

An Outlined Study of

EPHESIANS

Accompanied with an Introduction

By

Ronald D. Reeves

East Bristol Church of Christ
Bristol, Virginia
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An Introduction to Ephesians

I The City of Ephesus

A. Location

1. It was located in the western part of modern-day Asia Minor.
2. It was located in the biblical district of Ionia, being 1 of 12 Ionian cities [later, 13].
 - a. It bordered on the Aegean Sea, including the district from Phoecea to Miletus, and Aeolis on the north and Doris on the south.
 - b. The district included the cities of Ephesus, Smyrna, Miletus, Chios, and Samos.

B. Importance

1. It was the royal [capital] city of Ionia.
2. It was the capital city of the Roman Province of Asia [Est. B.C. 129].
3. It was a great city of commerce, trading with Greece, Egypt, and the Levant [countries bordering on the Eastern Mediterranean from Turkey to Egypt].
4. It was a port city, permitting travel from Rome to points eastward.
5. It was entitled “of the 1st and greatest metropolis of Asia.”

C. General character: It was noted for its luxury and licentiousness.

D. Religion

1. The chief object of worship in the city was the goddess (Acts 19:27, 35, 37) Diana [Roman], otherwise called Artemis [Grecian].
Ref. Acts 19:23-41
 - a. She was regarded as the guardian or protector of the city, her image being regarded as being of heavenly origin (Acts 19:35).
 - b. The Temple of Diana was located in Ephesus and was one of the seven wonders of the ancient world.
 - (1) It had 126 columns, each 60 ft. high.
 - (2) It was built over a span of 220 years.
 - c. This goddess was worshipped in “all Asia and the world” (Acts 19:27).
2. A considerable number of Jews were present (Josephus, *Ant.*, xvi, 2, 3), no doubt bringing the Jewish religion to the region.
Ref. Acts 2:9; 6:9; 19:17.
3. Disciples of John, the Baptist, were present in the city. Acts 19:1-7
4. Sorcery, or magic, was very common: The use of supernatural powers over others through the assistance of spirits; the art that purports to control or forecast natural events, effects, or forces by invoking the supernatural.
Ref. Acts 19:18-19 [AHCD]

5. Christianity was promoted in the city through the efforts of various men and women.
 - a. Paul, the Apostle Acts 18:18-19; 19:1 – 20:1; 1 Co. 16:8.
 - b. Apollos Acts 18:24-28.
 - c. Aquila and Priscilla Acts 18:18-19, 24-28.
 - d. Gaius Acts 19:29
 - e. Aristarchus Acts 19:29
 - f. Timothy Acts 19:21-22; 1 Tim. 1:3.
 - g. Onesiphorus 2 Tim. 1:16-18.

E. Residents of Ephesus and Asia

1. Ephesus

a. Jewish residents

- (1) There was a Jewish synagogue in the city.
Acts 18:19, 26; 19:8.
- (2) The Jewish priestly order was active in the city. Acts 19:14
- (3) Jewish residents are specifically mentioned.
Acts 19:13-14; 20:19, 21.
- (4) A considerable number of Jews were present.
[Josephus, *Ant.*, xvi, 2, 3]

b. Gentile residents

- (1) The school of Tyrannus was operating in the city. Acts 19:9
- (2) Greek residents are specifically mentioned. Acts 20:21
- (3) The Temple of Diana was located in the city.
Acts 19:24-28, 34-35.
- (4) The city was a worshipper of Diana. Acts 19:35

2. Asia

a. Jewish residents are specifically mentioned. Acts 19:10, 17.

b. Gentile residents

- (1) Greek residents are specifically mentioned. Acts 19:10, 17.
- (2) “Much people” and “all Asia” worshipped Diana in Asia.
Acts 19:26, 27.

II Attestation and Authorship

A. External evidence of Pauline authorship

1. Various early writers attest to the authorship of Paul, the Apostle.
[All dates are A.D. estimates]
 - a. Clement of Rome ? – 101 Ref. Phil. 4:3 (?)
 - b. Ignatius of Antioch 30 – 115
 - c. Polycarp 69 – 155
 - d. Irenaeus 130 – 200
 - e. Valentinus 1st half, 2nd century
 - f. Marcion mid 2nd century
 - g. Clement of Alexandria 160 – 220
 - h. Tertullian 160 – 230
 - i. Origen 185 – 254
 - j. Author of 2nd half, 2nd century
Muratorian Fragment
 - k. Hermas 2nd century
 - l. Hippolytus early 3rd century
2. It is notable that no claim has been asserted that any external source accredits authorship to someone other than Paul, the Apostle.

B. Internal evidence of Pauline authorship

1. The book has been ascribed to Paul, the Apostle. Eph. 1:1; 3:1.
2. The book follows the Pauline pattern of writing. [See chart]
3. The author was a Jewish Christian.
 - a. He was a Jew.
 - (1) He contrasted self with the Gentiles.
Eph. 2:1-3, 11-14, 18-22; 3:1-8.
 - (2) He employed Is. 57 in Eph. 2:11ff.
 - (3) He employed Jewish liturgical forms.
 - (a) He employed the eulogy. Eph. 1:3ff
 - (b) He employed the doxology. Eph. 3:20f
 - b. He was a Christian.
Eph. 1:1-3, 5-7, 11-12, 17; 2:5-7, 10, 16; 3:1, 7-8, 14; 4:1, 11;
Eph. 5:30; 6:12, 18-19, 24.
4. The author ascribed his apostolic authority to the will of God, as other Pauline epistles do. Eph. 1:1; cf. 2 Co. 1:1; Gal. 1:1; Col. 1:1.
5. The actual name of Paul reappears in the body of the epistle, as in his undisputed epistles. Eph. 3:1; cf. 2 Co. 10:1; Gal. 5:2; Col. 1:23; 1 Th. 2:18.
6. Pauline terminology and phraseology appears in the epistle which are unique to other known epistles penned by Paul. [See chart]

