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# SAINT PAUL'S EPISTLE TO THE EPHESIANS

*with* Notes and Addenda

By

**Brooke Foss Westcott, D.D., D.C.L.**

Lord Bishop of Durham Canon of Peterborough and Westminster Regius  
Professor of Divinity, Cambridge

## EDITORIAL NOTE

*The materials for this edition of the Epistle to the Ephesians were left by my Father in a condition which called for very careful editing. This task I entrusted to my friend the Rev. J. M. Schulhof, M.A., of Clare College, Cambridge, Fellow of St Augustine's College, Canterbury, and sometime Scholar of Trinity College, Cambridge: who has brought to bear on the work not only the loyal zeal of a very faithful disciple, who for long years has studied my Father's writings and, while it was still given, sat at his feet; but also a care and discrimination truly worthy of the best Cambridge traditions. To him all readers of the book will owe a deep debt of gratitude for the infinite pains that he has bestowed on this labour of love.*

F. B. Westcott

## PREFACE

A delay of four years—which have elapsed since the duty was committed to me of preparing for the press the late Bishop Westcott's work on the Epistle to the Ephesians—may be thought to demand some explanation.

My original mandate, as given by the Bishop's Executors, involved a twofold responsibility,—first that of editing the Commentary on the Epistle, left in manuscript by Dr Westcott, and secondly that of constructing, on the basis of such materials as might be found among his papers, an Introduction, and an Appendix of Essays and Additional Notes.

The former task appeared to present no other difficulties than those which attach to the determination, here and there, of the purport of an unfinished sentence, the treatment of an occasional lacuna in the notes, and the verification of references. But it was early interrupted, and for the space of some eighteen months, by the discovery that the notes on Chapter II were missing: a circumstance which was variously interpreted; one opinion, very confidently expressed, being that for some cause no notes had ever been written by Dr Westcott on that portion of the Epistle,—in other words, that the expected posthumous Commentary was after all in no sense complete. I make no apology for having obstinately resisted an urgent

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## **POSTSCRIPT TO PREFACE**

TO the foregoing acknowledgments of help received I have now, on the eve of publication, to add my very sincere thanks to two eminent Cambridge scholars, who have given me the benefit of their judgment on certain parts of the section 'Text,' as printed in the proof, of the Introduction; namely, to the Regius Professor of Divinity, Dr Swete, for a valuable criticism of my reference to Theodore of Mopsuestia, which I have amended accordingly; and to Professor Burkitt for a note which he has most kindly contributed on the lost text of the Old Syriac and also for information regarding the Sahidic Version.

One other avowal I would make in anticipation of a comparison that may not improbably be instituted.

I have purposely refrained from looking at the Dean of Westminster's edition of the Epistle, published since the death of Bishop Westcott.

J. M. S.

*June* 1906.

## **INTRODUCTION TO THE EPISTLE**

### **I. TEXT.**

THE Epistle is contained in whole or in part in the following sources:

#### **1. GREEK MSS.**

(i) *Primary uncials*: a , Cod. Sin., saec. IV. Complete. A, Cod. Alex., saec. V. Complete. B, Cod. Vatic., saec. IV. Complete. C, Cod. Ephraemi, saec. V. Contains Eph. 2:18-4:17. D<sub>2</sub>, Cod. Claromontanus, saec. VI. Complete. (Graeco-Latin.) [E<sub>3</sub>, Cod. Sangermanensis, saec. IX. A transcript of D<sub>2</sub>.]

[F<sub>2</sub>, Cod. Augiensis, saec. IX. A transcript of G<sub>3</sub>.]

G<sub>3</sub>, Cod. Boernerianus, saec. IX. Complete. (Graeco-Latin.)

(ii) *Secondary uncials*: K<sub>2</sub>, Cod. Mosquensis, saec. IX. Complete. L<sub>2</sub>, Cod. Angelicus, saec. IX. Complete.

P<sub>2</sub>, Cod. Porphyrianus, saec. IX. Complete. O<sup>b</sup>, Cod. Mosquensis, saec. VI. Contains Eph. 4:1-18. Y , Cod. Athous Laurae, saec. VIII.IX. Complete. [To these must be added the Damascus Palimpsest of Eph. 4:21 ajlhvqeia —5:4, described by Von Soden, *Schr. d. N. T.* 1. 244.]

The following unique readings of the chief MSS. illustrate their character.

Unique readings:

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Eph. 1:4 coram eo. Vulg. in conspectu eius. 13 audientes. Vulg. cum audissetis. 15 propter hoc. Vulg. propterea 18 inluminatos habere oculos. Vulg. inluminatos oculos. 19 fortitudinis. Vulg. virtutis. 2:3 voluntates ta; qelhvmeta . Vulg. voluntatem. 4 multam. Vulg. nimiam. 12 abalienati. Vulg. alienati. peregrini. Vulg. hospites. 20 existente o[nto" . — 3:3, 9 mysterium. Vulg. sacramentum. 16 confortari. Vulg. corroborari. 19 cognoscere. Vulg. scire 4:2 sustinentes. Vulg. subportantes. 14 remedium. Vulg. circumventionem. 16 partis. Vulg. membri. 19 et avaritiae. Vulg. in avaritia. 22 concupiscentiam. Vulg. desideria. 25 alterutrum. Vulg. invicem. 5:5 fornicarius. Vulg. fornicator. 6:4 nutrite. Vulg. educate. 9 haec eadem facite ad eos. Vulg. eadem facite illis. 12 principatus. Vulg. principes. 16 super omnibus= ejpi; pa'sin . Vulg. in omnibus= ejn p. ignita. Vulg. ignea. To these may be added 3:18 profundum et altitudo. Vulg. sublimitas et profundum. 4:16 incrementum. Vulg. augmentum.]

## II. TITLE AND DESTINATION.

[On the subject of the Title and Destination of the Epistle reference may be made to: *Additional Note on 1:1. The words ejn jEfevsw/* (inf. p. 19); Lightfoot, *Biblical Essays* ; Hort, *Prolegomena to St Paul's Epistles to the Romans and the Ephesians* (pp. 75-98); T. K. Abbott, *Introduction to the Epistle to the Ephesians* , § 1, pp. i—ix (in *International Critical Commentary*); Lightfoot, *Destination of the Epistle to the Ephesians in Biblical Essays* , pp. 377 sq.].

Origen (• A.D. 253): jEpi; movnwn jEfesivwn eu{romen keivmenon to; toi" aJgivoi" toi" ou\si: kai; zhtou'men, eij mh; parevlkei proskeivmenon to; toi" aJgivoi" toi" ou\si, tiv duvnatai shmaivnein: o{ra ou\n eij mh; w{sper ejn th'/ jExovdw/ o[noma fhsi;n eJautw'/ oJ crhmativzwn Mwsei' to; w]n, ou{tw" oiJ

metevconte" tou' o[nto" givgnontai o[nte", kalouvmenoi oiJonei; ejk tou' mh; ei\nai eij" to; ei\nai: ejxedevxato ga;r oJ qeo;" to; mh; o[nta, fhsi;n oJ aujta; Pau'lo", i{na ta; o[nta katarghvsh/ k.t.l.

Should the position of to; be altered— prosk. toi'" aJgivoi" to; toi'" ou\si ? At all events Origen's reasoning seems to be 'unless toi'" ou\si attached to toi'" aJgivoi" is redundant or superfluous.' (Lightfoot, *Biblical Essays* , p. 378 n.)

'Origen could not possibly have said that this statement is made of the Ephesians alone, if he had read the words as they stand in the common texts. In this case he would have found several parallels in the Epistles of St Paul. Cf. Rom. 1:7, 1 Cor. 1:2, 2 Cor. 1:1, Phil. 1:1.' (Lightfoot, *B. E.* , p. 378.)

Basil, *contr. Eunom.* 2.19 (ed. Gam. i. p. 254): ajlla; kai; toi'" jEfesivoi" ejpistevllwn wJ" gnhsivw" hJnwmevnoi" tw'/ o[nti dij ejpignwvsew", o[nta" aujtou;" ijdiazovntw" wjnovmasen, eijpwvn: toi'" aJgivoi" toi'" ou\si kai; pistoi'" ejn Cristw'/ jIhsou'. ou{tw ga;r kai; oiJ pro; hJmw'n paradedwvkasi, kai; hJmei'" ejn toi'" palaioi'" tw'n ajntigravfwn euJrhvkamen .

Tertullian, *adv. Marc.* 5:11 (A.D. 207): 'Praetereo hic et de alia epistola, quam nos ad Ephesios praescriptam habemus, haeretici vero ad Laodiceos.'

*ib.* 5:17: 'Ecclesiae quidem veritate epistulam istam ad Ephesios habemus emissam, non ad Laodiceos, sed Marcion ei titulum aliquando interpolare gestiit, quasi et in isto diligentissimus explorator. Nihil autem de titulis interest, cum ad omnes apostolus scripsit, dum ad quosdam.'

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Epiphan. ( *Haeres.* xlix.): ouj ga;r e[doxe tw'/ ejleeinotavtw/ Markivwni ajpo; th"" pro;" jEfesivou" tauvthn th;n marturivan levgein, ajlla; th"" pro;" Laodikeva", th"" mh; ou[sh" ejn tw'/ ajpostovlw/ .

‘Of all St Paul's letters it is the most general, the least personal. In this respect it more nearly resembles the Epistle to the Romans than any other.’ (Lightf. *B. E.* p. 388.)

‘Scribit Ephesiis hanc epistulam beatus Paulus eo modo quo et Romanis dudum scripserat quos necdum ante viderat.’ (Theod. Mops., *Argum. ad Eph.* i. p. 112, ed. Swete.)

‘Yet though this Epistle so little fulfils our expectation of what St Paul would have written to his converts, it is beyond a question that the early Church universally regarded it as an Epistle to the Ephesians. It is distinctly referred to as such by the writer of the Muratorian Canon, by Irenaeus, by Tertullian, by Clement of Alexandria, even by Origen himself, in whose text, as we have seen, there was no direct mention of Ephesus.’

‘Murat. Canon, p. 148 (ed. Credner); Iren. *Haeres.* 1.3, 1:4, pp. 14, 16, 1:8. 4, p. 40, 5:2. 36, p. 294 (ed. Stieren); Tert. *adv. Marc.* 5:17, *de Praescr.* 36, *de monogam.* 5; Clem. Alex. *Strom.* 4.65, p. 592, *Paedag.* 1.18, p. 108 (ed. Potter); Orig. *c. Cels.* 3.28 (xviii, p. 273, ed. Lomm.).’ (Id. *ib.* )

### III. DATE AND PLACE OF WRITING.

[For discussion see Lightfoot, *Philippians* , Introd. pp. 29-45. ‘Order of the Epistles of the Captivity’; Hort, *Prolegomena* , pp. 99-110; T. K. Abbott, *Introduction to the Epistle to the Ephesians* (International Critical

Commentary), § 6, pp. xxix—xxxii.]

## THE HISTORICAL SITUATION IMPLIED BY THE LANGUAGE OF THE EPISTLE TO THE EPHESIANS.

There is in the Epistle no charge to spread, no sign of anxiety for spreading the message of the Gospel.

That message, it is felt here as in the First Epistle of St John, will vindicate. Again there is no sign of persecution of Christians by the Roman power. St Paul's 'bonds' were due to Jewish hostility evoked by his activity on behalf of Gentiles ( εἰς τὸν οὐρανὸν ἐκ δεξιῶν τοῦ κυρίου Ἰησοῦ Χριστοῦ, ἡμεῖς οὐκ ἐσμὲν ἐν δεσμοῖς, ἕνεκα τῶν ἐθνῶν, Eph. 3:1). His afflictions (3:13) were all connected with his preaching to the Gentiles.

In this respect the Epistle presents a contrast to the situation implied in the First Epistle of St Peter.

## IV. CANONICITY AND EXTERNAL EVIDENCE OF AUTHORSHIP.

(Westcott, *Canon of the New Testament*, 4th edn., pp. 48, 91, 199, 225, 280, 292, 296, 305 f., 308, 335, 585.)

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Irenaeus, *adv. Haer.* 1.8, 5. Tou'to de; kai; oJ Pau'lo" levgei: pa'n ga;r to; fanerouvmenon fw"" ejstivn .

id. *ib.* 5:2, 3. Kaqw;" oJ makavrio" Pau'lov" fhsin ejn th'/ pro;" jEfesivou" ejpistolh'/: o{ti mevlh ejsme;n tou' swvmato" .

Clemens Alexandrinus, *Paedag.* 1.18.

safevstata de; jEfesivoi" gravfwn ( oJ ajpovstolo" ) ajpekavluye to; zhtouvmenon levgnw: mevcri katanthvswmen aJpavnte" eij" th;n eJnovthta th"" pivstew" .

id. *Strom.* 4.65. dio; kai; ejn th'/ pro;" jEfesivou" gravfei: uJpotassovmenoi ajllhvloi" ejn fovbw/ qeou' .

Tertullian, *adv. Marc.* 5.11 ( *v. supra* , p. xxiii): Praetereo hic et de alia epistola, quam nos ad Ephesios praescriptam habemus.

## V. INTERNAL EVIDENCE OF AUTHORSHIP.

Theories, which find in the Epistle indications of ( a ) Montanist or ( b ) pseudo- Gnostic influence, being discarded, 'a view' of the Epistle 'which has...to be considered' is that maintained by Holtzmann, Pfleiderer, and Von Soden, who 'ascribe it to an advanced disciple of St Paul.' Also 'it is...alleged that there are marks of simply different authorship, differences of language, style, and the like.' (Hort, *Prolegomena* , pp. 120 f.)

A. *Doctrine.* 'Is the Paulinism later than St Paul?' 'No one who carefully

reads the Epistle to the Ephesians can doubt that its doctrinal contents do differ considerably from those of any one of St Paul's earlier Epistles or of all of them taken together....What we have to ask is whether the differences are incompatible with identity of authorship.' ( *Prolegomena* , p. 123.)

'Some of the chief combinations of identity and difference between St Paul's earlier recorded theology and that of the Epistle to the Ephesians.' ( *ib.* p. 125.)

(i) Relation of Jews to Gentiles as Christians. ( *a* ) In *Ephesians* 'the duty of Jewish and Gentile fellowship is deduced from the eternal purpose of God and the very idea of the Christian faith, not, as in earlier Epistles, from arguments about the Law and the Promise. Yet this is only the teaching of the Epistle to the Romans a little more unfolded.' ( *ib.* p. 126.)

( *b* ) 'In both Epistles alike' ( *Romans* and *Ephesians* ) 'the need for the universal salvation is made to rest on the universality of the previous corruption.' Eph. 2:1-3 answers to Rom. 1:18-32, 2:17-29, 3:9.

( *c* ) As to 'Circumcision,' with Eph. 2:11 compare Rom. 2:28 f.

(ii) The Church. In *Ephesians* 'we for the first time hear Christians throughout the world described as together making up a single Ecclesia, i.e. assembly of God, or Church; and here for the first time we find the relation of Christ to *the* or *a* Church conceived as that of a Head to a Body.' ( *Prolegomena* , p. 128.)

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3:10 f. For there he is not speaking of the Christian society, but of the Christian faith' ( *ib.* p. 147).

Again 'Apostles and prophets stand first in list of gifts' in 1 Cor. 12:28 as in Eph. 4:11.

(vii) St Paul himself. Language of Eph. 3:1 f., 4:1, 6:20 paralleled by Rom. 11:13, 15:16. With Eph. 3:8 cf. (besides 1 Cor. 15:9) Gal. 1:13-16.

B. Style, Vocabulary, and Phraseology. ( *a* ) Causes of difference of *style* —as compared with earlier Epistles.

(1) 'Sense of dangers surmounted, aspirations satisfied, and a vantage ground gained for the world-wide harmonious development of the Christian community under the government of God'

(2) 'that now for the first time St Paul is free, as it were, to pour forth his own thoughts in a positive form instead of carrying on an argument' ( *ib.* p. 153).

( *b* ) 'The bulk of the *vocabulary* is in accordance with Pauline usage' ( *ib.* p. 158).

'Unique words are due to quotation, context, brevity, or accident' ( *ib.* p. 156). ( *c* ) 'Unique *phrases* prove little, being common elsewhere in St Paul' ( *ib.* p. 192).

'Those who cannot read the Epistle to the Ephesians without being awed by the peculiar loftiness, by the grandeur of conception, by the profound insight, by the eucharistic inspiration, which they recognise in it, will require strong evidence to persuade them that it was written by some

other man who wished it to pass as St Paul's. Apart from the question of the morality of the act, imitators do not pour out their thoughts in the free and fervid style of this Epistle. Nor can we easily imagine how such an imitation could have been successful either near the time of St Paul or at any subsequent period. It is not conceivable that it should have made its appearance without exciting wonder and inquiry. In the lifetime of St Paul the pious fraud would not have been attempted. Within a few years after his death the difficulty of deceiving his friends and the Church in such a matter must have been very great. At a later time the estimation in which St Paul's writings were held would have ensured the careful scrutiny of any previously unknown work put forward in his name.' (Llewelyn Davies: *Introduction to Ephesians* , p. 9.)

## VI. STYLE AND LANGUAGE.

Words characteristic of the Ephesian Epistle:

musthvrion [ *v. inf.* p. 180]. dovxa [ *v. inf.* p. 187]. ejnevrgeia [ *v. inf.* p. 155].  
prosagwghv [see note on Eph. 2:18]. plhrou'n [see notes on 1:23, 5:18].  
plhvrwma [see notes on 1:10, 23]. meqodeiva [see note on 6:11].

Also the expressions:

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ajfqarsiva (1 Cor., Rom., Eph., 2 Tim., Tit.). nouqesiva (1 Cor., Eph., Tit.).  
oijkei'o" (Gal., Eph., 1 Tim.).

(vii) Common, and peculiar, to the Epistles of the Captivity and the  
'Pastorals,' and occurring in 'Ephesians.'

loutrovn (Eph. 5:36, Tit. 3:5 only).

(viii) Common to 'Ephesians' with 'Colossians,' 'Philemon,' or 'Philippians,'  
earlier Epistles, and the 'Pastorals.'

mneiva (1 Th., 2 Th., Rom., Phil., Philem., Eph., 2 Tim.).

praovth" (1 Cor., 2 Cor., Gal., Col., Eph., 1 Tim., 2 Tim., Tit.). crhstovth" (2  
Cor., Gal., Rom., Col., Eph., Tit.).

### **Words occurring in 'Ephesians,' common, and peculiar, to Pauline Epistles, and Speeches of St Paul in 'Acts.'**

martuvromai (Acts 20:26, Gal. 5:3, Eph. 4:17). nuniv (Acts 22:1, 24:13, 1  
Cor., 2 Cor., Rom., Col., Philem., Eph., and *v.l.* in Heb. 8:6).

### **Words common to 'Ephesians,' other Pauline Epistles, and the Gospel of St Luke or 'Acts.'**

e[ndoxo" (Lk. 7:25, 13:17, 1 Cor., Eph.). eujaggelivsth" (Acts 21:8, Eph., 2  
Tim.). metadidovnai (Lk. 3:11, 1 Th., Rom. 1:11, 12:8, Eph.). oijkonomiva  
(Lk. 16:2, 3, 4, 1 Cor., Col., Eph., 1 Tim.). ojn mavzein (Lk. 6:13, 14, Acts  
19:13, 1 Cor., Rom., Eph., 2 Tim.). panourgiva (Lk. 20:23, 1 Cor., 2 Cor.,  
Eph.).

proorivzein (Acts 4:28, 1 Cor., Rom., Eph.).

sumbibavzein (Acts, 1 Cor. LXX., Col., Eph.).

suvndesmo" (Acts 8:23, Col., Eph.).

## **Words common, and peculiar, to 'Ephesians' and the Gospel of St Luke or 'Acts.'**

ajpeilhv, ajpelpivzein ( *v. l.* ), oJsiovth", panopliva, politeiva, sugkaqivzein, swthvrion, frovnhsi", caritou'n .

## **VII. RELATION TO THE COLOSSIAN EPISTLE.**

**Parallel passages in 'Colossians' and 'Ephesians.'**

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Eph 6:1-9 Ta; tevkna, uJpakouвете toi" goneu'sin uJmw'n ejn kurivw/. tou'to gavr ejsti divkaion: tivma k.t.l....Kai; oiJ patevre", mh; parorgivzete ta; tevkna uJmw'n, ajlla;

ejktrevfete aujta; ejn paideiva/ kai; nouqesiva/ Kurivou. OiJ dou'loi uJpakouвете toi" kata; savrka kurivoi" meta; fovbou kai; trov mou ejn aJplovthi t. kardiva" uJmw'n wJ" tw'/ cristw'/. mh; katj ojfqalmodoulivan wJ" ajnqrwpavreskoi , ajllj wJ" dou'loi Cristou' poiou'nte" to; qevlhma tou' qeou', ejk yuch'" metj eujnoiva" douleuvonte", wJ" tw'/ kurivw/ kai; oujk ajnqrwvpoi", eijdovte" o{ti e{kasto" , ejavn ti poi hvsh/ ajgaqovn, tou'to komivsetai para; kurivou, ei[te dou'lo" ei[te ejleuvqero" . *ib.* 2. Th'/ proseuch'/ proskarterei'te , grhgorou'nte" ejn aujth'/ ejn eujcaristiva/: proseucovmenoi a{ma kai; peri; hJmw'n, i{na oJ qeo;" ajnoivxh/ hJmi'n quvran tou' lovgou , lalh'sai to; musthvrion tou' cristou', dij o} kai; devdema, i{na fanerwvsw aujto; wJ" dei' me; lalh'sai . *ib.* 18-20. dia; pavsh" proseuch'" kai; dehvsew" proseucovmenoi ejn panti; kairw'/ ejn pneuvmati, kai; eij" aujto; ajgrupnou'nte" ejn pavsh/ proskarterhvsei kai; dehvsei peri; pavntwn tw'n aJgivwn, kai; uJpe;r ejmou', i{na moi doqh'/ lovgou" ejn ajnoivxei tou' stovmatov" mou, ejn parrhsiva/gnwrivsai to; musthvrion t. eujaggelivou , uJpe;r ou| presbeuvw ejn aJluvsei, i{na ejn aujtw'/ parrhsia vswmai wJ" dei' me lalh'sai . *ib.* 7. Ta; katj ejme; pavnta gnwrivsei uJmi'n Tuvciko" oJ ajgaphto;" ajdelfo;" kai; pisto;" diavkono" kai; svndoulo" ejn kurivw/: o}n e[pemya pro;" uJma" eij" aujto; tou'to, i{na gnw'te ta; peri; hJmw'n kai; parakalevsh/ ta;" kardiva" uJmw'n . *ib.* 21. {Ina de; eijdh'te kai; uJmei'" ta; katj ejmev, tiv pravssw, pavnta gnwrivsei uJmi'n Tuvciko" oJ ajgaphto;" ajdelfo;" kai; pisto;" diavkono" ejn kurivw/: o}n e[pemya pro;" uJma" eij" aujto; tou'to i{na gnw'te ta; peri; hJmw'n kai; parakalevsh/ ta;" kardiva" uJmw'n .

### **Parallel phrases in passages otherwise not parallel.**

Colossians Ephesians Col 1:22 aJgivou" kai; ajmwvmou" k. ajnegaujto' .  
Eph 1:4 aJgivou" kai; ajmwvmou" katenwvpion aujto' . *ib.* 10. peripath'sai

ajxivw" tou' kurivou . Eph 4:1 ajxivw" peripath'sai t. klhvsew" h|" ejklhvqhte .

‘It is difficult indeed to say, considering the patent coincidences of expression in the two Epistles, whether the points of likeness or of unlikeness between them are the more remarkable. No one can doubt that either one Epistle was an intentional copy of the other or else that both were written at very nearly the same time by the same author. It is when we are considering the doctrinal substance of the Epistles that the latter conclusion forces itself upon us most irresistibly as the true one. These two letters are twins, singularly like one another in face, like also in character, but not so identical as to be without a strongly marked individuality.’ (Davies: *The Epistles of St Paul to the Ephesians, the Colossians and Philemon* , p. 7.)

