)
2. “**For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**” (**2:8-10**)
3. Remember that in the past you couldn't even claim God's covenant with Abraham while you lived in your flesh. All that you can now claim came through “Christ”. (**2:11-13**)
4. **in Christ** there is no difference between people when they stand before God. (**2:14-18**).
5. We (Jews and Gentiles) are now one habitation of God built on the chief cornerstone of “Jesus Christ” (**2:19-24**).

In addition, to the sentence summaries below, please see the couple of outlines which are at the start of the detailed notes for this chapter.

1. **C2-S1** (Verse 1-3): What we were like before being saved.
 - a. Our sentence starts with the phrase: “**And you hath he quickened**”. First, our chapter is added to Chapter 1 by starting with the word: “**And**”. The prior chapter told us God's plan and this chapter is adding how we get in on God's plan so that we can receive God's blessings. And, the first of those blessings is that God has “**quickened**” us (**‘made us spiritually alive’**).
 - b. Next, our sentence says: “**who were dead in trespasses and sins**”. This was our condition when we were lost.
 - c. Next, our sentence says: “**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**”. This describes what controlled our lost life.

- d. Next, our sentence says: "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". This describes how we lived as lost people.
- e. Next, our sentence says: "and were by nature the children of wrath, even as others". Our nature earned God's "wrath", just as much as people who end up in Hell.
2. **C2-S2** (Verse 4-7): What God did when He saved us and why.
 - a. Our sentence starts with the word: "But". This means our sentence is dealing with the same subject as the prior sentence while going in a different direction. We earned Hell, but God turned us to salvation.
 - b. Next, our sentence says: "God". He is the only source of true salvation. Only God can change the inner person.
 - c. Next, our sentence says: "who is rich in mercy, for his great love wherewith he loved us". God gives us "mercy" because of His "love" and for no other reason. We can not buy nor earn true "mercy".
 - d. Next, our sentence says: "Even when we were dead in sins". Anyone who is "dead" can not act alive. The lost person can do nothing to affect his spiritual condition. It is as reasonable to claim that a rock can reproduce itself as it is to claim that the lost person can do anything spiritual.
 - e. Next, our sentence says: "hath quickened us together with Christ". God made us spiritually alive ("quickened us") "with Christ". There is no other way to become spiritually alive.
 - f. Next, our sentence says: "by grace ye are saved". We did not earn salvation.
 - g. Next, our sentence says: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus"
 - i. God "raised us up" with "Christ" and not separate.
 - ii. The truly saved have their spirit in heaven right now ("made us sit together in heavenly places").
 - iii. The phrase "in Christ Jesus" means: 'in our ongoing relationship with Christ Jesus'. Our spirit is in Heaven but we will get no benefits from it unless we do our part to maintain our ongoing relationship with "Christ Jesus". Please see the detail note for the explanation of this truth.
 - h. Next, our sentence says: "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus". This is why God saved us. It is to prove that His character is different from Satan's character. However, since His "grace" is demonstrated "through Christ Jesus", we receive increased "grace" in proportion to how much we mature spiritually "through Christ Jesus".
3. **C2-S3** (Verse 8-9): The first reason why God will get evidence of His "grace". We did nothing to be saved.
 - a. Our sentence starts with the word: "For". This means: '*Here's why to prior sentences are true*'.
 - b. Next, our sentence says: "by grace are ye saved through faith; and that not of yourselves". This means: '*You did nothing to cause your salvation*'. God uses the physical to teach the spiritual. Being saved is called "being born again". Life starts at conception and you did nothing to cause your physical conception. Likewise, you did nothing to cause your spiritual conception.
 - c. Next, our sentence says: "it is the gift of God". Definitely, you do not earn a gift.
 - d. Next, our sentence says: "Not of works, lest any man should boast". This means: '*No one is going to boast in Heaven how their salvation was dependent upon them*'.
4. **C2-S4** (Verse 10): The second reason why God will get evidence of His "grace". Our changed life is evidence of His "grace" working in us.
 - a. Our sentence starts with the word: "For". This means: '*Here's why to prior sentences are true*'.
 - b. Next, our sentence says: "by grace are ye saved through faith". This is not '*by faith*' but is "through faith".
 - c. Next, our sentence says: "and that not of yourselves". True Biblical salvation puts '*God's life in us*'. Only God can give us God's life. Just as you had nothing to do with your physical conception, you had nothing to do with your spiritual conception. Yes, you had to accept God's offer because you have a free will. However, your acceptance was not a spiritual act. It could not be because you were "dead" and could not act spiritually. Your acceptance was done in the physical world and was separate from your actual spiritual conception.
 - d. Next, our sentence says: "it is the gift of God". You can not earn a true gift.

- e. Next, our sentence says: "Not of works, lest any man should boast". See [Romans 11:6](#) about the difference between "grace" and "works".
5. [C2-S5](#) (Verse 11-13): The results of true Biblical salvation.
- Our sentence starts with the word: "Wherefore". This means: *'Wherever you look in the future'*.
 - Next, our sentence says: "remember, that ye being in time past Gentiles in the flesh". This means: *'remember that you didn't know anything about how to be saved'*.
 - Next, our sentence says: "who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands". This means: *'the Jews looked down on you instead of telling you how to be saved'*.
 - Next, our sentence says: "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". This means: *'you had absolutely no way of finding out how to be saved'* ("no hope").
 - Next, our sentence says: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ". This means: *'But now, your life and future are totally different'*.
 - Please see the Doctrinal Study called [Significant Events in the New Testament](#) about this and other promises.
6. [C2-S6](#) (Verse 14-17): Here is why and how "Christ" makes it possible for us to "draw nigh to God".
- Our sentence starts with: "For he is our peace". This means: *'Christ is Who reconciled us to God'*.
 - Next, our sentence says: "who hath made both one, and hath broken down the middle wall of partition between us". This means: *'Christ removed the barrier between Jews and Gentiles'*.
 - Next, our sentence says: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances". This means: *'Christ removed all of the religious laws'*.
 - Next, our sentence says: "for to make in himself of twain one new man, so making peace". This means: *'Christ brought religious peace between all truly saved people'*.
 - Next, our sentence says: "And that he might reconcile both unto God in one body by the cross". This means: *'Christ brought true peace between the saved and God the Father'*.
 - Next, our sentence says: "having slain the enmity thereby". This means: *'Christ removed every reason for bad feelings'*.
 - Next, our sentence says: "And came and preached peace to you which were afar off, and to them that were nigh". This means: *'Christ sent the message of peace to everyone'*.
7. [C2-S7](#) (Verse 18): All access to God the Father is only through "Christ".
8. [C2-S8](#) (Verse 19-22): We are now being built into "an holy temple in the Lord".
- Our sentence starts with the : "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God". This means: *'Christ gave us all the same spiritual citizenship'*.
 - Next, our sentence says: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone". This means: *'All true doctrine comes from "Jesus Christ". He is Who speaks through the apostles and provides the scriptural basis for our belief'*.
 - Next, our sentence says: "In whom all the building fitly framed together groweth unto an holy temple in the Lord". This means: *'God lives in us and commands us how to live in this world as His holy temple'*.
 - Next, our sentence says: "In whom ye also are builded together for an habitation of God through the Spirit". This means: *'God does all of this through His indwelling Holy Spirit'*.
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Chapter 3:

The Chapter theme is: Paul's role in our salvation.

In [Chapter 3](#), Paul starts out by telling us how God gave Paul a special position and the task of bringing the [gospel](#) to us Gentiles and that others who claim to have a different message don't have their authority from God. Part of Paul's evidence is the suffering that he experienced because he had to deliver the message in spite of any suffering. These false '*messengers*' aren't from God because they quit when the suffering starts. Then in [3:16-21](#), Paul tells us why he willingly suffered to bring us God's message, which is for our good and to fulfill God's plan.

1. God made Paul a "[prisoner of Jesus Christ for you Gentiles](#)". God took over Paul's life and kept him bound to the [gospel](#) so that Gentiles should be "[fellowheirs](#)" ([3:1-6](#)).
2. God gave Paul a special wisdom and understanding to pass along to the Gentiles. This wisdom and understanding was hid of God from men and angels until the right time: a time that would make the wisdom and understanding to be "[in Christ Jesus our Lord](#)" ([3:8-12](#)).
3. "[In whom we have boldness and access with confidence by the faith of him](#)" ([3:12](#)).
4. "[Wherefore I desire](#)" that you faint not at Paul's physical problems but Paul prays for God to strengthen "[the inner man](#)" and that we would have love and comprehension of all that God provides in Christ "[...that ye may be filled with all of the fullness of God](#)" ([3:13-19](#)).
5. Praise God for His "[exceeding abundant](#)" work in our lives. This work isn't giving us physical things but strength to the "[inner man](#)" ([3:20-21](#)).

In addition, to the sentence summaries below, please see the couple of outlines which are at the start of the detailed notes for this chapter.

1. [C3-S1](#) (Verse 1-7): Paul's authority in the "[gospel](#)".
 - a. Our sentence starts with the phrase: "[For this cause](#)". This means: '*This is why Paul was given his role as "apostle to the Gentiles"*'.
 - b. Next, our sentence says: "[I Paul, the prisoner of Jesus Christ for you Gentiles](#)". At times Paul called himself: "[the apostle of Jesus Christ](#)", "[the servant of Jesus Christ](#)", and "[the minister of Jesus Christ](#)". In all of these roles, Paul delivered the message from "[Jesus Christ](#)" and not his own message nor the message of religion.
 - c. Next, our sentence says: "[If ye have heard of the dispensation of the grace of God which is given me to youward](#)". This is one of only four (4) times when the Bible uses the word "[dispensation](#)". God used Paul to dispense His grace to us. A true "[minister of Jesus Christ](#)" concentrates on dispensing God's grace and not on taking care of his own fleshly desires.
 - d. Next, our sentence says: "[How that by revelation he made known unto me the mystery](#)". This means: '*This is a truth which God hid until God revealed it to Paul*'.
 - e. Next, our sentence says: "[\(as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ\)](#)". This means: '*God revealed this truth to Paul and he did not get it any other way*'.
 - f. Next, our sentence says: "[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](#)". This means: '*This is a New Testament revelation*'.
 - g. Next, our sentence says: "[That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel](#)". This means: '*Here is what was revealed*'.
 - h. Next, our sentence says: "[Whereof I was made a minister](#)". This means: '*Paul was given the job of spreading this revelation*'.
 - i. Next, our sentence says: "[according to the gift of the grace of God given unto me by the effectual working of his power](#)". This means: '*Paul was used by God to work miracles ("the effectual working of his power"). That evidence proved that the message that God sent through Paul was truly from God.*'

