

BI760 INDEPENDENT RESEARCH NEW TESTAMENT BOOK STUDY
EPHESIANS REVISITED

A Written Report Presented to the Faculty
of Louisiana Baptist Theological Seminary

In Partial Fulfillment of the
Requirements for
Doctorate of Philosophy in Theological Studies

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The Scope of This Effort

This report is an answer to the assignment from Louisiana Baptist Theological Seminary as contained below:

BI760 INDEPENDENT RESEARCH - New Testament Book Study

TEXT: As an Independent Research course, there is no specified textbook. The student is to select books and other materials which will assist in the research necessary to present a 25-30 page (minimum) scholarly paper commensurate with doctoral level study.

COURSE OBJECTIVE: The purpose of this course is to allow the student to demonstrate the research skills he has developed while also allowing him to explore a subject of interest in the process of employing those skills.

COURSE REQUIREMENTS:

(1) Select a New Testament passage or short New Testament book and do a thorough exegetical analysis of the passage:

- A. Outline the passage
- B. Provide historical, geographical and/or cultural background and context of the passage as much as is relevant.
- C. Examine the original language of the passage for significant words and/or phrases that have nuances of meaning that might have been lost or skewed in translation.
- D. Also consider cultural idioms that might be relevant but also might not necessarily translate well cross-culturally to a contemporary audience i.e. Jesus words, “my sheep hear my voice and...they follow me...” Jn10:27 were in reference to the common practice of sheep from several shepherds mingling together at a watering place, but answering only to their own shepherd’s command to leave and follow him.
- E. Examine theological issues presented in the biblical text.
- F. Make contemporary application(s) of the common theme(s) found in the passage.

(2) As with all other written assignments, be sure to follow the format requirements set forth in A Manual for Writers of Term papers, Theses, and Dissertations, 8th Edition by Kate Turabian ISBN: 10:0-226-82337-7

(3) After completing the above assignments of this course forward your material to LBTS for grading.

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Ephesians Revisited Introduction

“Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus” (Eph 1:1). This salutation of the Apostle Paul is the same as in some previous epistles, but it is a different man who writes this epistle. Life changes a man, but sometimes a trial in life can cause such a profound change that the man who walks out of it is not the same as the one who walked in. The Apostle who penned the prison epistle from a holding cell in a Roman prison was just such a changed man. This first epistle penned by that sobered and reflective Apostle has a depth that is well worth a refreshed study.

Paul, the Apostle to the Gentiles, had set his soul on going to Jerusalem and then going to Rome. His purpose in Jerusalem was doubtless to preach to the chief Jews with a final rally of exuberance. The Christians rallied to dissuade him, and when he arrived in Jerusalem Christians there persuaded him to lay low until he had fulfilled a one week vow. That vow involved offering blood sacrifices in Old Testament Jewish temple. Paul's reluctance for this is written between the lines in Luke's account. Luke probably knew the Apostle Paul better than any human. When he records Paul's surrender to this vow and blood sacrifices, the details seem a little sparse.

Paul was providentially kept from doing an animal sacrifice. The riot that broke out over his presence in the temple prevented the culmination of his week long temple vow. Paul will have two years to reflect on his hard headed drive to get to Jerusalem. In that time he could consider how close he came to offering an animal sacrifice when he was an apostle of the Lamb that taketh away the sin of the world.

Paul's writings from this point on reflect a very careful separation of the two

covenants. Now Paul carefully clarifies the Gentile's involvement in a new dispensation, the dispensation of grace. The epistle to the Ephesians is unlike anything previously written in Holy Scripture. It commands an intricate re-examination. This work opens that new vista.

The Author of Ephesians

There is no preacher like the Apostle Paul. None. He would have to be listed as the third greatest preacher of the Gospel of our Lord Jesus Christ in the world. Of course there is no greater than the author of that gospel in the flesh, Jesus the Christ. Jesus, then points to John the Baptist and gives this introduction, “Verily I say unto you, Among them that are born among women there hath not risen a greater than John the Baptist” (Matt 11:11a). That leaves the Apostle Peter and the Apostle Paul vying for the position as the third greatest preacher. This author, in this writing, is going with Paul, some may differ.

Just the same, there is no preacher quite like the Apostle Paul, especially when it came to separating the old covenant from the new, the old sacrifice from the eternal sacrifice, the old Aaronic priesthood from the new, eternal, priest after the order of Melchizedek. Paul can differentiate the old dispensation from the new with a unique insight, he was a Hebrew of the Hebrews. The epistle to the Ephesians is a first discrete venture into that perspective. Consider Paul's background as he states it:

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless (Phil 3:4-6).

Some have said that this testimony from Philippians 3 reads just like a resume for the next high priest position. Those who have said that, however, forgot that the high priest was to be of the tribe of Levi, not of the tribe of Benjamin. Just the same there was no more educated or scholarly man climbing the ladder of success in Judaism than Saul before his name change to Paul.

When one reads the Revelation of Jesus Christ literally¹ and not allegorically, they find that there are only twelve Apostles of the Lamb (Rev 21:4). The disciples chose Matthias, to replace Judas Iscariot, Simon's son. They expected he would fill Judas' apostleship, and he was ordained by the eleven to serve that role. But God clearly chose the Apostle Paul as his twelfth apostle. Paul was a Hebrew of the Hebrews. He would be the apostle to the Gentiles, ideally equip to differentiate the two covenants.

Note particularly here, again, that Protestant Theology, particularly Reformed Theology, is constructed around John Calvin's Covenant Theology, which fails to distinguish between the Old Testament Covenants and the New Covenant in Christ's blood. It also fails to distinguish between dispensations, or even to recognize any dispensational periods. Ergo any study of Ephesians needs special emphasis on the reproof of all Protestant Theology and particularly all Reformed Theology.

Consider the mechanics of the Apostle Paul's two silent years. Paul was not well received by the Jews at Jerusalem. They had been hounding him around the known world for twenty-five years. In his second letter to the Corinthians he states,

¹ It needs to be stated that literally means in the historical literary, grammatical sense. That historical sense does contain symbols and figures of speech but it does not contain secret hidden dark messages that only priest-craft or clergy must interpret for the common man. The later being declared by Roman Catholic Saint Origen of Alexandria the Father of Biblical Criticism, and Father of the Allegorical Method.

Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness (2Cor 11:24-27).

Wow! Now the Jews had this leading Jew who proselytized Gentiles right here locked in the city walls, yea in their very own temple... How could their manhunt have ended so favorably? After twenty-five years, the Jewish rogue once called Saul came and sat right in their lap. It is unclear what motivation moved the Apostle Paul to end up in such a situation, but it is certain that this situation produced the two silent years, we are considering, and the two silent years produced a whole different Apostle.

In the year previous, when Paul landed at Tyre, the Holy Ghost warned Paul that he should not go to Jerusalem (Acts 21:4). Again, while he stayed at Caesarea, he was warned by God not to go to Jerusalem (Acts 21:10-12). But Paul was motivated to disregard God's clear warnings and press on with what may have been nothing more than his own stubborn will. "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13).

And so, the Apostle Paul pushed his will and his way into this foreboding situation. All this filled his mind as he sat in confinement for two years, at Caesarea. But there was more on his mind than his stubborn drive to get to Jerusalem. The Apostle Paul had taken an Old Testament vow and promised an Old Testament animal sacrifice in an

attempt to calm the clamor of his coming to the Old Testament Temple. Paul was an Apostle of the New Testament, stepping back into the practices of the Old Testament.