‘The Epistle to the Ephesians stands to the Epistle to the Colossians in very much the same relation as the Romans to the Galatians. The one is the general and systematic exposition of the same truths which appear in a special bearing in the other.’ (Lightfoot: *Biblical Essays* , p. 395.)

## VIII. RELATION TO OTHER PAULINE DOCUMENTS.

### (a) ‘Ephesians’ and the Epistle to Philemon.

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*ib.* 15 spouvdason seauto;n dovkimon parasth'sai tw'/ qew' / .

*ib.* 22 divwke de; dikaiosuvnhn, pivstin , ajgavphn, ejrhvnhn meta; t. ejpikaloumevwn t. kuvrion ejk kaqara" kardiva" .

*ib.* 24 ajnexivkakon, ejn prau?thti paideuvonta tou;" ajntidiatiqemevnou" . 3:10 th'/ pivstei, th'/ makroqumiva/, th'/ ajgavph/, th'/ uJpomoh' / .

1Tim 5:14 thrh'saiv se th;n ejntolh;n a[spilon ajnepivlhmp-ton mevcri th'" ejpifaneiva" t. kurivou hJmw'n jI. Cr.

3:13 ejn pivstei th'/ ejn Cristw'/ jIhsou' .

2Tim 3:19 dia; pivstew" th'" ejn Cristw'/ jIhsou' .

*ib.* 16 wjfevlimo" pro;" didaskalivan, pro;" ejlegmovn, pro;" ejpanovrqwsin , pro;" paideivan th;n ejn dikaiosuvnh/, i{na a[rtio" h\ oJ tou' qeou' a[nqrwpo", pro;" pa'n e[rgon ajgaqo;n ejxhrtismevno" .

1Tim 6:1 {Osoi eijsi;n uJpo; zugo;n dou'loi, tou;" ijdivou" despovta" pavsh" timh'" ajxivou" hJgeivsqwsan .

Tit 2:9 douvlou" ijdivoi" despovtai" uJpotavssesqai ejn pa'sin , eujarevstou" ei\nai .

‘In the Epistle to the Ephesians the great mystery of the Christian Society is set forth under two images which include the essential truths of all later speculations. It is the Body of Christ in virtue of the one life which it derives from *Him who is its Head* , and it is the Temple of God, so far as it is built up in various ages and of various elements on the foundations which Christ laid, and of which He is *the corner- stone*. In the Pastoral Epistles this teaching is realised in the outlines of a visible society.’

( *History of the Canon of the N.T.* , p. 32.)

## **IX. RELATION TO OTHER APOSTOLIC WRITINGS.**

### **( a ) The Epistle to the Ephesians and the First Epistle of St Peter.**

‘The connexion, though close, does not lie on the surface. It is shewn more by identities of thought and similarity in the structure of the two Epistles as wholes than by identities of phrase.’

(Hort, *Introductory Lecture to First Epistle of St Peter* , p. 5.)

‘The truth is that in the First Epistle of St Peter many thoughts are derived from the Epistle to the Ephesians, as others are from that to the Romans; but St Peter makes them fully his own by the form into which he casts them, a form for the most part unlike what we find in any Epistle of St Paul's.’

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vs 6. k. au{th ejsti;n hJ ajgavph i{na peripath'w'men kata; t. ejntola;" aujtou': au{th hJ ejntolhv ejstin...i{na ejn aujth'/ peripath'te .

‘St Paul had brought home to believers the divine majesty of the glorified Christ: St John laid open the unchanged majesty of “Jesus Christ come in the flesh”.’

( *Introduction to Gospel of St John* , p. xv.)

## **X. HISTORIC FACTS OF THE GOSPEL TO WHICH REFERENCE IS MADE IN**

### **‘EPHESIANS.’**

*The Incarnation and life of Christ on earth.*

Eph. 2:15. ‘having abolished the enmity...the law of commandments in ordinances... *in His flesh* ,’ i.e. under the conditions of our mortal life.

*The Passion.*

1:7. ‘in Whom we have our redemption through His blood ( dia; tou' ai{mato" aujtou' ).’

2:13. ‘were made near ( ejgenhvqhte ejggu;" ) in the blood of the Christ’—the reference being “to the—redemption of the Gentiles once for all accomplished by Christ's—Passion.”

*ib.* 16. ‘and reconcile them...to God *through the cross* ( dia; tou' staurou' ).’

5:2. 'even as Christ also loved you and gave Himself up ( *parevdwken eJauto;n* ) for us.'

*ib.* 25. 'even as Christ loved the Church and gave Himself up for it.' *The Descent into Hades* is probably [included in that] which is described in the words *katevbh eij" ta; katwvtera th'" gh'"* (4:9) and *oJ katabav"* (vs. 10) [ *v. notes ad loc.* ].

### *The Resurrection.*

1:19, 20. 'according to the working of the might of His strength, which He wrought in the Christ, *when He raised Him from the dead*' ( *ejgeivra" aujto;n ejk nekrw'n* ).

2:6. 'and *raised us up with Him* ( *sunhvgeiren* ).' *The Ascension.*

1:20. 'and made Him to sit at His right hand in the heavenly order.' 4:8, 10. 'When He ascended up on high ( *ajnaba;" eij" u{yo"* )... Now this He ascended ( *to; dev jAnevbh* )...He that descended He Himself is also He that ascended far above all the Heavens.'

The absence from the Epistle of any clear reference to the 'Return' is to be noted. (But cf. 4:30 *eij" hJmevran ajpolutrwwsew"* and notes on 1:14; also 1:18.)

The descent of the Holy Spirit at Pentecost as a special gift to the Church is implied in 1:13 f., 'in Whom ye also, having heard the word of the truth, the gospel of your salvation,—in Whom, having also believed, ye were sealed with the Spirit of promise, the Holy Spirit, which is an earnest of our inheritance' [ *v. not. ad loc.* ].

With 4:11 'pastors ( poimevna" ) and teachers,' the only place [in the N.T.]  
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which *poimhvn* is the definite title of an office [ *v. not. ad loc.* ] may be compared John 21:16 'He saith unto him, Tend ( *poivmaine* ) my sheep.'

## XI. CHARACTERISTICS.

'In this Epistle St Paul still dwells on the same class of truths as in the Epistle to the Colossians. Only whereas in the Colossians he combats error directly, he here combats it indirectly; whereas there he is special, distinct, personal, here he speaks broadly and generally.' (Lightfoot, *Biblical Essays* , p. 395.)

'Besides this, St Paul has given to his teaching a new centre. In this Epistle it revolves about the doctrine of the Church. The same truths which in the Epistle to the Colossians are advanced to combat a peculiar phase of false doctrine, have here a place as leading up to the doctrine of the Church. Compare, for example, the treatment of the subject of Christ the Logos in Col. 1:1, 2:9 with Eph. 1:22, or of the law of ordinances in Col. 2:14 with Eph. 2:14, 15, or again the practical lessons of the relations of husbands and wives in Col. 3:18, 19 with Eph. 5:25 f., 32. The propriety of this new centre of teaching is obvious when we remember that it is addressed not in a special letter to an individual Church, but in an encyclical to several Churches.' ( *id. ib.* )

The Epistle to the Ephesians 'conducts us from the two peoples who are so prominent in the Epistle to the Romans to the one people, or one man, which in that Epistle is nowhere explicitly set forth, though it is implied in its teachings and aspirations..., but now in the Epistle to the Ephesians is to be brought into clear prominence.' (Hort, *Prolegomena* , p. 179.)

'This idea—of the unity of Christians as forming a single society with Christ for its invisible Head—which in different forms dominates the whole

Epistle, was the natural outflow of the Apostle's mind at this time, as determined by the course of outward and inward history on the basis of his primary faith. It was needed to be set forth for the completion of his Gospel. On the other hand it was equally needed for the instruction of the no longer infant churches of Western Asia Minor.' ( *id. ib.* )

In reading the Epistle we all feel the grandeur of the vision, which it opens, of the unity of Creation.

Experience more and more shews us that we were born to strive for it. It is brought ever nearer.

St Paul enforces this truth when he tells of the 'mystery' entrusted to him—the incorporation of the Gentiles in the Body of Christ.

Having set forth the truth—unsearchable, inexhaustible, and extending 'unto all the ages of the ages,' he goes on to shew that it yet finds its application in the commonest virtues.

'Walk worthily,' he says, 'of the calling wherewith ye are called.' The consummation depends on the co-operation of all to whom the truth has been made known.

'There is one God and Father of all, Who is over all and through all and in all.' Here is our sufficient, and unfailing hope. 'But to each of us'—here is our strength and our responsibility—'was given'—not 'will be' in the future, but ' *was* ' given—the grace which we severally need for the fulfilment of our specific functions.

While we keep in mind the whole, we must do our part.

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the book of Isaiah. The warfare described is not the battle of the individual Christian for his own salvation, but the greater conflict in which Christ leads His forces against the enemy, the war of the Gospel against the powers which keep mankind in slavery. But individual Christians are the soldiers in this war, and the armour mentioned is such as individual Christians must put on.

‘The sentences with which the Epistle closes,—the mention and commendation of the messenger who was to carry it, and the usual benedictory prayer,—remind us that this was a bona= *fide* pastoral letter, addressed to Christians, who looked up to St Paul as their teacher.’ (Llewelyn Davies, *Introduction to the Ephesians* , p. 25.)

## **XII. PLAN OF THE EPISTLE.**

**A. THE CHRISTIAN DISPENSATION. THE UNITY AND UNIVERSALITY OF THE CHURCH, ETERNAL FACTS NOW AT LAST REVEALED (Eph. 1-3).**

**SALUTATION (1:1, 2).**

**I. A HYMN OF PRAISE TO GOD FOR THE REDEMPTION AND CONSUMMATION OF THINGS CREATED IN CHRIST (1:3-14).**

**1. The work of the Divine love: the fulness of the Divine blessing realised ‘in Christ’ (vs. 3).**

**2. The bestowal of the blessing (4-14) ( *a* ) wrought out before time in the eternal order according to the Divine ( *b* ) and realised in time in spite of man's fall (7-14).**

## II. THANKSGIVING FOR FAITH REALISED: PRAYER FOR DEEPER KNOWLEDGE: GENERAL EXPOSITION OF THE WORK OF CHRIST FOR MEN (1:15-2:22).

1. Thanksgiving for the faith of the Ephesians (1:15, 16 a).
2. Prayer for their fuller enlightenment (1:16b-21).
3. The work of God for men in Christ,—overcoming personal disqualifications (1:22-2:10).
4. Union of Jews and Gentiles in one Divine Body (2:11-22).

## III. THE GRANDEUR OF THE REVELATION MADE TO ST PAUL. PRAYER FOR FULLER UNDERSTANDING IN THOSE WHO RECEIVE IT (3).

1. Revelation to St Paul of the central truth, or ‘mystery,’ of the universality of the Gospel (1-13).
2. Prayer that those who receive it may be enabled to apprehend its lessons (14-19).

Doxology (20, 21).

## B. THE CHRISTIAN LIFE (4:1-6:20).

### I. THE GROUND, THE GROWTH, THE CHARACTER OF THE CHRISTIAN LIFE (4:1-24).

1. The correspondence of life and faith (1-3).
2. The unity and harmonious growth of the Christian Society, that Body of which Christ is the Head (4-16).

idea (4-6),

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3. Contrast of the old life and the new (17-24): ( *a* ) the old life (17-19), ( *b* ) the new life (20-24).

## II. THE OUTWARD MANIFESTATION OF THE CHRISTIAN LIFE, PERSONAL AND SOCIAL (4:25-6:9).

1. Special features in the Christian character (4:25-5:14): truth (vs. 25), control of anger (26 f.), honest labour (28), good language (29 f.), tenderheartedness (32), lovingkindness (Eph. 5:1 f.), as opposed to impure and selfish indulgence. The Christian life the life of a child of light (7-14).

2. Cardinal social relationships (Eph. 5:15-6:9). ( *a* ) Social conduct and temper in general (15-21). ( *b* ) Wives and husbands (22-33).

( *c* ) Children and parents (6:1-4). ( *d* ) Servants and masters (5-9).

## III. THE CHRISTIAN WARFARE (6:10-20). EPILOGUE. Personal message (6:21, 22). Benediction (23, 24). PROS EFESIOYS

### THE CHRISTIAN DISPENSATION.

A. THE UNITY AND UNIVERSALITY OF THE CHURCH, ETERNAL FACTS NOW AT LAST REVEALED (1-3).

SALUTATION: 1:1, 2.

## I. A HYMN OF PRAISE TO GOD FOR THE REDEMPTION AND

## CONSUMMATION OF THINGS CREATED IN CHRIST (1:3-14).

II. THANKSGIVING FOR FAITH REALISED: PRAYER FOR DEEPER KNOWLEDGE: GENERAL EXPOSITION OF THE WORK OF CHRIST FOR MEN (1:15-2:22).

III. THE GRANDEUR OF THE REVELATION MADE TO ST PAUL. PRAYER FOR FULLER UNDERSTANDING IN THOSE WHO RECEIVE IT (3).

## COMMENTARY

### **A. The unity and universality of the Church, eternal facts now at last revealed**

(Eph. 1-3).

. **Salutation** : Eph. 1:1, 2.

1. *Paul, an apostle of Christ Jesus through the will of GOD, to the saints which are at Ephesus and faithful in Christ Jesus: <sup>2</sup> Grace to you and peace from GOD our Father and the Lord Jesus Christ.*

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Churches. The words of common courtesy become words of solemn blessing. Christ Himself blesses through the believer.

For eijrhvnh see Phil. 4:7; John 14:27; Col. 3:15. ajpo; qeou' patro;" hJmw'n ...] The hJmw'n is omitted in the salutations 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4; and in the corresponding phrase Eph. 6:23. For the different shade of thought compare the use of oJ pathvr and oJ pathvr mou in St John. (Addit. Note on 1 John 1:2.)

kai; k. jI. C. ] The Lord Jesus Christ is united with the Father in all the salutations of St Paul. The language in 1 Thess. 1:1, 2 Thess. 1:1-2 and Tit. 1:4 is specially worthy of notice.

Primasius adds justly: cum ab utroque gratia optatur, unum ( e{n John 10:30) esse monstrantur.

## **I. A Hymn of Praise to GOD for the redemption and consummation of things created in Christ (Eph. 1:3-14).**

The whole passage is a Psalm of praise for the redemption and consummation of created things, fulfilled in Christ through the Spirit according to the eternal purpose of GOD.

This fulfilment is contemplated specially in the relation of believers to Christ, chosen in Him, redeemed, enlightened, sealed.

That which has been done already is the pledge of that which shall be. The general sequence of thought is clear. The work of the Divine love is summarily characterised in vs. 3; and then it is analysed in detail, as it was wrought beyond time in the eternal order (vv. 4-6), and then historically realised in time in the experience of believers, both Jews and Gentiles (vv. 7-14).

From first to last the fulness of the Divine blessing is shewn to be realised 'in Christ' (vs. 3).

In Him GOD chose us (vs. 4). In the Beloved He graced us (vs. 6). In Him we have our redemption (vs. 7); even as GOD purposed in Him to sum up all things in the Christ (vs. 10).

In Him the faithful of Israel were made a Divine heritage (vs. 11). In Him the Gentiles found a place (vs. 13). In Him they were sealed by the Spirit (vs. 13), the pledge of a larger hope (vs. 14).

The rhythmical structure of the passage will be apparent, if it is arranged according to the succession of the principal clauses; and at the same time some obscurities of construction will be removed when attention is fixed on the dominant finite verbs (as in Phil. 2:6-11).

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generally 'the spiritual world,' which is perceived by thought and not by sight (2 Cor. 4:18). This is not distant or future but present, the scene even now of the Christian's struggle (Eph. 6:12), where (for we are forced by the limitation of our minds to localise the conception) his life is already centred (Phil. 3:20 *hJmw'n to; polivteuma ejn oujranoi'" uJpavrcei* ; comp. Eph. 2:19), and his strength is assured to him, and his triumph is already realised ( cc. 1:20; 2:6). Nay, even more, the work of the Church is to make known in this region of a higher life the facts of the Lord's Coming (Eph. 3:10). Comp. Orig. *o{ra eij duvnatai to; ejn toi'" ejpouranivoi" ei\nai ajnti; tou' ejn toi'" nohtoi'" kai; e[xw aijsqhvsewn* .

Elsewhere the adj. *ejpouravnio"* is used for that which belongs to the spiritual world: John 3:12 (of heavenly truths); Heb. 8:5 note; 9:23 (of the heavenly archetypes of the Levitical institutions); 2 Tim. 4:18 (the heavenly kingdom); Phil. 2:10 (as contrasted with *ejpivgeio"* and *katacgovnio"* ). Compare also 1 Cor. 15:48 f., where this word is applied to Christ as the 'spiritual,' 'supramundane' man. *ejn Cristw' / ]* In virtue of our union with Him, 'in Whom are all the treasures of knowledge and wisdom hidden' (Col. 2:3), of which we potentially become partakers. See Eph. 1:1 and additional note.

Observe the continual reiteration of the thought throughout this section: 4 *ejn aujtw' / ... 2 ejn tw' / hjgaphmevnw' / ... è ejn w' / ... 9 ejn aujtw' / ... 10 ejn tw' / Cristw' / ... 11 ejn aujtw' / ... ejn w' / ; (12 ejn tw' / Cristw' / ; ) 13 ejn w' / , ejn w' / .* Contrast *dia; jI. C. vs. 5.*

The blessing which GOD has bestowed upon us is, to sum what has been said, spiritual in its essence, spiritual in the sphere of its action, spiritual in its personal realisation. Compare Col. 3:1-4. The life of the Christian is ideally lived 'in Christ,' 'in the heavenly order.' Contrast the blessing 'in Christ' with the blessing 'in Abraham' (Gen. 12:3).

The repetition of the cognate forms eujloghtov", eujloghvsa", eujlogiva/ , though in somewhat different senses, for GOD blesses in deed and we in word, is characteristic of St Paul. Compare 2 Cor. 5:18 ff. So below Eph. 1:6 th" cavrito"...h|" ejcarivtwsen hJma" .

## **2. The bestowal of the blessing (4-14)**

The blessing described generally in vs. 3 is now regarded in the details of its bestowal. In describing these, the Apostle brings into sight the work of each person of the Holy Trinity: of the Father in the eternal purpose of His love (vv. 4-6); of the Son in His Incarnation (vv. 7-12); of the Holy Spirit in giving now to each believer the earnest of His inheritance (vv. 13, 14). Compare 1 Cor. 12:4-6.

The form of the whole section is, as has been already said, that of a lyrical doxology; and the close of each division is marked by the solemn burden, found only here, which declares that the several aspects and stages of Redemption are *unto the praise of the glory of GOD* (Eph. 1:6, 12, 14).

**(a) wrought out before time in the eternal order according to the Divine idea (4-6),**

In this work we notice: an election to holiness (vs. 4), resting on predestination to sonship (vs. 5), followed by the gift of GOD'S grace whereby we are made meet for *His* presence (vs. 6).

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For the thought compare Rom. 8:15 ff.; 23 ( th;n ajparch;n tou' pneuvmato" e[conte" ).

eij" ajpoluvtrwsin ...] *leading unto* .... The temporal sense, *until* ... is possible,

but the parallelism of the two clauses eij" ajpoluvtr....eij" e[painon ... is decisive for the

other sense. The redemption of GOD'S own possession, and the consequent praise of His glory are, so to speak, the final cause of the work of Christ and the Mission of the Spirit.

th" peripoihvsew" ] *GOD'S own possession* , all that which GOD has made His own in earth and heaven, not men only, who had fallen from Him, and earth which had shared the consequences of man's fall, but all created things, gathered together in the last crisis of their history. 'Creation' held 'in the bondage of corruption' required redemption. GOD has made us His sons 'that we should be a kind of firstfruits of His creation' (James 1:18 ajparchvn tina tw'n aujtou' ktismavtwn ). Our inheritance is preparatory to ( eij" ) a larger blessing. The crown of the inheritance of Christians is that their consummation in Christ leads to His complete triumph. Creation waits for their revelation as the sons of GOD (Rom. 8:19 f.). Then shall it also be 'delivered from the bondage of corruption into the liberty of the glory of the children of GOD.'

The interpretation which has been given to peripoivhsi" (after the Syriac and OEcumenius) is not without difficulty. Peripoivhsi" is properly the *acquisition* of something: 1 Thess. 5:9 eij" peripoivhsin swthriva" , 2 Thess. 2:14 eij" peripoivhsin dovxh" , Heb. 10:39 eij" perip. Yuch" . In 1 Pet. 2:9 Christians are spoken of as lao;" eij" peripoivhsin in words borrowed from the LXX. (Mal. 3:17 e[sontav moi...eij" peripoivhsin ). GOD in His infinite patience and love wins His creatures to Himself. The aujtou' in the last clause gives colour to th" peripoihvsew" . The thought is of the complete fulfilment of GOD'S purpose. There is therefore nothing unnatural in the use of hJ peripoivhsi" in this widest sense.

## Additional Note on 1:1. The words $\epsilon\upsilon\gamma\alpha\gamma\omega\varsigma$ .

i 1] <[  $\epsilon\upsilon\gamma\alpha\gamma\omega\varsigma$  ] a \*B “the older of the MSS” consulted by Bas. 67 \*\* (Marcion, see below) Orig. *loc.* (distinctly) Bas. (expressly). Orig. interprets  $\tau\omicron\iota\iota\omicron\upsilon\sigma\iota\omicron\varsigma$  absolutely, in the sense of 1 Cor. 1:28, as he could not have done had he read  $\epsilon\upsilon\gamma\alpha\gamma\omega\varsigma$  : Bas. probably has Orig. in mind when he refers for this reading to ‘predecessors,’ from whom however Bas. manifestly distinguishes MSS consulted by himself (  $\text{οὐ}\{\tau\omega\text{ γὰρ καὶ οἱ}\ \text{πρὸς ἡμῶν παρὰ}\ \text{δὲ}\ \text{τῶν παλαιῶν τῶν ἀντιγράφων ἐϋρηκᾶμεν}$  ). It is doubtless again to Orig. that Hier. refers when he speaks of ‘certain’ as interpreting the passage in this manner ‘with unnecessary refinement’ ( *curiosius quam necesse est* ): —a remark which shews on the one hand that Hier. was not himself acquainted with the reading, and on the other that Orig. in his unabridged commentary can have made no reference to any MSS as containing  $\epsilon\upsilon\gamma\alpha\gamma\omega\varsigma$  , since otherwise Hier. could not have treated the question as though it affected interpretation alone. Tert. distinctly states that Marcion retained this Epistle, but under the title ‘To the Laodiceans.’ Epiph. is silent on this point in his short account of Marcion's readings in the Ep., but after the conclusion of his remarks on all the epistles (374 A pro;“  $\text{Φιλιππιστινῶν}$ ” iv:  $\text{οὐ}\{\tau\omega\text{ γὰρ παρὰ τῶν}\ \text{Μαρκιωνίων κεῖται ἐκ τῆς καὶ δεκάτης}$  ) he subjoins a confused notice of a reading of Marcion (Eph. 4:5) “from the so-called Ep. to the Laodiceans, in harmony with the Ep. to the Ephesians”; so that the unknown source from which he borrowed his information about Marcion's text seems to have contained a misunderstood reference to the title used by

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Marcion. It is hardly credible that the Epistle should have received this title, either in a text followed by Marcion or at his own hands, if the words  $\epsilon\upsilon\lambda\omicron\gamma\iota\varsigma$  had been present. It does not follow that  $\epsilon\upsilon\lambda\omicron\gamma\iota\varsigma$  Laodikiva replaced it: a change of the address in the body of the Epistle itself would hardly have been passed over in silence; and it seems more likely that the title was supplied from a misapplication of Col. 4:16 in the absence of any indication of address in the text of the Epistle. Text a<sup>c</sup>AD<sub>2</sub>G<sub>3</sub>K<sub>2</sub>L<sub>2</sub>P<sub>2</sub> later MSS consulted by Bas. (see above) cu<sup>pl</sup> vv<sup>omn</sup> Cyr. al. *Thes.* 280 pp ser pp<sup>lat</sup>.