- j. Please see the Doctrinal Study called [Significant Events in the New Testament](#) about this and other promises.
2. [C3-S2](#) (Verse 8-12): The qualifications that meet God's requirements.
- Our sentence starts with the phrase: "Unto me, who am less than the least of all saints, is this grace given". God uses humble people and not the proud.
 - Next, our sentence says: "that I should preach among the Gentiles the unsearchable riches of Christ". This means: *'This was the basic purpose of Paul's apostleship'*.
 - Next, our sentence says: "And to make all men see what is the fellowship of the mystery". This means: *'God wants all saved people to have a common fellowship'*.
 - Next, our sentence says: "which from the beginning of the world hath been hid in God". This means: *'God is Who hid this truth. This supports the doctrine of Progressive Revelation'*.
 - Next, our sentence says: "who created all things by Jesus Christ". This means: *'Jesus Christ has the power of creation'*.
 - Next, our sentence says: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God". This means: *'God wants to use the church to reveal His wisdom to all other Heavenly beings'*.
 - Next, our sentence says: "According to the eternal purpose which he purposed in Christ Jesus our Lord". This means: *'This was God the Father's purpose in having "Christ Jesus" become our personal "Lord"'*.
 - Next, our sentence says: "In whom we have boldness and access with confidence by the faith of him". This means: *'The "faith" which belongs to "Christ Jesus our Lord" is what gives us boldness and access to God the Father with confidence'*.
3. [C3-S3](#) (Verse 13): tells us to not be upset when people have to suffer in order to bring God's truth to you because their willingness to suffer is evidence that their message is true and that they expect God to reward them for their suffering and service.
4. [C3-S4](#) (Verse 14-19): Paul sought to fulfill the ministry that God gave him.
- Our sentence starts with the phrase: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named". This means: *'Paul humbled himself and worshipped God "the Father of our Lord Jesus Christ" as the most powerful being anywhere'*.
 - Next, our sentence tells us that Paul prayed for us to have certain specific blessings from God ("That he would grant you, according to the riches of his glory"). They were:
 - "to be strengthened with might by his Spirit in the inner man".
 - "That Christ may dwell in your hearts by faith".
 - "that ye, (are) rooted and grounded in love".
 - "that ye, May be able to comprehend with all saints what is the breadth, and length, and depth, and height (of Christ's love)".
 - "that ye, know the love of Christ, which passeth knowledge".
 - "that ye, might be filled with all the fullness of God".
5. [C3-S5](#) (Verse 20-21): God is due "glory" "in the church" when He is able to work through "Christ Jesus".
- Our sentence starts with the word: "Now". This means: *'After you understand what was said prior to this sentence'*.
 - Next, our sentence says: "unto him that is able to do exceeding abundantly above all that we ask or think". This means: *'Realize that God's power is beyond our comprehension'*.
 - Next, our sentence says: "according to the power that worketh in us". This means: *'We are to give God glory in proportion to how much God's "power that worketh in us"'*.
 - Next, our sentence says: "Unto him be glory in the church by Christ Jesus". This means: *'We are to let "Christ Jesus" cause us to mature spiritually so that he can work through our life to give God "glory in the church"'*.
 - Next, our sentence says: "throughout all ages, world without end". This means: *'Our changed lives are to bring God glory "throughout all ages" and on into eternity'*.
6. [C3-S6](#) (Verse 21): says: "Amen". This doubles the prior sentence and makes it something that all saved are required to believe.
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Chapter 4:

The Chapter theme is: Paul's message from "the Lord".

In [Chapter 4](#), Paul starts the practical application of the [gospel of Christ](#) with, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called".

Now that Paul has provided all of the spiritual background and considerations (in the first three chapters), he starts the practical application (in the last three chapters) with, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called". Anyone who claims that Christianity is all spiritual and that there is no practical application is a liar or fool and God doesn't want His people to be either. In this chapter, Paul tells us that God gave different people different talents so that they can do different jobs but that all are supposed to work together for the good of all. He starts out by telling us that we are one and he tells us that "Christ" is the head and warns us that we are going to face judgment by the "Lord" ([4:17](#)) unless we "walk not as other Gentiles walk". That is, we are not to be selfish and divided or motivated by fleshly sins.

A quick outline of this chapter is:

1. How to walk worthy of the vocation given by God ([4:1-7](#)).
2. There is only "One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" ([4:5-6](#)).
3. Christ provided for the needs of the church by giving positions in the church to take care of the needs. Each of us are to do our own job to edify the whole church. ([4:8-16](#)).
4. Put off walking like the world and walk as you have learned to do [in Christ](#) by the teaching of the Spirit ([4:17-24](#)).
5. Specific changes to make: stop lying, stealing, etc. Start speaking in love, etc. ([4:25-32](#)).
6. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" ([4:32](#)).

The Sentence summaries are:

1. [C4-S1](#) (Verse 1-3): Rules that apply to all saved.
 - a. Our sentence starts with: "I therefore, the prisoner of the Lord". This epistle is one of the so-called '*Prison Epistles*' because, according to history, Paul wrote it from the Roman prison. Here we read that Paul says that "the Lord" did this. It is my personal belief that "the Lord" did this to force Paul to write these epistles when Paul would have rather visited and taught in person. Thus, we see that sometimes, "the Lord" does things that we don't like for His own reasons. And when we consider this truth, the rest of this sentence gives us a better understanding of Paul's character when we consider that he knew his condition and, yet, told us to act as he writes in this sentence.
 - b. Next, our sentence says: "beseech you that ye walk worthy of the vocation wherewith ye are called". Lots of people want to be the pastor or some other leader. Few want to be the lowly servant yet, we are told to accept where "the Lord" puts us and do the best that we can to serve "the Lord" at the place where He put us.
 - c. Next, our sentence tells us the attitude to keep when it says: "With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace". Consider that Paul was in prison because saved people in Jerusalem objected to God using Paul to correct their doctrinal error. With that in mind, consider our commandments.
 - i. The phrase "With all lowliness and meekness" tells us to keep the attitude that it is not our place to correct others, no matter how much they hurt us. That job belongs to "the Lord".
 - ii. The phrase "with longsuffering" tells us that, no matter how long and how much we suffer, "the Lord" will give us greater reward if our suffering is in His service.

- iii. The phrase "forbearing one another in love" tells us to keep an attitude of "love" even when others are wrong but, erroneously, believe that they serve God.
 - iv. The phrase "Endeavouring to keep the unity of the Spirit in the bond of peace" tells us to do everything that we can to let God's "Holy Spirit" use our life to bring peace into the church.
2. **C4-S2** (Verse 4-6): God's "unity" makes us all "one".
 - a. Our sentence starts with the phrase: "There is one body". This speaks of the local church.
 - b. Next, our sentence says: "and one Spirit". This is God's "Holy Spirit" Who does not give different people in the church opposing commands.
 - c. Next, our sentence says: "even as ye are called in one hope of your calling". This means: '*each and every one of us are personally called to do our part to fulfill the single purpose of the local church*'.
 - d. Next, our sentence says: "One Lord". This means: '*There is only one set of laws for everyone and they all come from the single Lord Who never changes. In addition, He will judge each of us personally for how we obey His commands and if we oppose His commands*'. There can not be opposing purposes in the local church if we are all obeying "one Lord".
 - e. Next, our sentence says: "one faith". There is only one true interpretation of the true "word of God". Therefore, we can not be disagreeing over things of "faith" if we are submitting to the "one faith". Yes, there can be differences between the many applications, but not over basic doctrines of the "one faith".
 - f. Next, our sentence says: "one baptism". We are all to be 'identified' with the one true God. We are to let our life show the holiness and righteousness of God the Father, the sacrifice and service of God the Son and the ongoing personal relationship with God which is maintained by God the Holy Ghost.
 - g. Next, our sentence says: "One God and Father of all". We can not have different gods telling us to do different things. Also, we can not express any form of hate towards and of the children of God the Father.
 - h. Next, our sentence says: "who is above all, and through all, and in you all". The truly saved will submit to the indwelling "Holy Spirit" or God will eventually kill them.
 3. **C4-S3** (Verse 7): The amount of "grace" which we receive is dependent upon how much we let "Christ" control our life. Our sentence says: "But unto every one of us is given grace according to the measure of the gift of Christ". The word "according" means: '*in harmony with*'. The word "measure" means: '*how much*'. The amount and type of "grace", that we receive, is based upon how much "the gift of Christ" is used in our life to accomplish the purpose of "Christ".
 4. **C4-S4** (Verse 8): is quoting a truth from **Psalms 68:18**.
 - a. That Psalm is telling us about blessings which we receive from God even while we are rebellious.
 - b. Paul is quoting this Psalm to tell us that God has fulfilled this prophecy in our lives. And, since God has fulfilled this prophecy in spite of all of the devils who were fighting against Him, God has proven that He is more powerful than all other beings combined. Therefore, we need to submit to God and stop listening to beings who oppose God.
 - c. In addition, we are told that He "gave gifts unto men". Therefore, our thanks for the spiritual gifts are due to "Jesus Christ" and to no other being.
 5. **C4-S5** (Verse 9): Christ descended before He ascended. This verse is continuing the quote and reminding us that no one went to Heaven before "Jesus Christ" went to Hell and paid for all of our sins. (The phrase "the lower parts of the earth" is speaking about Hell and Paradise.) Therefore, we owe Him, and no other human person, for not suffering for our own sins. We are to submit to Him and not on other person nor any philosophy nor any religion.
 6. **C4-S6** (Verse 10): Christ went "far above all heavens" after He descended. This verse is continuing the quote and telling us that "Jesus Christ" went far above our atmosphere and the place of the stars into God's home. He took all of the Old Testament saints from paradise to Heaven so that He would be Lord of all ("that he might fill all things").
 7. **C4-S7** (Verse 11-16): What "Jesus Christ" gave to the church. Where the prior sentences were speaking about what "Jesus Christ" did for the Old Testament saints, this sentence tells us what He did for us in the New Testament. And, starting in our next sentence, Paul tells us the proper application of these truths.

- a. Our sentence starts with the phrase: "And he gave some". This is what "Jesus Christ" gave to some local churches. He did not give the same to all local churches. Therefore, each local church is to thank God for the gifts that they were given. In addition, our sentence details different roles that men are given, to help the church, before our sentence tells us the purpose of these spiritual gifts. These roles are:
 - i. The first role is "apostles". Only the early churches were given men in this role. Please see the detail Study, and the Word Study, for the true doctrine of this church office.
 - ii. Next, our sentence says: "and some, prophets". The true job of a "prophet" is to tell God's people what "the Lord" literally said. Today, that is the single interpretation and is different from most preachers who actually give people the many applications.
 - iii. Next, our sentence says: "and some, evangelists". These men travel to different places and different groups and deliver certain specific doctrines such as how the lost are to be Biblically saved.
 - iv. Next, our sentence says: "and some, pastors and teachers". Many people erroneously teach that these are two different men. However, the punctuation and structure of our sentence, make it clear that this is one man with two different roles. And, any so-called pastor, who is not also a teacher, was not given by God but was chosen by men.
 - b. Next, our sentence tells us why "Jesus Christ" gives these men, who are spiritual gifts, to local churches. Our sentence says:
 - i. "For the perfecting of the saints". This is causing the children of God to spiritually mature into spiritual adults that God can send anywhere and expect them to do the work of His kingdom even if they do not have some human over them.
 - ii. "for the work of the ministry". This means the children of God are to do "the work of the ministry", such as soul winning. The pastor-teacher is to teach them how to do the work, and to supervise the work in the local church, but the work is to be done by the children of God.
 - iii. "for the edifying of the body of Christ". This is spiritually lifting up God's children as they mature spiritually (what "Christ" does).
 - c. Next, our sentence tells us the results that God expects from the local church. Our sentence says:
 - i. "Till we all come in the unity of the faith". The entire local church members are to believe the same basic truths which are in the "word of God" even if there are differences of opinion about the many applications.
 - ii. "and of the knowledge of the Son of God". This is "knowing" the character of "the Son of God", which we are supposed to be also making our basic character.
 - iii. "unto a perfect man, unto the measure of the stature of the fullness of Christ". This is the description of a true Biblical "saint".
 - d. Next, our sentence tells us the changed life that God expects from the local church. Our sentence says:
 - i. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine". Every spiritually mature church member should be able to refute doctrinal error and reject doctrinal error.
 - ii. "by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive". Every spiritually mature church member should be able to spot the deceptive ways of ministers of Satan and be able to protect the local church from those deceptions.
 - iii. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ". This is how God expects spiritually mature children of God to act. Until someone's life displays "Christ", they have not truly "grown up".
 - iv. "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". This tells us that "Christ" is Who makes all of the people in the "body of Christ" work together, according to His plan, and that "Christ" is Who tells us who to work so that the entire "body of Christ" is benefited.
8. **C4-S8** (Verse 17-19): The commandment that will be used to judge us with based upon truth just revealed.