7. Details of the person and life of the author are consistent with the details of the person and life of Paul, the Apostle.
 - a. He regarded self as "...less than the least of all saints..."
Eph. 1:8; 1 Tim. 1:15.
 - b. He served as a minister [δῖακονος]
Eph. 3:7; 1 Co. 3:5; 2 Co. 3:6; 6:4; Col. 1:23, 25.
 - c. He served as an ambassador for Christ. Eph. 6:20; 2 Co. 5:20.
 - d. He received direct revelation from God as a holy apostle.
Eph. 3:3-5; 2 Co. 12:1, 7; Gal. 1:12; 2:2.
 - e. He preached among the Gentiles.
Eph. 1:8; Acts 9:15; 22:21; 26:17; Rom. 1:13; 11:13; 15:16;
Gal. 2:2, 8; 1 Tim. 2:7; 2 Tim. 1:11.
 - f. He was a prisoner of Jesus Christ. Eph. 3:1, 13; 4:1; 6:20.
Acts 23:18; 24:26-27; 25:27; 27:1, 42-43; 28:16-17.
Phil. 1:7, 13-14, 16; Col. 4:10, 18; 2 Tim. 1:8, 16.
Philemon 1:1, 9, 10, 13, 23.
 - g. He sent a letter by Tychicus.
Eph. 6:21-22; Acts 20:4; Col. 4:7; 2 Tim. 4:12; Tit. 3:12.
8. The epistle of Ephesians includes 78 verses (out of 155) which are found in the book of Colossians in varying degrees of identity.
[ISBE, Vol. 2, pg. 956]

The Pauline Pattern of Writing

	<u>Greetings</u>	<u>Thanksgiving</u>	<u>Doctrinal</u>	<u>Practical</u>	<u>Personal</u>
1 Th. (52)	1:1	1:2-4	1:5-	-5:22	5:23-28
2 Th. (52)	1:1-2	1:3-4	1:5-	-3:15	3:16-18
Gal. (56-57)	1:1-5		1:6 – 5:12	5:13 – 6:10	6:11-18
1 Co. (57)	1:1-3	1:4-9	1:10-	-16:4	16:5-24
2 Co. (57)	1:1-2		1:3-	-13:6	13:7-14
Rom. (57-58)	1:1-7	1:8-12	1:13 – 8:39	9:1 – 15:13	15:14 – 16:27
Philemon (62)	1:1-3	1:4-6	1:7-	-1:21	1:22-25
Phil. (62)	1:1-2	1:3-11	1:12-	-4:9	4:10-23
Col. (62)	1:1-2	1:3-8	1:9 – 2:23	3:1 – 4:6	4:7-18
Eph. (62)	1:1-2	[1:15-16]	1:3 – 3:21	4:1 – 6:20	6:21-24

**Uniquely Pauline Greek Terminology and Phraseology
In Ephesians Chapter One**

<u>TEXT</u>	<u>WORDING</u>	<u>OTHER OCCURRENCES</u>
1:2	Entire Verse	Rom. 1:7; 1 Co. 1:3; 2 Co. 1:2; Gal. 1:3; Phil. 1:2; 2 Th. 1:2; Phm. 1:3.
1:5	Of his will	Eph. 1:9, 11; Col. 1:9.
1:7	In whom we have redemption	Col 1:14
	According to the Riches	Eph. 3:16; Phil. 4:19.
1:10	In Christ	1 Co. 15:22; 2 Co. 2:14; Eph. 1:12, 20; 3:11.
1:13	The word of truth	2 Tim. 2:15
1:14	Of the inheritance	Eph. 1:18; Col. 3:24.
1:15	Unto all the saints	Col. 1:4; Phm. 1:5.
1:16	In my prayers	Rom. 1:10; Phm. 1:4.
1:18	In the saints	2 Th. 1:10
1:19	According to the working	Eph. 3:7; Phil. 3:21; Col. 1:29.
	Of his might	Eph. 6:10; 2 Th. 1:9.
1:20	He wrought	Gal. 2:8
	When he raised	Rom. 8:11; 2 Co. 4:14.
1:21	All principality and power	Col. 2:10
	In this world	1 Co. 3:18
1:22	Under his feet	1 Co. 15:25, 27.