Transcriptional evidence strongly supports the testimony of documents against  $\epsilon\upsilon\lambda\omicron\gamma\iota\varsigma$ . The early and, except as regards Marcion, universal tradition that the Epistle was addressed to the Ephesians, embodied in the title found in all extant documents, would naturally lead to the insertion of the words in the place that corresponding words hold in other epistles; and on the other hand it is not easy to see how they could come to be omitted, if genuine. Nor again, when St Paul's use of the term  $\alpha\{\gamma\iota\omicron\iota$  (e.g., 1 Cor. 16:1) and his view of  $\pi\iota\upsilon\sigma\tau\iota$  in relation to the new Israel are taken into account, is it in itself improbable that he should write "to the saints who are also faithful (believing) in Christ Jesus." The only real intrinsic difficulty here lies in the resemblance to the phrases used in other epistles to introduce local addresses.

The variation need not however be considered as a simple case of omission or insertion. There is much probability in the suggestion of Beza and Ussher, adopted by many commentators, that this Epistle was addressed to more than one church. It is certainly marked by an exceptional generality of language, and its freedom from local and personal allusions places it in strong contrast to the twin Ep. to the Colossians, conveyed by the same messenger. St Paul might naturally take advantage of the mission of Tychicus to write a letter to be read by the various churches which he had founded or strengthened in the region

surrounding Ephesus during his long stay, though he might have special reasons for writing separate letters to Colossae and Laodicea. Apart from any question of the reading in 1:1, this is the simplest explanation of the characteristics of the Epistle; but, if it represents the facts truly, it must have a bearing on the reading. An epistle addressed to a plurality of churches might either be written so as to dispense with any local address, or it might have a blank space, to be filled up in each case with a different local address. The former supposition, according to which  $\kappa\alpha\iota\ \pi\acute{\iota}\sigma\tau\omicron\iota$  would be continuous with  $\tau\omicron\iota\ \alpha\lambda\lambda\omicron\gamma\iota\upsilon\omicron\iota$ , has been noticed above. In this case  $\epsilon\lambda\lambda\eta\lambda\omicron\upsilon\sigma\tau\omicron\upsilon\sigma$  would be simply an interpolation. On the other view, which is on the whole the more probable of the two,  $\epsilon\lambda\lambda\eta\lambda\omicron\upsilon\sigma\tau\omicron\upsilon\sigma$  would be a legitimate but unavoidably partial supplement to the true text, filling up a chasm which might be perplexing to a reader in later times. Since it is highly probable that the epistle would be communicated to the great mother church first, and then sent on to the lesser churches around, there is sufficient justification both for the title PROS EFESIOUS and for the retention of  $\epsilon\lambda\lambda\eta\lambda\omicron\upsilon\sigma\tau\omicron\upsilon\sigma$  in peculiar type in the text itself. Whether Marcion's title was derived from a copy actually sent to Laodicea, or, as seems more likely, was a conjectural alteration of PROS EFESIOUS, Ephesus must have had a better right than any other single city to account itself the recipient of the Epistle.

## **II. Thanksgiving for faith realized: prayer for deeper knowledge: general**

### **exposition of the work of Christ for men (Eph. 1:15-2:22).**

#### **1. Thanksgiving for the faith of the Ephesians (1:15, 16a).**

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2. Prayer for their fuller enlightenment (Eph. 1:16 b-21).
3. The work of GOD for men in Christ: personal disqualifications overcome (1:22-2:10).
4. The union of Jews and Gentiles in one Divine Body: national differences set aside (2:11-22).

1:15-2:22. The opening hymn of praise is followed by a thanksgiving for the faith of the readers (vs. 15, 16 a ), and a prayer for their fuller knowledge of the privileges of the Christian faith (16b-21), which leads to a description of the work of GOD for men through Christ (1:22-2:10), and specially of the union of Jews and Gentiles in one body (2:11-22).

## **1. Thanksgiving for the faith of the Ephesians (1:15, 16a).**

15. *For this cause I also having heard of the faith which is among you in the Lord Jesus and which ye shew toward all the saints*<sup>16</sup> *cease not to give thanks for you.*

15. dia; tou'to ...] *For this cause* ... even that the Gentiles have now been included within the Church, so that the fulness of salvation has been brought within sight.

kajgwv ] / *also* , though as a Jew I might have been inclined to cherish jealously the peculiar privileges of my people.  
 ajkouvsas "...tou;" aJgivou" ] *having heard of the faith which is among you resting in the Lord Jesus and which ye shew unto all the saints.* The phrase pivsti" ejn tw'/ kurivw/ jIhsou' , which forms as it were a compound word (comp. Col. 1:4 pivsti" uJmw'n ejn C. jI. ), represents faith not only as 'directed to' ( prov" , 1 Thess. 1:8 hJ pivsti" uJmw'n hJ pro;" qeovn ) or

‘reaching to (into)’ ( *ej* , Acts 26:18 *pivstei th' ej* *ejmev* ), but as ‘grounded and resting in’ the Lord Jesus. Thus we find *pivsti* *hJ ejn C. jI.* 1 Tim. 3:13; 2 Tim. 3:15 (in Gal. 3:26 *ejn C. jI.* is probably to be taken with *uiJoiv ejste* and not with *pivstew* ). The use of *oJ kuvrio* *jIhsou* is significant. The confession ‘ *kuvrio* *jIhsou* ’ was the earliest Christian creed: 1 Cor. 12:3; Rom. 10:9 ( *aja;n oJmologhvsh/* *to; rJh'ma...o{ti Kuvrio* *jIhsou* ).

*kai; th;n ej* *p. t. aJg.* ] The insertion of *th;n ajgavphn* after *kaiv* in the later text is borrowed from Col. 1:4. ‘The faith shewn to all the saints’ was the practical expression of the faith which rested on union with Christ. Comp. Philem. 5 *th;n pivstin h}n e[cei"...ej* *pavnta* *tou;* *aJgivou* .

16. *ouj pavvomai...proseucw'n mou* ] This combination of prayer with thanksgiving is characteristic: 1 Thess. 1:2; Rom. 1:8 ff.; Phil. 1:3 f.; Col. 1:3 (2 Tim. 1:3). With *ouj pavvomai* compare *pavntote* , Eph. 5:20; 1 Thess. 1:2; 2 Thess. 1:3, 11; 2:13; 1 Cor. 1:4; Rom. 1:10; Col. 1:3; Phil. 1:4; *ajdialeivptw* 1 Thess. 2:13;5:17 (1 Thess. 1:2; Rom. 1:9); *ejn pantiv* 1 Thess. 5:18.

In orationibus, non ut quidam [in] jucunditate convivii: mihi autem nihil oratione jucundius (Primas.).

## 2. Prayer for their fuller enlightenment (1:16b-21).

16. *Making mention of you in my prayers* , <sup>17</sup> *that the GOD of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him;* <sup>18</sup> *to the end that having the eyes of your heart enlightened ye may know what is the hope of His calling, what the riches of the glory of His*

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20 f. As St Paul touches on 'the working of the might of GOD'S strength' in the exaltation of Christ as the sure ground of Christian confidence, he seems himself to be overpowered by the wonders which it involves, and follows its consequences through the orders of the heavenly hierarchy and successive stages in the accomplishment of GOD'S counsel, that he may indicate the unimaginable dignity of which humanity is found capable in its Head.

20. h }n ejnhvrg. ejn tw'/ cristw'/ ] *which He hath wrought (or wrought) in the Christ.* The title—the Christ—emphasises the relation in which the Lord stood to His people in the age-long counsel of GOD.

The Divine work for the Messiah is summed up in the two facts that GOD (1) raised Him from the dead, and (2) set Him at His right hand in sovereign power. This was the first apostolic message: Acts 2:32 ff.;5:30 ff.

The exaltation of Christ was the sign and pledge of the triumph of the Christian. Comp. 1 Pet. 1:21; 2 Cor. 4:14; Rom. 8:11.

ejgeivra" ] This is the uniform teaching of the apostles: Acts 3:15; 4:10;5:30; 10:40; 13:37; 1 Thess. 1:10; 1 Cor. 6:14; 15:15; 2 Cor. 4:14; Gal. 1:1; Rom. 4:24; 8:11; 10:9; Col. 2:12; 1 Pet. 1:21. The words of the Lord in John 10:18 indicate the complementary aspect of the truth which is not further developed. 'To take life again' is different from 'to rise.' Comp. Eph. 2:5. See Additional Note [p. 189 ff.].

kaqivsa" ] Ps. 110:1. Comp. Heb. 1:13 note.

21. uJperavnw pavsh" ajrc ....] Comp. Eph. 3:10 and Additional Note. For uJperavnw comp. Eph. 4:10; Heb. 9:5. V.L. gives *super omne initium*. panto;" ojnovmato" ] A name describes a dignity more personal and essential than an office. The name is designed to express what he who bears it is and not simply what he holds. Comp. Phil. 2:9.

ouj movnon ...] For the implied contrast between 'this age' and 'the age to

come,' see cc. Eph. 2:2; 6:12. The apostle looks forward to 'coming ages,' springing one out of the other eij" pavsa" ta;" genea;" tou' aijw'no" tw'n aijwvwn Eph. 3:21 note.

For 'the coming age' see Heb. 6:5 (2:5 oijkoumevnhn th;n mevllousan ). It occupies a far less prominent place in the apostolic teaching than might have been expected. All is summed up in the parousiva , which however is not mentioned in this Epistle. Primasius dimly feels that the contrast between the two ages is not in succession of time but in character: *in futuro hoc est in caelesti quod nobis futurum est, non Deo nec sibi.*

### **3. The work of God for men in Christ,—overcoming personal disqualifications**

(1:22-2:10).

*22. And He put all things in subjection under His feet; and He gave Him to be Head over all things to the Church <sup>23</sup> which is His body, the fulness of Him Who reaches His fulness through all things in all; ii. <sup>1</sup> and you He quickened when ye were dead through your trespasses and sins <sup>2</sup> wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience; <sup>3</sup> among whom we also all once lived in the lusts of our flesh, doing the will (lit. wills ) of the flesh and of the mind (lit. thoughts ), and were children by nature of wrath, even as the rest of men:— <sup>4</sup> but GOD being rich in mercy, for His great love wherewith He loved us , <sup>5</sup> even when we were dead through our trespasses quickened us together with the Christ ( by grace have ye been saved ), <sup>6</sup> and raised us up with Him and made us to sit with Him in the heavenly order in Christ Jesus; <sup>7</sup> that in the ages to come He might shew the exceeding riches of His grace in kindness towards us in Christ Jesus: — <sup>8</sup> for by grace have ye been saved through faith; and that not of yourselves: <sup>9</sup> it is the gift of*

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8. kai; tou'to ...] *And this saving energy of faith is not of yourselves: it is a gift, and the gift is GOD'S.* The variation in construction occurs not unfrequently: eJx uJ. evolved as it were from the action of personal powers.

There is an underlying reference to the Law: cf. Rom. 3:20, 24. For kai; tou'to introducing a new element see 1 Cor. 6:6, 8; Phil. 1:28. qeou' to; d. ] Comp. John 6:44.

9. oujk eJx e[rgwn ] It is not the result of a natural evolution of character, and yet more, it is not the result of self-originated and selfsupported effort: it is *not of works, that no man may boast.*

i{na mhv ti" kauc .] Latt. *ut nequis gloriatur* (al. *extollatur*). Self-assertion is fatal to spiritual life.

Comp. 1 Cor. 1:29; Rom. 3:27. There is indeed a right boasting: 1 Cor. 1:31; 2 Cor. 10:17; Gal. 6:14. The group of words kauca'sqai, kauvchma, kauvchsi" , is characteristic of St Paul. They occur in all groups of his Epistles excepting the Pastoral; elsewhere only in St James (James 1:9; 4:16) and Heb. 3:6.

10. aujtou' gavr ejsmen p. ] V. *Ipsius enim sumus factura* (v. l. *figmentum*). *For it is His workmanship—of His making—we are ...* The position of the pronoun is emphatic. Cp. Eph. 2:14, 18.

poivhma ] Rom. 1:20; Is. 29:16. Very frequent in Eccles. e.g., 8:9. Diligenter observa quia non dixerit *Ipsius figuratio sumus atque plasmatio* , sed *ipsius factura sumus* ... Factura primum locum tenet, deinde plasmatio (Hier. *ad loc.* ). ktisqevnte" ...peripathvswmen ] *created in Christ Jesus for good works which God afore prepared that in them we should walk.* The words give the whole history of the Christian life from the divine and from the human side. The Christian is a new creation (2 Cor. 5:17), not alone and independent, but in Christ: he is not left to self- chosen activity, but set for the accomplishment of definite works which God has made ready for his doing: his works are prepared, and so the fulfilment of

his particular duty is made possible; and still it is necessary that he should accept it with that glad obedience which is perfect freedom.

ktisqevnte" ] That which is realised in time through faith is referred to its origin in the primal Divine action. Comp. Eph. 1:4; Col. 1:16 f.

Ktivzw emphasises a new beginning, a creation. It is used characteristically of the creation of the natural order: Mark 13:19; Rom. 1:25; Eph. 3:9; Col. 1:16; Apoc. 4:11; and of particular parts of it: 1 Cor. 11:9; 1 Tim. 4:3; Apoc. 10:6. It is used also of spiritual acts of creation both social: Eph. 2:15, archetypal: Eph. 4:24 (Col. 3:10), and personal as here.

However definitely the action of the Christian may be limited by his inheritance and his environment, by his powers and his circumstances, he is still responsibly free; and by true service he can realise his freedom. No necessity constrains him, but 'in Christ' he can fulfil his own part.

ejpi; e[rgoi" ajgaqoi" ] Latt. *in operibus bonis* : some more adequately *in opera bona, on the condition of ...for ...* Comp. 1 Thess. 4:7 ejpi; ajkaqarsiva/ , Gal. 5:13. prohtoivmasen ] Rom. 9:23. We ourselves and our works, so far as they are our true works, are alike of God's making.

#### **4. Union of Jews and Gentiles in one Divine Body (2:11-22).**

The special significance of the call of the Gentiles (Eph. 2:11-22). After indicating the great mysteries of the Christian Faith, which he prays that the

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The phrases au[xei eij" ...sunoikodomei'sqe eij" ...shew that the end is not yet reached.

eij" nao;n a{ g. ejn kurivw/ ] The presence and influence of the Lord with His sovereign power secures the hallowing of every part. jEn Kurivw/ is to be taken with au[xei . Comp. cc. Eph. 3:11; 6:1, 10.

22. In the structure of this Sanctuary, which is not a shrine of the Divine glory only, but a dwelling-place of GOD, the Ephesians have a place, as incorporated in Christ.

ejn w|/...ejn pneuvmati ] *In whom ye also are builded together for a dwelling-place of GOD in the Spirit.*

ejn w|/ ] taking up the ejn w|/ in the former verse (comp. Eph. 1:13).

kai; uJmei'" sunoik .] ye also are joined with the earlier people of GOD.

Even now the process of incorporation is going forward.

katoikhthvrion ] Compare and contrast Apoc. 18:2.

tou' qeou' ] of the Triune GOD, the Father (John 14:23), the Son (Matt. 28:20), and the Holy Spirit (John 14:17).

ejn pneuvmati ] Compare Eph. 3:5 note. Opposed to ejn sarkiv , Rom. 8:9.

The indwelling is realised in the highest part of our nature.

### **III. The grandeur of the revelation made to St Paul. Prayer for fuller**

**understanding in those who receive it (Eph. 3).**

1. The revelation to St Paul of a universal gospel (3:1-13).

2. Prayer that those who receive it may be enabled to apprehend its lessons (3:14-19).

Doxology (20, 21).

## 1. Revelation to St Paul of the central truth, or 'mystery,' of the universality of the Gospel (1-13).

The Apostle has declared summarily his great Gospel of the unity of Jew and Gentile in the Christian Church, both alike coming to One Father in One Spirit through One Mediator, and he prepares to draw the practical consequences which follow from this divine calling. But he is twice interrupted in his purpose by the thought of the marvellous privileges which are involved in his mission, for himself, and for his readers.

First (vs. 2) when he recalls his peculiar charge he shews that his misery and shame, as they might seem to others, were to those who knew the cause for which he suffered a ground of highest praise for the light which they brought to the counsel of GOD (3:1-13).

And then again when (vs. 14) he resumes the broken sentence, it is for the loftiest prayer and thanksgiving, before he can at last (Eph. 4:1) enter on direct instruction (3:14-21).

*Ch. 3:1. For this cause I Paul, the prisoner of Christ Jesus (or of the Christ, even Jesus) on behalf of you, the Gentiles, <sup>2</sup> if at least ye heard of the dispensation (administration) of the grace of GOD which was given me to you-ward: <sup>3</sup> how that by revelation was made known unto me the mystery—as I wrote afore in a few words, <sup>4</sup> whereby ye can, as ye read, perceive my understanding in the mystery of the Christ, <sup>5</sup> which in other generations was not made known unto the sons of men, as now it was revealed unto His holy apostles and prophets in the Spirit—<sup>6</sup>to wit, that the*

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the fulfilment of His counsel unceasingly, and now at length the steps towards it can be seen.

For provqesi" see Eph. 1:11; Rom. 8:28; 9:11; 2 Tim. 1:9. h}n ejpoivhsen ejn ...] *which He accomplished*, brought to fulfilment, *in* ... (not formed or purposed). Comp. Apoc. 17:17. For poiei'n see Winer, 3.38, 5.

The rendering 'which he purposed' gives finally the same general meaning, but it is less forcible, less suitable to the context, and it would have naturally required 'in the Christ' without the Lord's historic name. ejn tw'/ c. jI. tw'/ k. hJ. ] *in the Christ*, the hope of Israel, *even Jesus*, the Son of man, *our Lord*. Compare Eph. 3:1 (note). In the two parts of this title we have a summary of the first characteristic confessions of Jew and Gentile: 'Jesus is the Christ' (Acts 5:42; 17:3; comp. 9:34), and 'Jesus is the Lord' (1 Cor. 12:3; Rom. 10:9).

12. ejn w|/ ...] *in Whom*, in vital fellowship with Him, *we have freedom of address and freedom of access* to GOD. The right of address and the right of access are coupled together ( th;n parr. kai; pro" ., not th;n parr. kai; th;n pro" .) as parts of the right of personal communion with GOD.

For parrhsiva see Heb. 3:6; 4:16; 10:19; 1 John 3:21; 5:14. For prosagwghv see Eph. 2:18 (note).

ejn pepoiq .] The privilege of communion is realised *in personal confidence through our faith* in Christ. For pepoivqhsi" see 2 Cor. 3:4.

th'" pivst. aujtu' ] *our faith in Him*. Comp. Mark 11:22; Gal. 2:16, 20; 3:22; Rom. 3:22; Phil. 1:27; 3:9; James 2:1; Apoc. 14:12.

13. St Paul goes back to the thought of his imprisonment (Eph. 3:1 oJ devsmio" ) and points out that his readers should not be disheartened at the afflictions which his teaching had brought to him (comp. Eph. 6:22). These were as nothing in comparison to the privilege of preaching the

Gospel, so that they were their 'glory,' inasmuch as they shewed the grandeur of the truth which they had received.

διὸν ...] *therefore* , since the message of a universal Gospel is immeasurable in its range and the spring of personal assurance.

αἰττοῦμαι ] *I beg you*. The rendering 'I pray that I may not lose heart' appears to be equally inconsistent with the whole tenor of the passage and with the language. ἵτι" ] *seeing they are*. For the attraction compare Eph. 6:17; 1 Cor. 3:17; 1 Tim. 3:15.

## **2. Prayer that those who receive it may be enabled to apprehend its lessons**

(14-19).

Eph. 3:14-19. St Paul resumes his broken sentence (vs. 1), but again only to contemplate in prayer the view of GOD'S providence opened by the coming of Christ. Just as (in Eph. 3:2-13) he had dwelt on the grandeur of his own mission, he now is filled with the thought of the opportunities offered to his readers. Their own experience would, if rightly interpreted, throw fresh light on the Divine wisdom; and therefore he prays that they, through the presence of Christ within them, might, with fuller knowledge of the sphere and power of Christ's love, be enabled to discharge their office for the whole body.

*14. For this cause I bow my knees unto the Father , <sup>15</sup> from Whom every family in heaven and on earth derives its name , <sup>16</sup> that He may grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man: <sup>17</sup> that Christ may dwell in your hearts through faith; to the end that*

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words express one thought, the whole range of the sphere in which the Divine wisdom and love find exercise. Though space has only three dimensions, we naturally in common language distinguish height and depth as well as length and breadth. The words are not to be interpreted separately: this would require tiv to; plavto", tiv to; mh'ko" , & c.

19. gnw'nai v te ...] First we come to apprehend the dimensions (so to speak) of the sphere in which the Divine counsel finds its fulfilment and then we come to know the love which occupies it.

th;n ajg. t. c. ] *the love of Christ* simply as His, answering to His very nature, without any distinct definition of the object to which it is directed, including both His love for the Church and for the believer (comp. John 15:9 f.).

gnw'nai...gnwvsew" ] Latt. *scire ( cognoscere ) supereminentem scientiae caritatem*. A natural paradox: to know that which never can be known. The thought in Phil. 4:7 hJ eijrhvnh t. q. hJ uJperevcousa pavnta nou'n is different. i{na plhr....tou' qeou' ] Latt. *ut impleamini in omnem plenitudinem Dei: that ye*

*may severally be filled* with the gifts of GOD'S grace, and so be made contributory *unto all the fulness of GOD*. 'The fulness of GOD' is that perfect consummation of finite being which answers to the Divine idea. This is reached representatively when every member of Christ brings his full share to the perfecting of that glorious humanity which is the Body of Christ; and finally when the corresponding work of the Church for creation is accomplished (James 1:18). Comp. Eph. 1:23 note.

The reading of B i{na plhrwqh' / p. t. pl. t. q. gives substantially the same sense more simply and directly: 'that through your individual completeness the whole fulness of GOD may be realised.'

**Doxology** (20, 21).

20, 21. The contemplation of the glorious fulness of Divine blessing in the Gospel, both in relation to the mission of the Apostle and in relation to the opportunities of believers, naturally closes with a Doxology of singular simplicity and depth, in which GOD'S work in man is regarded as issuing in His glory 'in the Church and in Christ Jesus' to the last development of life in time.

Similar Doxologies are found: Gal. 1:5; Rom. 9:5; 11:33 ff.; 1 Tim. 1:17; 1 Pet.

*20. Now to Him that is able to do exceeding abundantly beyond all that we ask or think, according to the power that worketh in us ,<sup>21</sup> to Him be the glory in the Church and in Christ Jesus unto all the generations of the age of the ages.*

20 f. tw'/ de; dun....aujtw'/ hJ dovxa ] We may supply either ei[h or ejstiv , 'be the glory'

or 'is the glory.' The one thought passes into the other. Man does not offer of his own to GOD, but recognises and ascribes to Him what is His. In this sense angels and men can 'give glory to GOD' by acknowledging in that which stirs their wonder and gratitude a revelation of His power and love: Lk. 17:18; John 9:24; Acts 12:23; Rom. 4:20; Apoc. 4:9; 11:13; 14:7; 16:9; 19:7.

uJpe;r p....uJperekper. w|n ...] Latt. *omniafacere superabundanter ( superabundantius ) quam ... all. super omnia ...abundantius quam ...& c.: beyond all, abundantly beyond all that ...* |Wn depends upon uJperekperissou' which emphasises uJpe;r ( pavnta ). JUpererkperissou' occurs again 1 Thess. 3:10;5:13. Comp. Mark 6:51; 14:31.

aijt. h] nou'men ...] Some thoughts occur to us which we do not shape into petitions; GOD'S gifts go beyond petitions and thoughts alike. 'His power working in

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us' is the measure of that which He does. Comp. Col. 1:29.