- a. Our sentence starts with the phrase: "This I say therefore, and testify in the Lord". This means that our sentence is a conclusion of the prior and that this conclusion comes from "the Lord". Therefore, we will be judged for how well we accept and obey this conclusion.
 - b. Next, our sentence says: "that ye henceforth walk not as other Gentiles walk". This means: '*we are to stop doing the little repeated things of life which match the actions of lost people*'. God did a lot to change our life, as explained in the prior sentences. For us to continue to live as lost people, after we accepted God's salvation, is to prove that God wasted His salvation on us.
 - c. Next, our sentence tells us the evidences that someone is living like lost people. Our sentence says that the lost are:
 - i. "in the vanity of their mind". This means that the lost are full of pride and think that they are more important than they truly are.
 - ii. "Having the understanding darkened". This means that the lost base their "understanding" on "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life" ([1John 2:16](#)).
 - iii. "being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart". This means that the lost do not know what "the word of God" says and they reject the truth from "the word of God" "because of the blindness of their heart".
 - iv. "being past feeling have given themselves over unto lasciviousness". This means that the lost only care for fulfilling lusts of the flesh and care nothing for the feelings of God for the lost people who are heading to Hell.
 - v. "to work all uncleanness with greediness". This means that the lost are doing all that they can ("with greediness") "to work all uncleanness". They are seeking fulfillments of sin and not of God.
9. [C4-S9](#) (Verse 20-24): What "Jesus Christ" teaches us which is different from what the lost sin-filled world teaches.
- a. Our sentence starts with the phrase: "But ye have not so learned Christ". This means: '*The spiritual maturity which "Christ" teaches is totally different*'.
 - b. Next, our sentence says: "If so be that ye have heard him, and have been taught by him". This means: '*If you personally have truly "heard Christ" and have personally "been taught by Christ", then you must know the true difference*'.
 - c. Next, our sentence says: "as the truth is in Jesus". This means that: "*Jesus" shows us how to live in our flesh and please God*". Please see the Doctrinal Study called [What Did Jesus Do?](#) for more details on this truth.
 - d. Next, our sentence says: "That ye put off concerning the former conversation the old man". This means: '*The inner person is to take off the former life-style just like we take off dirty clothes*'. Please see the detailed note about the phrases: "put off" and "put on".
 - e. Next, our sentence says: "which is corrupt according to the deceitful lusts". This is why we want to "put off" the old lifestyle and have nothing further to do with it.
 - f. Next, our sentence says: "And be renewed in the spirit of your mind". This is added to the prior, which means that it comes after we do the prior. We can not "renew the spirit of our mind", with "the mind of Christ", until after we get rid of wrong thinking.
 - g. Next, our sentence says: "And that ye put on the new man". This is added (done after) we personally "put off concerning the former conversation the old man".
 - h. Next, our sentence says: "which after God is created in righteousness and true holiness". This tells us why we want to personally "put on the new man".
10. [C4-S10](#) (Verse 25): Give your neighbor the truth that you would want.
- a. Our sentence starts with the word "Wherefore", which means this sentence is a concluding action based upon the prior sentence.
 - b. Next, our sentence says: "putting away lying, speak every man truth with his neighbour". Since "Jesus" said: "Jesus saith unto him, I am the way, the truth, and the life" ([John 14:6](#)), it should be obvious that anyone who is "lying" is not following "Jesus Christ".
 - c. Next, our sentence says: "for we are members one of another". Since we are all part of the same "body of Christ", such actions hurt the church and end up hurting ourselves.
11. [C4-S11](#) (Verse 26-27): How to deal with anger.

- a. Our sentence starts with the phrase: "Be ye angry, and sin not". We can't stop ourselves from having instant anger at certain things. Even "Jesus" got angry. It is not the anger, but our reaction to it, which can be sin.
 - b. Next, our sentence says: "let not the sun go down upon your wrath". When we have extreme anger ("wrath"), we need to go to God for help in dealing with it immediately. Not doing so can affect our sleep, affect our health, and even lead to an early death.
 - c. Next, our sentence says: "Neither give place to the devil". Quite often, the true source of anger is the devil. The devil uses people to make us angry. However, we need to remember that those people are not our enemy, but the devil is.
12. **C4-S12** (Verse 28): Be an honest and productive member of society.
- a. Our sentence starts with: "Let him that stole steal no more". A thief will not bring "glory" to God. In addition, most thieves would make a good living if they put as much effort into an honest job as they put into stealing and getting away.
 - b. Next, our sentence says: "but rather let him labour, working with his hands the thing which is good". This is what the thief is to do instead.
 - c. Next, our sentence says: "that he may have to give to him that needeth". This is why. And, when he has repaid society for some of the evil that he has done, he will feel better about himself.
13. **C4-S13** (Verse 29): Control your tongue.
- a. Our sentence starts with the phrase: "Let no corrupt communication proceed out of your mouth". This is what is commonly called 'swearing'. The true Biblical definition of swearing is: 'to make an oath before God'.
 - b. Next, our sentence says: "but that which is good to the use of edifying". This is what we are to say instead.
 - c. Next, our sentence says: "that it may minister grace unto the hearers". This is why we are to say these things.
14. **C4-S14** (Verse 30): Don't cause the "Holy Spirit" grief.
- a. Our sentence starts with: "And grieve not the holy Spirit of God". This is what we should not do. Do you want to help someone who is constantly giving you grief?
 - b. Next, our sentence says: "whereby ye are sealed unto the day of redemption". Remember that God's "Holy Spirit" lives in you and can make a significant difference in how many problems that you face on your own.
15. **C4-S15** (Verse 31-32): Let God change the attitudes of your heart.
16. Our sentence starts with the phrase: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice". This means: 'Get rid of all of these corrupting attitudes'. Please see the detail note for the meaning of these words.
17. Next, our sentence says: "And be ye kind one to another, tenderhearted, forgiving one another". This is what we ought to do instead.
18. Next, our sentence says: "even as God for Christ's sake hath forgiven you". Many preach that this means to forgive everything, no matter what is involved. That teaching is in error. Please see the detail note for more.
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Chapter 5 and Chapter 6:

In [Chapter 5](#) and [6](#), Paul tells us how to "walk" (take small daily steps) in the [gospel of Christ](#). In the beginning of Chapter 5, Paul gives instructions that apply to everyone. Then he gives special instructions to some groups of people within the church. He continues this into the middle of Chapter 6. Then in the end of Chapter 6, Paul reminds us that we are in a spiritual war. Like any army, there must be order and submission to those in authority, but it ultimately comes down to individuals being personally prepared. Thus, Paul reminds us of our equipment that God has given to us for this war. He reminds each of us to care for what has been given to us personally even if it is the same as what was given to others.

If you remember, back in [1:15](#), Paul says "I heard of your faith in the Lord Jesus". He knew that there would, unfortunately, be some people who would resist abiding [in Christ](#). Therefore, in these chapters, Paul keeps switching back and forth between "Lord" and "Christ". In [John 10:10](#), Jesus said, "I am come that they might have life, and that they might have it more abundantly". The "life more abundantly" is what is available to those people who are [in Christ](#) (dealing with the Son of God through His role as "Christ"). However, for those people who are not willing to be [in Christ](#), Paul says '[here is the minimum required by the "Lord" to avoid punishment](#)'. Thus, submitting isn't some great goal to be strived towards but is the minimum requirement to avoid punishment by our "Lord". To receive rewards, we need to go beyond the minimum and abide [in Christ](#).

Chapter 6 completes the specific instructions to groups within the church and then provides final words to all. The final words of instructions are that our protection is to "be strong in the Lord". He provides "the whole armour of God" which we are to use in the spiritual warfare that we are part of. What a lot of people don't realize is that part of our "armour" is praying for our spiritual leaders. Paul closes with a blessing of "grace" but that blessing is limited to "them that love our Lord Jesus Christ in sincerity".

[Ephesians 6](#) is really a continuation of [Ephesians 5](#), especially the first ten verses of Ephesians 6. The commandments found in [Ephesians 6](#) assume that the reader understands the context Ephesians 5 where marriage was used to as an example pattern to show the relationship between "Christ and the church". Now, we see the pattern repeated in [Ephesians 6:1-10](#), which is the set-up for Paul telling us about our protection that is in obeying our "Lord" and using "the whole armour of God" ([6:11-20](#)) that we have only when we obey our "Lord". Here, we learn that the requirements from "the Lord" are the minimum to avoid punishment that can happen if He removes His protection. Only when people are willing to receive spiritual maturity and go beyond the minimum requirements of salvation will they receive additional blessings that are available through our personal relationship with "Christ". That has been explained all through this epistle. Now the epistle ends with a warning that we are in a spiritual warfare and only those who have been trained by "Christ" will receive the protection from our "Lord". Those saved people who refuse to mature spiritually are in trouble.

God saves us so that He can train us and make us prepared for the spiritual warfare that we can not avoid. "Christ" trains each of us personally then the "Lord" arms us and sends us out to fight.

Subject Outline of Chapters 5 and 6:

1. Walk as "Christ" did and make your life a sacrifice. Don't get a reputation for a sinful life such as being covetous, a fornicator, or unclean, etc. ([5:1-5](#)).
2. "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" ([5:6](#)).
3. Don't partake in foolish sin but walk in the light (goodness, righteousness and [truth](#)), thereby "proving what is acceptable unto the Lord" ([5:7-12](#)).
4. Reprove the things of darkness and prove the things of light ([5:13-14](#)).
5. "See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil" ([5:15-16](#)).

6. Be wise and follow God's Spirit. Praise and thank God from your heart. Submit to God-ordained authority so that God can cleanse us ([5:17-27](#)).
 7. Men ought to love their wives like Christ loved the church. Marriage is a picture of the relationship between Christ and the church ([5:28-33](#)).
 8. Instructions to children on how to get the protection and blessings from "Christ" ([6:1-3](#)).
 9. Instructions to fathers on how to get the protection and blessings from "Christ" ([6:4](#)).
 10. Instructions to servants on how to get the protection and blessings from "Christ" ([6:5-8](#)).
 11. Instructions to masters on how to get the protection and blessings from "Christ" ([6:9](#)).
 12. Strength "in the Lord" comes from "the whole armor of God" ([6:10-20](#)).
 13. Final blessing and closing ([6:19-24](#)).
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Chapter 5:

The Chapter theme is: Walk and live in a way that displays "Christ".