III Background and Destination

A. Background

1. Residents from the Province of Asia were present in Jerusalem on the Day of Pentecost, A.D. 30, when the New Testament church was established. Acts 2:9
2. During the Apostle Paul's 2nd missionary journey (Spring, 52 – Summer, 54; Acts 15:36 – 18:22), the Holy Spirit denied Paul an opportunity to preach the gospel in the Province of Asia when he initially was in the general vicinity. Acts 16:6
3. On his return trip during his 2nd missionary journey, Paul briefly visited a Jewish synagogue in Ephesus. Acts 18:19-21
4. During the Apostle Paul's 3rd missionary journey (Fall, 54 – Pentecost, 58; Acts 18:23 – 21:17; Rom. 15:25-27), Paul dwelt in Ephesus from Fall, 54 to Pentecost, 57 (Acts 19:1 – 20:1, 31; 1 Co. 16:5-8).
 - a. He preached in a Jewish synagogue for 3 months. Acts 19:1-8
 - b. He preached in the school of Tyrannus for 2 years. Acts 19:9-10
 - c. He addressed both Jews and Greeks. Acts 19:10
 - d. Through the efforts of Paul and his companions, the Word went out into all the Province of Asia. Acts 19:10, 26; 1 Co. 16:19.
 - e. Multiple congregations of the church were established in the Province of Asia. 1 Co. 16:19
 - f. Paul worked miracles and convinced residents to give up magical arts. Acts 19:6, 11-19.
 - g. He regarded his work in the region as difficult, affirming that he had fought with beasts at Ephesus. Acts 19:9; 1 Co. 15:32; 16:9; 2 Co. 1:8-11; 2 Tim. 1:15.
 - h. He left Ephesus for Macedonia when Demetrius and his fellow craftsmen set the city in an uproar. Acts 19:23 – 20:1
 - i. In his absence, Paul left Timothy in his place. 1 Tim. 1:3
 - j. When he returned from Greece, Paul met the Ephesian elders in the city of Miletus where he bid them farewell as he journeyed to Jerusalem for the Pentecost feast. Acts 20:16-38

B. Destination

1. Traditional view: The book of Ephesians was written only to the church in Ephesus.
 - a. Some maintain that the early church believed that the epistle was written only to the church in Ephesus.
 - b. Early writers regarded the epistle as one written only to the Ephesians.

(1) Irenaeus	c. 130 – 200
(2) Clement of Alexandria	c. 160 – 220
(3) Tertullian	c. 160 – 230
(4) Origen	c. 185 – 254
(5) Author of Muratorian Fragment	2 nd half of 2 nd century

- c. All MSS, with the exception of 3, have the words “εν εφεσωι” [in Ephesus] in Eph. 1:1.
 - d. All the ancient versions reproduce “εν εφεσωι.”
[Note: These versions are *younger* than the 3 Greek MSS *not* having the disputed phrase]
2. Alternate view: The book of Ephesians was an encyclical letter written to several churches in the Roman Province of Asia, including the church in Ephesus. Thus, the epistle may have been penned to the 7 churches of the province: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Ref. Rev. 2 – 3
- a. The epistle makes reference to the universal church rather than to any specific local church or churches.
Eph. 1:22-23; 3:10, 21; 5:23-25, 27, 29, 32.
 - b. The epistle excludes several things that one would expect to find if the epistle had been penned to a specific, single congregation.
 - (1) Personal greetings
 - (2) Indications of intimate relationships
 - (3) Local intelligence
 - (4) Familiar salutations, such as “brethren” or “beloved,” when directly addressing the readers.
[Note: “Brethren” added by copyists in 6:10; “beloved” does not address the brethren in 1:6 and 6:21]
 - c. The benediction of 6:23-24 was penned in 3rd person rather than 2nd person, which (2nd person) would have been expected if he were writing to a more narrow audience.
 - d. The Greek MSS not having “εν εφεσωι” in 1:1 are these 3 which are *older* than the ancient versions [Ref. 1-c above].
 - (1) The 2 most important uncials [having rounded capital letters]
 - (a) Codex Vaticanus in Rome [Codex B] of the 4th century
 - (b) Codex Sinaiticus [Codex Aleph] of the 5th or 6th century
 - (2) The good miniscule [having small cursive script], Codex 67.
 - e. Basil, the Great [c. A.D. 328 – 379] consulted with earlier writers who testified that “εν εφεσωι” was not found in any of the ancient MSS available to them in their time and that there was no designation of address in any manner. This was confirmed by Jerome [c. A.D. 345 - 420], Epiphanius [c. A.D. 320 – 403], and Tertullian [c. A.D. 160 – 230].
 - f. The Apostle Paul knew of their conversion by report rather than by personal knowledge. Eph. 1:15; 4:21. Ref. Acts 20:17, 31.
 - g. The church knew the Apostle Paul by hearsay, prompting him to present credentials for his accreditation.
Eph. 3:2-4; Ref. Acts 20:17, 31.
 - h. The recipients were to judge by Paul’s writings if he were a recipient of divine revelation. Eph. 3:2-4

- i. The books of Ephesians, 1 Peter, and 2 Peter were penned to a body of believers in overlapping regions, thus marking the book of Ephesians as one which was penned to several churches in the region.

Ref. 1 Pet. 1:1-2

- (1) The book of Ephesians is the foundation for the books of 1 and 2 Peter.
 - (a) Paul's prayer for those he addressed Eph. 1:15-23
 - (1) General: To have full knowledge 1:15-17
 - (2) Specific
 - (a) To know what is the hope of his calling 1:18a
 - (b) To know what is the riches of the glory of his inheritance 1:18b
 - (c) To know what is the exceeding greatness of his power 1:19-23
 - (b) Peter's writings in view of Paul's prayer
 - (1) 1 Peter emphasizes hope, while also keying on power, knowledge, and inheritance.
 - (a) Hope (50)
 - (b) Power (21)
 - (c) Knowledge (12)
 - (d) Inheritance (07)
 - (2) 2 Peter emphasizes knowledge, while also keying on hope, power, and inheritance.
 - (a) Knowledge (44)
 - (b) Hope (18)
 - (c) Power (16)
 - (d) Inheritance (03)
 - (3) 1 Peter and 2 Peter, combined, emphasize hope, while also keying on knowledge, power, and inheritance.
 - (a) Hope (68)
 - (b) Knowledge (56)
 - (c) Power (37)
 - (d) Inheritance (10)
 - (4) 1 Peter begins with a discussion of the 3 specific items for which Paul prayed in Eph. 1:15-23, and sets them forth in the same order.
 - (a) Hope 1:3
 - (b) Inheritance 1:4
 - (c) Power 1:5
 - (5) 1 Peter uses or alludes to 38 words, phrases, and/or ideas that are in the Ephesian epistle.
- (2) Since 1 Peter and 2 Peter were penned to the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," then Ephesians was penned to several churches in the Province of Asia. 1 Peter 1:1-2