21. hJ dovxa ] This characteristic use of the article in the doxologies implies that all perfection which is disclosed to us flows finally from GOD. 'The glory,' through which whatever is glorious gains its splendour, belongs to Him only. Comp. [Matt. 6:13]; Gal. 1:5; Rom. 11:36; 16:27; Phil. 4:20; 2 Tim. 4:18; Heb. 13:21; 1 Pet. 4:11; 5:11; 2 Pet. 3:18; Apoc. 1:6; 5:13; 7:12; 19:1. Yet see 1 Tim. 1:17; Jude 25 (Lk. 2:14; 19:38).

ejn th' ejkkl. kai; ejn C. jI. ] *in the Church and in Christ Jesus*. The combination presents different aspects of the same truth, and perhaps points to different orders of the Divine working. The Church is the Body of Christ and the Bride of Christ ( c. Eph. 5:32). As the Church approaches to its ideal, humanity embodies more and more perfectly the idea of GOD in creation, and Christ is revealed in further perfection as the spring of man's growth. So the glory of GOD is shewn, as the universe moves forward to its end, by the fulfilment of GOD'S will in man and by the offering of man's service in Christ to GOD. Yet it may be that Christ's work through the Church does not exhaust His action (1:10).

eij" pavsa" t. g. tou' aij. t. aij. ] *V. in omnes ( universas ) generationes saeculi saeculorum. V.L. in omnia saecula saeculorum: unto all the generations of the age of the ages*. Two main thoughts underlie this most remarkable phrase: (1) the natural succession and development of things represented by successive generations; and (2) the immeasurable vastness of the Divine plan expressed in terms of time. The units of the great age are contributory ages.

## **B. The Christian Life (Eph. 4:1-6:20).**

### **I. THE GROUND, THE GROWTH, THE CHARACTER OF THE CHRISTIAN LIFE (4:1-24).**

## II. THE OUTWARD MANIFESTATION OF THE CHRISTIAN LIFE, PERSONAL AND SOCIAL (4:25-6:9).

III. THE CHRISTIAN CONFLICT (6:10-20). PERSONAL MESSAGE (6:21, 22). BLESSING (23, 24). St Paul at length after the twofold digression in c. iii. proceeds to apply to practice throughout the remainder of the Epistle the great truths which he has already unfolded. But the truths themselves are never out of sight. The simplest duties are shewn to be grounded upon them. The Christian life is the natural application of Christian doctrine to our special circumstances: Christian conduct rests upon 'supernatural' sanctions. He first gives a general view of the Christian life (4:1-24); and then examines it in detail (4:25-6:9), adding a vivid description of the Christian warfare (6:10-20).

### **I. The ground, the growth, the character of the Christian Life (Eph. 4:1-24).**

St Paul states briefly that the Christian life must correspond with the Christian faith (4:1-3). This principle brings into relief the cardinal lessons of unity and harmonious growth (4-16); and leads to a general contrast between the Gentile and the Christian life, the old life and the new (17-24).

#### **1. The correspondence of life and faith (1-3).**

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ajneq. ajll .] Latt. *supportantes* ( *sustinentes, sufferentes* ), *forbearing one another* in the case of real grievances: Col. 3:13. The motto of Epictetus was ajnevcoi kai; ajpevcoi (Aul. Gell. 17.19). The *nom.* is used for the *accus.* as the entreaty passes into a command (comp. Col. 1:10). Such exhortations point to the fact that even in the Apostolic Church faults of self-assertion and occasions of offence existed.

3. But, while there is need of forbearance in the Christian, there is need of effort also. We must give diligence 'to keep the unity of the spirit.' As yet there was no outward organisation binding together local Churches. Their unity lay in their common vital relation to Christ, maintained by the spiritual sympathy which held together the members of each Church. External peace tends to guard this inner fellowship.

spoudavzonte" ] 2 Tim. 2:15; Heb. 4:11; 2 Pet. 1:10; 3:14.

th;n eJn. t. pn .] *the unity of the spirit*. The phrase is ambiguous. It may mean either 'the unity which finds expression in the human spirit,' or 'the unity which is inspired by the Holy Spirit.' In the end the two thoughts are coincident; for the unity which rules man's spirit cannot but be a gift of the Spirit of GOD. Yet the parallel of Eph. 4:13 th;n eJn. th"" pivstew" , the only other place where eJnovth" occurs in the N.T., is in favour of the first interpretation. Unity in the faith which we hold corresponds with unity in the spirit by which we are animated. Oneness in the faith and the knowledge of Christ must issue in oneness of spirit.

In Col. 3:14 love is spoken of as 'the bond of perfectness,' but it is not possible to suppose that St Paul used such a periphrasis as 'the bond of peace' for love itself. Peace itself is the bond; for this use of the *gen.* see Eph. 6:14. The destruction of peace is self-seeking ( *pleonexiva* ).

## **2. The unity and harmonious growth of the Christian Society, that Body of which Christ is the Head (4-16).**

Having spoken of 'the unity of the spirit,' the keeping of which is the aim of Christian effort, St Paul seems to pause for a while, and then, moved by the greatness of the thought, he thinks, as it were, aloud and lays open a view of the unity of the whole Christian society, first in its objective foundation (4-6) and then in the provision for its vital realisation (7-16).

The whole paragraph is essentially parenthetical, and the line of thought in vv. 1-3 is resumed in vs. 17.

4. There is *one body and one spirit, even as also ye were called in one hope of your calling;*<sup>5</sup> *one Lord, one Faith, one Baptism;*<sup>6</sup> *one GOD and Father of all, Who is over all and through all and in all.*

7. *But to each one of us was the grace given according to the measure of the gift of the Christ.*<sup>8</sup> *Wherefore the Psalmist saith*

*When He ascended on high He led a host of captives in His train , And gave gifts unto men.*

9. *Now the statement He ascended, what is it but that He descended [first] into the lower parts of the earth?*<sup>10</sup> *He that descended, He Himself is also He that ascended far above all the heavens, that He might bring all things to their completeness.*<sup>11</sup> *And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers ,*<sup>12</sup> *with a view to the perfecting of the saints for a work of ministering, for building up the Body of Christ ,*<sup>13</sup> *till we all attain unto the unity of the faith and of the knowledge of the Son of GOD, unto a full-*

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WHOLE .

EJPICORHGIVA OCCURS AGAIN P HIL . 1:19.

EJN AJGAVPH ] T HE WORDS RE - ECHO THE LANGUAGE OF E PH . 4:2. T HE REPETITION OF EJN AJGAVPH IS CHARACTERISTIC OF THE E PISTLE : 1:4; 3:18; 4:2, 15;5:2.

### **3. C ONTRAST OF THE OLD LIFE AND THE NEW (17-24):**

#### **( A ) THE OLD LIFE (17-19),**

T HE OLD LIFE (17-19). T HE NEW LIFE (20-24).

*17. T HIS I SAY THEREFORE AND ADJURE YOU IN THE L ORD THAT YE NO LONGER WALK AS THE G ENTILES ALSO WALK IN THE VANITY OF THEIR MIND , 18 BEING DARKENED IN THEIR UNDERSTANDING , ALIENATED FROM THE LIFE OF GOD, because of the ignorance that is in them because of the hardening of their heart; 19 in that having lost feeling they gave themselves up to lasciviousness to work all uncleanness in selfishness. 20 But ye did not so learn the Christ , 21 if at least it was He Whom ye heard, and it was in Him ye were taught, even as there is truth in Jesus; that ye put away , 22 having regard to your former conversation, the old man, which waxeth corrupt after the lusts of deceit; 23 and that ye be renewed in the spirit of your mind , 24 and put on the new man, which hath been created after GOD in righteousness and holiness of the truth.*

17-24. St Paul now returns to the practical counsels on which he had entered (vv. 1-3), and contrasts generally the old life (17-19) and the new (20-24).

17. tou'to ou\n I. kai; mart .] *This I say therefore and adjure you in the Lord*

....

The words take up parakalw' ou\n of vs. 1. Here there can be no question of the connexion of ejn kurivw/ with martuvromai : I adjure you, recognising as I do so my fellowship with the Lord, speaking as in Him. Comp. 1

Thess. 4:1. For similar combinations see 2 Thess. 3:4 pepoivqamen ejn k. ; Gal. 5:10; Phil. 2:24; Rom. 14:14 pevpeismai ejn k. jI. ; 16:2 i{na prosdevxhsqe...ejn k. ; Phil. 2:29; 2:10 ejlpivzw ejn k. ; 4:10 ejcavrhn ejn k. ; Col. 4:17 parevlabe" ejn k.

mhkevti uJma"...kaqw;" kai; ta; e[ .] *that you who have embraced the faith walk no longer as in fact the Gentiles walk.* No longer should it so be that there is no difference between your life and theirs.

In kaqw;" kaiv , the kai; emphasises the words which follow: Eph. 4:4, 32; 5:2, 25, 29, & c.

The description of heathen life is closely parallel both in thought and language with Rom. 1:21 ff.

ejn mataiovthti t. n. ] V. *in vanitate sensus sui* , V.L. *mentis suae* , so vs. 23. Rom. 1:21 ejmataiwvqhsan ejn toi" dialogismo" aujtw'n . Their hold on the spiritual and eternal was lost. Comp. Rom. 8:20 th'/ mataiovthti hJ ktivsi" uJpetavgh . 1 Pet. 1:18 ejk th" mataiva" uJmw'n ajnastrofh" . Idols were essentially mavtaia Acts 14:15.

18. ejskotwm. th'/ dian. o[nte" ] Rom. 1:21 ejskotivsqh hJ ajsvvneto" aujtw'n kardiva . Comp. c. Eph. 5:8, 11; 1 John 2:11. That which should have been light was darkened: Matt. 6:23. The converse change is noticed Eph. 1:18 pefwtismevnou" tou;" ojfqalmou;" th" kardiva" .

For diavnoia see Heb. 8:10; 1 Pet. 1:13; 2 Pet. 3:1; 1 John 5:20. It is combined with kardiva Lk. 1:51.

The rhythm of the sentence is decisive for the connexion of o[nte" with ejskotwmevnoi , in spite of the parallel Col. 1:21, the only other passage in

the N.T. in

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which the double participle is found. ajphllotr. t. z. t. q. ] For ajphllotr . see Eph. 2:12. The life of GOD is that life which answers to the nature of GOD and which He communicates to His children. This had become wholly foreign to their nature. Their spiritual darkness corresponded with a moral alienation from GOD.

See Ruskin *Modern Painters* ii. Pt. iii, c. 2 § 8, p. 18 small edn. Ignorance or forgetfulness of GOD is the spring of all error, as 'the fear of GOD is the beginning of wisdom.' Comp. 1 Thess. 4:5 ta; e[qnh ta; mh; eijdovta to;n qeo;n [a description which goes back to Jer. 10:25; Ps. 79:6].

dia; th;n a[gn....dia; th;n pwvr ....] Latt. *per ignorantiam quae est in illis, propter*

*caecitatem* .... The style of the Epistle suggests that these two clauses are coordinate. Even if they are so taken, it still remains true that their ignorance was due to hardening of their heart, though the two are noted separately; and it must be admitted that th;n ou\san ejn aujtoi" has more force if it is joined directly with what follows: 'the ignorance that is in them because of....'

For pwvrwsi" see Rom. 11:7, 25; 2 Cor. 3:14 ( ejpwr. ta; nohvmata ); and specially in connexion with kardiva : Mark 3:5; 6:52; 8:17; John 12:40. The root of the word is pw'ro" , *callus*.

19. The issue of moral insensibility and guilty ignorance was gross corruption of life. This is represented as the result of their own action here ( eJaut. parevdwkan th'/ ajseIlg .), and on the other hand is ascribed to GOD in Rom. 1:24 parevdwken aujtou;" oJ qeo;"...eij" ajkaqarsivan .... GOD does that which follows from the laws that express His will; yet man does not lose his responsibility.

oi{tine" ] being such that they....

ajphIghkovte" ] Hier. dicamus *indolentes* sive *indolorios*, *having lost feeling* , expresses exactly the result of pwvrwsi". The reading ajphIpkovte" , Latt.

*desperantes* , is inadequately supported and less suitable to the context.  
th' ajseigeiva/ ] as to a mistress.

ej" ejrgasivan ajk. p. ] They made a business (Acts 19:24 f.) of impurity, not simply yielding to passion but seeking out deliberately the means of sensual gratification.

For ejrgasiva see Plat. *Protag.* 353 D th" hJdonh" ejrgasivan . [For the word cf. also Lk. 12:58 do;" ejrgasivan and for the mode of speech the phrase ejrgavtai ajdikiva" (Lk. 13:27), which itself comes from Ps. 6:8.]

ejn pleonexiva/ ] *in selfishness*. This appears to be the general sense of pleonexiva , whatever form it may take. The commonest and most typical form is when one sacrifices another to the gratification of his own appetite, as here: c. Eph. 5:3. This sense of the word is constant in the N.T.: Mark 7:22; Rom. 1:29; 2 Pet. 2:14: compare 1 Thess. 4:6. Self takes the place of GOD (Col. 3:5).

## **(b) the new life (20-24).**

20-24. In contrast with the old life which was summed up in 'selfishness,' St Paul sketches the new life which answers to 'the new man,' an embodiment of Christ Himself in Whom the isolated self is lost.

20. uJmei" dev ...] taking up Eph. 4:17 mhkevti uJma" .... *But ye did not so learn the*

*Christ* .... This is not the life which answers to faith in Him. Christ is Himself the sum

of the Gospel. He is preached, received, known (Phil. 1:15; Col. 2:6; Phil. 3:10). No similar phrase is quoted.

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character, the continuous and progressive renewal of our highest faculty, and the decisive acceptance of 'the new man.'

ajnaneou'sqai dev ...] *and* on the other hand *that ye be* .... The word ajnaneou'sqai occurs here only in the N.T.; ajnakainou'sqai occurs Col. 3:10; 2 Cor. 4:16 ( ajnakaivnwsii" Rom. 12:2; Tit. 3:5). The general distinction of nevo" and kainov" passes into the two words. The variations in Col. 3:9 f. are instructive: ajpekdu savmenoi to;n palaio;n a[nqrwpon su;n tai"" pravxessin auj tou', kai; ejndu savmenoi to;n nevon to;n ajnakainouvmenon eij" ejpivgnwsin katj eijkovna tou' ktiv santo" auj tovn .

tw'/ pn. tou' n. ] The spirit, by which man holds communion with GOD, has a place in his higher reason. The spirit when quickened furnishes new principles to the nou"" (comp. Arist. *Eth. N.* vi.) by which it is delivered from mataiovth" (Eph. 4:17). This St Paul speaks of as hJ ajnakaivnwsii" tou' noov" (Rom. 12:2). When the spirit is dormant, man is led astray eijkh'/ fusiouvmeno" uJpo; tou' noo;" th"" sarko;" auj tou' (Col. 2:18), a vivid description of 'vanity of the mind.' But the nou"" itself must fulfil its true function: 1 Cor. 14:14.

24. ejnduv". t. k. a[. ] Comp. Gal. 3:27 Cristo;n ejneduvsasqe . Rom. 13:14 ejnduvsasqe to;n kuvrion jI. Col. 3:10. Christ is 'the new man' (1 Cor. 15:45 ff.) Who through His Divine personality makes His human nature effective in due measure for every believer.

to;n k. q. kt .] This ideal humanity already exists, answering perfectly to the will of GOD; but it has to be personally appropriated.

For kata; qeovn see 2 Cor. 7:9 ff.; Eph. 2:2 note. ejn dik. kai; oJ". t. ajl .] finding its expression *in righteousness and holiness* —in the fulfilment of duties to others and to self—inspired and supported by the influence of *the truth*.

oJsiovth" is found only here and Lk. 1:75 in the N.T. [In the Song of Zacharias, *l.c.* , as here, it is conjoined with dikaiosuvnh . So too Wisd. 9:3.] For o{siou"

see Heb. 7:26. [In 1 Thess. 2:10 ο{σivw" kai; dikaiwv" k. ajmevmtw" and Tit. 1:8 divkaion, ο{σion we see how, as here and in the 'Benedictus,' the two qualities are co-ordi-nated and complementary.]

## **Additional Note on the reading of Eph. 4:21.**

( *The following discussion of the text of Eph. 4:21 is taken by permission from the private correspondence between Dr Westcott and Dr Hort preparatory to the formation of the text of the Epistle in their edition of the Greek Testament.* )

kaqw;" e[stin ajlhvqeia ejn tw'/ jIhsou'

*Dr Hort writes:* 'I have never from a boy been able to attach any meaning to the nominative here.'

He accordingly proposes to read

kaqww" ejstin ajlhqeiva/ ejn tw'/ jIhsou'

'with or without a comma after ajlhqeiva/ , though the comma seems to give a fuller and truer sense.'

*Dr Westcott replies:* 'I cannot construe ajlhqeiva/ . And ejdidavcqhte requires ajlhvqeia as does Eph. 4:24. Surely such a use of the dative with such a pregnant

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(As a result of this discussion Dr Hort's proposed emendation καὶ ἕκαστος ἀλλήλοισιν, εἰς ἄλλον was placed in the margin, as an alternative reading to that of the text, in Westcott and Hort's edition.)

## **II. The outward manifestation of the Christian Life, personal and social (Eph. 4:25-6:9).**

1. Special features in the Christian character (4:25-5:14).
2. Cardinal social relationships (Eph. 5:15-6:9).

**1. Special features in the Christian character (4:25-5:14): truth (vs. 25), control of anger (26 f.), honest labour (28), good language (29 f.), tenderheartedness (32), lovingkindness (Eph. 5:1 f.), as opposed to impure and selfish indulgence. The Christian life the life of a child of light (7-14).**

After completing the general view of the Christian Life, St Paul illustrates it in detail. He first deals with some personal characteristics of Christians (4:25-5:14); and then with the cardinal social relationships (Eph. 5:15-6:9).

(1) Some personal characteristics of Christians (4:25-5:14). St Paul notices first special traits as to truth (4:25), self-control (26 f.), labour (28), language (29 f.), tenderness (31 f.). He then marks the fundamental contrast between self-sacrifice and selfishness (Eph. 5:1-6); and develops the thought that the Christian life is the life of a child of light (7-14).

*25. Wherefore, putting away falsehood, speak ye the truth each one with his neighbour, because we are members one of another. <sup>26</sup> Be ye angry, and sin not: let not the sun go down upon your sense of provocation, <sup>27</sup> nor give place to the devil. <sup>28</sup> Let him that stealeth steal no more; but*

rather let him labour, working with his hands the thing that is good that he may have whereof to give to him that hath need. <sup>29</sup> Let no corrupt speech proceed out of your mouth, but whatever is good to supply (build up) that which is needed, that it may give grace to them that hear. <sup>30</sup> And grieve not the Holy Spirit of GOD, in Whom ye were sealed unto a day of redemption. <sup>31</sup> Let all bitterness and wrath and anger and clamour and railing be taken away from you, with all malice; <sup>32</sup> and shew yourselves kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. v. <sup>1</sup> Shew yourselves therefore imitators of God, as beloved children; <sup>2</sup> and walk in love, even as Christ also loved you and gave Himself up for you, an offering and a sacrifice to God for an odour of fragrance. <sup>3</sup> But fornication and all uncleanness or selfishness, let it not even be named among you as becometh saints; <sup>4</sup> and so of filthiness and foolish talking or jesting, which are not befitting; but rather giving of thanks. <sup>5</sup> For this ye know by what ye observe, that no fornicator nor unclean person nor selfish man, which is an idolater, hath any inheritance in the kingdom of Christ and GOD.

<sup>6</sup> Let no man deceive you with empty words; for because of these things cometh the wrath of GOD upon the sons of disobedience. <sup>7</sup> Do not therefore shew yourselves partakers with them; <sup>8</sup> for ye were once darkness, but now are light in the Lord: walk as children of light — <sup>9</sup> for the fruit of light is in all goodness and righteousness and truth — <sup>10</sup> proving what is well-pleasing to the Lord; <sup>11</sup> and have no fellowship with the unfruitful works of darkness, but rather even shew them in their true nature ( convict them ) ; <sup>12</sup> for the things which are done by them in secret it is a shame even to speak of. <sup>13</sup> But all things when they are shewn in their true nature ( convicted ) by the light are made manifest; for everything that is made manifest is light. <sup>14</sup> Wherefore the poet saith

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adversary (27). Honest labour enables us to fulfil our corporate duty (28). Evil speech grieves the Holy Spirit, Who works through good words (29, 30). All bitterness is alien from Christ's mind and work (31, 32). Generally all sensual self-indulgence is opposed to love (Eph. 5:1-6). The light which Christ has given must have its perfect work (7-14).

At the same time positive duties are enjoined. 'Thou shalt' is added to 'Thou shalt not': 'put on' completes 'put off': 4:25 speak truth: 28 let him labour: 29 give grace to them that hear: 32 be kind:5:1 walk in love: 4 giving of thanks: 8 walk as children of light: 11 reprove works of darkness.

Christian morality cannot be separated from the Christian revelation. In Christ man is seen in new relations. His conduct cannot be rightly considered apart from these.

## **2. Cardinal social relationships (Eph. 5:15-6:9).**

St Paul now passes on to the consideration of social duties. As 'light' Christians must affect those among whom they live. Both in their general temper (Eph. 5:15-21) and in the relations of the family (Eph. 5:22-6:9) they will shew the power of their Faith.

### **(a) Social conduct and temper in general (15-21).**

*15. Look therefore carefully how ye walk, not as unwise but as wise ,<sup>16</sup> buying up the opportunity, because the days are evil.<sup>17</sup> For this reason do not shew yourselves foolish, but understand what the will of the Lord is.<sup>18</sup> And be not drunken with wine wherein is riot, but be filled in spirit ,<sup>19</sup> speaking one to another in psalms and hymns and spiritual songs, singing*

*and making melody with your heart to the Lord;*<sup>20</sup> *giving thanks always for all things in the name of our Lord Jesus Christ, to our GOD and Father;*<sup>21</sup> *submitting yourselves one to another in the fear of Christ.*

15. *blevpete ou* \n ...] *Look therefore carefully how ye walk* , because you are called to a great service and are enabled to fulfil it. Conduct is difficult; and it is for action not for knowledge we were made.

*ajkribw*"] Comp. Eph. 5:10. The Divine light does not make man's carefulness less needful. For *blevpete* see 1 Cor. 3:10.

*mh; wJ*" ...] The negative is determined by the implied command.

16. *ejxagor. t. k.* ] Latt. *redimentes tempus, buying up the opportunity* , making your own at all cost the season for action. For each one there is but a limited time for service and that under special conditions. Each one therefore must make himself master of his position and use all the helps and occasions which it brings.

Elsewhere *ejxagoravzein* (act.) is used for *to redeem* Gal. 3:13; 4:5; and some have supposed that it has that sense here: *redeeming the season* from the evil powers who are lords of the world (Eph. 6:12; 1 John 5:19). The use of the middle in Col. 4:5 is parallel to the use in this passage; and there can be no doubt that in these two places the word means 'buying up for yourselves.' *jExagoravzein* occurs in Plut. *Crass.* 2.1.543 E and in Polyb. 3.42,2 in the sense of 'buying up,' and this sense of *ejk* in compounds is justified by abundant examples (e.g., *ejkdapanavw* 2 Cor. 12:15). Comp. Dan. 2:8 *kairo;n uJmei*" *ejxagoravzete* : Polyc. *Mart.* 2, *dia; mia*" *w{ra" th;n aijwvniou kovlasin ejxagoravzomenoi* .

