

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

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

By Donald L. Potter

December 1, 2013

Ephesians

Outlined for Memorizing

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

Ephesians

Outlined for Memorizing

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

A. Prologue 1:1-2

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

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

3 ¶ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 **To the praise of the glory of his grace**, wherein he hath made us accepted in the beloved. 7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 **That we should be to the praise of his glory**, who first trusted in Christ. 13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, **unto the praise of his glory**.

C. Prayer for Wisdom 1:15-23.

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

D. New Position Individually 2:1-10

1 ¶ And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4 ¶ But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

E. New Position Corporeally 2:11-22

11 ¶ Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 ¶ For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.

F. Parenthetical Expansion of Mystery 3:1-13

1 ¶ For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord: 12 In whom we have boldness and access with confidence by the faith of him. 13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

G. Prayer for Strengthened Love 3:14-21

14 ¶ For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole family in heaven and earth is named, 16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

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

A. Walk in Unity 4:1-16

1 ¶ I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace. 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all. 7 But unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

B. Walk in Holiness 4:17-32

17 ¶ This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. 20 But ye have not so learned Christ; 21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness. 25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. 26 Be ye angry, and sin not: let not the sun go down upon your wrath: 27 Neither give place to the devil. 28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

C. Walk in Love 5:1-6

1 ¶ Be ye therefore followers of God, as dear children; 2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. 3 ¶ But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

D. Walk in Light 5:7-14

7 Be not ye therefore partakers with them. 8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: 9 (For the fruit of the Spirit is in all goodness and righteousness and truth;) 10 Proving what is acceptable unto the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather reprove them. 12 For it is a shame even to speak of those things which are done of them in secret. 13 But all things that are reprovèd are made manifest by the light: for whatsoever doth make manifest is light. 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

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

15 See then that ye walk circumspectly, not as fools, but as wise, 16 Redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 ¶ Submitting yourselves one to another in the fear of God. 22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Eph. 6:1 ¶ Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother; (which is the first commandment with promise;) 3 That it may be well with thee, and thou mayest live long on the earth. 4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; 6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; 7 With good will doing service, as to the Lord, and not to men: 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. 9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

F. Stand in Warfare 6:10-20

10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 ¶ And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

G. Conclusion 6:21-24

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: 22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. 23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Prepared by Donald Potter, www.donpotter.net

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15 See then that ye walk circumspectly, not as fools, but as wise, 16 Redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God. 22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

6:1 Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother; (which is the first commandment with promise;) 3 That it may be well with thee, and thou mayest live long on the earth. 4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; 6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; 7 With good will doing service, as to the Lord, and not to men: 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. 9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

F. Stand in Warfare 6:10-20

10 Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19 ¶ And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

G. Conclusion 6:21-24

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: 22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. 23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

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James M. Gray's Experience and Mine

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

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

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

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

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

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

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

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

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

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

Donald Potter, 12/1/13. Last revision: 12/4/13.

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Ephesians

Outlined for Memorizing

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

A. Prologue 1:1-2

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

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

4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, 5 προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, 6 εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ· 7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ, 8 ᾗς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει, 9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ 10 εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· 11 ἐν αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν, προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ· 13 ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, - ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ Ἁγίῳ, 14 ὃς ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

C. Prayer for Wisdom 1:15-23.

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

D. New Position Individually 2:1-10

1 ¶ Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, 2 ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιῶντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἡμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποὶ — 4 ὁ δὲ Θεός, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἡγάπησεν ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ (χάριτί ἐστε σεσωσμένοι), 6 καὶ συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· 7 ἵνα ἐνδείξῃται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ· 8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν Θεοῦ τὸ δῶρον· 9 οὐκ ἐξ ἔργων, ἵνα μή τις καυχῆσθαι. 10 αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

E. New Position Corporeally 2:11-22

11 ¶ Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, 12 ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραήλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ. 13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. 14 αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρα ἓν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, 15 τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, καταργήσας ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην, 16 καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· 17 καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς· 18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ Πνεύματι πρὸς τὸν πατέρα. 19 ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, 21 ἐν ᾧ πᾶσα ἡ ἰκοδομὴ συναρμολογουμένη αὐξεῖ εἰς ναὸν ἅγιον ἐν Κυρίῳ, 22 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

F. Parenthetical Expansion of Mystery 3:1-13

1 ¶ Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν,- 2 εἶγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, 3 ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ μυστήριον καθὼς προέγραψα ἐν ὀλίγῳ. 4 πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ· 5 ὃ ἐν ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν Πνεύματι· 6 εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, 7 οὗ ἐγενόμην διάκονος κατὰ τὴν δωρεάν τῆς χάριτος τοῦ Θεοῦ, τὴν δοθείσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. 8 ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, 9 καὶ φωτίσαι πάντας τίς ἢ κοινωνία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ, 10 ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, 11 κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· 12 ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. 13 διὸ αἰτούμεθα μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν.