- j. The Colossian epistle, written and delivered at the same time as the Ephesian epistle, implies the existence of an encyclical epistle.
Col. 4:16
- k. Marcion (mid 2nd century) spoke of an epistle to the Laodiceans, consistent with the idea of an encyclical epistle which circulated from Ephesus and ultimately unto Laodicea.
- l. We may account for the traditional view and for “εν εφεσωι” in many documents by the following:
 - (1) Theory #1
 - (a) The Apostle Paul penned the Ephesian epistle as an encyclical to the Roman Province of Asia, composed mostly of Gentiles.
 - (b) He left a space for the insertion of the church’s name.
 - (c) The name of the church was inserted by the church in their copy of the original.
 - (d) Most MSS and versions which have come down to us were made from the copy possessed by the church in Ephesus.
 - (2) Theory #2
 - (a) The first verse (1:1) originally read “to the saints which are also the faithful,” without a blank space for the name of the church.
 - (b) The name of the church was added later because the epistle was intended for Ephesus and other area churches, with distribution proceeding from Ephesus.
- m. The composition of the congregations addressed was mainly Gentile.
 - (1) Paul specifically named Gentiles as those being addressed.
Eph. 2:11-22; 3:1-2.
 - (2) As Paul addressed his readers, he identified himself as a preacher to the Gentiles. Eph. 3:8; ref. Rom. 11:13.
 - (3) Paul admonished his readers not to follow a course of life as “other” Gentiles; they were to no longer walk as the Gentiles walk. Eph. 4:17
 - (4) The commentary of Paul in Eph. 5:18-19 is rooted in Gentile practices.

IV Occasion, Date, and Place Written

A. Occasion

1. The Apostle Paul considered himself a spiritual father unto all the congregations in the Province of Asia. Acts 19:10; Col. 2:1.
2. Epaphras evidently went to Rome to solicit Paul's help when the Colossian heresy arose. Col. 1:7; 4:12; Philemon 1:23.
3. Paul realized that the Colossian heresy was a danger to the other area congregations in the Province of Asia. Ref. Col. 2:1; Eph. 1:15-23; 2:11-22; 3:9; 4:7-14; 5:23-32; 6:10-17.
4. Tychicus and Onesimus were already bearing letters to Colosse and Philemon.
 - a. Concerning Tychicus
 - (1) He was a beloved brother and a faithful minister. Eph. 6:21; Col. 4:7.
 - (2) He was with the Apostle Paul in Rome and was sent by him unto the brethren addressed in the Ephesian epistle and unto the Colossian brethren. Eph. 6:22; Col. 4:8.
 - (3) He was assigned the task of making all things known concerning Paul's affairs unto the brethren. Eph. 6:21; Col. 4:7.
 - (4) His name appears in the subscription at the end of the Ephesian and Colossian epistles. Eph. 6:24; Col. 4:18.
 - b. Concerning Onesimus
 - (1) He was a servant to Philemon (1:16) who had left without authority (1:11, 15, 18) and was with Paul in Rome (1:1, 9, 10, 13).
 - (2) While in Rome, Paul converted him unto Christianity. Philemon 1:10, 16
 - (3) He was a beloved and faithful brother at Colosse. Col. 4:9
 - (4) He was sent by Paul with Tychicus back to Philemon and the Colossian brethren. Philemon 1:12; Col. 4:7-9.
 - (5) His name appears in the subscription at the end of the Colossian epistle and at the end of the epistle to Philemon. Col. 4:18; Philemon 1:25.
5. The news received by the Apostle Paul from Ephesus was favorable. Eph. 1:15-16

B. Date and place written

1. The Apostle Paul was the author of the books of Ephesians (1:1; 3:1), Philippians (1:1; 3:5, 6), Colossians (1:1; 4:18), and Philemon (1:1, 19).
2. Paul was a prisoner when the above 4 epistles were penned.
Eph. 3:1; 4:1; 6:20; Phil. 1:7, 13, 16; Col. 4:3, 18; Philemon 1:1, 9, 10, 13.
3. The subscriptions to the above 4 epistles affirm that each one was penned from Rome.
4. Paul was in Rome when he penned the Philippian epistle. 1:13; 4:22.
5. Paul was in Rome preaching in his own house when he penned the Ephesian epistle. Eph. 6:20; Acts 28:30-31.
6. Paul was expecting to be released soon after he wrote to the Philippians (1:25; 2:24) and to Philemon (1:22), an indication that his present imprisonment was not his 2nd Roman one (Ref. 2 Tim. 4:6-8).
7. Tychicus of Asia (Acts 20:4) delivered the Ephesian epistle (6:21-22) and was accompanied by Onesimus as they delivered the epistle to the Colossians (4:7-9; subscript), with Onesimus personally delivering the epistle to Philemon (1:10, 12, 13; subscript).
8. The books of 1 Peter (c. 65), Hebrews (c. 67-69), and Revelation (c. 69-96) seem to show acquaintance with the Ephesian epistle.
9. Suggested date and place: 62 A.D., Rome.

V General Character

- A. The Ephesian epistle displays a calm spirit and is almost entirely free from controversial elements as the Apostle Paul edified the brethren. This contrasts the largely controversial character of the Colossian epistle.
- B. The theme of the Ephesian epistle is the sublimity of the church, the body of Christ. This contrasts the theme of the Colossian epistle which focuses upon the dignity of Christ, the Head of the church.