1. **C5-S1** (Verse 1-2): Actions to take based upon changed attitudes.
 - a. Our sentence starts with the phrase: "Be ye therefore followers of God". The word "therefore" means: '*as a result of what came before*'. In this case, Paul means as a result of all of the doctrine which he explained in the first four (4) chapters. He gave a lot of effort to explain the difference between the life-style of a lost person and what should be the life-style of a saved person. Paul explained that God gets "glory" and we get everlasting rewards only when we have a God-caused change in our life-style so that we stop living like a lost person and have the life-style of a saved person. That is the basis of this phrase: "Be ye therefore followers of God".
 - b. Next, our sentence says: "as dear children". The saved are the "dear children" of God. Therefore, we should act like it.
 - c. Next, our sentence says: "And walk in love, as Christ also hath loved us". Thus, we see that we should follow the example of "Christ". And, since our personal relationship with "Christ" causes spiritual maturity, our ongoing life should show increasing spiritual maturity.
 - d. Next, our sentence says: "and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour". Since this is what "Christ" did, this is also how we should live.
2. **C5-S2** (Verse 3-4): What we should not be known for and what we should always be known for.
 - a. Our sentence starts with the phrase: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints". These are all physical acts which are motivated by a sinful heart. And, this phrase can be used, symbolically, to represent any similar type of sin.
 - b. Next, our sentence says: "Neither filthiness, nor foolish talking, nor jesting, which are not convenient". Sometimes people deliberately hurt others and claim that it was just one of these things. Sometimes, the hurt is real even if not intended.
 - c. Next, our sentence says: "but rather giving of thanks". We should always be thankful to God and to people used by God to help us.
3. **C5-S3** (Verse 5): Why we should do as commanded in the first two sentences of this chapter.
 - a. Our sentence says: "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". There is a lot that could be said about these particular sins. However, the important phrase to understand is: "the kingdom of Christ and of God". These phrases are used to represent the character of "Christ" in us and the character of "God" in us. Some people mistakenly believe that these phrases mean that the person is lost.
4. **C5-S4** (Verse 6): Warning about ignoring these commands.
 - a. Our sentence starts with the phrase: "Let no man deceive you with vain words". "Vain words" are: '*words which sound important and good but which are actually Empty; worthless; having no substance, value or importance*'. These are seductive lies which people believe when they fail to verify claims about blessings from God. That is: people claim that people can receive blessings from God while refusing to fulfill God's requirements for receiving those promises.
 - b. Next, our sentence says: "for because of these things cometh the wrath of God upon the children of disobedience".
 - i. The "children of disobedience" are not the lost, as some people claim. The lost are not God's "children". The "children of disobedience" are God's "children" who refuse to obey. And, our sentence is warning us that many of God's "children", who refuse to obey, do so because they were "deceive you with vain words".
 - ii. Next, the word "wrath" is defined as: '*Violent anger; vehement exasperation; indignation*'. Our sentence warns us that God brings His "wrath" upon those saved people who continue to believe "vain words" and continue to reject messages warning them of the consequences from their attitudes and actions.

5. [C5-S5](#) (Verse 7): Don't take part with disobedient people.
6. [C5-S6](#) (Verse 8-10): Our changed life "proves" our claims of salvation and sanctification.
 - a. The First Equivalent Section of our sentence says: "For ye were sometimes darkness, but now are ye light in the Lord". While we were lost, we had no way of finding truth ("darkness"). But, now as saved people, "the Lord" gives us spiritual understanding ("light").
 - b. Next, the Second, and Third, Equivalent Sections tells us what to do because of the truth in the First Equivalent Section.
 - i. First, we are told to "walk as children of light". This means having our everyday life display the "new man" which our prior chapter told us to "put on". The phrase "children of light" means: *'God's children whose life demonstrates that they are led by God's light'*.
 - ii. Next, our sentence says: "For the fruit of the Spirit is in all goodness and righteousness and truth". This is another way of saying "put on the new man, which after God is created in righteousness and true holiness", as our prior chapter commanded us to do.
 - iii. Next, our sentence says: "Proving what is acceptable unto the Lord". In order to "prove" something, we have to show that it remains true regardless of circumstances. Our phrase tells us to "prove" that our changed character is "acceptable unto the Lord" no matter what circumstances He puts us into.
7. [C5-S7](#) (Verse 11): Addition to "proving what is acceptable unto the Lord".
 - a. Our sentence starts with the word: "And". This means: *'Do this sentence along with the prior sentence'*. Leaving out either sentence is like throwing away one side of an addition problem. It changes the answer and makes us "children of disobedience".
 - b. Next, our sentence says: "have no fellowship with the unfruitful works of darkness". The "works of darkness" is what our life was devoted to before we were saved and changed by God. The word "fruit" means *'new life'*. Living an unchanged life can not bring new spiritual life to others ("unfruitful works of darkness"). The phrase "have no fellowship" means: *'Stop doing those things, stop going where those things are done, and stop hanging with people who do those things'*.
 - c. Next, our sentence says: "but rather reprove them". The word "reprove" means: *'To convince of a fault, or to make it manifest'*. If you prove to others that their lifestyle will bring them destruction, they will either get truly saved or stop listening to you and tell you to go away. People who claim to do *'Lifestyle Witnessing'* are disobeying this command because they do not open their mouth and actively "reprove" the "unfruitful works of darkness".
8. [C5-S8](#) (Verse 12) tells us: Don't even talk about secret sin done by others.
9. [C5-S9](#) (Verse 13): Wake up and actively obey in order to understand.
 - a. Our sentence starts with the phrase: "But all things that are reprovved are made manifest by the light". This means: *'The word of God reveals what we are to reprove'*. We are to use "the word of God", and not our own opinion nor the religious traditions of our church, to "reprove" sin and sinners.
 - b. Next, our sentence says: "for whatsoever doth make manifest is light". The "word of God", and our personal testimony of God working in our life after we obey "the word of God", will "make manifest" sin and sinners.
10. [C5-S10](#) (Verse 14): Wake up and pay attention!
 - a. Our sentence starts with the phrase: "Wherefore he saith". This is a reference to verses from Isaiah.
 - b. Next, our sentence says: "Awake thou that sleepest, and arise from the dead". This means: *'stop acting like you are spiritually asleep, or dead, and act like you are spiritually alive'*.
 - c. Next, our sentence says: "and Christ shall give thee light". This means that "Christ" will add ("and") "light" (*'spiritual understanding'*) to those people who are actively engaged with the work of the kingdom of God.
11. [C5-S11](#) (Verse 15-16): How to "walk".
 - a. Our sentence starts with the phrase: "See then". This means: *'Make all effort that is required to be positive that you do this'*.
 - b. Next, our sentence says: "that ye walk circumspectly, not as fools, but as wise". Our phrase described two opposite ways to "walk" and how to do one while avoiding the other.
 - c. The word "wise" is defined as: *'The right use or exercise of knowledge; the choice of laudable ends, and of the best means to accomplish them'*. Only God's word teaches us the true way to be "wise".

- d. The word "fools" is defined as: 'One who is destitute of reason, or the common powers of understanding;'. A "fool" takes the attitude of: 'I know what I believe, don't confuse me with the facts!'. A "fool" refuses correction from "the word of God".
 - e. The word "circumspectly" is defined as: 'adv. Cautiously; with watchfulness every way; with attention to guard against surprise or danger'. The person who refuses to obey warnings from "the word of God" is not "walking circumspectly".
12. **C5-S12** (Verse 17): Understanding "the will of the Lord" is a result of "walking circumspectly". The person who does not understand "the will of the Lord" is "unwise".
13. **C5-S13** (Verse 18-21): Five Steps to add to our "understanding what the will of the Lord is".
- a. Our sentence starts with the phrase: "And be not drunk with wine, wherein is excess; but be filled with the Spirit".
 - i. The word "wine" is used symbolically for any lust of the flesh which fights against our "being filled with God's Holy Spirit".
 - ii. Next, the phrase "wherein is excess" tells us to not go to "excess" for anything of this world.
 - iii. Next, the phrase "but be filled with the Spirit" means: '*instead of doing the prior, let God's Holy Spirit fill all parts of your life*'.
 - b. Next, our sentence says: "Speaking to yourselves in psalms and hymns and spiritual songs". This tells us to engage in personal worship. This is one of the best ways to avoid falling for temptations
 - c. Next, our sentence says: "singing and making melody in your heart to the Lord". This means to make up your own songs about how "the Lord" helps you throughout your day.
 - d. Next, our sentence says: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ".
 - i. "Giving thanks", for past help, is the best way to assure future help.
 - ii. The phrase "for all things" includes things which people think are bad. It isn't until circumstances become impossible that God gets glory for working in our life. Therefore, when things are "bad", we can expect to see God work in our life.
 - iii. The phrase "in the name of our Lord Jesus Christ" recognized that we are under His authority and that we can approach "God and the Father" only because of Him.
 - e. The phrase: "Submitting yourselves one to another in the fear of God". We need to recognize that God sends us warnings through other godly people. This is not talking about submitting to ungodly commands

Before this were instructions to all saved people. Following this are specific instructions for specific types of people.

14. **C5-S14** (Verse 22): The first group to receive special instructions are "wives".
- a. Our sentence starts with: "Wives, submit yourselves unto your own husbands". This does not mean every male out there like some religions claim.
 - b. Next, our sentence says: "as unto the Lord."
 - i. This phrase means: '*In the same way as you would submit to "the Lord"*'. If the husband tells the wife to do something that hurts her, and she submitted because "the Lord" told her to, then she can expect "the Lord" to make up for any suffering that she experiences.
 - ii. In addition, this phrase also means: '*So long as the husband is submitted to "the Lord"*'. When the husband goes against what is literally written in at least two places within "the word of God", then he is out from under the authority of "the Lord" and the wife no longer has to submit.
 - iii. Further, this phrase also means that the wife is giving her children an example of how to "submit to the Lord". Many wives refused to obey this command and, later in life, keeps crying and praying because her child is lost and refuses to hear the truth of the gospel.
15. **C5-S15** (Verse 23): The husband represents "Christ".
- a. Our sentence starts with the word: "For". This means: '*This sentence is why toe prior sentence is true*'.
 - b. Next, our sentence says: "the husband is the head of the wife, even as Christ is the head of the church".
 - i. The word "even" means: '*the two sides of the word have equal weight*'. That is: it is just as important for the wife to submit to her husband as it is for "the church" to submit

- to "Christ". The wife provides a symbolic example to her children just like "the church" provides a symbolic example to the world.
 - ii. Next, our phrase says: "husband is the head" and "Christ is the head". In both cases, "the head" provides direction but it also is responsible for any failure by the wife / church. That's why [Romans 5:12](#) says that Adam brought sin into the world.
 - c. Next, our sentence says: "and he is the saviour of the body". The husband is expected to provide for his own wife just like "Christ" provides for the church.
16. [C5-S16](#) (Verse 24): Wives are to "submit" because of the example that they set. Our sentence starts with the word: "Therefore". This means that the rest of this sentence provides the conclusion of the prior sentences. Wives are to submit in order to symbolically testify to people around them how that the church is to submit to "Christ". In addition, this is a testimony of the changed life which God gives to the truly saved and obedient people. Further, it is a testimony of true Biblical "faith" that God is the ultimate authority and the ultimate rewarder of His children.

All of the sentences, starting with this one and going to the end of the chapter, are a single unit which needs to be considered together to maintain proper contextual considerations.