This is no small contest. Paul writes the epistle to the Ephesians as a staunch dispensationalist. All his writings, after these two silent years, ring with a dispensational harmony. The epistle to the Hebrews, that many suppose Paul wrote, echoes a resounding dispensational divide between the testaments. It behooves the Bible student to understand just what set up this contest.

“And after those days we took up our carriages, and went up to Jerusalem. There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord” (Acts 21:15-20a)

Acts 21:20b explains the contest that is in place, “Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law.” The Apostle Paul, who was more zealous of the Gospel of Christ than any man, entered into a contest with believers in Christ which were more zealous of the law than they were zealous of the gospel. Going to Jerusalem may have been a blunder. It was certainly ill advised. But Paul’s next step seems to be a greater blunder. Note however that the Apostle Paul's second blunder, came well advised. It was advised by James; and all the elders were present (vr.18).

James, the Pastor of the First Baptist Church of Jerusalem (some pun intended),

and all the elders present at Jerusalem promoted a compromise. They advise the Apostle Paul,

Do therefore this that we say to thee: We have four men which have a vow on them; Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law (Acts 21:23-24).

Dr. Charles Kean, a profound Independent Baptist Pastor and personality, once said, “Three words should be yanked right out of a Baptist’s vocabulary, cant, quit, and compromise. They should be ripped right out of his dictionary; they all start with “C” so they will be easy to find there, just cut them right out.” That message will make one careful about those three words, even if they spell properly. Here Paul compromised.

This vow, that these recommend for Paul, is most likely a Nazarite vow as suggested by C.I. Scofield.² While keeping the vow of the Nazarite, to separate themselves unto the Lord, one was to totally abstain from three things. “He shall separate himself from wine and strong drink...there shall no razor come upon his head...he shall come at no dead body” (Numbers 6:3-6). Note, that if his vow is interrupted, then on the 7th day the vower shaved his head, “And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him” (Numbers 6:9-11a).

The practice of shaving the head at the start of a Nazarite vow should not confuse a student of scripture. It was like a clean start which avoided the shame of long hair on a

² The Scofield Study Bible note states “Probably according to Num 6:1-7 and Col 2:14-17”

man (I Corinthians 11:14). But notice more particularly how the Nazarite vow ended:

And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering: And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering (Numbers 6:13-17).

Try to visualize the Apostle Paul going to the Aaronic priest and asking him to offer up for him, a burnt offering, a sin offering, a peace offering and a meat offering. Paul, who just that year beseeched saints at Rome to present themselves as a burnt offering, Paul, who needed no other sin offering, and Paul, who was at perfect peace with God because of the blood of our Lord Jesus Christ,... “that” Paul, had to have this upcoming day of Old Testament sacrifice weighing heavy on his soul. When God stepped in and prevented that day from coming, Paul had to know how big a blunder he had made.

The Epistle to the Ephesians provides tremendous insight about dispensationalism. We are not under the Old Covenant, we are under the blood of our Lord Jesus Christ. The epistle's author, the Apostle Paul, went through a tremendous ordeal before penning this epistle. He sat in jail for two years where this lesson took root

and blossomed into a revelation from the Lord. “All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction and for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works” (II Timothy 3:16). That truth alone should heighten a fresh study of this epistle, but the expectation is more intense when one understands what the apostle and author went through. Paul was taken through these events, and left to stew for two years so that God could use him to author some tremendous insight, insight about our present dispensation. Don’t miss it or call it ordinary.

Considering Roman Error and Exceptional Literature

Two more things which can stir a new richness is the study of this Epistle to the Ephesians. First consider a very aged error initiated by the Roman Empire, and secondly consider a revival in the appreciation of good literature. The appetite for this study is already whet, but allow a brief exploration of these two areas to further prepare for a fruitful study.

Satan installed three primary errors in the Roman Empire's venture into Christianity. First was a despise for God’s chosen people, Israel. When Emperor Titus annihilated Jerusalem, killed every Jew therein, and burned and completely destroyed the Jewish Temple, it was overwhelming obvious that Israel, as a people, were finished. It was impossible that those Hebrews could ever be restored and blessed by God as he had promised. From Satan’s hub in the world, Alexandria Egypt, a philosophy arose that the church would take over all the promises which God had made to this elect people, Israel; the Church, with a capital “C” the philosophers said, would be the new elect of God, replacing Israel as God’s chosen people. That is flagrant error number one.

The next flagrant error for the Roman Empire's domination of Christianity was the twisting of God's Holy Scripture in order to take over all those promises God made to the nation of Israel. From Satan's stronghold, again, Alexandria Egypt, sprang up a fellow called Origen of Alexandria. He devised a means of hermeneutics, or interpreting Scripture, whereby God doesn't say what he means nor mean what he says. Consequently Origen is titled with three titles, a Roman Catholic Saint, the Father of Bible Criticism, and the Father of the Allegorical Method. These combine to form flagrant error number two.

The third error of the Roman Empire's hostile take-over of Christianity was the corruption of the Gospel of our Lord Jesus Christ. In their forward advancement, salvation was not by grace through faith, it was by sacrament through coercion. Every time the word "repentance" appeared in God's Holy Word, their Latin Vulgate bible replaced it with "penance." We are talking, every single time.

It is important to realize that the Protestant reformers, who tried to do some patch work repair on this last error, adopted the first two errors with open arms. John Calvin's "Institute of Christian Religion," documents the Roman Replacement Theology. The Church, with its capital "C," replaces Israel, and John's Covenant Theology, supposes that there is no new covenant, just a resurfaced old one. Armenians refuted Calvin's doctrine of election with five powerful suppositions. Presbyters fired back with five petals of T.U.L.I.P., but for 400 years no one has really addressed these two major source errors of the whole Protestant religion, they hold to the Roman Empire's Replacement Theology, and in their Reformed Theology, they constructed an errant Covenant Theology. Calvinists quote only Ephesian 1:4-5 of this great epistle, and all the while disembowel

all of its teaching on dispensationalism. That is more than just interesting, and enlightening, it needs to be addressed in a fresh study of this epistle.

Consider also that there could be no greater literature ever written by the pen of man, than what was written by the hand of God. Ever since the Father of Biblical Criticism, Origen of Alexandria Egypt, began criticizing, there has not been a full resurgence of the awe for the literary excellence of God's Word. In seminary I was forced to buy a book entitled "How to Read the Bible as Literature" by Leland Ryken. Seminary forces many things on good preachers; it widens ones horizons. I did not want to read the Bible as literature, I wanted to read it as revelation. I learned, just the same, that the Bible is indeed literature, in fact it is exceptional literature.

Also, when I took up a pen and began to explore the challenges of assembling written communication, the qualities of excellent literature came more into focus for me. There is no better literature than what God orchestrated, in whole or in any of its parts. I don't like how-to books, and I don't generally read my Bible as literature, but Leland Ryken made some excellent points, and one would be wise to recognize some resilient quantities of excellent literature while they are reading God's revelation. The order and structure of this epistle to the Ephesians, cries out, to those who have ears to hear, for some literary recognition. In one setting, read the whole letter to the Ephesians, and then, for a moment, consider it as a literary work. It is tremendous, it is enlightening.

The Opening, A Prologue or An Introduction

There are introductions, and then there are prologues; there are conclusions, then there are epilogues. An epistle may not be large enough to warrant a prologue, but the Apostle Paul pushes the envelope a little bit with his introduction. We find in the

introduction that this letter contains what the God and Father has done to the praise and glory of his grace, what Jesus Christ has done, that we should be to the praise of His glory, and what the Holy Spirit did, unto the praise of his glory. It needs to be stated here that this is an introduction. The meat of these doctrines are found in the body of the book. Reformed and Calvinistic theologians hunt and peck their way through scripture, picking the verses that support their creed and paying little heed to what the body of the book reveals. Here, they love to pull out Ephesians 1:4-5, but reject all that this book says about dispensationalism. It does not fit into their covenant theologies creed. Ephesians 1:4-5 is a piece of the introduction, it is not the body of the doctrine presented here. It should be obvious to the Bible student that the book is about the Gentiles and how perfectly, yea, miraculously, they fit into this new dispensation of grace.