*o{ti aiJ hJm ....]* *because the days are evil* , and the season for action is brief and precarious and precious. The connexion in Col. 4:5 is different: *walk in wisdom*

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Hymns. a[/d. kai; yavll. th'/ k. ] The outward music was to be accompanied by the inward music of the heart.

20. eujcaristou'nte" ...] The chief element in all is thanksgiving to GOD: see vs.

4. This springs out of the sense of our relation to 'our Lord Jesus Christ.' ejn ojnvm ...] 2 Thess. 3:6; 1 Cor. 5:4; 6:11; Col. 3:17.

tw'/ q. kai; p. ] So James 1:27; oJ q. kai; p. hJmw'n 1 Thess. 1:3; Gal. 1:4; Phil. 4:20; comp. Eph. 4:6 q. kai; p. pavntwn... oJ qeo;" pathvr Col. 3:17; [ oJ<sup>o</sup> q. oJ pathvr 2 Thess. 2:16. Comp. oJ kuvrio" kai; pathvr James 3:9.

21. Each man feels his own place in the unity of the one body in Christ. In mutual subjection all realise the joy of fellowship. Such harmonious subjection of one to another is the social expression of the personal feeling of thankfulness.

ejn fobw/ Cr. ] 2 Cor. 5:11 to;n fobon tou' kurivou ; Acts 9:31.

The special family relationships (Eph. 5:22-6:9). After describing the general temper of Christians, St Paul goes on to illustrate their mutual subjection by their fulfilment of the special family relations, (1) wives and husbands (22-33), (2) children and parents (6:1-4), (3) servants and masters (5-9). In each case he considers the weaker first; and the fulfilment of duty by the weaker is met by the answering duty of the stronger: subjection by love; obedience by tender education; obedient and sincere service by corresponding service.

It is to be observed that he limits his instructions to the members of families. He says nothing of civic relations. The home, in its fullest sense, is a creation of the Gospel, the immediate application of the Incarnation to common life.

In each case the obligation is based on the connexion of the believer with Christ (vs. 22 wJ" tw' / kurivw / . 6:1 ejn kurivw / . 6:5 wJ" tw' / cristw' / ). We are to see Christ in those to whom we owe subjection and reverence. Our duty does not depend on their personal character.

It may be added that there is more instruction on the duties of home in the Epistles to the Ephesians and the Colossians than in all the rest of the New Testament.

### **(b) Wives and husbands (22-33).**

The Apostle deals first with the relation which is the foundation of ordered human life. He points out that the wife is to the husband as the Church to Christ. In this we find the type of the wife's subjection (22-24), and of the husband's love (25-30). Marriage issues in a vital unity which points to the ideal consummation of humanity (31, 32).

*22. Wives, be in subjection to your own husbands, as unto the Lord. <sup>23</sup> For a husband is head of the wife, as Christ also is head of the Church, being Himself Saviour of the body. <sup>24</sup> But as the Church is subject to Christ, so let the wives be to their husbands in everything. <sup>25</sup> Husbands, love your wives even as Christ also loved the Church and gave Himself up for it; <sup>26</sup> that He might sanctify it, having cleansed it by the bath of water accompanied by a confession of faith (a word), <sup>27</sup> that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. <sup>28</sup> Even so ought husbands also to love their own wives as being their own bodies. He that loveth his own wife loveth himself; <sup>29</sup> for no one ever hated his own flesh; but nourisheth and cherisheth it, even as Christ the Church, <sup>30</sup> because we are members of His body. <sup>31</sup> For this*

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**(c) Children and parents (6:1-4).**

6:1. *Children, obey your parents in the Lord; for this is just.* <sup>2</sup> *Honour thy father and mother—seeing it is the first commandment with promise —* <sup>3</sup> *that it may be well with thee and so thou shalt live long upon the land.* <sup>4</sup> *And, ye fathers, provoke not your children to wrath; but nurture them in discipline and admonition of the Lord.*

1-4. The exposition of the relation of the wife to the husband is followed naturally by an exposition of the relation of children to parents. Obedience (1-3) is met by loving education (4).

1. ta; t. uJpak. t. g. ] Obedience is substituted for subjection (Eph. 5:22 f.) here and in vs. 5, parallel with Col. 3:20, 22. For uJpakouvein, uJpakohv , compare Rom. 6:16

f.; Heb. 5:8 f. ejn kurivw/ ] The child can recognise his spiritual relation to Christ in the earliest years, before doctrine is grasped intellectually. There is from the first a Divine element in all the parts of human life, and St Paul assumes the ideal as the standard. [Origen, *Cat. Cr. Eph.* 208 observes ajmfivbolovn ejsti to; rJhtovn: h[toi ga;r toi'" ejn kurivw/ goneu'sin crh; uJpakouvein ta; tevkna h] ejn kurivw/ dei' uJpakouvein ta; tevkna toi'" goneu'sin .]

divkaion ] The obligation lies in the nature of the relation. Compare Acts 4:19; Phil. 1:7; 2 Thess. 1:6; 2 Pet. 1:13.

2. tivma ] Obedience must be founded on honour and find expression, not only in act but in feeling. The general command ( uJpakouvete ) is supplemented by the personal command ( tivma ) from the Decalogue (Ex. 20:12). [Cf. Deut. 5:16 tivma t. patevra sou k. t. mhtevra sou, o}n trovpon ejneteivlatov soi Kuvrio" oJ qeov" sou, i{na

k.t.l. ] The commandment ( ejntolh; ) is quoted [but without the promissory

clause] in the Gospels: Matt. 15:4; 19:19 and parallels (Mark 7:10; Lk. 18:20).

For *tima'* see 1 Tim. 5:3; 1 Pet. 2:17 ( *pavnta* "timhvsate, t. basileva tima'te ). *h{ti* ] Eph. 3:13; *seeing it is* and therefore claims regard. The interpretation of *ejntolh; prwvth ejn ejpaggeliva/* is extremely uncertain. The words may mean 'seeing it is a commandment of primary importance accompanied also by a promise' (comp. Matt. 22:38 *au{th ejsti;n hJ meg. kai; prwvth ejnt .*, cf. Mark 12:28); or, as Chrysostom appears to take it, 'seeing it is a commandment preeminent in the promise which is attached to it' ( *ouj th'/ tavxei ei\pen aujth;n prwvthn ajlla; th'/ ejpaggeliva/* ). Others take it as 'the first commandment in the Law to which a promise is attached,' or, since the words are addressed to children, 'the first, earliest, commandment to be learnt....' No explanation seems to be wholly satisfactory. [The alternative punctuation *prwvth, ejn ejpaggeliva/ i{na* (Westcott and Hort *marg.* ) leads to a slightly modified form of the first of the interpretations here recognised: 'a primary commandment, carrying with it the promise—the offer and the benediction— *that it may be well with thee and that thou shalt live long upon the land.* ']

3. *i{na...gevnhtai kai; e[sh/ ...]* A similar combination of moods with *i{na* in the reversed order is found in Apoc. 22:14, and *i{na* occurs elsewhere with the future: 1 Cor. 9:18; Gal. 2:4. The difference between the moods is preserved: *that it may be well...and so thou shalt be .... ejpi; th'" gh'" ] upon the land.* The remainder of the quotation is assumed to be known.

4. *kai; oiJ patevre" ...]* The duty of parents is connected closely with the duty of children (so Eph. 6:9). There is no *kaiv* in c. 5:25. 'Fathers' stand in place of 'parents' (vs. 1), because the government and discipline of the house rest with them.

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mh; parorgivzete ] Latt. *nolite ad iracundiam provocare*. The verb occurs Rom. 10:19 (a citation from the LXX. Deut. 32:21). In Eph. 4:26 we have parorgismov" . In Col. 3:21 the word used is ejreqivzete . Even in children there is a keen sense of injustice and inconsiderateness.

ejktrevfete ] V. *educate* , V. L. *nutrite* ( *enutrite* ): cf. c. Eph. 5:29. The ejk - is intensive as in ejkpeiravzein, ejkplhrou'n, ejktelei'n & c.

ejn paid. kai; nouqesiva/ t. k. ] Latt. *in disciplina et correptione domini, in discipline and admonition* not self-chosen or self-invented but answering to the mind of *the Lord* , administered through them. Bengel says truly 'harum altera occurrit ruditati, altera oblivioni et levitati.' Paideiva is discipline generally (2 Tim. 3:16 pro;" paideivan th;n ejn dikaiosuvnh/ ; Heb. 12:5 ff.); nouqesiva special admonition (1 Cor. 10:11 ejgravfh de; pro;" nouqesivan hJmw'n ; Tit. 3:10 meta; mivan kai; deutevran nouqesivan ).

#### **(d) Servants and masters (5-9).**

*5. Servants ( slaves ), be obedient to them that according to the flesh are your masters, with fear and trembling, in singleness of heart as unto Christ; <sup>6</sup> not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of GOD; <sup>7</sup> doing service from the heart with good-will, as to the Lord and not to men; <sup>8</sup> knowing that whatsoever good thing each one doeth, this shall he receive again from the Lord, whether he be bond or free. <sup>9</sup> And, ye masters, do the same things in dealing with them, and forbear threatening; knowing that both their Master and yours is in heaven, and there is no respect of persons with Him.*

5-9. The third typical relation in the household was that of servants (slaves) and masters. The servant must remember that he renders his service to Christ (5-7), and that he will receive his reward from Him (8). The master must remember that in heaven the servant's Master is his own

also (9).

The position of slaves ( dou'loi ) is touched on in 1 Tim. 6:1 f.; Tit. 2:9 f.; and 1 Pet. 2:18 ( oijkevtai ).

In the Pastoral Epistles and 1 Peter the master of the slave is despovth" . 5. toi" k. s. k. ] Earthly relations are not neutralised by heavenly (Rom. 13:7). At the same time kata; savrka suggests the limit of the authority of earthly masters.

On this Primasius remarks: Non venit Christus mutare conditiones sed mores. meta; f. kai; tr .] *with fear* lest any duty should be left undone *and trembling* : the feeling and the sign of it. The phrase recurs in 2 Cor. 7:15; Phil. 2:12; comp. 1 Cor. 2:3; and is not uncommon in the LXX.: Gen. 9:2; Is. 19:16; Ps. 2:11.

Such feelings have a right place in the relations of men to men. ejn aJpl. t. k. uJ. ] *in singleness of heart* , without hypocrisy or one secondary or selfish thought. For aJplovth" see Col. 3:22; 2 Cor. 1:12. The obedience is to be rendered *as unto Christ* , 'Who knoweth the hearts of all men.'

wJ" tw'/ cr .] vs. 7 douleuvonte" wJ" tw'/ kurivw/ . Comp. Col. 3:24.

6. mh; katj ojfq. wJ" ajnqr. .] Latt. *non ad oculum servientes* ....

katj ojfq .] Col. 3:22 ejn ojfqalmodoulivai" . The word is not quoted from any earlier writer.

ajnqrwpavreskoi ] Col. 3:22. The word is found in Ps. 52:6 (53:6) (LXX.); Ps. Sol. 4:8, 10, 21.

wJ" dou'loi Cr .] Comp. 1 Cor. 7:22; 1 Pet. 2:16 wJ" dou'loi qeou' . The phrase in a spiritual sense is the chosen title of apostles: Rom. 1:1; James 1:1; 2 Pet. 1:1;

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Jude 1; Apoc. 1:1. poi. to; q. t. q. ] Mark 3:35; John 7:17; 9:13; Heb. 10:36; 13:21; 1 John 2:17. Comp. Matt. 7:21; 12:50; 21:31; Lk. 12:47; John 4:34. The absolute use of the phrase in these passages suggests that it is so used here, and that *ejk yuch''* is to be joined with the words which follow. True service bears two marks. It is rendered under a sense of a personal relation to Christ, and with a recognition of the Divine law written in the heart.

7. ( *ejk yuch''* ) *metj euj. doul .*] The connexion of *ejk y.* with this verse is supported by the parallel in Col. 3:23; and the two phrases *ejk y.* and *metj eujn .* combine to characterise the service completely, in relation to the servant ( *ejk y.* ) and to the master ( *metj eujnoiva''* , *V. cum bona voluntate* , *V.L. cum benignitate* ). For *ejk y.* see Col. 3:23 o} *eja;n poih'te, ejk yuch'' ejrgavzesqe, wJ'' tw'/ kurivw/ kai; oujk ajnqrwvpoi''* ; 1 Macc. 8:25, 27; Mark 12:30 (not 33). *Eu[noia* occurs here only in N.T. Kindly feeling must underlie loyal service.

*wJ'' tw'/ kurivw/* ] The change of the title here ( oJ cr . Eph. 5:23, 24, 25, 29; vs. 5; Cr . 5:32; vs. 6) is natural. Stress is laid on the thought of sovereignty.

8. *eijdovte'' ...*] The Divine judgment lies essentially in each deed of man. The good which we do remains ours still; and the evil (Col. 3:25) also. The doer in each case will receive what he has done. Cf. 2 Cor. 5:10 i{na *komivshtai e{kasto'' ta; dia; tou' swvmato'' pro;'' a}* e[praxen, ei[te ajgaqo;n ei[te fau'lon ; Col. 3:25; 2 Pet. 2:12 f. Comp. Job 34:11 *ajlla; ajpodidoi' ajnqrwvpw/ kaqa; poiei' e{kasto'' aujtw'n* . This thought gives final expression to the truth of proportionate retribution: Matt. 16:27 *kai; tovt e ajpodwvsei eJkavstw/ kata; th;n pra'xin aujtou'* , Rom. 2:6 o}'' *ajpodwvsei eJkavstw/ kata; ta; e[rga aujtou'* (Ps. 62:12; Prov. 24:12), 1 Pet. 1:17 *to;n ajproswpolhvmpw'' krivnonta kata; to; eJkavstou e[rgon* , Apoc. 22:12 *ajpodou'nai eJkavstw/ wJ'' to; e[rgon ejsti;n aujtou'* (cf. Ps. 28:4; Jer. 17:10). *komivsetai* ] receive again as his own. See Hort on 1 Pet. 1:9.

9. kai; oiJ k ....] *And ye masters do the same things* —fulfil your obligations with

the same sincerity— *in dealing with them* : recognise their equality with you as men in virtue of their nature and in regard to one sovereign Lord. Ta; aujta; poiei'n expresses identity of spirit and not identity of outward action.

poiei'te pro;" auj .] in regard to, in dealing with them. The construction appears to be unique in the N. T. Comp. 1 Thess. 4:10 poiei'te aujto; eij" pavnta" tou;" ajdelfouv" ....

ajnievnte" t. aj. ] Latt. *remittentes minas ( laxantes iracundiam )*: *forbearing to use the habitual threatening*. This clause applies ta; aujta; poiei'te . Earthly law allows you to exercise practically irresponsible power: to enforce your will by fear of punishment. For ajnievnte" cf. Thuc. 3.10, 2. eijdovte" ] answering to eijdovte" in vs. 8. An appeal is made to conscience to witness to two truths: 'there shall never be one lost good'; no wrong is condoned. aujtw'n kai; uJ. oJ k. ] their Lord and yours.... Comp. Rom. 16:13 th;n mhtevra

aujtou' kai; ejmou' .

proswpolhmyiva ] Comp. Rom. 2:11 ouj gavr ejstin proswpolhmyiva para; tw'/ qew'/ ; Col. 3:25 oJ ga;r ajdikw'n komivsetai o } hjdivekhsen, kai; oujk e[stin proswpolhmyiva ; James 2:1 mh; ejn proswpolhmyivai" e[cete th;n pivstin t. k. hJmw'n jI. C. t. dovxh". Proswpolhmptei'n occurs James 2:9; proswpolhvmpth" Acts 10:34 (cf. Deut. 10:17); and ajproswpolhvmpthw" 1 Pet. 1:17.

## **Additional Notes on Eph. 5:14, 5:30, and 5:31.**

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Eph. 5:14 *ejpifauvsei soi oJ cristov*"° *ejpiyauvsei*" tou' cristou' Western (Gr. Lat.); incl. MSS mentioned by Theod.mops.lat by Chr and by Thdt (the two latter probably not independently) Orig. *Jos.* lat. Ruf; *Cant.* lat. Ruf; not G<sub>3</sub> Marcion (ap. Epiph) Naasseni (ap. Hipp) Clem Orig. *loc.* ; *Ps*<sup>2</sup> Hipp. *Ant* Amb Hier 'Vig'. The supposed intermediate reading *ejpiyauvsei soi oJ cristov*" appears to be due to the transcribers of Chr, though Aug once, at least as edited, and Ambst. cod have *continget te Christus*. The two imperatives doubtless suggested that the following future would be in the second person, the required c stood next after *ejpifauvsei* , easily read as *ejpiyauvsei* , and then the rest would be altered accordingly.

Eph. 5:30 tou' swvmato" aujtou' ]+ *ejk th*" sarko;" aujtou' kai; *ejk tw'n ojstevwn* aujtou' Western and Syrian (Gr. Lat. Syr. Arm.); incl. Iren. gr. lat. Text a<sup>\*</sup> AB 17 67 \*\* *me aeth Meth* (anon. [?Tit. bost] *Lc.* 88 Cramer) Euthal. cod: also probably Orig. *Cant.* lat. Ruf, who quotes nothing after *swvmato*" aujtou' . From Gen. 2:23.

Eph. 5:31 *kai; proskollhqhvsetai pro;*" *th;n gunai'ka aujtou'* ] < (Marcion, see below) Orig. *loc.* expressly (the scholium, though anonymous, is certainly his) Tert (apparently, as well as Marcion) Cyp. *Ep.* 52. codd. opt Hier. *loc* (doubtless from Orig). Text a ABD<sub>2</sub>G<sub>3</sub>K<sub>2</sub>L<sub>2</sub>P<sup>2</sup> cu<sup>omn</sup> vv<sup>omn</sup> Orig. *Cels;* (? *Mt.* gr. lat) Meth Victorin pp & suplat. ser;. A singular reading, which would not be improbable if its attestation were not exclusively patristic: the words might well be inserted from Gen. 2:24. They are absent from the quotation as it occurs in the true text of Mark 10:7; but were there inserted so early and so widely that the only surviving authorities for omission are a B It 48 go.

### III. The Christian conflict (Eph. 6:10-20).

The general survey of the conditions of social life which St Paul has now completed leads him to consider the whole range of the Christian conflict. This deals with the unseen as well as with the seen. In order to understand its character we must take account of spiritual hosts of wickedness by which we are assailed and of the heavenly forces which are within our reach. He first shews our actual position (10-12); and then describes in detail the Divine equipment of the Christian soldier (13-17) passing to the duties of intercession (18-20).

10-12. The Christian position. Claim all the help which GOD offers you. Your enemies are not men only but the whole hierarchy of evil. We must face the stern, tragic view of life.

10. *In the future, be made powerful in the Lord, and in the might of His strength.* <sup>11</sup> *Put on the whole armour of GOD, that ye may be able to stand against the wiles of the devil.* <sup>12</sup> *Because our wrestling is not against blood and flesh, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual forces of wickedness in the heavenly order.*

10. tou' loipou' ] Latt. *de cetero*. This phrase occurs again Gal. 6:17, *in the future*. We should expect to; loipovn (which is less well supported) *for the future* (2 Thess. 3:1; 1 Cor. 7:29; Phil. 4:8; Heb. 10:13). Perhaps both here and in Galatians the thought is turned to special crises of trial. ejndunamou'sqe ...] Latt. *confortamini* ( *confirmamini* ) : *be made powerful for your work in the Lord and , through fellowship with Him, in the might of His strength.*

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proskartevrhshi" is found here only. Proskarterei'n is used in connexion with prayer: Acts 1:14; 6:4; Rom. 12:12; Col. 4:2.

peri; p. t. aJg .] in close connexion with proseucovmenoi . The words between define the nature of the prayer as constant, spiritual, resolute, manifold.

The combatant even in the stress of personal conflict thinks of all with whom he is united ( aJgivwn ); and in this way—to regard the truth from the other side — the weakest and simplest Christian can take part in the efforts of the strongest. There is now no difference of Jew and Gentile. Comp. Eph. 6:24; Eph. 1:15; 3:18.

19, 20. Specially the Apostle asks for prayer on his own behalf, that he may declare his message boldly.

19. kai; uJpe;r ejmou' ] *and on my behalf* .... More direct and definite than *for* , Eph.

6:18 ( periv ).

i{na moi doqh' / ...] The one thing which St Paul asks is, not success, not deliverance, but simply boldness to deliver the Gospel which had been revealed to him. The first was an encouragement but not a ground for self-confidence. Day by day he looked for a new gift through the prayers of Christians. For lovgou" see 1 Cor. 12:8 w|/ me;n ga;r dia; tou' pneuvmato" divdotai lovgou" sofiva", a[llw/ de; lovgou" gnwvsew" kata; to; aujto; pneu'ma . ejn ajnoivxei t. st. m. ] *in opening my mouth* , that is probably 'when I open my mouth to speak'; or the words may be closely connected with doqh' / lovgou" in the sense 'that utterance may be given me by GOD when He opens my mouth.' This interpretation is suggested by Col. 4:3 ( i{na oJ qeo;" ajnoivxh/ hJmi'n quvran tou' lovgou, lalh'sai to; musthvrion tou' cristou' ), though the image there is different. In either case ajnoivgein to; stovma marks some weighty deliverance: Matt. 5:2; Acts 8:32, 35. ejn parr. gn .] The structure of the sentence no less than the sense favours the

connexion of ejn parrhsiva/ with gnwriwsai and not with the preceding words. That which was before 'spoken in proverbs' is now 'spoken plainly' (John 16:25).

to; must. tou' eujagg .] *the revelation of the gospel* , the revelation contained in the gospel. The phrase is unique.

20. presb. ejn aJl .] Latt. *legatione fungor in catena*. The words are an oxymoron. The dignity of the ambassador of the great king remains, though he is a prisoner and bearing the marks of bondage. Compare the language of Philemon 9 tou' to' w]n wJ" Pau'lo" presbuvth" nuni; de; kai; devsmio" Cristou' jIhsou' , and Lightfoot's note.

For a{lusi" see Acts 21:33; 28:20; 2 Tim. 1:16. i{na ejn auj. parrh" .] This clause is parallel with i{na moi doqh'/ lovgo" (compare Gal. 3:14). For parrhsiaswmai see Acts 9:27 f.; 13:46 parrhsiasavmenoiv te oJ Pau'lo" kai; oJ Barnavba" ei\pan k.t.l. ; 19:8 ejparrhsiazeto ejpi; mh'na" trei"" dialegovmeno" kai; peivqwn peri; th"" basileiva" tou' qeou' ; 1 Thess. 2:2 ejparrhsiasavmeqa ejn tw'/ qew'/ ; and for ejn aujtw'/ compare Col. 4:2; 1 Tim. 4:15 ejn touvtoi" i[sqi

wJ" dei' me lal .] So Col. 4:4 i{na fanerwvsw aujto; wJ" dei' me lalh'sai . dei' ] cf. Heb. 2:1 dia; tou'to dei' perissotevrvw" prosevcein hJma"" toi"" ajkousqei'sin .