G. Prayer for Strengthened Love 3:14-21

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

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

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

A. Walk in Unity 4:1-16

1 ¶ Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατήσαι τῆς κλήσεως ἧς ἐκλήθητε, 2 μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, 3 σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. 4 ἐν σῶμα καὶ ἐν Πνεύμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν 5 εἰς Κύριος, μία πίστις, ἐν βάπτισμα, 6 εἰς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ὑμῖν. 7 ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. 8 διὸ λέγει, Ἄναβας εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις. 9 (τὸ δέ, Ἄνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς; 10 ὁ καταβάς, αὐτός ἐστι καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα). 11 καὶ αὐτός ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους 12 πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ 13 μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ 14 ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ, πρὸς τὴν μεθοδείαν τῆς πλάνης 15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ Χριστός, 16 ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἐκάστου μέρους, τὴν αὕξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

B. Walk in Holiness 4:17-32

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

25 ¶ Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ ὅτι ἐσμέν ἀλλήλων μέλη. 26 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν 27 μήτε δίδοτε τόπον τῷ διαβόλῳ. 28 ὁ κλέπτων μηκέτι κλεπτέτω· μᾶλλον δὲ κοπιᾶτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι. 29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσι. 30 καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ Ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. 31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ 32 γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὖσπλαγχοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἔχαρίσατο ὑμῖν.

C. Walk in Love 5:1-6

1 ¶ Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά· 2 καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας. 3 πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις· 4 καὶ αἰσχρότης, καὶ μωρολογία ἢ εὐτραπेलία, τὰ οὐκ ἀνήκοντα· ἀλλὰ μᾶλλον εὐχαριστία. 5 τοῦτο γὰρ ἐστε γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης ὅς ἐστιν εἰδωλόλατρός, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. 6 μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

D. Walk in Light 5:7-14

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

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

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

22 ¶ Αἱ γυναῖκες, τοῖς ἰδίῳις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ. 23 ὅτι ὁ ἀνὴρ ἐστὶ κεφαλὴ τῆς γυναικός, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτὸς ἐστὶ σωτὴρ τοῦ σώματος. 24 ἀλλ' ὡς περ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίῳις ἀνδράσιν ἐν παντί. 25 οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς. 26 ἵνα αὐτὴν ἀγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἑνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος. 28 οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ. 29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Κύριος τὴν ἐκκλησίαν. 30 ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ. 31 Ἄντι τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. 33 πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

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

5 ¶ Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ φόβου καὶ τρόμου, ἐν ἀπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ. 6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι τοῦ Χριστοῦ, ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, 7 μετ' εὐνοίας δουλεύοντες ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις. 8 εἰδότες ὅτι ὁ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομίζεται παρὰ τοῦ Κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος. 9 καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ.

F. Stand in Warfare 6:10-20

10 ¶ Τὸ λοιπόν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. 11 ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου. 12 ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. 13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στήναι. 14 στήτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, 15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· 16 ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνησθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι. 17 καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὃ ἔστι ῥῆμα Θεοῦ· 18 διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων, 19 καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῆι λόγος ἐν ἀνοίξει τοῦ στόματος μου ἐν παρρησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, 20 ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὡς δεῖ με λαλῆσαι.

G. Conclusion 6:21-24

21 ¶ Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικός ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ· 22 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. 23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. 24 ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ. ἀμήν.

The Greek text is the Textus Receptus.

Prepared by Donald Potter, www.donpotter.net

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

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

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

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

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

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

Dr. Tyler sells recordings of Greek, Latin and Hebrew Biblical texts on his website:

<http://audiohebrewgreekbible.com>

Marlin Hoffman's

Method for Memorizing God's Word

by Donald L. Potter

June 22, 2003

Forward

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

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

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

Brother Hoffman's method was geared toward preachers and public speakers so his direction to always practice behind a lectern or pulpit was for them. His method will work just as well when practiced in any position. I know his method works because I used it to Memorize I & II Timothy, Titus, I Thesalonians, and many other verses - and now I am memorizing Ephesians. I also used it to learn Spanish, Greek, Morse Code (NG5W), and many other important things in my life.

THE METHOD

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Marlin Hoffman Universal Memory System

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

Select Quotes on Memorization from Charles W. Koller's *Expository Preaching without Notes*.

Memorization

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

Observation of the natural laws of memory.

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

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

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

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

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

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

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

PAUL'S LETTER TO THE EPHESIANS

Audio Tracks to Accelerate Memorization

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

Track 1: A. Prologue 1:1-2

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

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

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

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

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

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

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

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

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

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

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

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

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

Track 14: G. Conclusion 6:21-24

Instructions for Use of the Audio Tracks

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

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