Once the flavor of the book is understood, it is an excellent exercise for the Bible student to list out what each member of the trinity does for the believer, with particular attention given to the Gentile believer. It needs to be stated, out loud, at the outset, that every “us” and “we” in this letter is a corporate “us.” It is not designating an individual or individuals. First person plural subjects, “we” and objects “us” in this letter are always to be recognized as the body corporate of the Hebrew of Hebrews and the Gentile of Gentiles. It is the Hebrew author connecting himself with the Gentile audience. Keeping that corporate aspect straight will help ward off the many errant advances of Calvinistic theologians. They teach that God chooses who goes to heaven and who goes to hell. They teach that, using portions of this introduction, taken out of context. That is not is what this book is about.

Notice also that these twelve verses are introduction. It is such an extensive

introduction that we eluded previously that it could qualify as a prologue. But it is introductory just the same. Notice, for example, that when Paul begins to expound on dispensationalism in Chapter three, he prefaces it, “as I wrote afore in few words” (3:3). He had indeed addressed it in few words. For it was in his introduction where he said “in the dispensation of the fullness of times he might gather together in one...” (1:10). This speaks of the change in dispensation: here we are indeed examining the dispensation of grace, as Paul describes it in chapter three. An introduction whets the appetite for truths that will be unfolded. Let this introduction introduce.

Diagramming sentences is often the only way of capturing what scripture contains. The sentences of this introduction are burdensomely run on. That is not a criticism, it is an observation. When God writes a run on sentence, “run on” maybe the wrong “cliché” to assign to it. In any regard, in the diagramming listed below, notice a five-seven-five list of what the Father, Son, and Holy Ghost does in this new dispensation.

An excellent outline of just the introduction can be obtained by roughly diagramming the sentences as shown below:

<p>Intro Father's Role 1:3-6: Blessed be the God and Father of our Lord Jesus Christ, who hath</p> <ol style="list-style-type: none"> 1. blessed us with all spiritual blessings <ol style="list-style-type: none"> a) in heavenly places b) in Christ: 2. According as he hath chosen us <ol style="list-style-type: none"> a) in him b) before the foundation of the world, 3. that we should be before him in love: <ol style="list-style-type: none"> a) holy and 	<ol style="list-style-type: none"> 4. Having made known unto us <ol style="list-style-type: none"> a) the mystery of his will, b) according to his good pleasure c) which he hath purposed in himself: 5. he might gather together in one <ol style="list-style-type: none"> a) in the dispensation of the fulness of times b) all things in Christ, <ol style="list-style-type: none"> 1) both which are in heaven, 2) and which are on earth; 3) even in him:
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<p>b) without blame</p> <p>4. Having predestinated us</p> <p>a) unto the adoption of children</p> <p>b) by Jesus Christ</p> <p>c) to himself,</p> <p>d) according to the good pleasure of his will,</p> <p>5. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.</p> <p>Intro Son's Role 1:7-12 In whom we have</p> <p>1. redemption through his blood,</p> <p>2. the forgiveness of sins, according to the riches of his grace;</p> <p>3. Wherein he hath abounded toward us</p> <p>a) in all wisdom</p> <p>b) and prudence;</p>	<p>6. In whom also we have obtained an inheritance,</p> <p>a) being predestinated</p> <p>b) according to the purpose of him who worketh all things after the counsel of his own will:</p> <p>7. That we should be to the praise of his glory, who first trusted in Christ.</p> <p>Intro Spirit's Role 1:13-14</p> <p>1. In whom ye also trusted,</p> <p>a) after that ye heard the word of truth,</p> <p>b) the gospel of your salvation:</p> <p>2. in whom also after that ye believed,</p> <p>3. ye were sealed with that holy Spirit of promise,</p> <p>4. Which is the earnest of our inheritance until the redemption of the purchased possession,</p> <p>5. unto the praise of his glory.</p>
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Once the body of the book is fully outlined, each of these introduction pieces will preach well as a list. Five things that God the Father has done in this new dispensation, “to the praise of the glory of his grace.” Be sure the list is expounded to the praise of the glory of his grace. Seven things the Christ has done in this new dispensation of grace, “that we should be to the praise of his glory.” Again take particular note of the purpose. And lastly, five things which the Holy Spirit of God has done, these being to, “the praise of his glory.” Such a powerful introduction commands that our attention be focused on the body of this letter. What God did, what Christ has accomplished, and what the Holy Spirit is doing to usher in the new dispensation of grace. The new dispensation and its

new covenant in his blood, is the overwhelming theme of this letter.

This information on the books introduction was condensed into the following 300 word Penny Pulpit essay:

Msg #1535 Ephesians' Introduction
What The Bible Says
Good Samaritan's Penny Pulpit by Pastor Ed Rice

Diagramming sentences is often the best and sometimes the only way of capturing what Scripture contains. The sentences of Ephesians' introduction are burdensome and run-on. That is not a criticism, it is an observation: when God writes a run-on sentence, “run-on” may be the wrong cliché to assign to it. In any regard, diagramming Paul's introduction yields a five-seven-and five list of what the Father-Son-and Holy Ghost does in this new dispensation called grace. When the body of this book is analyzed each of these introduction pieces will preach as an explanatory list. There are five things that God the father has done in this new dispensation, “to the praise of the glory of his grace” (Be sure the list is expounded “to the praise of the glory of his grace”); seven things the Christ has done in this new dispensation of grace, “that we should be to the praise of his glory” (Again, take particular note of the purpose); and lastly, five things which the Holy Spirit of God does, these being “to the praise of his glory.” Such a powerful introduction commands that our attention be focused on the body of this letter. What God did, what Christ has accomplished, and what the Holy Spirit is doing, all to usher in a new dispensation of grace, is the meat of this letter. Sorry John Calvin and “Institutes of the Christian Religion,” this is not the old covenant refurbished or reformed, it is the new covenant in his blood. The first step in the study of such a dissertation should be in understanding Paul's use of the word “dispensation.” It unlocks the “mystery” of what Paul is writing to these Gentiles. Now watch this. (Careful, the infamous red-neck's words before one calls the ambulance are always: “Watch this!”)

An Essay for week #35 Aug 30, 2015

Msg in audio at www.GSBaptistChurch.com/audio/gsl50830.mp3

The first step in such a study should be in understanding Paul's use of the word "dispensation." It unlocks the "mystery" of what Paul is writing to these Gentiles.

What is a Dispensation?

The Greek word οἰκονομία (oy-kon-om-ee-ah) is found seven times in the New Testament. Four times it is translated into English as "dispensations" and three times as "stewardship." It involves the management, oversight, or administration of their masters affairs or properties.

Luke uses it first in the 16th chapter of his gospel record:

And he said unto his disciples, there was a certain rich man which had a steward (οἰκονομῶς) and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, how is it that I hear this of thee? Give an account of thy stewardship (οἰκονομίας) for thou mayest no longer be steward (οἰκονομῶς) (Luke 16:1-2).

The word is built around the work οἶκος, or house, and thus contains the idea of one being put in charge of another's house or household.