## Epilogue.

**Personal message** (Eph. 6:21, 22).

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21. *But that ye also may know my circumstances, how I fare, Tychicus the beloved brother and faithful minister in the Lord shall make known to you all things*, <sup>22</sup> *whom I sent to you for this very purpose, that ye may know our affairs and that he may comfort your hearts.*

21. kai; uJmei" ] *ye also as others. ta; katj ejmev ...] my circumstances, how I fare .... Col. 4:7; Phil. 1:12. The next verse suggests ( parak. t. k. u.J ) that disquieting rumours had reached them. pavnta ... Tucikov" ...] There is no reserve in his communication. For Tychicus (Acts 20:4 jAsiano; de; Tuciko;" kai; Trovfimo" ; 2 Tim. 4:12 Tuciko;n de; ajpevsteila eij" [Efeson ; Tit. 3:12 o{tan pevmyw jArtema'n prov" se h] Tucikovn ) see Lightfoot on Col. 4:17. This is the single personal reference in the Epistle, as is the reference to Timothy in the Epistle to the Hebrews (Heb. 13:23). The words oJ ajgap....ejn kurivw/ form one compound clause. The spiritual kinship of Tychicus with St Paul and his service were alike realised in fellowship with the Lord (cf. Rom. 16:8 f.). This interpretation appears to be more consonant with St Paul's manner than to confine ejn kurivw/ to pisto;" diavkono" .*

22. eij" aujto; t. i{na ...] Comp. 2 Cor. 2:9; Rom. 14:9; 1 Pet. 3:9; 1 John 3:8. i{na gnw'te...kai; parakalevsh/ ] For the change of person compare Col. 4:8 i{na gnw'te — kai; parakalevsh/ (as here), Phil. 2:28 i{na ijdo;vnte" aujto;n pavlin carh'te kajgw; ajlupovtero" w\ . ta; peri; hJmw'n ] St Paul now joins his companions with himself: compare Col. 4:10 f.; Philemon 23 f. jEpaфра" oJ sunaicmavlwto;v" mou ejn Cristw'/ jIhsou', Mavrko", jArivstarco", Dhma", Louka", oiJ sunergoiv mou .

The words parakalevsh/ ta;" kardiva" uJmw'n imply that the readers had been troubled by news which had reached them perhaps as to St Paul's approaching trial: comp. Eph. 3:13. The phrase is found again in Col. 4:8.

## **Blessing (Eph. 6:23, 24).**

*23. Peace be to the brethren and love with faith from GOD the Father and the Lord Jesus Christ. <sup>24</sup> Grace be with all them that love the Lord Jesus Christ in incorruption.*

A double salutation and blessing. 23, 24. St Paul first addresses the special society ( oiJ ajdelfoiv ); and then 'all that love the Lord Jesus.' The variation eijrhvnh toi" ...hJ cavri" metav ... is to be noticed. Peace is GOD'S gift complete in itself: grace is realised through man's cooperation. Yet in the opening salutations St Paul writes cavri" uJmi'n . In this connexion cavri" is always anarthrous.

The form of the salutation in the third (not the second) person differs from St Paul's usual manner. But compare Gal. 6:16.

23. eijrhvnh t. aj. kai; ajg. m. p. ] 'With faith' is to be taken with 'peace' and 'love,' since 'from GOD' belongs to both. Peace and love are GOD'S gifts, and faith is the condition of appropriating them. 'Love' occurs in benedictions 1 Cor. 16:24 ( hJ ajg. mou ); 2 Cor. 13:13 ( hJ ajg. t. qeou' ); and 'peace' 2 Thess. 3:16; Gal. 6:16 (cf. Rom. 15:33); 1 Pet. 5:14.

toi" ajd .] here only in the Epistle (Eph. 6:10 a false reading). Comp. Eph. 6:21 oJ ajdelfov" . It occurs in Col. 1:2; 4:15.

ajpo; q. p. ] Gal. 1:3 v.l. ; 2 Tim. 1:2; Tit. 1:4.

24. hJ c. m. p.° JH cavri" stands thus absolutely in benedictions: Col. 4:18; 1

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Tim. 6:21; 2 Tim. 4:22; Tit. 3:15; Heb. 13:25. Elsewhere St Paul writes hJ cavri" tou' kurivou jI. <sup>a</sup>Cr .]. It is uniformly followed by metav . Comp. Eph. 6:23 note.

p. tw'n ajg.... jI. Cr .] Compare 1 Pet. 1:8 o}n oujk ijdovente" ajgapa'te , James 1:12,

John 8:42, 14:15, 23.

ejn ajfqarsiva/ ] with a love free from every element liable to corruption. The Lord 'brought incorruption ( ajfqarsivan ) to light' (2 Tim. 1:10). Thus He revealed the eternal in things perishable in form. The Christian realises this in his love for his Lord. He knows Him no more after the flesh (2 Cor. 5:16). His love is directed to that which is beyond change, and is itself unchangeable. Primasius describes in part the character of such believers: in quorum corde nullo adulterino saeculi amore Christi dilectio violatur.

## **USE OF THE OLD TESTAMENT IN THE EPISTLE.**

## **QUOTATIONS AND REMINISCENCES.**

Ephesians 1:18

20,

22,

2:13,

17,

20,

4:8,

25,

26,

18,

31,

6:2 f., 4,

,

14,

15,

17 Deut. 33:2, 3, 4

Ps. 110:1,

8:6,

Is. 57:19, 52:7, 57:19,

28:16,

Ps. 68:7, 8, Zech. 8:16,

Ps. 4:4,

40:6,

Ezek. 20:41, Prov. 23:31 (LXX.),

Gen. 2:24, Ex. 20:12; Deut. 5:16,

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Prov. 2:2 (LXX.), 5,

3:11; Is. 50:5, Is. 11:5, 59:17,

52:7, 40:3, 9,

59:17,

11:4, 49:2; Hos. 6:5

## **EPISTULA AD EPHESIOS LATINE INTERPRETE HIERONYMO E CODICE AMIATINO**

### **INCIPIUNT CAPITULA.**

I. De sanctis, quod ante constitutionem mundi in domino Christo electi sint, et de omni sapientia et prudentia sacramenti, et renovatione omnium in domino Christo quae in caelis sunt et quae in terra.

II. De apostolo pro Ephesiis depraecante, et resurrectione domini et ascensu

et potestate.

III. De principe potestatis aeris huius spiritus.

IIII. De deo per divitias misericordiae sanctos cum Christo domino convivi[fi]cante et in caelestibus conlocante.

V. De sanctis, quod non virtute sua ad domini gratiam veniant sed dono et benevolentia dei.

VI. De praeputio et circumcissione.

VII. De domino legem mandatorum in sententiis evacuante ut duos conderet in semet ipso.

VIII. De civibus sanctorum et domesticis dei, et de aedificatione templi.

IX. De mysterio domini, quod ante passionem ipsius generationibus aliis non

fuerit revelatum.

X. De gloria tribulationis.

XI. De omni patre in caelis et in terris, et homine interiore, et plenitudine scientiae dei.

XII. De domino super omnia quam a sanctis petitur abundantius largiente.

XIII. De unitate et mutua sustentatione sanctorum.

XIII. De una fide et unum baptismum.

XV. De diversitate gratiae donationis dei et aedificationis corporis domini, et viro perfecto in mensuram aetatis plenitudinis Christi.

XVI. De stultitia gentium et libidine et omni turpitudine delictorum.

XVII. De exponendo veterem et induendo novum hominem, et de mendacio et

veritate.

XVIII. De ira sed innocenti, et opera manuum.

XIX. De abstinentia mali sermonis et non contradicendo spiritum sanctum, et de mutua sustentatione sanctorum.

XX. De dilectione, et quod sancti debeant deum in omnibus imitari.

XXI. De abstinentia scurrilitatis et omnium vitiorum.

XXII. De seductoribus et impudicis.

XXIII. De cautione vivendi et sapientia.

XXIII. De subiectione mulierum ad maritos.

XXV. De viris, ut diligant coniuges suas.

XXVI. De obsequio filiorum.

XXVII. De parentum erga filios temperamento.

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XXVIII. De servorum obsequio.

XXIX. De temperamento dominorum.

XXX. De indumento armorum dei et insidiis diaboli et conluctatione adversus

potestates.

XXXI. De fidelitate et ministerio Tychici.

EXPLIANT CAPITULA.

**INCIPIT EPISTULA AD EPHESIOS.**

**I.**

1 <sup>1</sup>Paulus apostolus Christi Iesu per voluntatem dei sanctis omnibus qui sunt Ephesi et fidelibus in Christo Iesu. <sup>2</sup>Gratia vobis et pax a deo patre nostro et domino Iesu Christo. <sup>3</sup>Benedictus deus et pater domini nostri Iesu Christi, qui benedixit nos in omni benedictione spiritali in caelestibus in Christo, <sup>4</sup>sicut elegit nos in ipso ante mundi constitutionem, ut essemus sancti et immaculati in conspectu eius in caritate, <sup>5</sup> qui praedestinavit nos in adoptionem filiorum per Iesum Christum in ipsum, secundum propositum voluntatis suae, <sup>6</sup>in laudem gloriae gratiae suae, in qua gratificavit nos in dilecto, <sup>7</sup>in quo habemus redemptionem per sanguinem eius, remissionem peccatorum, secundum divitias gratiae eius, <sup>8</sup>quae superabundavit in nobis in omni sapientia et prudentia, <sup>9</sup>ut notum faceret nobis sacramentum voluntatis suae, secundum bonum placitum eius quod proposuit in eo <sup>10</sup>in dispensationem plenitudinis temporum, instaurare

omnia in Christo, quae in caelis et quae in terra sunt, in ipso, <sup>11</sup>in quo etiam sorte vocati sumus, praedestinati secundum propositum eius qui omnia operatur secundum consilium voluntatis suae; <sup>12</sup>ut simus in laudem gloriae eius, qui ante speravimus in Christo, <sup>13</sup>in quo et vos, cum audissetis verbum veritatis, evangelium salutis vestrae, in quo credentes signati estis spiritu promissionis sancto, <sup>14</sup>qui est pignus hereditatis nostrae in redemptionem acquisitionis, in laudem gloriae eius. 2

<sup>15</sup>Propterea et ego, audiens fidem vestram quae est in domino Iesu et dilectionem in omnes sanctos, <sup>16</sup>non cesso gratias agens pro vobis, memoriam vestri faciens in orationibus meis, <sup>17</sup>ut deus domini nostri Iesu Christi, pater gloriae, det vobis spiritum sapientiae et revelationis in agnitione eius,

<sup>18</sup>inluminatos oculos cordis vestri, ut sciatis quae sit spes vocationis eius, quae divitiae gloriae hereditatis eius in sanctis, <sup>19</sup>et quae sit supereminens magnitudo virtutis eius in nos qui credidimus secundum operationem potentiae virtutis eius, <sup>20</sup>quam operatus est in Christo, suscitans illum a mortuis et constituens ad dexteram suam in caelestibus <sup>21</sup>supra omnem principatum et potestatem et virtutem et dominationem et omne nomen quod nominatur non solum in hoc saeculo sed et in futuro, <sup>22</sup>et omnia subiecit sub pedibus eius, et ipsum dedit caput supra omnia ecclesiae, <sup>23</sup>quae est corpus ipsius, plenitudo eius quia omnia in omnibus adimpletur.

## II.

3 <sup>1</sup>Et vos, cum essetis mortui delictis peccatis vestris, <sup>2</sup>in quibus aliquando ambulastis secundum saeculum mundi huius, secundum principem potestatis aeris huius, spiritus qui nunc operatur in filios diffidentiae; <sup>3</sup>in quibus et nos omnes aliquando conversati sumus in desideriis carnis nostrae, facientes voluntatem carnis et cogitationem, et eramus natura filii irae sicut et cetera 1.4 <sup>4</sup>Deus autem qui dives est in

misericordiam, propter nimiam caritatem suam qua dilexit nos, <sup>5</sup>et cum

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omni instantia et obsecratione pro omnibus sanctis, <sup>19</sup>et pro me, ut detur mihi sermo in apertione oris mei cum fiducia notum facere mysterium evangelii, <sup>20</sup>pro quo legatione fungor in catena, ita ut in ipso audeam prout oportet me loqui. <sup>31</sup> <sup>21</sup>Ut autem et sciatis vos quae circa me sunt, quid agam, omnia nota vobis faciet Tychicus carissimus frater et fidelis minister in domino, <sup>22</sup>quem misi ad vos in hoc ipsum, ut cognoscatis quae circa nos sunt et consoletur corda vestra. <sup>23</sup>Pax fratribus et caritas cum fide a deo patre et domino Iesu Christo. <sup>24</sup>Gratia cum omnibus qui diligunt dominum Iesum Christum in incorruptione.

EXPLICIT AD EPHESIOS.

## EPISTLE TO THE EPHESIANS.

WICLIF <sup>1</sup>—1380. TYNDALE—1534. **1.** POUL the apostle of ihesus crist, bi the wille of god, to alle seyntis that ben at effecie, and to the feithful men in ihesus crist,  
<sup>2</sup>grace be to 3ou and pees of god oure fadir and oure lord ihesus crist.  
<sup>3</sup>Blessid be god and the fadir of oure lord ihesus crist: that hath blessid us in al spiritual blessyng in heuenli thingis in crist, <sup>4</sup>as he hath chosun us in hym silf, bifor the makynge of the world: that we weren holi and without wemme in his si3t in charite, <sup>5</sup>whiche hath bifore ordeyned us in to adopcioun of sones bi ihesus crist in to him, bi the purpos of his wille <sup>6</sup>in to the heryng of the glorie of his grace, in which he hath glorified us in his dereworthe sone, **1.** PAUL an Apostle of Iesu Christ, by the will of God. To the saynctes which are at Ephesus, and to them which beleve on Iesus Christ. <sup>2</sup>Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

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word of god, <sup>18</sup>bi alle preier and bisech- ynge preie 3e al tyme in spirit: and in hym wakyng in al bisynesse, and bisechyng, for alle holi men <sup>19</sup>and for me, that word be 3ouun to me in openynge of my mouth: with trist to make knowun the mysterie of the gospel <sup>13</sup>For this cause take vnto you the armoure of God, that ye maye be able to resist in the evyll daye, and to stonde perfect in all thinges. <sup>14</sup>Stonde therfore and youre loynes gyrd aboute with veritie, havinge on the brest plate of rightewesnes, <sup>15</sup>and shood with showes prepared by the gossell of peace.

<sup>16</sup>Above all take to you the shelde of fayth, wherwith ye maye quenche all the fyrie dartes of the wicked. <sup>17</sup>And take the helmet of salvacion, and the swearde of the sprete, which is the worde of God. <sup>18</sup>And praye all wayes with all manner prayer and supplicacion: and that in the sprete: and watch thervnto with all instance and supplicacion for all saynctes, <sup>19</sup>and for me, that vtraunce maye be geven vnto me, that I maye open my mouth boldly, to vtter the secretes of the gossell, <sup>20</sup>wherof I am a messenger in bondes, that therin I maye speake frely, as it be- commeth me to speake. <sup>20</sup>for whiche I am sette in message in a chayne, so that in it y be hardi to speke, as it bihoueth me, <sup>21</sup>and 3e wite, what thingis ben about me, what I do: titicus my moost dere brother, and trewe mynystre in the lord schal make alle thingis knowen to 3ou, <sup>22</sup>whom I sente to 3ou for this same thing: that 3e knowe what thingis ben aboute us, & that he com- forte 3oure hertis, <sup>23</sup>pees to britheren and charite with feith of god oure fadir, & of the lord ihesus crist, <sup>24</sup>grace with alle men: that louen oure lord ihesus crist in vncorrupt- cioun Amen. <sup>21</sup>But that ye maye also knowe what condicion I am in and what I do, Tichicus my deare brother and fayth- full minister in the Lorde, shall shewe you of all thinges, <sup>22</sup>whom I sent vnto you for the same purpose, that ye myght knowe what case I stonde in, and that he myght comfort youre hertes. <sup>23</sup>Peace be with the brethren, and love with fayth, from God the father and from the Lorde Iesu Christ. <sup>24</sup>Grace be with all them which love oure lorde Iesu Christ in puernes.

Amen.

## **APPENDIX**

### **HEADS OF DOCTRINE IN THE EPISTLE**

#### **THEOLOGY OF THE EPISTLE TO THE EPHESIANS**

God the Father. Christ. The Holy Spirit. Doctrine of the Holy Trinity. The Will of God. The World ( *oJ kovsmo"*, *oJ aijwvn* ). Creation.

Man:—Body—Soul—Spirit. The Heart ( *kardiva* ). The Unseen World. The devil ( *oJ diavbolo"* ).

Sin. Predestination and Divine Purpose.

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Redemption. Atonement (Reconciliation). Forgiveness.

Grace ( *cavri* ). Peace ( *eijrhvnh* ). Righteousness ( *dikaiousvnh* ). Truth ( *ajlhvqeia* ). Revelation ( *ajpokavluyi* ). Knowledge and Wisdom. Faith ( *pivsti* ).

Hope ( *ejpgiv* ). Love ( *ajgavph* ). Light ( *fw* ). Life ( *zwhv* ). Good Works. Thanksgiving ( *eujcaristiva* ). Prayer ( *proseuchv* ). The Church. The Communion of Saints. Christian Sacraments. The Christian Ministry.

## **God the Father. (Eph. 1:2.)**

‘The Father, from whom every family in heaven and on earth derives its name’—derives that which gives it a right to the title— and—that which truly makes it what it is. (3:14 and notes.)

‘The Father of glory’—the source and the object of all revelation—‘the God of our Lord Jesus Christ’—the God whom He acknowledges and at the same time reveals. (1:17 and notes.)

‘One God and Father of all ( *ei| qeo;" kai; path;r pavntwn* ), Who is over all and through all and in all.’ (4:6.)

[The notes on this verse, as left by Dr Westcott, are probably to be regarded as incomplete.—More particularly the note on the words *oJ ejpi; pavntwn kai; dia; pavntwn kai; ejn pa'sin* would probably have been longer, had the Commentary received the author's final revision, and would have contained some further explanation of the statement that in these words ‘the reference is not to the Person of the Father, but to the triune God—.’ Comparison of *c. 5:20*, cited in the previous note on *ei| qeo;" k. path;r pavntwn* , indicates that here, as there, God the Father is contemplated as revealed by, and approached through, ‘our Lord Jesus Christ,’ the ‘one

Lord' of 4:5.]

Cf. *The Historic Faith* , Lect. IX. p. 52, 1094 ed.:—‘Looking then to this trust in a common redemption, let us hold fast our belief in one Church, in one Body of Christ knit together by the rites which He Himself appointed, one in virtue of the One Spirit Who guides each member severally as He will, of the One Saviour Who fulfils Himself in many ways, of the *One God and Father of all, Who is over all and through all and in all.* ’

See also *Gospel of St John* , p. 3, note on John 1:1: ‘Thus we are led to conceive that the Divine nature is essentially in the Son and at the same time that the Son can be regarded, according to that which is His peculiar characteristic, in

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relation to God as God. He is the “image of God” ( eijkw;n tou' qeou' ) and not simply of the Father.’

‘Giving thanks always for all things in the name of our Lord Jesus Christ to our God and Father’ ( tw' / qew' / kai; patriv ). (Eph. 5:20.)

## Christ.

( a ) ‘Grace to you and peace from God our Father and our Lord Jesus Christ.’

‘Blessed be the God and Father of our Lord Jesus Christ.’ (1:3.) ‘He chose us in Him before the foundation of the world— having fore-ordained us unto adoption as sons through Jesus Christ unto Himself.’ (1:4, 5.)

‘The Son of God.’ (4:13.) ( b ) The Divine counsel—now revealed—according to His gracious purpose—‘to sum up all things in the Christ, the things in the heaven and the things in the earth.’ (1:10.)

‘In Him’ and ‘through Him’ and ‘unto Him’ (Col. 1:16) were all things made. He is the ‘first-born,’ ‘the beginning’ of all creation. Man was formed in His Image; and in Him men find their consummation. The forces of Nature, so to speak, are revealed to us in the Bible as gathered together and crowned in man, and the diversities of men as gathered together and crowned in the Son of Man; and so we are encouraged to look forward to the end, to a unity of which every imaginary unity on earth is a phantom or a symbol, when the Will of the Father shall be accomplished and He shall *sum up all things in Christ*—all things and not simply all persons—both *the things in the heavens and the things upon the earth*. (Eph. 1:10.)

We see, inscribed upon the age-long annals in which the prophetic history

of the world and of humanity has been written, the sentence of inextinguishable hope 'From God unto God.' We see when we look back upon the manifestation of the Divine plan that the order which we trace—nature, humanity, Christ— corresponds inversely with our earnest expectation of its fulfilment. Christ, the sons of God, nature. We see, in short, while we thus regard the universe, as we must do, under the limitation of succession, from first to last a supreme harmony underlying all things—a holy unity which shall hereafter crown and fulfil creation as one revelation of Infinite Love.

( *Christus Consummator* , pp. 103, 108, 111.) 'One Lord.' (Eph. 4:5.)

( c ) 'His grace, which He freely bestowed upon us in the Beloved.' (1:6.)  
'In Whom we have our redemption through His blood, the forgiveness of our trespasses.' (1:7.)

'In the blood of Christ' (2:13) the Gentiles, once afar, were made near. 'For He,'—uniting—and reconciling—Jew and Gentile—'in one body—to God—proclaimed Peace'—glad tidings of peace— 'to all far and near.' (2:14-17.)

'Through Him we have our access—to the Father' (2:18)— 'freedom of access' ( *prosagwgh;n* ) and 'freedom of address' ( *parrhsivan* )—and thus personal communion with God. (3:12.)

And an eternal purpose was thus fulfilled. The same Lord, Who is the stay of our faith and hope, is also the crown of the whole development of the world.

Through all the changes of time God prepared the way to the fulfilment of His counsel;—all creation and life tending to one end, now made manifest by the coming of the Son of God (3:11).

(1:2.)

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‘Even as God also in Christ forgave—dealt graciously with ( *ejcarivsato* )—you.’ (4:32.)

The thought of the lovingkindness of God in Christ leads St Paul to speak of the self-sacrifice of Christ.

‘Walk in love, even as Christ also loved you and gave Himself up for you.’ (Eph. 5:1.)

‘Christ loved the Church and gave Himself up for it.’ (Eph. 5:25.) ‘The love of Christ which passeth knowledge’ (3:19)—a love—answering to His very nature—including His love both for the Church and for the believer.

( *d* ) The work ‘which He wrought in the Christ, when He (1) raised Him from the dead and (2) set Him at His right hand in sovereign power. (1:20 f.)

Exalted to the Heavens—invested with universal sovereignty (1:22)—He is even now Head of His Church on earth ( *ib.* )—and has exercised His sovereignty by the gift of His quickening grace. (2:1 f.)

The Christological passages in the Epistle [declare] that God is the God and Father of our Lord Jesus Christ (1:3), that Jesus Christ is the Son of God (4:13), the Beloved (1:6), the centre and source of blessing, sanctification, adoption, grace, redemption to believers (1:3 ff.). One Lord (4:15), to Whom God has given universal dominion (1:21 f.). He is the Head of the Church, His Body (1:22 f.,5:23). In Him we were quickened, raised, set in heaven (4:5 f.), created ‘for good works’ (2:10). In Him the Gentiles are united with Israel in one body and reconciled (2:13 f.). He is the chief corner-stone of the spiritual sanctuary (2:20): in Him and in the Church God's glory is revealed through all the ages (2:21). The Ascended

Christ (1:20) endows His Church (4:7 f.), which in and through Him reaches its completeness (4:16). In Him (Jesus) is Truth (4:21): He communicates Himself to His people (4:24). In Christ God forgives (4:32, cf. 1:7). Christ gave Himself an offering and a sacrifice to God for us (Eph. 5:2), gave Himself for the Church, to sanctify it (Eph. 5:25), is to it as husband to wife (Eph. 5:32). He is the source of light (Eph. 5:14), the saviour of the Body (Eph. 5:23).

Present to God before Creation (1:4), He took flesh (2:5). By His Blood (1:7) and Cross (2:6) He is to men the source of peace with God (1:2, 6:23). The Ascended Christ fills all things (4:10); in Him is the fulfilment of God's purpose (3:11):—the future kingdom is the 'kingdom of Christ and God' (Eph. 5:5): 'the wealth of Christ' is unsearchable (3:8). He dwells in the hearts of His people (3:17); our progress in the faith is measured by increasing knowledge of 'the Son of God' (4:13).

