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| **Verse 17** | So I tell you this, and insist on it in the Lord, that you may no longer live as the Gentiles do, in the *futility* of their *thinking*. |
| **Verse 18** | They are *darkened* in their *understanding* and *separated* from the life of God because of the *ignorance* that is in them due to the *hardening* of their *hearts*. |
| **Verse 19** | Having lost all *sensitivity*, they have given themselves over to *sensuality* so as to *indulge* in every kind of *impurity*, and they are full of *greed*. |
| **Verse 20** | That, however, is not the way of life you *learned* |
| **Verse 21** | when you *heard* about Christ and were *taught* in Him in accordance with the truth that is in Jesus. |
| **Verse 22** | You were *taught*, with regard to your former way of life, to put off your *old self,* which is being *corrupted* by its *deceitful desires*; |
| **Verse 23** | to be made new in the attitude of your minds; |
| **Verse 24** | and to put on the *new self*, *created* to be like God in true *righteousness* and *holiness*. |
| **OBSERVATION** | |
| **Five W’s & and H** | |
| **Who is involved?** | |
| *Author* | Paul the Apostle (1:1; 3:1) – one of Paul’s ‘prison’ epistles (Ephesians, Philippians, Colossians, and Philemon). |
| *Major People* | Church at Ephesus |
| *Key People Involved* | Written to the elders |
| *Audience* | The entire church at Ephesus.  May have been written as a ‘circular’ letter addressed to the churches of Asia Minor. |
| **What are the events?** | |
| *Summary Sentence* | No longer live as the Gentiles do…created to be like God in true righteousness and holiness. |
| *Key Words* | Futility, thinking, darkened, understanding, separated, ignorance, hardening, hearts, sensitivity, sensuality, indulge, impurity, greed, learned, heard, taught, truth, way of life, life of God, put off, put on, made new, corrupted, deceitful desires, attitude of your minds, new self, created, like God, righteousness, holiness |
| *Key Phrases* | No longer live as the Gentiles do…  Futility of their thinking…  Darkened in their understanding…  Separated from a life of God…  Ignorance that is in them…  Lost all sensitivity  Hardening of their hearts…  Given…over to sensuality…  Indulge in every kind of impurity…  Full of greed…  Not the way of life you learned…  Taught in Him in accordance with the truth…  Former way of life…  Put off your old self…  Corrupted by your deceitful desires…  Made new in the attitude of your mind…  Put on the new self…  Created to be like God…  In true righteousness and holiness… |
| *Key Events* | Paul’s effective ministry began seriously to hurt the traffic in magic and images, leading to an uproar in the huge Ephesian theater. |
| *Key Ideas* | Put off the old self…  Being made new in the attitude of your mind…  Put on the new self… |
| *Problem(s) Addressed* | Not live in accordance with their former life (living as a Gentile).  Live in accordance with their new life in righteousness and holiness. |
| **When did it happen?** | |
| *Times* | First century AD.  Christ had risen.  Before the fall of Jerusalem in 70 AD.  The church began to expand beyond Jerusalem and Samaria. |
| *Historical Background* | At the end of his secondary missionary journey, Paul visited Ephesus where he left Priscilla and Aquila (Acts 18:18-21).  Returning to the city on his third missionary journey, Paul spent nearly three years there (Acts 18:23-19:41).  The apostle Paul first visited Ephesus on the return from his missionary journey where he "entered the synagogue and reasoned with the Jews" (Acts 18:19-21).  On his second journey, Paul came to Ephesus and taught the twelve disciples who knew only the baptism of John (Acts 19:1-7) and "went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God" (Acts 19:8).  He later taught in the school of Tryannus for two years, and as a result, "all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:9-10). |
| *When Written* | 60-63 AD  Probably written soon after his arrival there in the year 62, four years after he had parted with the Ephesian elders at Miletus.  Written during Paul’s first imprisonment in Rome (Acts 28:16-31).  Probably written at about the same time as Colossians. |