Luke first uses the closely connected word "steward" in chapter 12 where the Lord himself clarifies the role of a steward;

And the Lord said, who then is that faithful and wise steward (οἰκονομῶς), whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath... (Luke 12:42-48).

Jesus, thus, clearly describes the qualities of a dispensation. A steward (man) is made ruler over the lord's household (God's Earth), and in due season (after a period of time), the lord checks in to bless or curse that servant. On whole, so far, the servant (man) has always failed on his part. Consider the curse on the Earth after the Garden of Eden, and the curse again, when God sent the flood. This all warrants a larger consideration of these time periods, and doing so reveals seven distinguishable dispensations.

In his introduction to the letter to the Ephesians Paul references “that in the dispensation (οικονομια) of the fullness of times he (God) might gather together in one all things in Christ” (Ephesians 1:10). In chapter three he goes on to ask “if ye have heard of the dispensations of the grace of God.” In these wordings there is a reference to a time period (Ephesians 1:10), and a stewardship (Ephesians 3:2), in full view. These are also present in our Lord’s clarification of the word “dispensation.” A dispensation is a period of time, wherein the Lord has put mankind as his steward, in charge of the management and oversight of his creation. For each dispensation, the use here implies that there are more than one, there is a charge at the beginning and an accounting at the end. Paul’s use of the word in Ephesians shows that we have entered into a new dispensation, a new stewardship, a new period of time that will end with a judgment. He calls this “the dispensation of grace.” If we have entered into a new one, then we have left an old one. Such a situation makes one logically search out these ages of accountability where God has laid out some responsibilities and man has been held accountable. Thus a study of the dispensations begins, and a marvelous mystery unfolds. That unfolded mystery is what Paul promises in this first prison epistle.

Dispensations and Covenants

Since Paul describes an upcoming, “the dispensation of the fullness of times,” and here describes a new dispensation that has come, “the dispensation of the grace of God,” it behooves one to understand the dispensation that mankind just left. It is called the dispensation of law. For a period of time man is charged to be a good steward of some rules and general guidelines. This previous period of stewardship, called a dispensation, must come to a close wherein an accounting is made. The rules for the stewardship are often sealed in an actual covenant. We know that Christ made a new covenant in his blood. What might the old covenant be? A covenant of law is clearly established in the Pentateuch.

Exodus 16:4 provides some significant insight into God’s law, “then said the Lord unto Moses, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day that I may prove them, whether they will walk in my law, or no” (Exodus 16:4). Likewise Exodus 19:5 clarifies, “now therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a Kingdom of Priest, and a holy nation” (Exodus 19:5-6a).

It is not, in this setting, expedient to explore all the details of this dispensation and covenant of law. Such detail is important to a Bible student because it gives the larger backdrop for what Paul is disclosing in our present dispensation and covenant of grace. Here, it is only necessary to comprehend that there is a previous dispensation, it is closing to make way for God’s new dispensation, and the Apostle Paul was given by revelation, the mystery of this new dispensation.

It is also important that a Bible student study out all of God's dispensations. There are distinct periods of time where mankind is given some clear direction and left as stewards of God's green earth. An obvious first dispensation was established in the Garden of Eden. Rules were given, time was given and man failed his stewardship test. This is a general description of each of God's dispensations. Industrious Bible students gone before us, C.I. Scofield and Clarence Larkin, in particular, have outlined seven or eight distinct dispensations from their extensive Bible studies. These dispensations are given below:

<i>Disp#</i>	<i>C.I. Scofield's Rendering</i>	<i>Clarence Larkin's Rendering</i>
1	Innocence Gen 1:28	Innocence Gen 1:28
2	Conscience Gen 3:23	Conscience Gen 3:23
3	Human Government Gen 8:20	Human Government Gen 8:20
4	Promise Gen 12:1	Promise Gen 12:1
5	Law Exod 19:18	Law Exod 19:18
6	Grace John 1:17, Eph 3:1-6	Grace John 1:17, Eph 3:1-6
7	Kingdom Eph 1:10, Rev 20	Kingdom Eph 1:10, Rev 20
8	Did not recognize the Perfect Age as a dispensation, no test, stewardship or final judgment.	The Perfect Age Rev 21-22

It is left as an exercise of the Bible student to study these dispensational periods for his own edification. Here we recognize, with a confirmation from the Apostle Paul as well as Scofield and Larkin, that we are stepping out of the dispensation of law and stepping into a dispensation of grace. Let us take that step by analyzing the first sentence of the body of the book.

Paul's Topic Sentences

The Apostle Paul's first sentence for his Epistle to the Ephesians is the topic sentence to end all topic sentences. It is the fifth sentence of his letter; there is one sentence of salutation and then three sentences of introduction which we have just examined. This 200 word sentence does indeed act as the topic sentence to the body of this letter. It is complex. Since God orchestrated it by inspiration, we dare not call it, as mentioned previously, a run on sentence.

The best way to absorb the content of this 200 word sentence is by diagramming. It is not easy or necessary to pull out every part of speech in a formal sentence diagram. The heart of the diagram can be captured in a rough outline of the sentence, and that form is shown below;

Diagram of the 5th sentence, Paul's Topic Sentence as it were:

- I. after I heard
 - A. of your faith in the Lord Jesus,
 - B. and love unto all the saints,
- II. Wherefore I also,
 - A. Cease not to give thanks for you,
 - B. making mention of you in my prayers;
 - i. That the God
 - a) of our Lord Jesus Christ,
 - b) the Father of glory,
 - ii. may give unto you
 - a) the spirit of wisdom
 - b) and revelation in the knowledge of him:
 - C. The eyes of your understanding being enlightened;
 - i. that ye may know what is ... to us-ward who believe,
 - a) the hope of his calling,
 - b) and what the riches of the glory of his inheritance in the saints,
 - c) And what is the exceeding greatness of his power

- ii. Which he wrought in Christ,
 - a) according to the working of his mighty power,
 - b) when he raised him from the dead,
 - c) and set him at his own right hand in the heavenly places,
 - d) Far above all
 - principality,
 - and power,
 - and might,
 - and dominion,
 - and every name that is named,
 - not only in this world,
 - but also in that which is to come:
 - e) And hath put all things under his feet,
 - f) and gave him to be the head over all things to the church,
 - Which is his body,
 - the fulness of him that filleth all in all.

In such an outline there are three things that Paul would expect for these Gentile believers; 1 thanksgiving, 2 prayer for the spirit of wisdom and revelation, and 3 enlightened eyes. The third of these, the enlightened eyes of understanding, has three things Paul would expect them to know. But most importantly in this sentence those enlightened eyes of understanding are “wrought in Christ.” The “how and wherewithal” of the believers (particularly Gentiles) eyes receiving enlightenment is a major focus of this letter. One can see the extended coverage that it gets in this topic sentence.

There is a song we sing, “And can it be that I should gain?” by Charles Wesley, which rings out the line “long my imprisoned spirit lay, fast bound in sin and nature’s might, thine eye defused a quicken ray, I woke the dungeon flamed with light.” Wesley was describing the enlightened eyes of Paul’s topic sentence. He captures well the “quicken rays” that accomplished that enlightenment. In fact, Paul introduces the quickening in his very next sentence, “And you hath he quickened, who were dead in

trespasses and sins” (Eph 2:1). Charles Wesley continues “my chains fell off, my heart was free; I rose, went forth and followed thee.” One dare not miss that the bulk of Paul’s topic sentence is dealing with the “how and wherewithal” of those enlightened eyes of understanding. The enlightening, yea the quickening, are wrought in Christ; 1) According to the working God’s mighty power, 2) When (God) raised him from the dead (i.e. quickened him), 3) When he sat him at his own right hand, 4) When he sat him far above all, 5) When he put all things under his feet, and when he 6) Gave him to be the head over all things to the church! When God did all that, in Christ, when he accomplished all six of these conditions, his quickening ray was enabled and empowered to enlighten eyes of understanding, for “us-ward who believe.”