17. [C5-S17](#) (Verse 25-27): The results that "Christ" expects from His "love".
- a. Our sentence starts with the phrase: "Husbands, love your wives, even as Christ also loved the church". This means: '*Husbands can not expect to have a Godly home if they do not learn spiritual maturity from "Christ" and use it to guide their home*'.
 - b. Next, our sentence says: "and gave himself for it". "Christ" valued the long-term spiritual good of the church above His physical life. Husbands are to have the same value for their wife.
 - c. Next, our sentence says: "That he might sanctify and cleanse it with the washing of water by the word". There is a lot of doctrine in this phrase. However, the basic message is that "Christ" sacrificed what He did so that He could change the church to make it fit for Heaven. Also, "Christ" uses "the word of God" to do the "cleansing" and does not use other things which the natural man might use.
 - d. Next, our sentence says: "That he might present it to himself a glorious church". This will be at the "marriage supper of the Lamb" ([Revelation 19:9](#)). And, the purpose is that the bride will be "glorious".
 - e. Next, our sentence says: "not having spot, or wrinkle, or any such thing". "Christ" cleanses the church so that the church has no part in any thing which would offend in Heaven.
 - f. Next, our sentence says: "but that it should be holy and without blemish". This is the intended spiritual result. Likewise, husbands are supposed to be working to make their wife presentable to God and not to themselves or some other goal.
18. [C5-S18](#) (Verse 28): says: "So ought men to love their wives as their own bodies". The next two sentences explain this statement.
19. [C5-S19](#) (Verse 28): says: "He that loveth his wife loveth himself". Only a fool causes his wife unnecessary grief.
20. [C5-S20](#) (Verse 29-30): The way we treat our flesh teaches us how God treats His church.
- a. Our sentence starts with the phrase: "For no man ever yet hated his own flesh; but nourisheth and cherisheth it". This is a self-evident truth.
 - b. Next, our sentence says: "even as the Lord the church". This means that God puts an equal importance on loving His church. Only a fool would expect God to love them while they mistreat or ignore God's church.
 - c. Next, our sentence says: "For we are members of his body, of his flesh, and of his bones". Each saved person is supposed to be part of a local "body of Christ". The church is how God interacts with this world just like how our soul and spirit interact with this physical world.
21. [C5-S21](#) (Verse 31): Our sentence says: "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".
- a. Our sentence is a direct reference to [Genesis 5:15](#).
 - b. The phrase "one flesh" speaks of goals in life and how to achieve them. This is a meshing of the inner persons and is different from joining bodies.
22. [C5-S22](#) (Verse 32): A new revelation from God.

- a. Our sentence says: "This is a great mystery: but I speak concerning Christ and the church". This means: '*The relationship between "Christ and the church" is pictured by the relationship between a husband and his wife*'.
 - b. No godly husband exercises the rights of a husband with anyone other than his wife. Likewise, "Christ" does not deal with the lost. Yes, "Christ" is "Saviour" but everything done through the role of "Christ" is done only to the saved and done to spiritually mature them.
 - c. In addition, "Christ" leaves this world at the Rapture and people go back under the Mosaic law to show that they are truly saved and have a personal relationship with God.
 - d. Further, this is why the Bible says that all true "antichrists" are in the world today. That person in Revelation is called "the beast" because he can not be against ("anti") "Christ" exercising the right of a husband, in this world, when neither "Christ", nor the church, are in this physical world.
 - e. Finally, our sentence says "This is a great mystery" because no one knew it before Paul revealed it and many people still base their doctrine on denying this truth. Among other things, such people call "the beast", of Revelation, '*The Antichrist*'
23. **C5-S23** (Verse 33): Whether you understand the "mystery" or not, do right.
- a. Our sentence starts with the word: "Nevertheless". This means: '*Whether you understand the "mystery" or not*'.
 - b. Next, our sentence says: "let every one of you in particular so love his wife even as himself". The prior few sentences explained this command.
 - c. Next, our sentence says: "and the wife see that she reverence her husband". Many people have pointed out that the husband is to "love" while the wife is to "reverence". Please see the detail note for more on this truth.
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Chapter 6:

The Chapter theme is: Walk and live in a way that displays "Christ".

1. **C6-S1** (Verse 1): Instructions to children on how to get the protection and blessings from "Christ".
 - a. Our sentence says: "Children, obey your parents in the Lord: for this is right". This teaches us to do what God
2. **C6-S2** (Verse 2-3): Scripture to back prior command.
 - a. Our sentence starts with the phrase: "Honour thy father and mother". This means: *'Verbally recognize what they have done for you and return help when you can'*.
 - b. Next, our sentence says: "which is the first commandment with promise". Please see the Doctrinal Study called **Significant Events in the New Testament** about this, and other, promises.
 - c. Next, our sentence says: "That it may be well with thee, and thou mayest live long on the earth". This is the promise made in **Exodus 20:12** and **Deuteronomy 5:16**.
3. **C6-S3** (Verse 4): How fathers are to treat children.
 - a. Our sentence starts with the phrase: "And, ye fathers". This adds this sentence to the prior sentence. This lets us know that how the fathers treat children has a great effect upon their behavior.
 - b. Next, our sentence says: "provoke not your children to wrath". Yes, fathers do "provoke" their children but it should be to cause the children to do right.
 - c. Next, our sentence says: "but bring them up in the nurture and admonition of the Lord". This tells us how fathers are to deal with children. It also tells us that the primary focus of how fathers "bring up their children" is for the children to obey "the Lord".
4. **C6-S4** (Verse 5-8): Special instructions to "servants".
 - a. Our sentence starts with the phrase: "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". While there are details in this phrase that could be explained, the main point is that servants are to have the correct attitude and that attitude is "as unto Christ". "Christ" uses the personal relationship between a "master" and a "servant" to teach spiritual maturity, which usually is about an attitude adjustment. Therefore, when we don't like how our boss is treating us, we need to consider how an attitude adjustment, on our part, might affect our treatment by the boss.
 - b. Next, our sentence says: "Not with eyeservice, as menpleasers". This means: *'don't just act right when people are looking but act right all of the time. Sometimes people are watching and we don't realize it'*.
 - c. Next, our sentence says: "but as the servants of Christ, doing the will of God from the heart". We need to keep the attitude that, while we are there to do a job, our main purpose is to represent God in the way that "Christ" directs us personally.
 - d. Next, our sentence says: "With good will doing service, as to the Lord, and not to men". This is the attitude we are to keep.
 - e. Next, our sentence says: "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free". This entire life is a test and we will receive reward or punishment at the "judgment seat of Christ" based upon how we act and not on what job we have in this life.
5. **C6-S5** (Verse 9): Special instructions to "masters".
 - a. Our sentence starts with the phrase: "And, ye masters, do the same things unto them". This means: *'It doesn't matter if we are the master or the servant, we are here to serve our Lord God'*.
 - b. Next, our sentence says: "forbearing threatening". Threats are the easy ways to get people to obey. Showing respect, explaining things and generally treating people like you would want to be treated is God's way.

- c. Next, our sentence says: "knowing that your Master also is in heaven; neither is there respect of persons with him". This means: *'It does not matter, to God, if we are the master or the servant, we will all be judged the same way and our attitude is what is most important to God'*.

Instructions before this were given to a specific type of people. Now Paul is returning to instructions to all. These are how we protect ourselves in the spiritual war which we are part of.

6. **C6-S6** (Verse 10): Says: "Finally, my brethren, be strong in the Lord, and in the power of his might".
 - a. Our sentence starts with the word: "Finally". This sentence is the start of the last set of instructions that Paul will give in this epistle.
 - b. Next, our sentence says: "my brethren". These instructions are not given to the lost nor to the carnal.
 - c. Next, our sentence says: "be strong in the Lord". "Jesus" said that "all power" was given unto Him. Therefore, we need to rely upon His power and not our own ability.
 - d. Next, our sentence says: "and in the power of his might". If we don't see Him acting to protect us then we must have faith in Him that he is doing what is best, even when we can't see it.
7. **C6-S7** (Verse 11): says: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil".
 - a. Our sentence starts with: "Put on the whole armour of God". If we don't use what God provides for us, then it is our own fault when we are hurt.
 - b. Next, our sentence says: "that ye may be able to stand against the wiles of the devil". Notice that this is not a physical attack but a mental attack.
8. **C6-S8** (Verse 12): Why.
 - a. Our sentence starts with the word: "For". This means: *'This is why we need "the whole armour of God"'*.
 - b. Next, our sentence says: "we wrestle not against flesh and blood". The people that seem to be against us aren't the true source of the attack. If we get rid of them then the devil, who is the true source, will just use someone else.
 - c. Next, our sentence says: "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places". These are different categories of devils. But, regardless of which category we personally are against, they are all devils and are attacking us to hurt God because God loves us.
9. **C6-S9** (Verse 13): How to prepare for spiritual war.
 - a. Our sentence starts with the word: "Wherefore". This means: *'This conclusion applies to all situations'*.
 - b. Next, our sentence says: "take unto you the whole armour of God". If we leave off any part of our armor, then the devils will attack us there.
 - c. Next, our sentence says: "that ye may be able to withstand in the evil day". This is why we need God's armor.
 - d. Next, our sentence says: "and having done all, to stand". When it seems like God is ignoring our prayers, we need to realize that we are in a test and we need to "stand".
10. **C6-S10** (Verse 14-16): Defensive weapons of warfare.
 - a. Our sentence starts with the phrase: "Stand therefore". Trust "the word of God" and don't let anyone move you from what it literally says.
 - b. Next, our sentence says: "having your loins girt about with truth". Your "loins" are the center of your feelings. People get their feelings hurt due to misunderstandings. Therefore, find the truth any time that you feel hurt.
 - c. Next, our sentence says: "and having on the breastplate of righteousness". The "breastplate" protects our heart. If we learn how to do God's "righteousness", and are doing it, then we can know in our heart that we are right even when it seems like everyone is against us.
 - d. Next, our sentence says: "And your feet shod with the preparation of the gospel of peace". Our "feet" are the main tools to use when we "go". This is a command to do soul-winning.
 - e. Next, our sentence says: "Above all, taking the shield of faith". True Biblical "faith" is defined as: *'an action word that is based upon a belief in a promise found within the Bible with the action*

dictated by the Bible and the understanding that our action does not force God to act nor determines when or how God acts but proves that of our own free will we are giving God permission to act in and through our life to do what He promised within His word'. If you are not acting in accordance to what you claim, then you do not have true Biblical "faith", and you prove that you are a liar when you claim otherwise. Our phrase tells us that our true Biblical "faith" is what protects us from the lies of devils and is what we can use to strike back against those liars. (A "shield" is also used to strike back.) When we act in true Biblical "faith", and receive a true testimony as a result, we can use that testimony to shut the mouths of deniers. They can argue against religion and against the true interpretation of the Bible but they can not dispute a true testimony that has witnesses.

- f. Next, our sentence says: "wherewith ye shall be able to quench all the fiery darts of the wicked". The "fiery darts" were designed to get past defenses and cause damage even if they did not kill. Your only protection from spiritual damage is true Biblical "faith".
11. **C6-S11** (Verse 17-20): Offensive weapons of warfare.
 - a. Our sentence starts with the : "And take the helmet of salvation". The "helmet" not only protected the head but it was also often used to give a 'head butt'. We can use the truth of our "salvation" to protect our thinking. We can also us it to knock down false claims of salvation. **Romans 1:3-4** says: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:". It took God's "power" to truly save us and to do further miracles in our life. And, "Jesus Christ" is the only religious figure Who rose from the dead by His own power and proved that He has power over death. He is the only Being Who can truly promise resurrection to others. And, we can use these truths to knock down the false claims of religion.
 - b. Next, our sentence says: "and the sword of the Spirit, which is the word of God". A "sword" not only deflects attacks by an opponent but it is used to attack and defeat, or kill, that opponent. The "word of God" is the only thing that will make a devil flee.
 - c. Next, our sentence says: "Praying always with all prayer and supplication in the Spirit".
 - i. Notice that our prayers must be "in" God's Holy "Spirit". This means in agreement with God's Holy "Spirit". That won't happen if we "grieve", or do something similar, to God's Holy "Spirit".
 - ii. Next, we are to be "Praying always". People define this as: 'talking with God'. It should be obvious that we can not ignore God while expecting His help.
 - iii. Next, our phrase says: "and supplication". This is 'praying for others'. One pastor said that he found that the best way to get something for his family was to pray that God would give it to someone else.
 - d. Next, our sentence says: "and watching thereunto with all perseverance and supplication for all saints".
 - i. In particular, we are to pray for our church leaders ("saints") because they have the most attacks from devils.
 - ii. Next, our phrase says: "watching thereunto". This "watching" is like a soldier guarding other soldiers from sudden and unexpected attacks, which is what the word "thereunto" is speaking about.
 - iii. Next, our phrase says: "with all perseverance". This means: '*don't give up no matter how useless the prayer seems to be*'.
 - iv. Next, our phrase says: "and supplication". This means: '*concentrate on the needs of others*'.
 - v. Next, our phrase starts with the word: "and". After we get all of our spiritual weapons, we need to start actively doing the job given to us.
 - e. Next, our sentence says: "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". This is how everyone should pray for their pastor.
 - f. Next, our sentence says: "For which I am an ambassador in bonds". Only true apostles had the authority of "an ambassador". And, Paul was "in bonds" because he was trying to free spiritual captives.
 - g. Next, our sentence says: "that therein I may speak boldly, as I ought to speak". All true messengers from God face intimidation from devils and from their own flesh.
12. **C6-S12** (Verse 21-22): Paul is sending a report to those people who are praying for him.