## **The Holy Spirit.**

'Sealed with the Spirit of promise, the Holy Spirit.' (1:13.) The 'spirit of wisdom and revelation' (cf. 1:17) is a gift of the Paraclete. 'In one Spirit.' (2:18.) The Spirit—the surrounding, sustaining power. 'Revealed to Christ's holy apostles and prophets in the Spirit.' (3:5). 'That ye may be strengthened with power through His Spirit in the inward man.' (3:16.)

'Giving diligence to keep the unity of the Spirit in the bond of peace.' (4:3.) [But see note *ad loc.* ]

'One body and one spirit, even as also ye were called in one hope of your

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calling.' (4:4.)

Here a *personal* reference to the Holy Spirit seems to be foreign to the context, though His work is recognised in the formation of the Church, and the informing spirit of the Christian Society is necessarily in fellowship with the Holy Spirit.

'And grieve not the Holy Spirit of God, in whom ye were sealed (cf. 1:13, Apoc. 7:3 ff.) unto a day of redemption.' (4:30.)

'The sword of the Spirit.' (6:17.) The sword which the Spirit provides and through which it acts. With these Ephesian passages are to be compared

Thess. 1:5 ejn pneuvmati aJgivw/ kai; plhroforiva/ pollh'/ . Cor. 6:11 ejn tw'/ pneuvmati tou' qeou' hJmw'n .

Cor. 12:3 ejn pneuvmati qeou' lalw'n — ejn pn. aJgivw/ . Cor. 13 ejn eJni; pneuvmati — pavnte" eij" e}n sw'ma ejbaptivsqhmen . Cor. 6:6 ejn pneuvmati aJgivw/, ejn ajgavph/ ajnupokrivtw/ (cf. Gal. 5:22). Rom. 8:9 oujk ejste; ejn sarkiv, ajllj ejn pneuvmati, ei[per pneu'ma qeou' oijkei' ejn uJmi'n .

Rom. 9:1, 14:17, 15:16 ejn pn. aJgivw/ . Phil. 1:27 o{ti sthvkete ejn eJni; pneuvmati . Col. 1:8 th;n uJmw'n ajgavphn ejn pneuvmati .

Tim. 3:16 ejdikaiwvqh ejn pneuvmati . Pet. 1:12 t. eujaggelisamevwn uJma"" pneuvmati aJgivw/ ajpostalevnti ajpj oujranou' . Jude 20 ejn pneuvmati aJgivw/ proseucovmenoi .

Apoc. 1:10, 4:2, 17:3, 21:10.

## Doctrine of the Holy Trinity.

By St John glimpses are opened to us of the absolute tri-personality of God. From the statement that 'God is Love' —Love involving a subject, and an object, and that which unites both—we gain the idea of a tri-personality in an Infinite Being. In the Unity of Him, Who is One, we acknowledge the Father, the Son, and the Holy Spirit, in the interrelation of Whom we can see Love fulfilled.

Other Apostolic writers, as St John elsewhere, deal with the Trinity revealed in the work of Redemption—the 'Economic Trinity.'

St Paul, in 1 Cor. 12:4-6 had written: *diarevsei" de; carismavtwn eijsivn, to; de; aujto; pneu'ma: kai; diarevsei" diakoniw'n eijsivn, kai; oJ aujto;" kuvrio": kai; diarevsei" ejnerghmavtwn eijsivn, oJ de; aujto;" qeo;" oJ ejnergw'n ta; pavnta ejn pa'sin* , in 2 Cor. 13:13 *hJ cavri" t. kurivou hJmw'n jI. Cr. k. hJ ajgavph t. qeou' k. hJ koinwniva t. aJgivou pnevmato" meta; pavntwn uJmw'n* , and in Rom. 15:30 *parakalw' de; uJma'" , dia; t. kurivou hJmw'n jI. Cr. k. dia; t. ajgavph" tou' pnevmato" sunagwnivasqaiv moi ejn t. proseucaiv uJpe;r ejmou' pro;" t. qeovn* .

In the Epistle to the Ephesians the doctrine of the Holy Trinity is brought into sight in more than one passage.

First in the Hymn of Praise (Eph. 1:3-14) which immediately follows the opening salutation, the work of each Person of the Holy Trinity is shewn:—of the Father ( *oJ qeo;" kai; path;r tou' kurivou hJmw'n jI. Cr.* ) in the eternal purpose of His love (Eph. 1:4-6): of the Son ( *t. hjgaphmevnw/* ) in His Incarnation (vv. 7-12): of the Holy Spirit ( *tw'/ pnevmati th'" ejpaggeliva" tw'/ aJgivw/* ) giving to believers the pledge of a

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larger hope.

Then in the passage (2:11-22) describing the union of Jews and Gentiles in one Divine Body, the doctrine of the Holy Trinity is based upon facts of Christian experience, St Paul declaring the message of Peace brought by Christ to be universally effective 'because (2:18) through Him (Christ Jesus) we have our access in one Spirit ( *ejn eJni; pneuvmati* ) to the Father ( *pro;" to;n patevra* ).'

And in the parenthetical view (4:4-14) of the unity and manifold endowment of the Christian Society there is reference (vv. 4-6) to the Triune God, ruling, pervading, sustaining all; and the work is recognised of a Holy Spirit, of Christ Jesus our Lord, and of 'One God and Father of all,' made known by the Incarnate Son.

## **The Will of God.**

( *a* ) 'Paul by the will of God an apostle of Christ Jesus.' (1:1.) ( *b* ) 'According to the good pleasure of His Will' (1:5):— where we see God's Will as the expression of a gracious purpose.

'Having made known the mystery of His Will' ( *to; musthvrion tou' qelhvματο" aujtu'* ):—that is, the Divine counsel now revealed, which expressed His Will. (1:9.)

'According to the purpose of Him, Who worketh all things after the counsel of His Will.' (1:11.)

[ *v. inf.* on 'Predestination [and Divine Purpose.]] ( *c* ) 'Doing *the will of God* —as servants of Christ.' (6:6.) The phrase 'the will of the Lord ( *t. kurivou* )' occurs at 5:17 *dia; tou'to mh; givnesqe a[frone"*, *ajlla; sunivete tiv to; qevlhma*

tou' kurivou ,— and elsewhere only in Acts 21:14.

## **The World ( oJ kovsmo", oJ aijwvn ).**

Aijw;n describes an age marked by a particular character: kovsmo" the whole constitution of things.

( a ) 'He chose us in Him before the foundation of the world' ( pro; katabolh'" kovsmou ). (1:4.)

The members of Christ are placed in an eternal relation to Christ their Head—beyond time, before all time.

( b ) 'Without God ( a[qeoi ) *in the world* ( ejn tw'/ kovsmw/ ). (2:12.) 'The world'—the order of the physical universe.

( c ) 'Not only in this world—or age—( ejn touvtw/ tw'/ aijw'ni ), but 'also in that which is to come.' (1:21.)

'That in the ages to come ( ejn toi'" aijw'sin toi'" ejpercomevnoi" ) He might shew the exceeding wealth of His grace.' (2:7.)

The Apostle looks forward to a succession of ages—units of the great age (3:21 eij" pavsa" ta;" genea;" tou' aijw'no" tw'n aijwvwn ).

( d ) 'According to the course of this world' ( kata; to;n aijw'na tou' kovsmou touvtou ). (2:2.)

## **Creation.**

The phrase pro; katabolh'" kovsmou is used also in 1 Pet. 1:20 of the work

of Redemption in the Son ( proegnwsmevnou me;n pro; katabolh'" kovsmou,  
fanerwqevnto"

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de; ejpj ejscavtwn tw'n crovwn dij uJma" ) and in John 17:24 of the love of the Father for the Son ( o{ti hjgavphsav" me pro; katabolh" kovsmou ). This is 'the only place where St Paul has it': but 'the idea of the designation of Messiah in the counsel of God before all worlds is expressed more or less distinctly in other language in Eph. 1:9, 10; 3:9- 11; Col. 1:26, 27; 2 Tim. 1:9; cf. 1 Cor. 2:7; Rom. 16:25' (Hort on 1 Pet. 1:20). The phrase is not used in the LXX. or elsewhere than in the N.T.

[Hort, however, *l.c.* compares Plutarch, *Moral.* 2.956 A to; ejx ajrch" kai; a{ma th'/ prwvth/ katabolh'/ tw'n ajnqrwvwpwn .]

The corresponding phrase ajpo; katabolh" kovsmou , likewise not found in the LXX., is used in Heb. 4:3 ( tw'n e[rgwn ajpo; katabolh" kovsmou genhqevntwn ), 9:26; Apoc. 13:8; 17:8 ( w|n ouj gevgraptai to; o[noma ejpi; to; biblivon th" zwh" ajpo; katabolh" kovsmou ); Matt. 25:34; Lk. 11:50.

'In God, Who created all things ( tw'/ ta; pavnta ktivsanti )' has been hidden (Eph. 3:9) from all time ( ajpo; tw'n aijwvwn ) an eternal purpose now made manifest and fulfilled by the coming of the Incarnate Son:—in Him, in the Christ, it was the purpose and good pleasure of God to sum up all things (1:9 f.)—'the things in the heavens and the things upon the earth.'

### **Man:—Body— Soul— Spirit.**

*Man's body* :5:29 wJ" ta; eJautw'n swvmata . *Man's soul* : 6:7 ejk yuch" metj eujnoiva" douleuvonte" . *Man's spirit* : the highest part of his nature, by which he holds fellowship with In Col. 3:15 hJ eijrhvnh tou' cristou' brabeuevtw ejn tai" kardivai" uJmw'n .

God.

6:22.)

2:22. 'The Lord, in Whom ye also are builded together for a dwelling-place of God *in the spirit* ( ejn pneuvmati )': cf. 3:5.

4:23. 'And that ye be renewed *in the spirit of your mind* ( tw'/ pneuvmati tou' noo;" uJmw'n ).

Contrast 4:17 ejn mataiovthti tou' noo;" aujtw'n (of the Gentiles) and Col.

2:18. Eph. 5:18. 'But *be filled in spirit* ( plhrou'sqe ejn pneuvmati ): where ejn pneuvmati is opposed to ejn sarkiv .

6:18. 'Praying at every season *in spirit*. '

## **The Heart ( kardiva ).**

( a ) 'To the end that, having the eyes of your heart ( tou;" ojfqalmou;" th'" kardiva" ) enlightened, ye may know....' (1:18.)

( b ) The heart—the seat of character. 'That Christ may dwell in your hearts through faith.' (3:17.) 'Because of the hardening of their heart.' (4:18.) 'In singleness ( aJplovthti ) of heart ( th'" kardiva" uJmw'n ) as unto Christ'— *i.e.* without hypocrisy, as unto Christ, Who knoweth the hearts of men. (6:5.) So Col. 3:22.

( c ) 'Singing and making melody with your heart to the Lord.' (Eph. 5:19.) The outward music to be accompanied by the inward music of the heart. So Col. 3:16.

'That He may comfort ( parakalevsh/ ) your hearts.' So Col. 4:8, 2:2. (Eph.

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## The Unseen World.

Of the relation of Man to the Unseen St Paul speaks ( *a* ) in earlier Epistles: 1 Cor. 2:9 f.: 'things which eye saw not and ear heard not.' (Is. 64:4.) 2 Cor. 4:18: 'while we look not at the things which are seen ( *ta; blepovmena* ), but at the things which are not seen ( *ta; mh; blepovmena* ): for the things which are seen are temporal; but the things which are not seen are eternal.'

Rom. 1:20: 'For the invisible things ( *ta; — ajovrata* ) of Him from the Creation of the world are clearly seen ( *kaqora'tai* ), being understood ( *noouvmena* ) by means of the things that are made ( *toi'" poihevmasin* ), even His everlasting power and Godhead.'

( *b* ) in the Colossian and Ephesian Epistles. Col. 1:15 ff.: 'things visible and things invisible—thrones or dominions or principalities or powers.'

Eph. 1:3: 'The God and Father of our Lord Jesus Christ, Who blessed us in all spiritual blessing in the heavenly order ( *oJ eujloghvsa" hJma'" ejn pavsh/ eujlogiva/ pneumatikh'/ ejn toi'" ejpouranivoi"* ) in Christ.'

Eph. 1:20: 'when He raised Him from the dead and made Him to sit at His right hand in the heavenly order ( *ejn t. ejpouranivoi"* ).'

Eph. 2:6: 'raised us up with Him and made us to sit with Him in the heavenly order.'

Eph. 3:10: 'to the intent that now to the principalities and the powers in the heavenly order may be made known through the church the manifold wisdom of God.'

Eph. 6:12: 'our wrestling is—against the principalities, against the powers,

against the world-rulers of this darkness, against the spiritual forces of wickedness in the heavenly order.'

Cf. Phil. 3:20 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάγει, ἐξ οὗ καὶ σωθῆναι ἀπεκδεχόμεθα κ.τ.λ. and 2 Tim. 4:18 ῥυσθῆναι με ὑπὸ τοῦ κυρίου ἀποπέμψου, καὶ σωθῆναι ἐκ τῆς βασιλείας αὐτοῦ τῆς ἐπιπορευούσης.

The expression τὰ ἐπιπορευόντα [ v. Add. Note, p. 152] is characteristic of the Epistle to the Ephesians.

At Eph. 3:10 ( v. *supr.* ) we have reference to intelligences of the heavenly order, to whom 'the manifold wisdom of God' should be made known through the Church; while at 2:2 is indicated organisation of powers of evil ( *kata*; τῶν ἀρχόντων ἐξουσιῶν τοῦ αἰῶνος ), to whose assaults we are exposed, and at 6:12 man's connexion with another—a spiritual—order, in which work powers of evil ( *pro*; τὰ πνευματικά; τῶν πονηρῶν ἐν τῇ ἐπιπορευούσῃ ).

**The devil ( ὑπὸ τοῦ διαβόλου ).**

( a ) 'Nor give place to the devil' (4:27)—'the devil'—the Tempter [to whom] unchecked passion leaves open the way.

( b ) 'That ye may be able to stand against the wiles of the devil'—'the devil'—the supreme leader of the powers of evil.

The *word* does not occur elsewhere in St Paul except in the Pastoral Epistles (1 Tim. 3:6, 7; 2 Tim. 2:26).

( c ) The title 'the Evil One' ( ὑπὸ τοῦ πονηροῦ ), occurring in Matt. 5:37, 6:13, 13:19, 38;

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John 17:15, and characteristic of the First Epistle of St John (John 2:13 f., 3:12, 5:18

f.), is found Eph. 6:16,—‘the shield of faith,’ whereby the Christian is ‘able to quench all the darts of *the evil one* that are set on fire,’—but not elsewhere in St Paul.

( *d* ) ‘The prince of the power of the air’ (Eph. 2:2)—a temporary and contingent power—is the ‘god of this world’ ( οJ qeo;" tou' aijw'no" touvtou ) of 2 Cor. 4:4—a personal power [to whom] is subordinate the spirit which is active ( tou' ejnergou'nto" ) in the sons of disobedience—‘the prince (or ruler) of this world’ ( οJ a[rcwn tou' kovsmou touvtou ) of John 12:31, 14:30, 16:11, [is] the one great enemy [of whom] all other enemies are, as it were, instruments.

## Sin.

‘You, when you were dead through your trespasses ( paraptwvmasin ) and sins ( aJmartivai" ), wherein aforesime ye walked according to the course of this world.....’

(Eph. 2:1.)

‘Us, when we were dead through our trespasses, God quickened together with the Christ.’ (2:5.)

‘In Whom we have our redemption through His blood, the forgiveness of our trespasses.’ (1:7.)

‘Be ye angry and sin not.’ (4:26, from Ps. 4:5, LXX.)

[See Addit. Note.]

## Predestination and Divine Purpose.

‘Having foreordained ( *proorivsa*" ) us unto adoption as sons through Jesus Christ unto Himself.’ (Eph. 1:5.)

‘In Whom we were also made God's portion, having been foreordained’ ( *proorisgevnte*" , *praedestinati*) to occupy this position ‘according to the purpose of Him, Who worketh all things after the counsel of His Will.’ (1:11.)

The word *proorivzein* occurring in these two verses of the Ephesian Letter, had previously been used by St Paul in two passages only of his Epistles, namely once in the First Epistle to the Corinthians (1 Cor. 2:7) ‘But we speak a wisdom of God in a mystery, the wisdom which has been hidden, which God *foreordained*

( *provrissen* ) before the ages unto our glory,’ and twice, in one context, in the Epistle to the Romans (Rom. 8:29 f.) ‘Because whom He foreknew ( *proevgnw* ), them He also *foreordained* ( *provrissen* , *praedestinavit*) to be conformed to the image of His Son, that He might be the firstborn among many brethren: and whom He *foreordained* , them He also called: and whom He called, them He also justified; and whom He justified, them He also glorified.’

It occurs in no other Epistle. But it is used in Acts 4:28: ‘to do whatsoever Thy hand and Thy counsel ( *hJ ceivr sou k. hJ boulh;* ) *foreordained* to come to pass.’

The word *provqesi*" , used of ‘purpose’ generally Acts 11:23, 27:13, 2 Tim. 3:10, is found (in connexion with *proorivzein* ) of God's eternal purpose in both the Roman and the Ephesian Epistles, and in no other excepting the Second Epistle to Timothy: and the verb *proevqeto* likewise occurs only in Romans and Ephesians.

In Rom. 3:25 St Paul writes ( ejn Cr. I .) o}n proevqeto oJ qeo;" iJlasthvrion ,  
'Whom God set forth (R. V. marg. *purposed*) to be a propitiation': in Rom.  
8:28 'And we know that to them that love God all things work together for  
good, even to them that

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are called *according to His purpose* ( *toi'' kata; provqesin klhtoi'' ou\sin* )': and in 9:11 'that *the purpose* of God according to election ( *hJ katj ejklogh;n provqesi'' tou' qeou'* ) might stand.'

Here in the Epistle to the Ephesians we have Eph. 1:9 'according to His good pleasure, which He purposed ( *proevqeto* ) in Him,' *i.e.* in accordance with the gracious purpose which He set before Himself to accomplish in Him (sc. *ejn tw'/ hjgaphmevnw/* ): then 1:11 'foreordained *according to the purpose* ( *kata; provqesin* ) of Him, Who worketh all things after the counsel of His will ( *kata; t. boulh;n tou' qelhvματο'' aujtou'* ): and lastly 3:11 'according to a purpose of the ages ( *kata; provqesin tw'n aijwvwnwn* ) which He accomplished in the Christ, even Jesus our Lord.'

The word *boulhv* is used of God in Luke 7:30, Acts 2:23, 13:36, 20:27, and in Heb. 6:17 to; *ajmetavqeton th'' boulh'' aujtou'* , as well as in the passage in Acts above quoted (Acts 4:28) where it occurs with the verb *provrise* , and in the verse of this Epistle just cited (Eph. 1:11) in connexion with *provqesi''* . The 'counsel' referred to in the Epistle to the Hebrews was that of bringing universal blessing to men through the seed of Abraham: and so in this Epistle it is through Israel in old time, and now through the Christian Church, a new Israel, that the counsel of God is wrought out for the world.

*Bouvlesqai* is used of the Divine purpose in 1 Cor. 12:11 *pavnta de; tau'ta ejnergei' to; e}n kai; to; aujto; pneu'ma, diairou'n ijdiva/ eJkavstw/ kaqw;" bouvletai* , Jas. 1:18, 2 Pet. 3:9, Matt. 11:27 (=Lk. 10:22), as well as in Heb. 6:17 *perissovteron boulovmeno'' oJ qeo;" ejpidei'xai k.t.l. ( v. supr. )* , where, as elsewhere, it regards a purpose with respect to something else— *God being minded to shew more abundantly* to man's apprehension—and not (like *qevlein* ) a feeling in respect of the person 'willing' himself (cf. Col. 1:27 *oi|'' hjqevlhsen oJ qeo;" gnwrivsai, tiv to; plou'to'' th'' dovXH'' t. musthrivou touvtou ejn t. e[qnesin* ). The verb ( *bouvlesqai* ) does

not occur in the Ephesian Epistle.

The Will of God is not arbitrary, but guided by a settled counsel ( *boulhv* ). The revelation of this Divine counsel—or 'mystery'—is thus the expression of His Will.

To the fulfilment of His counsel God prepared the way through all the changes of time unceasingly, and now at length the steps towards it can be seen.

By the coming of the Son of God an eternal purpose was fulfilled—a purpose eternally designed, if only lately disclosed.

With the Father purpose and work are one. Historically, the great counsel of God, interrupted by man's sin, was accomplished by the redemptive work of Christ.

## **Redemption.**

The words connected with the idea of 'redemption,' found in the New Testament (for their use in the LXX. see Add. Note on Heb. 9:12, *Hebrews* , p. 295) are *luvtron*, *ajntivlutron*, *lutrou'sqai*, *lutrwithv*" , *luvtrwsi*" , *ajpoluvtrwsi*" .

Of these *luvtron* alone occurs in the Gospels, and only in Matt. 20:28 (=Mark 10:45) *dou'nai th;n yuch;n ajntou' luvtron ajnti; pollw'n* : while *lutrwithv*;" is found only in Acts 7:35, of Moses.

With the exception of the single occurrence of *luvtron* in the Synoptic narrative, the whole group of words is confined to the Epistles of St Paul and writings (including 1 Peter) which are strongly coloured by his language. They are entirely

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Lk. 21:28: ajrcomevnwn de; touvtwn givnesqai ajnakuvyate k. ejpavrate t. kefala;" uJmw'n, diovti ejggivzei hJ ajpoluvtrwsi" uJmw'n .

Lk. 24:21: hjlpivzomen o{ti aujtov" ejstin oJ mevllwn lutrou'sqai to;n jIsrahvl .

In the Epistle to the Ephesians *Redemption* ( ajpoluvtrwsi" ) is presented

(1) as wrought by Christ, Whose 'blood' in relation to the redemption and salvation of men, appears at Eph. 1:7 as that *by means of which* ( dia; tou' ai{mato" aujtou' ) and at 2:13 as that *in which* ( ejn t. ai{m. t. c. ), as in an encompassing life and atmosphere, the believer is ransomed and lives;

(2) as made known by God to Christians in its universal power and as commensurate with the whole of Creation (1:10, 21: cf. Col. 1:20, Phil. 2:9, 10);

(3) in connexion with the gift of the Holy Spirit, whereby believers are 'sealed' (Eph. 1:13, 4:30).

Further:

(4) in Eph. 1:7 'the Apostle defines th;n ajpoluvtrwsin as th;n a[fesin tw'n paraptwma'vwn' (Lightfoot on Col. 1:14). The past with its results is that which holds us in bondage. Not unlikely that some false interpretation of 'redemption' as a deliverance from the fetters of physical law caused the Apostle to emphasise its moral nature.

## Atonement (Reconciliation).

In earlier Epistles (1 Cor., 2 Cor., Rom.) the words *katallavssein* and *katallagh*; are used in connexion with the death of Christ.

‘The reconciliation is always represented as made to the Father. The reconciler is sometimes the Father Himself (2 Cor. 5:18, 19 *ejk tou' qeou' tou' katallavxanto" hJma" eJautw'/ dia; Cristou'... qeo;" h\n ejn Cristw'/ kovsmon katallavsswn eJautw'/* ), sometimes the Son (Rom. 5:10, 11: cf. Eph. 2:16).’ (Lightfoot on Col. 1:20.)