Notice, also in this sentence that the church is his body, and is the fullness of him. Notice in the Authorized King James Bible that it is not capitalized. It is not Catholic, it is Christ. It is not universal, it is Christ’s body. It is not a separate entity, it is the fullness of him. The Roman Empire's hostile takeover of Christianity has left a lot of “stinking-thinking.” This ideology is everywhere present in Protestant denominations. Baptists must earnestly contend with their stinking-thinking. Also, make particular note that when one accepts the Lord Jesus Christ as Saviour they are baptized into Christ, i.e. wholly immersed into his body, and are now part of his body, as these verses emphasize.

This is a very meaty topic sentence. It follows a very meaty introduction. Both have set out some very specific requirements for what is to be expounded in this little book called Ephesians. The path that the body of the book will take is so well prepared at this point that “clear sailing” is ahead.

Ephesians – The Body of the Book

In the body of the book the complexity of the sentence structure has not lessened, nor has the depth of thought, nor has the value found in its careful study. Chapter two opens with a sentence, “and you hath he quicken, who were dead in trespasses in sins.” Examine the phrase “hath he quicken” and note that it is in italics. Let us start the examination of this italics text in the King James Bible with consideration of sentence and verse structure. It should be no surprise that the Greek Bible did not include verse labels. Nor did it include punctuation.

Below is the first sentence of Ephesians chapter 2 in English and then in in Greek:

- 1 And you hath he quickened, who were dead in trespasses and sins;
- 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
- 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. (83 word English sentence)

- 1 και υμας οντας νεκρους τοις παραπτωμασιν και ταις αμαρτιαις
- 2 εν αις ποτε περιεπατησατε κατα τον αιωνα του κοσμου τουτου κατα τον αρχοντα της εξουσιας του αερος του πνευματος του νυν ενεργουντος εν τοις υιοις της απειθειας
- 3 εν οις και ημεις παντες ανεστραφημεν ποτε εν ταις επιθυμιαις της σαρκος ημων ποιουντες τα θεληματα της σαρκος και των διανοιων και ημεν τεκνα φυσει οργης ως και οι λοιποι (66 word Greek sentence?... no punctuation)

The Bible's chapter divisions are attributed to Stephen Langton, Archbishop of Canterbury³ (1228 A.D.). These were added to the Latin Vulgate to facilitate citation, and in 1551, Robert Stephens added them, plus the verse divisions, to his fourth addition of the Greek New Testament. The Geneva translation of 1560 was the first English

³ The Archbishop of Canterbury was the “Pope” figurehead for the Church of England.

translation to add these chapter and verse divisions. They became the standard for citations of Bible texts.

The punctuation marks, and the sentence structure is largely the work of careful English translation. In this verse, Ephesians 2:1, the sentence structure of the Greek has been modified slightly by the King James translators, i.e. the fifty seven linguistic experts which took seven years to translate God's words into English.⁴ In the Greek, the phrase, "hath he quicken", is not found until verse 5. The English language does not have all the connectivity and exactness that the Greek language affords. The King James translators thought it prudent to bring the main theme of "*quickening*" right up to the first sentence of this chapter. It powerfully and rightly clarifies what Christ did, rather than leave the *quickening* languishing until the second complete English sentence in the fifth verse of this paragraph. They surely acted wisely.

Some have taken issue with this careful strategy, supposing these these fifty-seven expert linguists can be out done by modernist scholars. In fact, some have waxed so brazen against the King James translators that they have said, "it is in italics, and all italicized words have been supplied by the translators and can therefore be left out." It grieves this author that such a quote comes from a Baptist hero of Bible Doctrines, Mark G. Cambron.⁵ The italicized text of the King James Authorized Version CANNOT be left out, if a clear understanding of the Greek/Hebrew text is of value. The italics, as used by the King James translators (and only the King James translators, no modern ecumenical translators dared to afford such a careful consideration in their copyright works), represents necessary clarifying words used to capture the complete Greek/Hebrew

4 D.A. Waite, "*Defending the King James Bible*," The Bible for Today Press, 1992, 67.

5 Mark Cambron, "*Bible Doctrines*", Zondervan Publishing House, 1954, 67

meaning. The actual words might not be present in the Greek/Hebrew syntax, but in the expertise of the fifty-seven linguistic experts, which took seven years to translate God's Words, the italics words are VERY necessary for competent consideration. Translation is never a word for word operation. Only the KJB translators had the professional courtesy to indicate the necessary English additions with italics lettering. Discarding their noble work is ill advised at best.

And so the proper and powerful first sentence of Ephesians 2 says “And you hath he quickened, who were dead in trespasses and sins.” The emphasis, here, as it is in the Greek text, is on the quickening, not on the dead. The grandest component of the new dispensation, which the Apostle Paul is herein revealing, is found in this single sentence, yea, in the phrase “you hath he quickened. It is a whole new commodity. It is not found in the dispensation of law which is behind us. It is central, yea, critical in the dispensation of grace that engulfs us.

Quickening is central to New Testament Salvation. Jesus gives a short dissertation on quickening in John 5 (5:21, see also 6:63). Although it is a New Testament concept, it is found 14 times in the Old Testament, all in Psalms, and 11 of those are in Psalms 119. If one has eternal life, it is installed by Christ's quickening. If one does not have Christ's quickening, they are still dead in trespasses and sins. The old English word “quicken” is introduced best by our Lord Jesus Christ when he says, “For as the Father raiseth up the dead, and quickeneth them; even so the son quickeneth whom he will”(John 5:21). Take special note here, that Jesus' “whom he will” rhymes with his “whosoever will” of John 3:15 and 16.⁶ Here when the Father raiseth up the dead and

⁶ Also note the “Whosoever Will” scriptures in Matt 11:6, 27, 21:44, 13:12 Luke 20:18, 4:6, 8:18, 12:48, Rom 2:1, 1Cor 11:27, Gal 5:10, Rev. 22:17 et al.

quickeneth them, it becomes obvious that quickening means “putting life into.” Jesus follows up this revelation by stating “verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life” (John 5:24). Jesus is about to give his third “Verily, Verily” in this discourse, but the ready Bible student dare not overlook this one. The quickening introduced in verse 21 is applied in the second “Verily, verily” of verse 24. And in this profound revelation we see that quickening installs everlasting life, and that installation requires only ones hearing and believing that Jesus is the Christ, the Son of God. The next “Verily, verily” of this discourse is just as profound, stating that the hour has arrived.

When the dead hear the voice of the Son of God... they that “hear” shall live (recall Jesus' teaching about “he that hath ears to hear”). Indeed quickening is the quintessential hallmark of salvation and the reception of eternal life. This was not present in the old covenant, nor in the previous dispensations. Jesus said “the hour is coming, and now is...(John 5:25). But wait, there is more. Jesus continues “For as the Father hath life in himself; so hath he given to the Son to have life in himself, and hath given him authority to execute judgement also because he is the Son of man” (John 5:27). Two things draw particular note in this discourse; Jesus comes the first time to give life, i.e. to quicken, but he is coming next, a second coming, as a judge. Second, note that, he can do the first, quickening because he is the Son of God, vr 25, and the second, judging, because he is the Son of man, vr. 27. The judgement which the son of God can do because he is the Son of man, is set beside the quickening that this Son of man can do because he is the Son of God. That is awesome.