- a. Our sentence starts with: "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". Since Paul could not go personally and make a report, he was sending the report through a reliable witness.
 - b. Next, our sentence says: "Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts". Paul wanted to be sure that they knew why Tychicus went to them so that they would treat him properly.
 13. **C6-S13** (Verse 23): Promises to those who obey this epistle. Remember that Paul already wrote that he was "an ambassador" and, therefore, could legally speak for "God the Father and the Lord Jesus Christ".
 - a. Our sentence starts with the phrase: "Peace be to the brethren". This is not offered to lost people nor to the carnal. If people refuse to join God's side in the spiritual battle, or refuse to be active in the battle, then God has no reason to offer them "peace".
 - b. Next, our sentence says: "and love with faith". God's "love" increases in direct proportion to our level of true Biblical "faith". People claim otherwise but have never shown me any Biblical evidence to support their claim. At the same time, I can show many Bible references which teach everlasting rewards given are proportionate to the level of sacrifice and service given to God.
 - c. Next, our sentence says: "from God the Father and the Lord Jesus Christ". They are the true source of all blessings.
 14. **C6-S14** (Verse 24): Requirement to receive the promises of this epistle.
 - a. Our sentence says: "Grace be with all them that love our Lord Jesus Christ in sincerity". The requirements to receive this "grace" should be obvious to everyone. People must do the action of "love", and that action must be directed at the right person ("our Lord Jesus Christ") and be done with the right attitude ("sincerity").
 15. **C6-S15** (Verse 24): says: "Amen". The prior sentence is something that all saved are required to believe.
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God in Ephesians

of God:	
Will	1:1, 6:6
Household	2:19
Habitation	2:22
Grace	3:2, 7
Wisdom	3:10
Fullness	3:19
Son	4:13
Life	4:18
Holy Spirit	4:30
be followers	5:1
Kingdom	5:5
Wrath	5:6
Fear	5:21
Armour	6:11, 6:13
Word	6:17
God of:	
our Lord Jesus Christ	2:16
to God:	
Christ Jesus reconciled us	2:16
offering and sacrifice	5:2
Giving thanks always for all things	5:20
from God:	
Grace and Peace	1:2
we are His workmanship	2:10
ordained that we should walk in good works	2:10
peace and love with faith	6:23
God is:	
Blessed	1:3
rich in mercy	2:4
above all, and through all, and in you all	4:6
after God:	
new man	4:24
in God:	
mystery hid	3:9
as God:	
forgiving one another	4:32
without God:	2:12

Q&A for Ephesians

Gospel Overview

1. What is the main message of this epistle?
 - a. The Gospel of Christ
2. How is this similar and how is it different from the other gospel found within the Bible?
 - a. This “gospel” gives the same message as all “gospel” found within the Bible except the “other gospel” which comes from the devil. This has a different perspective from some “gospel”, such as the “gospel of God” and it has a different emphasis from some such as “the gospel of your salvation”. However, even with these differences, it retains the same basic message.
3. What is the basic message of all true “gospel” of the Bible?
 - a. It is the 'Good News' that God wants a personal relationship with each of us like He had with Adam and Eve before they sinned and separated us from God. Because of their sin, we each inherit a sin nature and each personally sin, which earns us death and an eternity in the “lake of fire”, which is the “second death”. In order to restore this personal relationship, God sent His “only begotten Son” to die and pay the debt for our sin. He was buried, to prove that He truly died, and He was resurrected to prove that God offers us a resurrected life. However, in order for us to receive this resurrected life we must accept Him as our personal Lord with the understanding that our obedience to His commands will allow Him to change our basic nature from a sinful nature to one which can have fellowship with God. After our physical death, and as part of receiving our resurrected life, we will be judged for our level of obedience with eternal rewards given in proportion to our level of obedience and up to 1,000 years of punishment in proportion to our level of disobedience.
4. What is the difference between the people whom we give the “gospel of salvation” to and the people we give the “gospel of Christ” to?
 - a. The “gospel of salvation” is given to people who are lost with the emphasis on how to receive God's life so that they can go to Heaven. The “gospel of Christ” is given to saved people with the emphasis on “the good news that God can change your life after you receive His Holy Spirit”. While both “gospel” have the same points, the emphasis is different and a presentation of either might even skip the points which are not emphasized.
5. How is the true “gospel” different from a “gospel of works”?
 - a. The “gospel of works” says that we earn our rewards and that God 'owes' us rewards for anything we do to serve Him. The true “gospel” says that we can not pay for the death of God's “only begotten Son”, which gets us out of an eternal condemnation to the “lake of fire”. Instead, we put our “faith” in God's promise to save us and we put our “faith” in God's promise to reward obedience. Also, we serve God out of gratitude for all that he did for us when we did not deserve anything from Him.
6. How are “works” related to the true “gospel” and how is this different from a “gospel of works”?
 - a. The “gospel of works” claims that we “earn” blessings and put God into “debt” to us when we serve Him. The true “gospel” says that “works” are the result, and evidence, of true “faith”. We find a promise in the Bible and do what God requires believing that God will keep His promise in His time and His way. As opposed to the “gospel of works”, we can not claim that God “owes” us and must do what we want when we want and how we want.
7. Who does the true work in the true “gospel” and how do our acts of “faith” related to those “works”?
 - a. Christ does the true spiritual “work” be working through our life. Since the devil accuses God of taking away our free will, like the devil does, God requires us to do the 'act of faith' before Christ works through our life. This proves that, of our own free will, we gave Christ permission to work through our life and we gave that free-will permission before He acted.
8. How is the true “gospel” different from 'easy believism'?

- a. 'Easy Believism' claims that if we 'ask Jesus to be our saviour', we can go on sinning all that we want and God has no choice but to make Jesus continue to pay for an ongoing life of sin and serving the devil. In addition, 'easy believism' claims that we can 'name and claim' any blessing that we want even if it is not in the Bible and even if we refuse to meet God's requirements to receive that blessing. In contrast, the true "gospel" says that we must "call upon the name of the Lord", as the Bible says. This means that we accept Him as our personal Lord and agree to obey with the understanding of future judgment for our level of obedience. In addition, the true Biblical "gospel" says that we can only 'claim' the promises which are given to us and then we need to fulfill God's requirement before we receive those promises.
9. What does the Bible call the relationship that the Jews have with God and how is that different from the relationship that the church has?
 - a. The Jews are the wife of God the Father while the church is the bride of God the Son.
10. What is the difference between promised blessings made to the Jews and promised blessings made to the church?
 - a. The Jews were promised physical blessings in this life while the church is promised spiritual blessings in eternity and in the 1,000-year reign of Christ.

Epistle Overview

1. What is the difference between this epistle and the one to the Galatians and the one to the Colossians when it comes to the “gospel of Christ”?
 - a. The believers at Colossi did not know what was available to them when they were “[in Christ](#)”. Therefore, they needed instructions. The believers at Ephesus knew what was available to them when they were “*in Christ*”, but they were confused by people teaching doctrinal error. Therefore, they needed correction and admonition to drive off the people teaching doctrinal error. The believers at Galatia had been “*in Christ*”, but they turned aside to follow doctrinal error. Therefore, they needed to be rebuked and told to repent.
2. What is the main practical application of the “gospel of Christ” which is found within this epistle?
 - a. *“that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness”.*
3. What is required for us to “put off” and to “put on” as instructed in this epistle?
 - a. That we be “[in Christ](#)”, which means we are in a right ongoing personal relationship with God that is identified as being “[in Christ](#)” within the Bible.
4. How many times are each of the main roles for the Son of God mentioned in this epistle?
 - a. *Christ is used 43 times.*
 - b. *Lord is used 25 times.*
 - c. *Jesus is used 20 times, but only once by itself and only once with Lord.*
 - d. *God is used 33 times.*
5. What is the significance of these numbers?
 - a. Since Christ is used almost as much as Lord and Jesus combined, we can know that the main emphasis is on the role of Christ.
6. What does our epistle tell us belongs to God but is available to man?
 - a. Will, household, habitation, grace, wisdom, fullness, Son, life, Holy Spirit, be followers, kingdom, wrath, fear, armour, word.
7. What are we to do the same way as God does?
 - a. forgive one another
8. What comes “[from God](#)”?
 - a. Grace and Peace; we are His workmanship; ordained that we should walk in good works; peace and love with faith
9. What is “[to God](#)”?
 - a. Christ Jesus reconciled us; offering and sacrifice; Giving thanks always for all things
10. What are we told that “[God is](#)”?
 - a. [blessed; rich in mercy; above all, and through all, and in you all.](#)

Chapter 1

1. What is the theme of this Chapter?
 - a. The “precepts” which are the basis of the doctrine for the “gospel of Christ”.
2. How do we get “all spiritual blessings”?
 - a. By being “in Christ”
3. Why does God give these blessings?
 - a. “that we should be holy and without blame before him in love”
 - b. So that we can receive “the adoption of children by Jesus Christ to himself”
 - c. So that we can live “according to the good pleasure of his will”
 - d. So that our life can be “To the praise of the glory of his grace”
 - e. So that He can “make us accepted in the beloved”
4. What does our chapter list as specific blessings which are “in Christ”?
 - a. “redemption through his blood”
 - b. “the forgiveness of sins”
 - c. “the riches of his grace”
 - d. “all wisdom and prudence”
 - e. “knowing the mystery of his will”
 - f. “his good pleasure”
 - g. “his purpose”
 - h. being “gather together (with others who are) in Christ”
 - i. “an inheritance”
 - j. Our “predestination”
 - k. “That we should be to the praise of his glory”
5. What are the results in our life when we are “in Christ”?
 - a. “trust”
 - b. We each personally “heard the word of truth”
 - c. We received “the gospel of your salvation”
 - d. We each personally “sealed with that holy Spirit of promise”
 - e. We received “the earnest of our inheritance”
 - f. We received assurance of “the redemption of the purchased possession”
 - g. We became “unto the praise of his glory”
6. What are the potential future benefits of remaining “in Christ”?
 - a. “God...may give unto you the spirit of wisdom and revelation in the knowledge of him”
 - b. “The eyes of your understanding being enlightened”
 - c. “ye may know what is the hope of his calling”
 - d. “ye may know the riches of the glory of his inheritance in the saints”
 - e. “ye may know the exceeding greatness of his power to us-ward who believe”
 - f. “ye may know the working of his mighty power”
 - g. “ye may know (the changes) which (God) wrought in Christ, when he raised him from the dead”
 - h. “ye may know (that God set Christ) at his own right hand in the heavenly places” to represent us
 - i. “ye may know (that Christ is) Far above all principality, and power, and might, and dominion, and every name that is named”
 - j. “ye may know” that this not only is true today but will be true for evermore
 - k. “ye may know (that God made Christ) the head over all things to the church”
 - l. “ye may know the fulness of him that filleth all in all”
7. Are these things offered to saved people who refuse to be “in Christ”? Why?
 - a. These are not promised to all since this epistle uses the word “may”. That means these are possible but not promised. We must fulfill God's requirements in order to receive them.
8. Who does Paul write this epistle to and why is this important to realize?
 - a. “the saints which are at Ephesus, and to the faithful in Christ Jesus”. Both of these groups have spiritual maturity in their personal life. The truths of this epistle are not understood by the spiritual “babes” even though they read it many times.
9. What is offered to people who obey this epistle and from whom is it offered?