| *Historical Setting* | Paul's first and hurried visit for the space of three months to Ephesus is recorded in Acts 18:19–21. The work he began on this occasion was carried forward by Aquila and Priscilla and Apollos (Acts 18:24–26).  On his second visit early in the following year, he remained at Ephesus "three years," for he found it was the key to the western provinces of Asia Minor. Here "a great door and effectual" was opened to him (1 Corinthians 16:9) and the church was established and strengthened by his diligent labors there (Acts 20:20, 31).  From Ephesus the gospel spread abroad "almost throughout all Asia." (Acts 19:26) The word "mightily grew and prevailed" despite all the opposition and persecution he encountered.  On his last journey to Jerusalem, the apostle landed at Miletus and, summoning together the elders of the church from Ephesus, delivered to them a farewell charge (Acts 20:18–38) expecting to see them no more. |
| **Where does it take place?** | |
| *Major Place(s)* | **Ephesus**, with a population of 300,000, was the chief commercial city of the province and the center of the mother goddess worship of western Asia. In the New Testament era it was the fourth greatest city in the world, after Rome, Alexandria in Egypt and Antioch of Syria.  For all the travelers and the trade, from the Cayster and the Maeander Valleys, from Galatia, from the Euphrates and from Mesopotamia, Ephesus was the highway to [Rome](http://www.biblelandhistory.com/italy/rome-fall.html). In later times, when the Christians were brought from Asia to be flung to the lions in the arena in Rome, Ignatius called Ephesus the Highway of the Martyrs." (William Barclay, *The Revelation Of John,* Vol. 1, p. 58).  Ephesus was full of wizards, sorcerers, witches, astrologers, diviners of the entrails of animals and people who could read one's fortune by the palm of the hand. And yet, after the preaching of Paul, the magicians publicly burned their books, "so the word of the Lord grew mightily and prevailed" ([Acts 19:19-20](http://biblia.com/bible/nkjv/Acts%2019.19-20)).  The disturbance over Diana of the Ephesians is one of the most prominent stories in the book of Acts ([Acts 19:23-41](http://biblia.com/bible/nkjv/Acts%2019.23-41)). There were 33 temples in the Greco-Roman world where Diana was worshiped. After Paul's preaching in Ephesus had harmed the local silversmiths who made statues of Diana, Paul's companions, Gaius and Aristarchus, were dragged into the theater. The disciples would not allow Paul to go into the assembly. |
| *Location(s)* | Written in Rome to the church at Ephesus. |
| *Context* | Church at Ephesus |
| **Why did it happen?** | |
| *General Significance* | Chapters 1-3 addresses the ‘position’ of the Christian - Doctrine |
| **How did it transpire?** | |
| *Personal Significance* | Chapters 4-6 addresses the ‘practice’ of the Christian - Praxis |
| **What to Look For…** | |
| Things that are ***emphasized***… | Putting off the ‘old self,’ being renewed, putting on the ‘new self.’  The significance of a ‘hardening’ of the ‘heart.’ |
| Things that are ***repeated***… |  |
| Things that are ***related***… | Nine regressive steps leading to impotence and carnality. |
| Things that are ***alike***… |  |
| Things that are ***unalike***… |  |
| Things that are ***true to life***… |  |
| **Look for Relationships…** | |
| **Comparisons** (i.e., like, as, etc.) |  |
| **Contrasts** (i.e., but, however, etc.) | Live as a Gentile or live for God. |
| **Repetitions** (i.e., John 15:1-8) |  |
| **Connectives** (i.e., so, therefore, if, because, and, or, then, etc. | So I tell you (v.17)…That, however (v.20) |
| **Progression** (i.e., Eph 4:17-24; 2 Pet 1:5-7) | 1. Hardening… 2. Ignorance… 3. Darkening… 4. Separation… 5. Insensitivity… 6. Sensuality… 7. Indulgence… 8. Impurity… 9. Greed. |
| **Major Ideas** (i.e., themes, focus, etc. | Holiness in Life  Behavior  Responsibilities of the Christian |
| **Minor Ideas** (i.e., sub-themes, etc.) |  |
| **Cause and Effect** (i.e., if…then; because, etc.) | Putting off the old self.  Putting on the new self.  Being renewed incrementally. |
| **Other Observations** | |
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