In Chapter 6, after his discourse stating, “I am the bread of life,” Jesus clarifies

"It is the spirit that quickeneth the flesh profiteth nothing: the words that I speak unto you, they are the spirit, and they are life" (John 6:63). The crowd here wanted Jesus as their king because they saw the free bread. Humans first respond on only the physical level. This is an important concept to grapple with. Think of the woman at the well in John 4. She wanted the water that would keep her from coming to the burdensome well. Jesus keeps lifting her up to a spiritual plane, she keeps responding on a physical one. In John 6 Jesus abandons those that are following on only the physical, and moves on with just his disciples (John 6:66). In time one can learn to differentiate the spiritual from the physical, it is called spiritual maturity.

The quickening of humans, dead in trespasses and sin, is a big deal. The Apostle Paul leads with this profound truth when delineating the facts about this new dispensation of grace. Consider also that he does this thirty years before the apostle John takes a pen and expounds the verses which we just read. Make no mistake, all the living Apostles had preached about Christ's quickening for thirty years before Paul wrote this. Everything in the New Testament Scripture was preached before it was written. That is why it is said Holy men of God "Spake" as they were moved by the Holy Ghost (2Pet1:21). Some thought that God meant to say "wrote" as they were moved, and he just misspoke. All pun aside, these men had preached the gospel of our Lord Jesus Christ for twenty and thirty years before they wrote! The Apostle John preached for sixty years before he wrote! Sometimes we lose sight of that when we are up to our necks in Bible critics. The emphasis which is made in this side-bar in John 5, is that the Son of God, in his first advent, came to quicken (i.e. to seek and to save that which was lost), and that is a new thing.

It is mentioned in passing that the Son of Man will come in a second advent in order to judge. In that second coming he will fulfill a host of promises that he made to Israel. Promises about their regathering into the promised land, sitting on the throne of David, ruling the conquered world from God's holy hill of Zion, ruling and reigning with his saints for 1000 years. Promises which obviously have nothing, per say, to do with the church age, or with the dispensation of Grace. Those promises must come to fruition in another dispensation, not fitting succinctly into Paul's present subject matter, the dispensation of grace that has been freshly revealed to him. He does herein mention an upcoming "dispensation of the fulness of times." We are thus brushing into escatology or the doctrine of last things, and doing so to emphasize dispensational boundaries. The Apostle Paul is emphasizing the startup of this dispensation and escatology delineates its end.

Quickening, whereby Christ, the Son of God, installs everlasting life into the believer at his conversion, is the quintessential ingredient for this dispensation. It was not available or even possible in the old covenant. There, in the dispensation of law, they projected and illustrated its coming. The passover lamb, the sin offerings, the ark of the covenant, all these were symbolic pictures of what was to come in the Lamb that takes away the sin of the world. The actual quickening had to be under a new covenant in Christ's blood, and it ushered in a new dispensation in time, a dispensation that was previously a mystery. And so, one finds the verbiage of Ephesians 3 labeling this dispensation. Paul had written about this four years earlier. He writes to the Churches of Galatia, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal 3:21-22). The law could not quicken, quickening is found in the new dispensation.

The Mystery Revealed

In Ephesians 3 the Apostle Paul clearly declares that the dispensation of the grace of God was a mystery which in other ages (i.e. Dispensations), was not made known unto the sons of men (3:3-4). The whole theme of this epistle to the saints which are at Ephesus is that this is indeed a new dispensation, different than all previous ones. Paul discloses this mystery that Christ revealed. It was hidden previously, and it was that "Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel" (Verse 6).

Note that the intent of disclosing this mystery is bigger than the education of the saints which are at Ephesus; it is bigger than the education of the whole gentile world. It is, "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (verse 10-11). Again, this revelation is given to Paul, so that he might spell it out to the principalities and powers. Isn't it strange that God intended that the church reveal this truth to principalities and powers, and yet the Presbyterian Church never did get it? Nor did any other Protestant denomination

From this point on in the epistle, Paul points out the "wherefore"s and the "therefore"s of this revelation. It is sobering, it is scary, it is disturbing, how many times teachers and preachers dwell on all these "wherefore"s and "therefore"s and never comprehend the larger revelation of this epistle. We are occupying a whole new

dispensation, one with a whole new covenant, a covenant formed and founded in the blood of the Lord Jesus Christ. The Presbyterian Church, the Calvinist, and the other Protestant Denominations holding to thier Covenant Theology, need to deal with this profound truth. The Apostle Paul had a knife in his hand and was about to shed the blood of a goat when God pounded this revelation clearly into his head. Before one preachs the “wherefore”s and “therefore”s of the epistle to the Ephesians, they should revisit his drama and be sure about the dispensational and covenant truths that Paul reveals in Ephesians chapter one, two and three.

Another emphasis which needs to resonate in these three chapters is the unadulterated authority of the church. When the Apostle Paul highlighs the new dispensation with a renewed fidelity, the authortiy of the church is brought into a new focus. It is not the unilateral nor the universal church. It is not the catholic nor the invisible church. It is the called out and called together unified body of believers that is born-again, converted, and quickened believers in the Lord Jesus Christ.

Note in Ephesians chapter one, speaking of Christ and his church he is,

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all(verse 21 and 22).

Capture in chapter two that believers who are quickened together with Christ are "raised up together that in the ages to come he might shew the exceeding riches of his grace in kindness toward us through Christ Jesus" (verse 5-6). And then don't miss, in

Chapter three, that it is by the church that God's manifold wisdom is made known to the principalities and powers (verse 10). Despite the teachings of the Presbyterian Church and their Covenant Theology, there was no church in the dispensation of law; it came into being in the dispensation of grace. Also, the church is not the key player in the dispensation of millennial kingdom, it is raptured out before the beginning of The Great Tribulation spoken of by Christ in Matthew 24 and Mark 13. The church is only the key player in this age, in this dispensation, until it is raptured out as aptly portrayed in 1Thes 4, and 1Cor 15. The 2nd Advent of Christ is broken into two phases, first when he comes FOR his saints, and second when he comes WITH his saints. Note the depiction of the rapture in Rev 4:1 when Christ says to John "Come up hither and I will shew thee things which must be hereafter." The dispensation of grace is the dispensation of the church; it is not mentioned in the prior dispensation of law, nor in the upcoming dispensation of the Millennial Kingdom. Again, the Presbyterian Church with its Calvinistic Covenant Theology and the Protestant Denominations with their Reformed Roman Theology does not discern these truths. In their doctrine the church is catholic and there is no such thing as a dispensation. Be very leary of their heresy. The majority of christendom is entangled in this errant Covenant Theology.

The wherefore and therefore of quickening.

When one captures the grandeeous theme of the epistle to the Ephesians, all the "wherefore"s and "therefore"s of the book take on a new depth. The ramifications of being in this new dispensation, of being quickened, of being placed in the fellowship of the mystery, are many. Paul begins listing these ramifications in Ephesians 3:13, "**Wherefore** I desire that ye faint not." The next three chapters clarify the responsibilities

that we have in this new dispensation. "**Therefore**, walk worthy of the vocations wherewith ye are called" (4:1). "Be ye **therefore** followers of God... Walk circumspectly... Redeem the time... Giving thanks always... wives submit... husbands love" (Eph. 5:1,15,1,22,25). Chapter 6 continues in this vein. The "wherefore"s and "therefore"s of being in this new dispensation are well documented and well preached from our Independent Baptist pulpits, where dispensations are understood.

These charges do not need to be covered in great depth in this effort. The outlines of these "wherefore"s and "therefore"s are presented below. The important consideration of this effort is the recognition of the dispensational change which the Apostle Paul is so carefully documenting.