VI Introductory Outline

Introduction 1:1-2

Part One: The Blessedness of Membership in the Church, the Body of Christ 1:3 – 3:21

- I Evidenced by the Work of God in the Salvation of His Children 1:3 – 2:10
 - A. The redemptive plan of God in Christ 1:3-23
 - B. The appropriation of the redemptive plan of God in Christ 2:1-10
 - II Evidenced by the Peace of Reconciliation 2:11 – 3:19
 - A. The achievement of the peace of reconciliation 2:11-22
 - B. Paul's contribution toward the peace of reconciliation 3:1-13
 - C. The resultant intercession by Paul on behalf of those addressed 3:14-19
- Concluding Doxology unto God 3:20-21

Part Two: The Obligations of Membership in the Church, the Body of Christ 4:1 – 6:20

- I The General Obligation: Walk worthy of the calling 4:1-16
 - A. The obligation affirmed in exhortation 4:1
 - B. The accompanying progressive characteristics 4:2-16
- II The Specific Obligations 4:17 – 6:20
 - The introductory preamble 4:17a
 - A. Negative: Walk not as the Gentiles walk 4:17b-20
 - B. Positive: Walk in harmony with what you have learned 4:21 – 6:20

Conclusion 6:21-24

Outline of Ephesians

Purpose: The portrayal of the sublimity of the church, the body of Christ
1:22-23; 2:4-6, 19-22; 3:10, 20-21; 5:23-27.

Introduction 1:1-2

1. The writer's identity and office 1:1a
2. Those addressed 1:1b
3. The multi-national salutation: Wish for the bestowal of grace and peace 1:2
 - a. The greeting 1:2a
 - b. The Source of blessings 1:2b

Part One: The Blessedness of Membership in the Church, the Body of Christ

1:3 – 3:21

I Evidenced by the Work of God in the Salvation of His Children 1:3 – 2:10

A. The redemptive plan of God in Christ 1:3-23

1. As spoken of in the great doxology unto God 1:3-14
 - a. The praise of the Father 1:3a
 - b. The basis for the praise: The blessings the Father bestowed 1:3b-14
 - (1) The affirmation 1:3b
 - (2) The scope 1:3c
 - (3) The agency: Christ 1:3d
 - (4) The basis / pattern: The election 1:4a-b
 - (a) The affirmation 1:4a
 - (b) The relative time 1:4b
 - (5) The purposes: Holiness and blamelessness 1:4c-6
 - (a) The affirmation 1:4c-d
 - (1) Positive: Holiness 1:4c
 - (2) Negative: Without blame 1:4d
 - (b) The objective viewpoint 1:4e
 - (c) The basis: Predestined as sons 1:5
 - (1) The affirmation 1:5a
 - (2) The basis 1:5b
 - (d) The result: Praise of God's grace 1:6
 - (1) The affirmation 1:6a
 - (2) The basis 1:6b

- (6) The progressive enumeration, evidencing acceptance unto God
1:7-14
- (a) The ransoming in Christ 1:7-10
 - (1) The blessing affirmed 1:7a
 - (2) The effect: Forgiveness 1:7b
 - (3) The basis: Grace 1:7c-9
 - (a) The affirmation 1:7c
 - (b) The agency of receipt 1:8-9
 - (1) General: Wisdom and prudence 1:8
 - (2) Specific: Gospel / Mystery 1:9
 - (a) The affirmation 1:9a
 - (b) The basis 1:9b
 - (4) The purpose 1:10
 - (b) The inheritance in Christ 1:11-12
 - (1) The blessing affirmed 1:11a
 - (2) The basis: Predestined (as sons) 1:11b-c
 - (a) The affirmation 1:11b
 - (b) The basis 1:11c
 - (3) The purpose 1:12
 - (c) The sealing with the Holy Spirit in Christ 1:13-14
 - (1) The basis 1:13a-b
 - (a) Hearing the Word 1:13a
 - (b) Believing in Him 1:13b
 - (2) The affirmation 1:13c
 - (3) The effect: Assurance of the inheritance 1:14a-b
 - (a) The affirmation 1:14a
 - (b) The duration 1:14b
 - (4) The purpose 1:14c
2. The resultant intercession by Paul on behalf of the brethren 1:15-23
- a. The basis 1:15
 - (1) In connection with deity: Their faith 1:15a
 - (2) In connection with men: Their love 1:15b
 - b. The accompanying thanksgiving 1:16a
 - c. The occasion: Prayer 1:16b

- d. The intercessory request: God may give them a spirit of wisdom
1:17-23
 - (1) The request affirmed 1:17a
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 - (b) In connection with men: Enlightenment 1:18-23
 - (1) The affirmation 1:18a
 - (2) The contemplated result: Knowledge [οἰδα] 1:18b-23
 - (a) The affirmation 1:18b
 - (b) The objects 1:18c-23
 - (1) The objective hope of men 1:18c
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 - (1) The mercy of God 2:4a
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 - (a) The initial condition of the subject 2:5a
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**Part Two: The Obligations of Membership in the Church,
the Body of Christ**

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- I The General Obligation: Walk Worthy of the Calling 4:1-16
 - A. The obligation affirmed in exhortation 4:1
 - 1. The source of the exhortation and his personal context 4:1a
 - 2. The exhortation unto a worthy walk 4:1b
 - 3. The personal nature of the calling 4:1c
 - B. The accompanying progressive characteristics 4:2-16
 - 1. Lowliness (humility) 4:2a
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 - 3. Longsuffering in love 4:2c
 - 4. Preservation of the unity of the Spirit 4:3-16
 - a. The affirmation 4:3a
 - b. The sphere / context: The bond of peace 4:3b
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INVOLVING HUMANITY