- a. "Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ"
10. What are we "predestined" to and how does this differ from doctrinal error which is taught about "predestination"?
- a. We are "predestinated us unto the adoption of children by Jesus Christ". God "will have all men to be saved, and to come unto the knowledge of the truth" (1Timothy 2:4) and "predestines" everyone to salvation. God does not "predestine" anyone to Hell. All who end up there reject God's "predestination" for them.

Chapter 2

1. What is the theme of this Chapter?
 - a. The application, to our personal lives, of the “*precepts*” given in the prior chapter.
2. What is not sufficient to get us the blessings of God?
 - a. Our own faith in the “*Lord Jesus*”.
3. What is the definition for the word “*quickened*” which can be taken from the first two sentences of our chapter?
 - a. We “*were dead in trespasses and sins*”
 - b. We did “*walked according to the course of this world*”
 - c. We did obey Satan (“*walked...according to the prince of the power of the air*”)
 - d. We had and obeyed “*the spirit that now worketh in the children of disobedience*”
 - e. “*we all had our conversation in times past in the lusts of our flesh*”
 - f. We were “*fulfilling the desires of the flesh and of the mind*”
 - g. We “*were by nature the children of wrath, even as others*”
 - h. “*But God*”: when God “*quickened*” us He removed those things from our life and replaced them with the following.
 - i. He gave us His “*mercy*” so that we can pass it to others
 - j. He gave us His “*great love*” so that we can pass it to others
 - k. “*hath quickened us...Even when we were dead in sins*”
 - l. “*hath quickened us together with Christ*”, which means that “*quickening*” does not occur separate from “*Christ*”
 - m. “*hath raised us up together, and made us sit together in heavenly places in Christ Jesus*”, which means that our spirit is already “*in heavenly places*”
 - n. He gave us His “*the exceeding riches of his grace*”
 - o. He gave us His “*his kindness*”
 - p. God made all of this to be “*through Christ Jesus*”, which means that we can not get it any other way.
4. Does our chapter tell us that we are saved by faith?
 - a. No. It is “*through faith*” and “*by grace*”. Elsewhere, we are told that we are saved “*by hope*”. Thus, we see the importance of knowing the different definitions of words used within the Bible.
5. What does the chapter tell us is the result of true salvation?
 - a. “*we are his workmanship, created in Christ Jesus unto good works*”
6. Can we have true Biblical salvation without this result? Why?
 - a. No. “*God hath before ordained that we should walk in them*”. What “*God hath ordained*” is a law related to religion and salvation. No man can set aside a law which is “*ordained*” by God.
7. What are we told to remember?
 - a. What we were truly like before salvation and remember the changes that God brought into our life with salvation.
8. What is the result in the lives of people who are truly saved?
 - a. They are one and allow Christ to remove divisions between the saved.
9. What are we told is our “*foundation*” and what does this mean?
 - a. Our “*foundation*” is “*the apostles and prophets, Jesus Christ himself being the chief corner stone*”. This means that all of the Bible (what came through “*the apostles and prophets*”) is the basis of our faith and life with “*Jesus Christ himself*” showing us how to apply these truths in our life (“*the chief corner stone*”).
10. What is God's purpose in this?
 - a. All of us are to be “*fitly framed together (to) groweth unto an holy temple in the Lord*”.
 - b. We are to be “*an habitation of God through the Spirit*”.

Chapter 3

1. What is the theme of this Chapter?
 - a. The theme is how to tell if someone is a true messengers of God.
2. How does Paul identify himself in this chapter and why is it significant?
 - a. Paul calls himself “[the prisoner of Jesus Christ for you Gentiles](#)”. Paul was literally in prison and going to get his head cut off because Jews who claimed to be saved didn't like the fact that Paul took the gospel to the Gentiles. They also didn't like Paul teaching the Gentiles that they did not have to submit to Jewish religious rules. Paul literally gave his life to bring us God's truth and religious people who are not willing to pay the same price tell us to ignore Paul in order to follow them.
3. What evidence does Paul give to support His claim that he has the truth from God?
 - a. He was “[the prisoner of Jesus Christ for you Gentiles](#)”. A person who knows that they are telling a lie is not willing to support the lie with their literal life.
 - b. Paul had “[the dispensation of the grace of God which is given me to youward](#)”. People could see the “[grace of God](#)” in Paul's life as he acted as a missionary and took the gospel to Gentiles.
 - c. “[How that by revelation he made known unto me the mystery](#)”. God showed Paul things in the Bible and in God's truth that God did not reveal to others (“[the mystery](#)”).
 - d. This particular knowledge was “[the mystery of Christ](#)”. Paul did not tell people to trust and rely upon himself but pointed people to an ongoing personal relationship with God through Christ.
 - e. “[as it is now revealed unto his holy apostles and prophets by the Spirit](#)”. Paul didn't just tell them to believe him but he showed how God's Holy “[Spirit](#)” revealed the same truth to God's “[holy apostles and prophets](#)”. Today, this means pointing people to what is written in the Bible.
 - f. “[That the Gentiles should be fellowheirs, and of the same body](#)”. As a Jew, Paul went against one of the strongest held religious beliefs that Jews must separate themselves from Gentiles in order to be justified by God. Only God would order a Jew to go against this religious belief.
 - g. “[and partakers of his promise in Christ by the gospel](#)”. Paul pointed people to God's “[promise in Christ](#)” as their motivating factor. Unlike most religious people, he did not tell people to put their faith in him and in his personal words and opinions.
 - h. “[by the effectual working of his power](#)”. Paul pointed out that it was God's personal “[power](#)”, which was undeniable and different from the “[power](#)” of men or of religion, which caused all of the results seen by Paul's work in the Gospel. We are to let the world see God working in and through us so that we don't take credit for what God does.
4. What did Paul say was his personal standing and religious authority and why did he say this?
 - a. “[Unto me, who am less than the least of all saints](#)”. Paul reduced any claim of personal authority as much as possible so that people would see that it was Christ, Who was the true authority, working through Paul's life. Our human nature makes us look at the human man and our sinful human nature makes us want to claim credit. We need to follow Paul's example and deliberately turn people's sight away from ourselves so that they will look to Christ for these truths.
5. What is Paul's description of the job that God gave to Paul?
 - a. “[preach among the Gentiles](#)”
 - b. “[preach the unsearchable riches of Christ](#)”
 - c. “[make all men see what is the fellowship of the mystery](#)”
 - d. to reveal what “[the beginning of the world hath been hid in God](#)”
6. Why did God give this job to Paul?
 - a. To reveal devils and angels (“[principalities and powers in heavenly places](#)”) to the church
 - b. To reveal “[the manifold wisdom of God](#)”
 - c. To fulfill “[the eternal purpose which \(God\) purposed in Christ Jesus our Lord](#)”
 - d. To reveal to us that “[we have boldness and access with confidence by the faith of him](#)”.
7. What does Paul mean by: “[Wherefore I desire that ye faint not at my tribulations for you](#)”.

- a. Paul was doing the will of God and was revealing spiritual truths that even the worst “tribulations” and death could not stop him from revealing. His steadfastness in the face of these “tribulations” was evidence of the promise from God that “the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us”. (Romans 8:18).
8. Why does Paul follow the prior statement with “which is your glory”?
 - a. What the religious liars thought would shut Paul's mouth was used as evidence that Paul told the truth. They could “glory” in God giving them irrefutable evidence of God's truth.
9. What is Paul's prayer, as reported in this chapter, for all saved Gentiles?
 - a. “That (God) would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God”.
10. What is to be our response to God answering Paul's prayer?
 - a. “Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end”.

Chapter 4

1. What is the theme of this Chapter?
 - a. We are to walk in “[the unity of the Spirit in the bond of peace](#)”.
2. What are all the things which Paul calls “one” and what is common about all of these things?
 - a. “[one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all](#)”. These are all spiritual in nature.
3. What does Paul tell us varies and what is the basis of that variability?
 - a. “[unto every one of us is given grace according to the measure of the gift of Christ](#)”. The amount of “[grace](#)” that each of us gets is variable. It is also “[according to the measure of the gift of Christ](#)”. This means that the more we are “[in Christ](#)” the greater this “[measure](#)” is.
4. What is meant by the phrase: “[When he ascended up on high, he led captivity captive](#)”?
 - a. The Old Testament saints could not go to heaven until their sins were paid for. So, they stayed in “[paradise](#)” until after the resurrection of Jesus Christ. Then He led them to Heaven, where they are today.
5. What is meant by “[he also descended first into the lower parts of the earth](#)”?
 - a. When Jesus died on the cross, God literally let the devils take Him to Hell where He paid for our sins. However, after the devil took Jesus into Hell (He did not force His way into the area controlled by Satan), God gave Him back His power as “[Lord](#)” ([Acts 2:36](#)). He bound Satan ([Matthew 12:29](#); [Mark 3:27](#); [Luke 11:21](#)) and took away “[the keys of hell and of death](#)” ([Revelation 1:18](#)), which He now holds.
6. Why does God give “[spiritual gifts](#)”?
 - a. “[For the perfecting of the saints](#)”
 - b. “[for the work of the ministry](#)”
 - c. “[for the edifying of the body of Christ](#)”
 - d. so that “[we all come in the unity of the faith](#)”
 - e. so that “[we all come \(to\) the knowledge of the Son of God](#)”
 - f. so that “[we all come unto a perfect man](#)”
 - g. so that “[we all come unto the measure of the stature of the fulness of Christ](#)”
 - h. “[That we henceforth be no more children](#)”
 - i. “[That we henceforth not be tossed to and fro](#)”
 - j. “[That we henceforth not be carried about with every wind of doctrine](#)”
 - k. “[That we henceforth be speaking the truth in love](#)”
 - l. “[That we may grow up into him in all things](#)”
7. How are we to not walk?
 - a. “[as other Gentiles walk, in the vanity of their mind, 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: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness](#)”
8. How are we to get this change in our life?
 - a. “[ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness](#)”
9. What specific sins are we to get out of our life in order to accomplish the command to “[put off](#)”?
 - a. “[lying](#)”
 - b. “[anger](#)”
 - c. “[wrath](#)”
 - d. “[giving place to the devil](#)”
 - e. “[stealing](#)”
 - f. being lazy
 - g. being selfish
 - h. “[corrupt communication](#)”
 - i. “[grieving the holy Spirit of God](#)”
10. What specific things are we to add into our life in order to accomplish the command to “[put on](#)”?

- a. "be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you".