Outline of Ephesians Chapter 4-6 are shown below:

- I. A Worthy Walk 4:1-
 - A. - Walk in Unity 4:4-
 - B. - Walk in Grace 4:7-
 - i. - - He Descended 4:9-
 - ii. - - He Ascended 4:10
 - C. - Walk Maturely 4:11
 - D. - Walk Not as Other Gentiles 4:17
 - E. - Walk Not as Other Gentiles – In Ignorance In Sin 4:18-
 - F. - Walk Not as Other Gentiles – In Renewed Mind, Righteousness & True Holiness 4:20-
 - G. - Walk Not as Other Gentiles – Putting Sin Away 4:25-
 - H. - Walk Not as Other Gentiles – Not Grieving the Holy Spirit 4:30
 - I. - Walk Not as Other Gentiles – Be Kind & Forgiving 4:31-32
- II. Followers of God 5:1
 - A. Followers of God – In Love 5:2
 - B. Followers of God – In Thankfulness 5:3-
 - C. Followers of God – As Having Inheritance 5:5
- III. Light vs Darkness 5:6-
 - A. Light vs Darkness – In Fellowship 5:11-
 - B. Light vs Darkness – In Understanding 5:17-
- IV. Wives 5:22-
- V. Husbands 5:25-33
- VI. Children & Fathers 6:1-

- VII. Servants & Masters 6:5-
- VIII. Be Strong 6:10-
- IX. Be Bold 6:17-
- X. Paul's Affairs 6:21-
- XI. Benediction 6:23-24

Ephesians or Laodiceans

One more consideration needs to be addressed in this work, there are those who think Ephesians has a fraudulent title. This fraudulent claim finds footing amongs those who do not understand how we got the Bible. Bible believers holding to the inerrant, infalible, verbally inspired words of God are not generally “children tossed to and fro and carried about with every wind of doctrine” (Eph. 4:14), but modernist Bible critics have made a claim that Ephesians was the lost Epistle to the Laodiceans. Paul calls out such an epistle, one from the Laodiceans, in Col. 4:16: "And when this epistle is read among you cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea." Also, they say that Paul speaks of the recipients of Ephesians as if he had not personally seen their faith, which might be truer, they say, of the Laodiceans than of “the saints which are at Ephesus” (Eph 1:1). Note that Eph 1:15, says "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints... ," and they say this supports this Laodicean supposition. Further, the address "to the saints which are at Ephesus” (Eph. 1:1), is left out of the main text of the Vatican manuscript, and it is scrawled in the margin instead. These Bible critics trust the Vatican and their manuscripts saying the Vatican manuscript is, “one of the three most ancient and trusted manuscripts.” Whats more, the ill reputed heretic of the 3rd century, Marcion, ascribe it to the Laodiceans. Lastly, authors Conybeare and Howson, writing on the life of Paul in

1890 assert with certainty, that the epistle was not to the Ephesians, but most certainly to the Laodiceans.⁷

Concerning these claims of a fraudulent title being in our inerrant, infallible Holy Bible, let me say that; 1) Conybeare and Howson had no more evidence than what was just expounded, 2) Marcion and the Vatican are both heretics, and should carry no weight in a doctrine debate, 3) Paul personally won Philemon to Christ and yet in Phi 1:5 he talks about hearing of his faith and love, exactly as he did for the Ephesians, and, lastly, 4) Paul did not ask the saints at Colosec to read his epistle "to" the Laodiceans, but to read the epistle "from" Laodicea.

Whenever someone considers that the "Church Fathers" may have changed things or add things to the Bible, it should be remembered that Christianity has no Church Fathers. The Roman Church, formed by the Roman Empire, and eventually centralized in the Vatican, they had Church Fathers, but the church that our Lord Jesus Christ built, had only Apostles. Those Apostles laid the foundation stones around the chief cornerstone (Eph 2:20). All the words of God, which make up the scriptures, are authorized and passed on by those Apostles. Most New Testament books were written by them; excepting only Mark, written by John Mark, a close companion of the Apostle Peter, and Luke, the close companion of the Apostle Paul. Luke also wrote the Acts of the Apostles.

Whenever one hears a reference to Church Fathers, may they always think of the apostate Roman Church, and never suppose that they have anything to do with the christian faith or the Holy Word of God.

⁷ B.W. Johnson, "The Peoples New Testament", Christian Publishing Company, 1891, footnote on Ephesians.

In like manner one should recognize that every modern ecumenical copyright Bible in print attempts to correct for things that they suppose were added by "Church Fathers." Their source of their "sacred Greek text manuscripts" is the Vatican, i.e. from the Vaticanus and the Sinaiticus manuscripts, both from the Vatican. These are both primary sources of Westcott and Hort's biblical critical Greek text used in all modernist ecumenical bibles. As such, modernist bibles completely ripped out 20 verses that they thought, in their copyright opinion, were added by Church Fathers. Those verses are Matt 17:21, 18:11; 23:14; Mark 7:16; 9:44, and 46; 11:26; 15:28, Luke 17:36; 23:17, John 5:4, Acts 8:37; 15:34; 24:7; 28:29; Rom 16:24; and of course 1John 5:7. One would also have to rip out most of Matt 5:44 and Luke 9:56 and in Col 1:14 cut out the phrase "Through His Blood."⁸ Shame on anyone who would think a modernist version accurate, and shame on anyone who would think that Paul's letter to the Ephesians was meant to be to the Laodiceans.

Conclusion

The two years that the Apostle Paul spent in silence changed his demeanor, and sharpened a dispensational understanding. He was forcibly removed from the Old Testament's Jewish temple, where he was standing in line to offer up a lamb for a sin offering. He was locked up in jail at Cesarea for all those silent years and when he arrived in a Roman jail he penned a letter to his closet friends, the saints which are at Ephesus, and the faithful in Christ Jesus. Such circumstance requires that the book of Ephesians be revisited.

When viewed with this backdrop in view the book of Ephesians takes on a

⁸ Edward, Rice, "A Defense of Twenty Verses Erased from the NIV & NASV", published at http://www.gsbaptistchurch.com/seminary/landmark/content/defense_twenty.pdf.

singularity as Paul reveals the mystery that was revealed to him, the mystery of the dispensation of grace. The mystery, "which in other ages was not made known to the sons of men" (Eph. 3:5), is still not known in the church founded by the Roman Empire, nor is it known by any of her offshoots in the Protestant denominations.

The dispensational ages revealed in the Bible, seven ages whereby the stewardship of mankind is repeatedly scrutinized, tested, and judged, is not seen by those who hold to Roman Catholic Replacement Theology, or to John Calvin's Covenant Theology. These read the Bible, when they read the Bible, with tulip colored glasses and cannot see the profound dispensational teaching first emphasized in this epistle of Ephesians. The Bible believers who hold to the inerrancy, infallibility and verbal inspiration of all Scripture can set aside the glasses tinted by the Roman Empire, and her Church, and study anew the marvelous dispensational truths that the Apostle Paul now clearly exposes in this powerful expose.

After revisiting Ephesians with this dispensational vision renewed, Colossians and Philippians, yea all of the Apostle Paul's future writings will likewise need revisited.