INVOLVING DEITY

- (1) 1st pair: One body¹ and one Spirit² 4:4
 - (a) The affirmation 4:4a
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 - (b) His relationship to the brethren 4:6b
- d. The agent of the production and conservation of unity: Grace 4:7-16
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 - (2) Its means of bestowal: The gift bestowed by Christ 4:7b-10
 - (a) The affirmation 4:7b
 - (b) The confirmation 4:8-10
 - (1) The testimony of Scripture 4:8
 - (2) Paul's deduction and explanation 4:9-10
 - (a) The descent into Hades 4:9
 - (b) The ascent into heaven 4:10

- (3) Its gifts 4:11-16
 - (a) The catalogue of the gifts intended for the benefit of the whole church 4:11
 - (b) The progressive 3-fold purpose of the gifts 4:12-13
 - (1) The complete outfitting of the saints 4:12a
 - (2) The mutual ministry to one another 4:12b
 - (3) The edification of the church 4:12c-13
 - (a) The affirmation 4:12c
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 - (1) Negative: Not be spiritual infants 4:14
 - (2) Positive: Spiritual maturity 4:15-16
 - (a) The affirmation 4:15
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- A. Negative: Walk not as the Gentiles walk 4:17b-20
 - 1. The general affirmation 4:17b
 - 2. The specific walk to abandon: The one which is not goal-attaining [Futile, vain] 4:17c-20
 - a. The affirmation 4:17c
 - b. The basis: A darkened understanding and alienation 4:18-20
 - (1) The affirmation 4:18a-b
 - (a) Cause: A darkened understanding³ 4:18a
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 - (2) The basis: Ignorance and a hardened heart 4:18c-20
 - (a) The affirmation 4:18c-d
 - (1) Effect: Ignorance² 4:18c
 - (2) Cause: A hardened heart¹ 4:18d
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 - (1) In connection with the Gentiles 4:19
 - (a) A lack of moral restraint 4:19a
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 - (2) In connection with brethren: You have not so learned Christ 4:20

- B. Positive: Walk in harmony with what you have learned 4:21 – 6:20
1. The Source of their learning: Christ 4:21
 - a. In connection with the student: The One being heard: Christ 4:21a
 - b. In connection with the teacher: The One teaching: Christ 4:21b
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 2. The substance of their learning 4:22-24
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 - (1) The affirmation 4:22a
 - (2) The object: The old man 4:22b-e
 - (a) The context of operation 4:22b
 - (b) The affirmation 4:22c
 - (c) The character: Corrupt 4:22d-e
 - (1) The affirmation 4:22d
 - (2) The standard with which it is in harmony 4:22e
 - b. The continual renewal [Durative] 4:23
 - (1) The affirmation 4:23a
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 - (1) The affirmation 4:24a
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 - (a) The affirmation 4:24b
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 - (1) The divine standard employed 4:24c
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 - a. In association with the putting off once for all 4:25 – 6:9
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 - (1) Admonitions dealing with practical matters 4:25 – 5:5
 - (a) In connection with honesty in speech 4:25
 - (1) Concerning the old: Put away the falsehood 4:25a
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 - (b) In connection with righteous indignation 4:26-27
 - (1) The admonition unto exercise 4:26a
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 - (c) In connection with the acquisition and the expending of material possessions 4:28
 - (1) Concerning the old: Steal no longer 4:28a
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- (d) In connection with quality communication 4:29 – 5:2
 - (1) An address of the progressive effects 4:29-30
 - (a) In connection with men 4:29
 - (1) Concerning the old: No corrupt communication 4:29a
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 - (b) In connection with deity: Do not grieve the Holy Spirit 4:30
 - (2) An address of the progressive causes 4:31 – 5:2
 - (a) Concerning the old: Put away bitterness, wrath, anger, clamor, and evil speaking 4:31
 - (b) Concerning the new: Be kind to one another 4:32 – 5:2
 - (1) The outward effect: Mutual kindness 4:32a
 - (2) The inward progressive causes 4:32b – 5:2
 - (a) Tenderheartedness 4:32b
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 - (1) The affirmation 4:32c
 - (2) The motivation 4:32d
 - (3) The corollary admonition 5:1-2
 - (a) General: Be imitators of God 5:1
 - (b) Specific: Walk in love 5:2
 - (1) The admonition 5:2a
 - (2) The example and pattern 5:2b
- (e) In connection with other forms of baseness: Let it not be named among you 5:3-5
 - (1) The 1st catalog of forms of baseness denied, in connection with self-gratification 5:3a-b
 - (a) The outward effect: Fornication and all uncleanness 5:3a
 - (b) The inward cause: Covetousness 5:3b
 - (2) The admonition 5:3c
 - (3) The 2nd catalog of forms of baseness denied, in connection with others' gratification 5:4
 - (a) In association with men's gratification 5:4a-b
 - (1) Filthiness and foolish talking 5:4a
 - (2) Coarse jesting 5:4b
 - (b) In association with the gratification of God: Giving of thanks 5:4c
 - (4) The basis: Such individuals have no inheritance in the kingdom 5:5