Chapter 5

1. What is the theme of this Chapter?
 - a. How to “walk in Christ”.
2. What is the first thing that we are told to do?
 - a. “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. What are we to prevent from being named “among you” even once?
 - a. “fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting”
4. What is the second thing which we are told to do?
 - a. Have “giving of thanks”.
5. What will keep us out of “the kingdom of Christ and of God”?
 - a. Being a “whoremonger, or an unclean person, or a covetous man, or an idolater”.
6. Who are “the children of disobedience” and what do they receive?
 - a. They are saved people who refuse to obey Christ and they receive “the wrath of God”.
7. How do we “understanding what the will of the Lord is”?
 - a. Separate from the “children of wrath”
 - b. Personally be “light in the Lord”
 - c. Produce “all goodness and righteousness and truth”
 - d. “Prove what is acceptable unto the Lord”
 - e. “have no fellowship with the unfruitful works of darkness, but rather reprove *them*”
 - f. reveal sins which lead people into darkness
 - g. Wake up spiritually
 - h. “walk circumspectly, not as fools, but as wise”
 - i. “Redeeming the time”
 - j. “be ye not unwise”
8. How do we remove addictions from our life?
 - a. “be filled with the Spirit”
 - b. “Speaking to yourselves in psalms and hymns and spiritual songs”
 - c. “singing and making melody in your heart to the Lord”
 - d. “Giving thanks always for all things unto God and the Father”
 - e. Do all things “in the name of our Lord Jesus Christ”
 - f. “Submitting yourselves one to another in the fear of God”
9. What is the reason for marriage that is revealed in our chapter?
 - a. The ongoing personal intimate relationship between a married man and woman is a picture of the relationship between “Christ and the church”.
10. What is the final instruction to married couples?
 - a. “Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence *her* husband”.

Chapter 6

1. What is the theme of this Chapter?
 - a. Practical application of the gospel of Christ.
2. What are children told to do and why?
 - a. "Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth".
3. How should fathers treat children?
 - a. "provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord".
4. How should employees act towards even lost bosses?
 - a. "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; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free".
5. How should saved bosses treat employees?
 - a. "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."
6. What are the two reasons given for us to "Put on the whole armour of God"?
 - a. "be strong in the Lord, and in the power of his might"
 - b. "be able to stand against the wiles of the devil"
7. What are we really fighting against and why is this important?
 - a. "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*". We need to keep our eyes on the spiritual powers behind evil people because it is too easy to focus on physical people and miss the true cause of evil in our world.
8. When we have done everything that God tells us to do and are still getting beat up by the devil, what does God tell us to do?
 - a. "stand"
9. What blessing is offered to the saved without qualification?
 - a. "Peace *be* to the brethren, and love with faith"
10. What are we told is required to receive "grace"?
 - a. "love our Lord Jesus Christ in sincerity"

Questions for Ephesians

Gospel Overview

1. What is the main message of this epistle?
 - a.
2. How is this similar and how is it different from other gospel found within the Bible.
 - a.
3. What is the basic message of all true “gospel” of the Bible?
 - a.
4. What is the difference between the people whom we give the “gospel of salvation” to and the people we give the “gospel of Christ” to?
 - a.
5. How is the true “gospel” different from a “gospel of works”?
 - a.
6. How are “works” related to the true “gospel” and how is this different from a “gospel of works”?
 - a.
7. Who does the true work in the true “gospel” and how do our acts of “faith” related to those “works”?
 - a.
8. How is the true “gospel” different from 'easy believism'?
 - a.
9. What does the Bible call the relationship that the Jews have with God and how is that different from the relationship that the church has?
 - a.
10. What is the difference between promised blessings made to the Jews and promised blessings made to the church?
 - a.

Epistle Overview

1. What is the difference between this epistle and the one to the Galatians and the one to the Colossians when it comes to the “gospel of Christ”?
 - a.
2. What is the main practical application of the “gospel of Christ” which is found within this epistle?
 - a.
3. What is required for us to “put off” and to “put on” as instructed in this epistle?
 - a.
4. How many times are each of the main roles for the Son of God mentioned in this epistle?
 - a.
 - b.
 - c.
 - d.
5. What is the significance of these numbers?
 - a.
6. What does our epistle tell us belongs to God but is available to man?
 - a.
7. What are we to do the same way as God does?
 - a.
8. What comes “from God”?
 - a.
9. What is “to God”?
 - a.
10. What are we told that “God is”?
 - a.

Chapter 1

1. What is the theme of this Chapter?
 - a.
2. How do we get “all spiritual blessings”?
 - a.
3. Why does God give these blessings?
 - a.
 - b.
 - c.
 - d.
 - e.
4. What does our chapter list as specific blessings which are “in Christ”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
5. What are the results in our life when we are “in Christ”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
6. What are the potential future benefits of remaining “in Christ”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
 - l.
7. Are these things offered to saved people who refuse to be “in Christ”? Why?
 - a.
8. Who does Paul write this epistle to and why is this important to realize?
 - a.
9. What is offered to people who obey this epistle and from whom is it offered?
 - a.
10. What are we “predestined” to and how does this differ from doctrinal error which is taught about “predestination”?
 - a.

Chapter 2

1. What is the theme of this Chapter?
 - a.
2. What is not sufficient to get us the blessings of God?
 - a.
3. What is the definition for the word “quickened” which can be taken from the first two sentences of our chapter?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
 - l.
 - m.
 - n.
 - o.
 - p.
4. Does our chapter tell us that we are saved by faith?
 - a.
5. What does the chapter tell us is the result of true salvation?
 - a.
6. Can we have true Biblical salvation without this result? Why?
 - a.
7. What are we told to remember?
 - a.
8. What is the result in the lives of people who are truly saved?
 - a.
9. What are we told is our “foundation” and what does this mean?
 - a.
10. What is God's purpose in this?
 - a.
 - b.

Chapter 3

1. What is the theme of this Chapter?
 - a.
2. How does Paul identify himself in this chapter and why is it significant?
 - a.
3. What evidence does Paul give to support His claim that he has the truth from God?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
4. What did Paul say was his personal standing and religious authority and why did he say this?
 - a.
5. What is Paul's description of the job that God gave to Paul?
 - a.
 - b.
 - c.
 - d.
6. Why did God give this job to Paul?
 - a.
 - b.
 - c.
 - d.
7. What does Paul mean by: "[Wherefore I desire that ye faint not at my tribulations for you](#)".
 - a.
8. Why does Paul follow the prior statement with "[which is your glory](#)"?
 - a.
9. What is Paul's prayer, as reported in this chapter, for all saved Gentiles?
 - a.
10. What is to be our response to God answering Paul's prayer?
 - a.

Chapter 4

11. What is the theme of this Chapter?
 - a.
12. What are all the things which Paul calls “one” and what is common about all of these things?
 - a.
13. What does Paul tell us varies and what is the basis of that variability?
 - a.
14. What is meant by the phrase: “When he ascended up on high, he led captivity captive”?
 - a.
15. What is meant by: “he also descended first into the lower parts of the earth”?
 - a.
16. Why does God give “spiritual gifts”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
17. How are we to not walk?
 - a.
18. How are we to get this change in our life?
 - a.
19. What specific sins are we to get out of our life in order to accomplish the command to “put off”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
20. What specific things are we to add into our life in order to accomplish the command to “put on”?
 - a.

Chapter 5

1. What is the theme of this Chapter?
 - a.
2. What is the first thing that we are told to do?
 - a.
3. What are we to prevent from being named “among you” even once?
 - a.
4. What is the second thing which we are told to do?
 - a.
5. What will keep us out of “the kingdom of Christ and of God”?
 - a.
6. Who are “the children of disobedience” and what do they receive?
 - a.
7. How do we “understanding what the will of the Lord is”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
8. How do we remove addictions from our life?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
9. What is the reason for marriage that is revealed in our chapter?
 - a.
10. What is the final instruction to married couples?
 - a.

Chapter 6

1. What is the theme of this Chapter?
 - a.
2. What are children told to do and why?
 - a.
3. How are fathers to treat children?
 - a.
4. How are employees to act towards even lost bosses?
 - a.
5. How are saved bosses to treat employees?
 - a.
6. What are the two reasons given for us to “Put on the whole armour of God”?
 - a.
 - b.
7. What are we really fighting against and why is this important?
 - a.
8. When we have done everything that God tells us to do and are still getting beat up by the devil, what does God tell us to do?
 - a.
9. What blessing is offered to the saved without qualification?
 - a.
10. What are we told is required to receive “grace”?
 - a.

Promises In Ephesians:

Promises made during the '*Church Age*' always have conditions which we must fulfill in order to receive the promise.

1. In [Ephesians 1:1-2](#), "Grace and peace" are promised to saved people who keep the doctrine of this epistle.
2. In [Ephesians 1:13-14](#), we are promised eternal security ("sealed with that holy Spirit of promise") because the word "sealed" means 'legally marked as belonging to God' and no person nor devil can break God's "seal".
3. In [Ephesians 1:13-14](#), we have the "earnest of our inheritance". The word "earnest" means 'down payment'. It is said to be like an engagement ring which promises marriage. What we are promised in Heaven is far more than what we have now with the indwelling Holy Spirit.
4. In [Ephesians 1:13-14](#), we read: "until the redemption of the purchased possession". Our "redemption" is not complete until we receive our new incorruptible body. Please see the Message called: [Body, Soul and Spirit Salvation](#) for more details.
5. In [Ephesians 2:11-13](#), we read that we were lost and had "no hope, and without God in the world". But "Christ" changed that. And, in order to continue to receive the promises which come "through Christ", we must do our part to maintain the ongoing personal relationship.
6. In [Ephesians 3:6](#), we are promised "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel". Please see the Message called [The Mystery of God, the Father and Christ](#) for more details.
7. In [Ephesians 3:14-19](#), we read that Paul asked God to grant several things to those saved people who let "Christ may dwell in your hearts by faith". The saved people who do not allow this to happen can not expect to receive the rest of the blessings which are named in this sentence. With that in mind, we need to realize that our next sentence starts with the word "Now", which means that it must also be considered for contextual considerations. Specifically, it tells us what is due to "God the Father" as a result of Him granting this request.
8. In [Ephesians 4:3-5](#), we read that "we might receive the adoption of sons". The word "might" means that this is conditional. We must accept the character of God the Father for us to fulfill the requirement to be a true "son". In addition, our next sentence says: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father". I've heard this preached but, frankly, very few can claim that it helps them in their life because they have not truly received the character of God.
9. In [Ephesians 4:7](#), we read that "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ". The problem is that people believe that all saved will receive an "inheritance" after they get to Heaven simply because they are saved. However, the Bible, including this sentence, makes it clear that any "inheritance" received is separate from going to Heaven. And, our sentence makes it clear that this requires us becoming "a son" ('receiving the character of God the Father'). In addition, our sentence makes it clear that this requires us going "through Christ" ('enter into the ongoing personal relationship that is in Christ and doing our part to remain in that relationship').
10. In [Ephesians 4:8](#), we read that "Now we, brethren, as Isaac was, are the children of promise". This means that the only way that we receive anything from God is to believe His "promise" and do what God requires in order for us to receive the "promise".
11. In [Ephesians 6:2](#), we read: "Honour thy father and mother; (which is the first commandment with promise;)". The promise was given in [Exodus 20:12](#) and [Deuteronomy 5:16](#). The promise was "that thy days may be long upon the land" and "that thy days may be prolonged, and that it may go well with thee". The attitude that children have towards their parents becomes the basis of their attitude towards God. A continual disrespect towards God is a good way to die early.
12. In [Ephesians 6:23](#), we read: "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ." This is not offered to lost people nor to the carnal. If people refuse to

join God's side in the spiritual battle, or refuse to be active in the battle, then God has no reason to offer them "peace".

13. In [Ephesians 6:23](#), we read: "Grace be with all them that love our Lord Jesus Christ in sincerity". The requirements to receive this "grace" should be obvious to everyone. People must do the action of "love". That action must be directed at the right person ("our Lord Jesus Christ") and be done with the right attitude ("sincerity").

Prophecies Fulfilled In Ephesians:

1. [Ephesians 4:8-10](#) fulfills the prophecy in [Psalms 68:18](#). The next sentence, in Ephesians, gives us the application of that prophecy which we still enjoy today.

In addition to these references, there are over 100 references to Ephesians in the Messages found at ljc1611kjv.com.