Appendix Condensed Outline

Chapters 1-3	Chapters 4-6
<p>Salutation 1:1-2 Intro Father's Role 1:3-6 Intro Son's Role 1:7-12 Intro Spirit's Role 1:13-14 Intro Paul's Prayer and Expectation for Ephesians 1:15-23 Quickening 2:1- - Quickening – Purpose 2:4- - Quickening - Method 2:8- - Quickening – Result 2:10- No More Aliens 2:11- - No More Aliens - Because of Christ 2:14- - No More Aliens – Result 2:18 - No More Aliens – New Status 2:19-22 The Dispensation of Grace 3:1- - The Dispensation of Grace – Why the Mystery 3:8- - The Dispensation of Grace – Tribulation 3:13 Strength, Comprehension, and Filling 3:14- He is Able 3:20-</p>	<p>A Worthy Walk 4:1- - Walk in Unity 4:4- - Walk in Grace 4:7- - - He Descended 4:9- - - He Ascended 4:10 - Walk Maturely 4:11 - Walk Not as Other Gentiles 4:17 - Walk Not as Other Gentiles – In Ignorance In Sin 4:18- - Walk Not as Other Gentiles – In Renewed Mind, Righteousness & True Holiness 4:20- - Walk Not as Other Gentiles – Putting Sin Away 4:25- - Walk Not as Other Gentiles – Not Grieving the Holy Spirit 4:30 - Walk Not as Other Gentiles – Be Kind & Forgiving 4:31-32 Followers of God 5:1 Followers of God – In Love 5:2 Followers of God – In Thankfulness 5:3- Followers of God – As Having Inheritance 5:5 Light vs Darkness 5:6- Light vs Darkness – In Fellowship 5:11- Light vs Darkness – In Understanding 5:17- Wives 5:22- Husbands 5:25-33 Children & Fathers 6:1- Servants & Masters 6:5- Be Strong 6:10- Be Bold 6:17- Paul's Affairs 6:21- Benediction 6:23-24</p>

Appendix Ephesians Full Outlined

<i>SubTitle</i>	<i>Ephesians' Verses</i>
Salutation 1:1-2	1:1 ¶ Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: 2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.
Intro Father's Role 1:3-6	1:3 ¶ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
Intro Son's Role 1:7-12	1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ.
Intro Spirit's Role 1:13-14	1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
Intro Paul's Prayer and Expectation for Ephesians 1:15-23	1:15 ¶ Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.
Quickening 2:1-	2:1 ¶ And you hath he quickened, who were dead in trespasses and sins;

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<i>SubTitle</i>	<i>Ephesians' Verses</i>
	2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.
- Quickening – Purpose 2:4-	2:4 ¶ But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.
-Quickening - Method 2:8-	2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.
- Quickening – Result 2:10-	2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
No More Aliens 2:11-	2:11 ¶ Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
- No More Aliens - Because of Christ 2:14-	2:14 ¶ For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh.
- No More Aliens – Result 2:18	2:18 For through him we both have access by one Spirit unto the Father.
- No More Aliens – New Status 2:19-22	2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.
The Dispensation of Grace 3:1-	3:1 ¶ For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to

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	<p>you-ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.</p>
<p>- The Dispensation of Grace – Why the Mystery 3:8-</p>	<p>3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord: 12 In whom we have boldness and access with confidence by the faith of him.</p>
<p>- The Dispensation of Grace – Tribulation 3:13</p>	<p>3:13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.</p>
<p>Strength, Comprehension, and Filling 3:14-</p>	<p>3:14 ¶ For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole family in heaven and earth is named, 16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.</p>
<p>He is Able 3:20-</p>	<p>3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.</p>
<p>A Worthy Walk 4:1-</p>	<p>4:1 ¶ I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 ¶ With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace.</p>
<p>- Walk in Unity 4:4-</p>	<p>4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all.</p>
<p>- Walk in Grace 4:7-</p>	<p>4:7 But unto every one of us is given grace according to the measure of the gift</p>

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<i>SubTitle</i>	<i>Ephesians' Verses</i>
	of Christ. 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
- - He Descended 4:9-	4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)
- - He Ascended 4:10	4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)
- Walk Maturely 4:11	4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.
- Walk Not as Other Gentiles 4:17	4:17 ¶ This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,
- Walk Not as Other Gentiles – In Ignorance In Sin 4:18-	4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.
- Walk Not as Other Gentiles – In Renewed Mind In Righteousness & True Holiness 4:20-	4:20 But ye have not so learned Christ; 21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness.
- Walk Not as Other Gentiles – Putting Sin Away 4:25-	4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. 26 Be ye angry, and sin not: let not the sun go down upon your wrath: 27 Neither give place to the devil. 28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.
- Walk Not as Other Gentiles – Not	4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

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Grieving the Holy Spirit 4:30	
- Walk Not as Other Gentiles – Be Kind & Forgiving 4:31-32	4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.
Followers of God 5:1	5:1 ¶ Be ye therefore followers of God, as dear children;
Followers of God – In Love 5:2	5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.
Followers of God – In Thankfulness 5:3-	5:3 ¶ But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.
Followers of God – As Having Inheritance 5:5	5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.
Light vs Darkness 5:6-	5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 7 Be not ye therefore partakers with them. 8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: 9 (For the fruit of the Spirit is in all goodness and righteousness and truth;) 10 Proving what is acceptable unto the Lord.
Light vs Darkness – In Fellowship 5:11-	5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them. 12 For it is a shame even to speak of those things which are done of them in secret. 13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, 16 Redeeming the time, because the days are evil.
Light vs Darkness – In Understanding 5:17-	5:17 Wherefore be ye not unwise, but understanding what the will of the Lord is. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 21 ¶ Submitting yourselves one to another in the fear of God.
Wives 5:22-	5:22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their

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	own husbands in every thing.
Husbands 5:25-33	<p>5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;</p> <p>26 That he might sanctify and cleanse it with the washing of water by the word,</p> <p>27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.</p> <p>28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.</p> <p>29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:</p> <p>30 For we are members of his body, of his flesh, and of his bones.</p> <p>31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.</p> <p>32 This is a great mystery: but I speak concerning Christ and the church.</p> <p>33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.</p>
Children & Fathers 6:1-	<p>6:1 ¶ Children, obey your parents in the Lord: for this is right.</p> <p>2 Honour thy father and mother; (which is the first commandment with promise;)</p> <p>3 That it may be well with thee, and thou mayest live long on the earth.</p> <p>4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.</p>
Servants & Masters 6:5-	<p>6:5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;</p> <p>6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;</p> <p>7 With good will doing service, as to the Lord, and not to men:</p> <p>8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.</p> <p>9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.</p>
Be Strong 6:10-	<p>6:10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.</p> <p>11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.</p> <p>12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.</p> <p>13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.</p> <p>14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;</p> <p>15 And your feet shod with the preparation of the gospel of peace;</p> <p>16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.</p>
Be Bold 6:17-	<p>6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:</p>

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	<p>18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19 ¶ And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.</p>
Paul's Affairs 6:21-	<p>6:21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: 22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.</p>
Benediction 6:23-24	<p>6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.</p>

Appendix Ephesians Chapter 1 Reading Level in Review

First 5 sentences Word count 535, Average reading level 32.1⁹

Sentence 1 Word Count 41, Average reading level 12.9 :vr1-2 ¶ Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Sentence 2 Word count 89, Average reading grade level 28.9: vr3-6 ¶ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Sentence 3 Word Count 125, Average reading grade level 38.5: vr7-12 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

⁹ A grade level (based on the USA education system) is equivalent to the number of years of education a person has had. A score of around 10-12 is roughly the reading level on completion of high school. Text to be read by the general public should aim for a grade level of around 8. from <https://readability-score.com/> accessed 2 Sep 2015

That we should be to the praise of his glory, who first trusted in Christ.

Sentence 4 Word count 54, Average reading grade level 19: vr13-14 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Sentence 5 Word count 200, Average reading grade level 56.8 : vr15-23 ¶

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

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