- (2) Admonitions dealing with one's state of mind 5:6 – 6:9
 - (a) Negative: Let no one deceive you with empty words 5:6-14
 - (1) The admonition 5:6a
 - (2) The basis: "These things" generate the wrath of God 5:6b-14
 - (a) The affirmation 5:6b
 - (b) The recipients 5:6c
 - (c) The consequential admonition 5:7-14
 - (1) Its substance 5:7
 - (2) Its basis: The spiritual condition of the brethren 5:8a-b
 - (a) Historically: You were once darkness 5:8a
 - (b) Presently: Now you are light in the world 5:8b
 - (3) Its corollary admonitions 5:8c-14
 - (a) In connection with light and concerning themselves: Walk as children of light 5:8c-10
 - (1) The admonition 5:8c
 - (2) The basis: The light produces fruit 5:9
 - (3) The manner: Testing in self-exam. 5:10
 - (b) In connection with darkness and concerning others 5:11-14
 - (1) Negative: Have no fellowship with the unfruitful works of darkness. 5:11a
 - (2) Positive: Expose them 5:11b-14
 - (a) The admonition 5:11b
 - (b) The basis: The assoc. shame 5:12
 - (c) The effect: Manifestation 5:13-14
 - (1) The affirmation 5:13a
 - (2) The active principle: Light makes everything visible 5:13b-14
 - (a) The affirmation 5:13b
 - (b) The supporting Script. 5:14

- (b) Exercise Christian wisdom 5:15 – 6:9
 - (1) The admonition: Walk carefully / accurately 5:15a
 - (2) The related state of mind 5:15b – 6:9
 - (a) Negative: Not as unwise 5:15b
 - (b) Positive: As wise 5:15c – 6:9
 - (1) The affirmation 5:15c
 - (2) The display of wisdom 5:16 – 6:9
 - (a) General: Buying up the time 5:16
 - (1) The affirmation 5:16a
 - (2) The basis: The days are evil 5:16b
 - (b) Specific 5:17 – 6:9
 - (1) The imperative 5:17
 - (a) Negative: Be not foolish 5:17a
 - (b) Positive: Understand the will of the Lord 5:17b
 - (2) The application of the imperative 5:18 – 6:9
 - (a) Negative: Do not be drunk with wine 5:18a-b
 - (1) The admonition 5:18a
 - (2) The motivation 5:18b
 - (b) Positive: Be filled in connection with the spirit 5:18c – 6:9

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b. In association with the putting on once for all 6:10-20 [Ref. 4:24]

- (1) The admonition unto strength 6:10
 - (a) The admonition: Be empowered / strong 6:10a
 - (b) The context / sphere 6:10b-c
 - (1) General: In the Lord 6:10b
 - (2) Specific: In the power (exercise of strength) of the Lord's might (possession of strength) 6:10c

[Continued After Addendum]

ADDENDUM

- (b) Positive: Be filled in connection with the spirit 5:18c – 6:9
 - (1) The admonition 5:18c
 - (2) The display 5:19 – 6:9
 - (a) The utterance 5:19
 - (1) The outer secondary utterance 5:19a
 - (2) The inner primary utterance 5:19b
 - (b) The expression of thanks 5:20
 - (c) The submission 5:21 – 6:9
 - (1) The general principle 5:21
 - (2) The specific application of the principle 5:22 – 6:9

[Retrogressive social order set forth in a contrast of related obligations]

- (a) In connection with wives 5:22-33
 - (1) The wives' obligation 5:22-24
 - (a) The substance: Submit to your own husbands 5:22a
 - (b) The manner 5:22b
 - (c) The basis: The ordained marriage relationship 5:23-24
 - (1) The husband's role: Head of the wife 5:23
 - (a) The affirmation 5:23a
 - (b) The manner: As Christ is Head of the church 5:23b-c
 - (1) The affirmation 5:23b
 - (2) The consequence 5:23c
 - (2) The wife's role: Subjection to the husband 5:24
 - (a) The manner: As the church is subject to Christ 5:24a
 - (b) The affirmation 5:24b
 - (c) The context / sphere 5:24c
 - (2) The husbands' obligation 5:25-33
 - (a) The substance: Love your wives 5:25a
 - (b) The manner: As Christ loved the church 5:25b-27
 - (1) The affirmation 5:25b
 - (2) The display: He gave Himself up on behalf of the church 5:25c-27
 - (a) The affirmation 5:25c
 - (b) The progressive purposes 5:26-27
 - (1) The proximate purpose: Sanctification of the church 5:26
 - (a) The affirmation 5:26a
 - (b) The agency: Cleansing 5:26b

- (2) The ultimate purpose: Glorification of the church 5:27a-b
 - (a) The affirmation 5:27a
 - (b) The distinguishing marks 5:27b
- (3) The purpose summarized 5:27c-d
 - (a) Positive: The church holy 5:27c
 - (b) Negative: The church w/o blemish 5:27d
- (c) The application: Love their own wives as their own bodies 5:28-33
 - (1) The application 5:28a
 - (2) The consequence: One loves self 5:28b-30
 - (a) The affirmation 5:28b
 - (b) The supporting principle 5:29-30
 - (1) The historical negative: No one ever hated his own flesh 5:29a
 - (2) The present positive: One cares for his own flesh 5:29b-30
 - (a) The affirmation 5:29b
 - (b) The manner: As the Lord cares for the church 5:29c-30
 - (1) The affirmation 5:29c
 - (2) The basis 5:30
 - (3) The progressive corollary obligations 5:31-33
 - (a) The obligation of the husband 5:31-33a
 - (1) Leave father and mother 5:31a
 - (2) Cleve unto his wife 5:31b-32
 - (a) The affirmation 5:31b
 - (b) The consequence 5:31c
 - (c) The associated mystery 5:32a
 - (d) The corollary message of Paul 5:32b
 - (3) Love wife as himself 5:33a
 - (b) The obligation of the wife: Respect her husband 5:33b
- (b) In connection with children 6:1-4
 - (1) The children's obligations 6:1-3
 - (a) The obligation of obedience 6:1
 - (1) The affirmation 6:1a
 - (2) The context / sphere 6:1b
 - (3) The basis 6:1c

- (b) The obligation of honoring 6:2-3
 - (1) The affirmation 6:2a
 - (2) The historical basis 6:2b
 - (3) The progressive contemplated results 6:3
 - (a) A quality earthly life 6:3a
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- (2) The fathers' obligations 6:4
 - (a) Negative: Do not provoke your children to wrath / exasperation 6:4a
 - (b) Positive: Nurture your children 6:4b-c
 - (1) The affirmation 6:4b
 - (2) The context / sphere: The discipline and instruction of the Lord 6:4c

- (c) In connection with slaves 6:5-9
 - (1) The slaves' obligation: Obedience to their fleshly masters / lords 6:5-8
 - (a) The affirmation 6:5a
 - (b) The accompanying attitudes required 6:5b-8
 - (1) Negative: Fear and trembling 6:5b-6
 - (a) The affirmation 6:5b
 - (b) The context / sphere: Sincerity as to Christ 6:5c-6
 - (1) The general affirmation 6:5c
 - (2) The specific display 6:6
 - (a) Negative: Not with eyeservice 6:6a
 - (b) Positive: Doing the will of God from the soul 6:6b
 - (2) Positive: Good will [A ready mind] 6:7-8
 - (a) The affirmation 6:7a
 - (b) The display 6:7b-c
 - (1) Positive: Service as to the Lord 6:7b
 - (2) Negative: Not as service to men 6:7c
 - (c) The basis: Knowledge [οἶδρα] 6:8
 - (1) The affirmation 6:8a
 - (2) The substance: The Lord will reward each one for the good he does 6:8b

- (2) The masters' / lords' obligation 6:9
 - (a) The substance 6:9a-b
 - (1) Positive: Do the "same things" toward the slaves 6:9a
 - (2) Negative: Giving up threatening 6:9b
 - (b) The basis: Knowledge [οἶδα] 6:9c-e
 - (1) The affirmation 6:9c
 - (2) The substance 6:9d-e
 - (a) Positive: The Lord of all is in heaven 6:9d
 - (b) Negative: There is no respect of persons with the Lord 6:9e

[END OF ADDENDUM]

- (2) The means of being empowered / strong 6:11-20
 - (a) The general admonition [Prospective view] 6:11-13
 - (1) The substance: Put on the whole armor of God 6:11a
 - (2) The purpose: Being able, to stand against the devil's craftiness 6:11b
 - (3) The basis: The identity of those with whom we have conflict 6:12-13
 - (a) Negative: We do not wrestle against flesh and blood 6:12a
 - (b) Positive: We wrestle against spiritual forces in high places 6:12b-13
 - (1) The affirmation 6:12b-c
 - (a) Abstractly stated 6:12b
 - (b) Concretely stated 6:12c
 - (2) The consequential admonition 6:13
 - (a) The substance: Take up (in anticipation of putting on) the whole armor of God 6:13a
 - (b) The progressive purposes 6:13b-c
 - (1) Negative: One may be able to stand against in the evil day 6:13b
 - (2) Positive: Having done all, to stand firm and hold one's ground 6:13c
 - (b) Specific admonitions [Retrospective view] 6:14-20
 - (1) In connection with standing firm and holding one's ground in battle: Stand 6:14-16
 - (a) The imperative [Aorist] 6:14a
 - (b) The related preparation and means [All aorist participles] 6:14b-16
 - (1) Gird the waist with truth 6:14b
 - (2) Put on the breastplate of righteousness 6:14c
 - (3) Shoe the feet with the readiness of the gospel 6:15
 - (4) Take up the shield of faith 6:16
 - (a) The context / sphere 6:16a
 - (b) The requirement 6:16b
 - (c) The acquired power / strength 6:16c

- (2) In connection with standing against in the evil day: Take in hand / grasp 6:17-20
 - (a) The imperative [Aorist] 6:17a
 - (b) The objects 6:17b-c
 - (1) In regard to the subjective hope of salvation
[Effect]: The helmet of salvation 6:17b
 - (2) In regard to the objective standard of salvation
[Cause]: The sword of the Spirit 6:17c
 - (c) The corollary activity: Prayer [Present participles] 6:18-20
 - (1) In connection with the outer effect: Praying on every occasion by means of all prayer and petition in the spirit 6:18a
 - (2) In connection with the inner cause: Watching [Being alert] 6:18b-20
 - (a) The requirement 6:18b
 - (b) The context / sphere 6:18c-20
 - (1) All perseverance / steadfastness of the spirit 6:18c
 - (2) Petition 6:18d-20
 - (a) General beneficiaries: Concerning all the brethren 6:18d
 - (b) Specific beneficiary: On behalf of Paul 6:19-20

Conclusion 6:21-24

- 1. Paul's purposes / reasons for commissioning Tychicus 6:21-22
 - a. Proximate: To communicate knowledge of Paul's affairs to them 6:21
 - b. Ultimate: To comfort their hearts 6:22
 - (1) Cause: Knowledge of Paul's affairs 6:22a
 - (2) Effect: Hearts comforted 6:22b
- 2. Paul's closing benediction 6:23-24
 - a. On behalf of the brethren unto whom Paul wrote 6:23
 - b. On behalf of all brethren 6:24