‘In the Colossian and Ephesian Epistles the double compound *ajpokatallavssein* is used...in place of the usual *katallavssein* . It may be compared with *ajpokatavstasi" , Acts 3:21.—The word ajpokatallavssein corresponds to ajphllotriwmevnou" ... implying a restitution to a state from which they had fallen, or which was potentially theirs, or for which they were destined.*’ ( *id. ib.* )

As in Col. 1:19-22: ‘For it was the good pleasure of the Father that in Him should all the fulness dwell, and through Him to *reconcile* ( *ajpokatallavxai* ) all things unto Himself, having made peace ( *eijrhnopoihvsa" )* through the blood of His cross; through Him—whether things upon the earth or things in the heavens;—and you, though ye were once estranged, and enemies in your mind in (the midst of) your evil works; yet now *hath he reconciled* ( *ajpokathvllaxen : v.l. ajpokathllavghte* ) in the body of His flesh through death,’—so here in Eph. 2:16, the *reconciliation* of humanity to God by the Cross is expressed in the words *kai; ajpokatallavxh/...tw'/ qew'/ dia; tou' staurou'* , and Christ, Who thus Himself *is our Peace* (Eph. 2:14 *aujto;" gavv ejstin hJ eijrhvnh hJmw'n* ), and, after His victory, ‘proclaimed peace’ (vs. 17) to all far and near, [is presented as] uniting and reconciling both Jew and Gentile in one body to

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God, abolishing the enmity, the twofold enmity, which the Fall had brought to men and the Law had fixed and revealed between themselves and towards God.

## **Forgiveness.**

‘In Whom we have our redemption through His blood, the forgiveness of our trespasses’ ( th;n a[fesin tw'n paraptwmavtwn ). (1:7.)

The word a[fesi" occurs in the Pauline Epistles only here and in the parallel Col. 1:14 ( t. a[fesin t. aJmartiw'n ).

The verb ajfienvai in the sense of ‘forgive’ is not found in St Paul's writings except (Rom. 4:7) in a quotation from LXX. Ps. 32:1.

But the verb carivzesqai , ‘deal graciously with’ is used by St Paul in eight Epistles (1 Cor., 2 Cor., Gal., Rom., Phil., Col., Eph. and Philem.) and in some of these passages (as in Lk. 7:42 f.) ‘forgiving’ is [the bounty] specially [intended], namely in 2 Cor. 2:7 w{ste toujnantivon uJma"" carivsasqai , 10 w|/ dev ti carivzesqe, kajgwv: kai; ga;r ejgw; o} kecavrismai, ei[ ti kecavrismai, dij uJma"" ejn proswvpw/ Cristou' , in Col. 2:13 carisavmeno" hJmi'n pavnta ta; paraptwvmata , *ib.* Eph. 3:13 carizovmenoi eJautoi"" .. kaqw;" kai; oJ kuvrio" ejcarivsato uJmi'n ou{tw" kai; uJmei"" ; and in this Epistle twice in the verse Eph. 4:32: ‘Be ye kind one to another, tender-hearted, *forgiving each other even as God also in Christ forgave* ( ejcarivsato ) you.’

## **Grace ( cavri" ).**

( a ) The grace—the free and bounteous goodness—of God. ‘Grace to

you and peace from God our Father and the Lord Jesus Christ.'

'To the praise of the glory of His grace, which He freely bestowed upon us in the Beloved, in Whom we have our redemption through His blood, forgiveness of our trespasses, according to the riches of His grace.' (1:7.) 'The exceeding riches of His grace.' (2:8.) 'By grace have ye been saved' (2:5)—'by grace—through faith' (vs. 7).

( b ) Apostleship—a stewardship of the Grace of God. 'The administration (stewardship) of the grace of God which was given me to you-ward.'" (3:2.)

'The gift of the grace of God that was given to me.' (3:7.) 'To me—was this grace given.' (vs. 8.)

( c ) Specific grace given to each member of the Christian Society. 'But to each one of us was the grace given according to the measure of the gift of Christ.' (4:7.)

'Grace be with all them that love the Lord Jesus Christ in incorruption.' (6:24.) That which is elsewhere a Divine prerogative is, however, once (in 4:29) attributed to human speech: 'no corrupt speech ...but whatever is good...that it may give grace to them that hear.'

**Peace ( eijrhvnh ).**

'Grace to you and *peace* from God our Father and the Lord Jesus Christ' (1:2)—' *Peace* to the brethren—from God the Father and the Lord Jesus Christ'

(1:2.)

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(6:23).

Cf. Phil. 4:7 'the peace of God,' Col. 3:15 'the peace of Christ.' The Divine gift of peace which (John 14:27) the Lord in departing left behind as His bequest to His disciples ( *eijrhvnhn ajfivhmi uJmi'n, eijrhvnhn th;n ejmh;n divdwmi uJmi'n* )—the realised confidence of faith and fellowship with God—attends the Church during the period of gradual revelation.

'For He'—He Himself and no other—'is our Peace' reconciling Jews and Gentiles in Himself—and both thus united in one body—to God (Eph. 2:14). Thus 'making peace' (vs. 15) He (vs. 17) proclaimed 'Peace to all.'

'In preparedness of' this 'Gospel of Peace' Christian warriors will stand. (6:15.)

'To keep the unity of the spirit in the bond of peace.' (4:3.)

## **Righteousness ( *dikaiousvnh* ).**

The fulfilment of duties to others. 'The new man which has been created after God in *righteousness* and holiness of the truth.' (4:24.)

'For the fruit of light is—is shewn—in all goodness and *righteousness* and truth.' (Eph. 5:9.) Cf. Is. 11:5, 32:17.

'The breastplate of righteousness' (Eph. 6:14)—righteousness, which guards the heart.

So Isaiah 59:17 'And he put on righteousness as a breastplate' and Wisd. 5:19 'He shall put on righteousness (as) a breastplate' ( *ejnduvsetai qwvraka dikaiousvnhn* ).

## **Truth ( ajlhvqeia ).**

( a ) 'The word—the message—of *the truth* —the Gospel of your salvation.' (Eph. 1:13.)

For to;n lovgon th'" ajlhqeiva" cf. 2 Tim. 2:15. ( b ) 'The new man, which hath been created after God *in righteousness and holiness of the truth.* ' (Eph. 4:24.)

( c ) 'Wherefore putting away falsehood ( to; yeu'do" ) speak ye *truth* each one with his neighbour.' (4:25.)

From Zech. 8:16 sq. lalei'te ajlhvqeian e{kasto" pro;" to;n plhsivon aujtou', ajlhvqeian kai; krivma ejrhniko;n krivnate ejn tai'" puvlai" uJmw'n, kai; e{kasto" th;n kakivan tou' plhsivon aujtou' mh; logivzesqe ejn tai'" kardivai" uJmw'n, kai; o{rkon yeudh' mh; ajgapa'te .

( d ) 'For the fruit of light is—is shewn—in all—in every form of—goodness and righteousness and *truth.* ' (Eph. 5:9.)

In Phil. 1:11 karmo;n dikaiosuvnh" (cf. Amos 6:12, Prov. 11:30, Jas. 3:18 karmo;" de; dikaiosuvnh" ejn ejrhvnh/ speivretai toi'" poiou'sin ejrhvnhn ), 'righteousness in Christ [is regarded as] in its very nature fruitful: it is indeed the condition of bearing fruit' (Lightfoot *ad loc.* )

( e ) 'Stand ye therefore,—having girded your loins with *truth* ' (Eph. 6:14): truth—sincerity—the stay of the Christian character.

## **Revelation ( ajpokavluyi" ).**

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‘a spirit of wisdom and revelation’ (1:17). ‘by revelation was made known unto me the mystery’ (3:2). ‘as now it was revealed ( ajpekaluvfgh ) unto His holy apostles and prophets’

(3:5).

## **Knowledge and Wisdom.**

The importance of Knowledge and Wisdom appears from the passages of the Epistle in which one or more of the words gnw'si", ejpivgnwsi" [ v. note on 1:17], sofiva, frovnhsi" , or corresponding verbs or adjectives occur.

In addition to, and through the accomplishment of, his office of evangelising the Gentiles it was given to St Paul ‘to bring to light what is the dispensation of the mystery which from all ages has been hid in God Who created all things—hid, I say, to the intent that now to the principalities and the powers in the heavenly order *may be made known* ( gnwrivsqh/ ) through the Church *the manifold wisdom* ( hJ polupoivkilo" sofiva ) of God’ (3:9 f.).

And his thanksgiving (1:16) for the faith of the readers of the Epistle is combined with prayer ‘that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of *wisdom and revelation in knowledge* ( ejpignwvsei ) of Him’ (1:17).

jEpivgnwsi" recurs 4:13: ‘till we all attain unto the unity of the faith and of the *knowledge* of the Son of God’ ( v. *inf. s.v. Faith* ).

‘In all wisdom and prudence’ (1:8) is the phrase (parallel to Col. 1:9 ejn pavsh/ sofiva/ k. sunevsei pneumatikh'/ ) describing the manner in which the grace of God was manifested in those on whom it was bestowed. Wisdom

deals with principles: prudence with action. Through these gifts believers are enabled to trace ( a ) the connexion between successive revelations which He made 'by divers portions and in divers manners,' all leading up to the final revelation in His Son, ( b ) the complete and harmonious fulfilment of His earthly work in His Birth, Death, Resurrection, and Ascension, followed by the descent of the Holy Spirit, ( g ) the signs of God's counsel in the training of 'the nations' and in the slow realisation of manifold lessons of the Gospel in post-Christian history. *frovnhsi*" occurs in N.T. only here and Lk. 1:17; but *frovnimo*" frequently, viz. ( a ) in Pauline Epistles: 1 Cor. 4:10, 10:15, 2 Cor. 11:19, Rom. 11:25, 12:16; ( b ) in Synoptic Gospels, Matt. 7:24, 10:16, 22:45, 25:2, 4, 8, 9, Lk. 12:42, 16:8.

/While in Eph. 1:16 ff. the Apostle's prayer began with the thought of personal enlightenment, his prayer in 3:16 ff. begins with the thought of personal strengthening, but a strengthening which shall issue in fuller knowledge (3:18 f.) 'that ye may be strong *to apprehend* ( *katalabevsqai* ) with all the saints what is the breadth and length and height and depth, *to know* ( *gnw'nai* ) the love of Christ which passeth *knowledge* , that ye may be filled with all the fulness of God.' [ *Gnw'si*" here only in Eph.; Col. 2:3, Phil. 3:8.]

The other passages are: Eph. 5:15: 'Look therefore carefully how ye walk, not as unwise, but as wise ( *sovfoi* ).'

5:17: 'For this reason be not foolish, but *understand* ( *sunivete* ) what the will of the Lord is.'

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6:8 f.: ‘ *Knowing* ( *eijdovte*" ) that whatever good thing each man doeth, that shall he receive again from the Lord.’

‘ *Knowing* that their Master and yours is in heaven.’ [See Additional Note on ‘Intellectual claims and gifts of the Gospel.’]

## **Faith ( *pivsti*" ).**

( *a* ) ‘The faith which is among you ( *kaqj uJma*" ) in ( *i.e.* grounded and resting in) the Lord Jesus.’ (1:15.)

( *b* ) ‘The faith shewn to all the saints’ ( *ib.* )—the practical expression of ( *a* ). ( *c* ) ‘Saved through faith ( *dia; pivstew*" )—by God's grace ( *th' cavriti* )—not of yourselves—not of works.’ (2:8.)

( *d* ) ‘Freedom of address and access to God through our faith in Christ ( *dia; th" pivstew" aujtou*' ).’ (3:12.)

( *e* ) ‘That Christ through faith ( *dia; th" pivstew*" ) may dwell in your hearts.’ (3:17.)

( *f* ) ‘One faith’ ( *miva pivsti*" )—in its objective sense. (4:5.) ( *g* ) ‘The unity of the faith ( *th;n eJnovthta th" pivstew*" ) and of the knowledge ( *k. th" ejpignwvsew*" ) of the Son of God’—the Son of God being the object of both—faith and knowledge. (4:13.)

Faith is a principle of knowledge. The special object of Faith is a Divine Person made known to men and recognised by them.

( *h* ) ‘The shield of faith’ ( *t. qureo;n th" pivstew*" ). (6:16.) ( *i* ) ‘Peace to the brethren and love with faith’—faith being the condition of appropriating

God's gifts of peace and love. (6:23.)

## Hope ( ejlpiv" ).

‘ *The hope* of His calling’—the hope—kindled and sustained in us by the fact that God has called us to His presence—the call being a Divine invitation. (1:18.)

‘Even as also ye were called in *one hope* of your calling’—the hope being [here] coincident with the calling. (4:4.)

‘Apart from Christ—strangers to the covenants of the promise—having no hope ( ejlpivda mh; e[conte" ) and without God in the world’—face to face with the problems of nature and life, but without Him in Whose wisdom and righteousness and love they could find rest and hope.

## Love ( ajgavph ).

( a ) ‘God—for *His great love* ( dia; th;n pollh;n ajgavphn aujtou' ) wherewith He loved us—quickenened us.’ (2:4.)

( b ) ‘And to know *the love of Christ* which passeth knowledge’—“including both His love for the Church and for the believer.” (3:19.)

( c ) ‘Peace be unto the brethren *and love* with faith from God the Father and Lord Jesus Christ’—peace and love being God's gifts and faith the condition of appropriating them. (6:23.)

( d ) ‘Be ye—imitators of God, as beloved children, and *walk in love* , even as Christ also loved you’ (Eph. 5:1, 2)—the love of Christians answering to the love of Christ: cf. John 13:34 ejntolh;n kainh;n divdwmi uJmi'n, i{na

ajgapa'te ajllhvlou", kaqw;" hjgavphsa uJma'", i{na kai; uJmei'" ajgapa'te  
ajllhvlou" (and 15:12, and 1 John 3:16 sq.).

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( e ) 'That we should be holy and without blemish before Him *in love*'—love, which they have appropriated as God's great gift. (Eph. 1:4.)

( f ) 'Forbearing one another *in love*.' (4:2.) ( g ) 'Living the truth in love' (veritatem facientes): 'Christ—from Whom all the Body, fitly framed and knit together, through every contact, according to the effective working of that which is supplied in due measure by each several part, maketh for itself the growth of the Body, unto the building up of itself *in love*.' (4:15, 16.)

Truth and Love (2 John 3) describe an intellectual harmony and a moral harmony; and the two correspond with each other according to their subject-matter.

Love is truth in human action; and truth is love in regard to the order of things. ( h ) 'Rooted and grounded in love.' Love—the source of growth and the stay of endurance.

## **Light ( fw'" ).**

( a ) 'For ye were once darkness ( skovto" ), but now are light ( fw'" ) in the Lord ( ejn Kurivw/ )—light in fellowship with Him, Who is the Light of the World.' (Eph. 5:8.) Cf. 5:14, ejpifauvsei soi oJ cristov" .

'Walk as children of light.' ( *ib.* ) 'For the fruit of light is in all goodness and righteousness and truth.' (Eph.

On the other hand, 'with the unfruitful works of darkness' the Christians must 'have no fellowship.' (Eph. 5:11.)

Darkness perishes in the presence of light: 'All things, when they are

shewn in their true nature by the light are made manifest:—for everything which is made manifest is light ( *fw'' ejstivn* ).' (Eph. 5:13.)

( *b* ) 'Having the eyes of your heart enlightened ( *pefwtismevnou''* ).' (1:18.)

( *c* ) In addition to preaching the Gospel to the Gentiles, St Paul was called 'to bring to light ( *fwtivsai* ) what is the dispensation of the mystery which from all ages hath been hid in God.' (3:9.)

## **Life ( *zwhv* ).**

'Alienated from the life of God ( *th'' zwh'' tou' qeou'* ) —that life which answers to the nature of God and which He communicates to His children. (4:18.)

'But God—even when we were dead through our trespasses quickened us together with ( *sunezwopoivhse* ) the Christ.' (2:5, 6.)

The word *qavnato''* , 'death,' is not found in the Epistle. But *nekrou;*" *t. paraptwmasin* occurs 2:1, 5 ( *v. supr.* ): while *ejk nekrw'n* occurs 1:20, and *ejk tw'n nekrw'n* (Eph. 5:14) in the Hymn 'Awake, thou that sleepest, and arise from the dead.'

Of the future resurrection of men nothing is [directly] said in the Epistle.

## **Good Works.**

'For it is His workmanship we are, created in Christ Jesus for good works ( *ejpi; e[rgoi'' ajgaqoi''* ) which God afore prepared that in them we should walk.' (2:10.)

In Gal. 5:22, 23 'love, joy, peace, longsuffering, kindness, goodness,

faithfulness ( πιστι" ), meekness, temperance' are as 'fruit of the Spirit' contrasted with 'the works of the flesh.'

5:9.)

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Here in Ephesians ‘the fruit of light,’ in contrast with ‘the fruitless works of darkness’ (Eph. 5:10), is said to be shewn ‘in all goodness and righteousness and truth’ (Eph. 5:9)—a classification of moral duties marking our obligation to self, our neighbour, God; while in another place (4:2) humility ( tapeinofrosuvnh ), meekness ( prau?th" ), and longsuffering ( makroqumiva ) are named as graces, which Christians are bound to cultivate, ‘forbearing one another in love’ and living ‘in the bond of peace.’ Kindness ( crhstovth" ), joined with these in Col. 3:12, stands in Ephesians (Eph. 2:7) as a Divine attribute. But in 4:32 St Paul speaks of the duty of Christians to be to one another kind ( crhstoiv ) and tender-hearted ( eu[spлагcnoi ), and thus (Eph. 5:1) ‘imitators of God.’

### **Thanksgiving ( eujcaristiva ).**

‘But rather giving of thanks’ (Eph. 5:4)—our duty—recognising the signs of God's love in every good thing.

‘Giving thanks ( eujcaristou'nte" ) always for all things in the name of our Lord Jesus Christ to our God and Father.’ (Eph. 5:20.)

So St Paul's opening Hymn of Praise (1:3-14) is followed by thanksgiving for the faith of the Ephesians:—

‘For this cause I also, having heard of the faith which is among you in the Lord Jesus, and which ye shew toward all the saints, cease not to give thanks for you.’

### **Prayer ( proseuchv ).**

( a ) 'In all prayer ( proseuch'" ) and supplication ( dehvsew" ), praying ( proseucovmenoi ) at every season in spirit'—not in form or in word only, but in that part of our being through which we hold communion with God—and also 'watching thereunto ( eij" aujto; ajgrupnou'nte" ) in all perseverance and supplication for all the saints.'

( b ) So at 1:16 in the Epistle—after thanksgiving Prayer:—'making mention (of you) in my prayers ( ejpi; tw'n proseucw'n mou ).

## **The Church.**

( a ) 'And He gave Him to be Head over all things to the Church, which is His body, the fulness of Him Who reaches His fulness through all things in all.' (1:22 f.)

( b ) 'That now to the principalities and the powers in the heavenly order may be made known through the Church the manifold wisdom of God.' (3:10.)

( c ) 'To Him be the glory in the Church and in Christ Jesus unto all the generations of the age of the ages.' (3:21.)

( d ) 'For a husband is head of the wife, as Christ also is Head of the Church, being Himself Saviour of the body. But as the Church is subject to Christ, so let the wives be to their husbands in everything. Husbands, love your wives even as Christ also loved the Church and gave Himself up for it;.....that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing.....' (Eph. 5:23-27.)

Cf. 5:29, 'nourisheth and cherisheth it, even as Christ the Church.' 'But I speak looking to Christ and to the Church.' (Eph. 5:32.)

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‘That we should be holy ( *aJgivou* ) and without blemish before Him in love.’

‘The faith which is among you in the Lord Jesus and which ye shew to all the saints.’ (1:15.)

‘But ye are fellow-citizens ( *sumpoli'tai* ) with the saints.’ (2:19.) ‘Which in other generations was not made known unto the sons of men as now it was revealed unto His holy apostles and prophets in the Spirit—that the Gentiles are fellow-partakers of the promise in Christ Jesus.’ (3:5.)

‘That being rooted and grounded in love ye may be strong enough to apprehend *with all the saints* what is the breadth.....’ (3:17 f.)

‘With a view to the perfecting of the saints for a work of ministry.’ (4:12.)

‘Watching thereunto in all perseverance and supplication for all the saints.’ (6:18.)

## **Christian Sacraments—**

### **Baptism.**

‘One Lord, one Faith, one *Baptism*’ ( *e}n bavptisma* ). (4:5.) ‘That He might sanctify it (the Church), having cleansed it by the bath of water accompanied by a confession of faith (‘with a word’: *ejn rJhvmati* ).’ (Eph. 5:26.)

The *rJh'ma* —the Baptismal Confession—was, there can be little doubt, the simple creed that ‘Jesus is Lord’ (Rom. 10:9 *eja;n oJmologhvsh/" to; rJh'ma ejn tw'/ stovmativ sou o{ti kuvrio" jIhsou"* ).

‘Detrahe verbum et quid est aqua nisi aqua? Accedit verbum ad elementum et fit sacramentum.’ (Aug. *in Joh.* 80.3, on John 15:3.)

[v. Add. Note on ‘The Sacrament of Baptism.’]

## **Holy Communion.**

To the Sacrament of Holy Communion there is no reference in the Epistle.

## **The Christian Ministry.**

Mention is made (in Eph. 4:11) of ( *a* ) ‘apostles,’ ( *b* ) ‘prophets,’ ( *c* ) ‘evangelists,’ ( *d* ) ‘pastors and teachers.’

But, while there is thus evidence of specialisation of functions, there is no sign in the Epistle of the existence of any outward organisation or ecclesiastical hierarchy.

[See Additional Notes on

‘The Christian Society and the Apostolic Ministry.’ ‘The Church in the Epistle to the Ephesians.’ ‘Prophets of the New Covenant.’]

## **ADDITIONAL NOTES.**

On the expression *ta; ejpouravnia . jEnevrgeia* and *ejnergei'n* in the N. T. Wisdom and Revelation (Eph. 1:17). Intellectual claims and gifts of the Gospel.

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The Sacrament of Baptism. On 'Sin' in the Pauline Epistles. The Fall of Man. The Kingdom of God—Kingdom of Christ. The Christian Society, and the Apostolic Ministry. 'The Church' in the Epistle to the Ephesians. Use of the word ajpokavluyi" in the N.T. On the use of the term musthvrion in the N.T. On the phrases ejn Cristw'/, ejn Cristw' jIhsou', ejn tw'/'

The expression ta; pavnta .

JH dovxá in the Epistle to the Ephesians. Words in the N.T. denoting Resurrection or Raising from Death: ejgeivrein, ajnasth'nai, ajnavstasi" .

On the meaning of kubeiva (Eph. 4:14). Spiritual Powers.

Use of kata; c. acc. in the Epistle to the Ephesians. Use of the phrase ejn sarkiv . Prophets of the New Covenant. Ruskin on Eph. 4:17 and on Conflict with Evil. 'The world, the flesh, and the devil.' Use of the Old Testament in 'Ephesians.'

**On the expression** ta; ejpouravnia .

The adjective ejpouravnio" [apart from the particular phrase ta; ejpouravnia ] is used

( a ) by *St Paul*:

Cor. 15:40. 'celestial bodies.'

. 'the heavenly (man).....the heavenly (men).' )( coi>ko;" ...coi>koiv .

. 'the likeness of the heavenly (man).' Phil. 2:10. 'of things in the heaven ( ejpouranivwn ) and on the earth and under the earth.' )( ejpigeivwn and

katacqonivwn .

Tim. 4:18. k. swvsei eij" th;n basileivan aujtou' th;n ejpouravnion .

( b ) by *other writers of the N. T.:*

Matt. 18:35. A v. l. for oujravnio" . Heb. 3:1. klhvsew" ejpouranivou .

:4. t. dwrea" t. ejpouranivou . :16. kreivttono" (sc. patrivdo" )... tou'tj e[stin ejpouranivou .

:22. JIerousalh;m ejpouranivw/ .

The phrase ta; ejpouravnia is used

Cristw'/ .

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*ib.* vs. 9. ‘Whose coming is according to the working of Satan with all power and signs and wonders of falsehood.’ Cf. vs. 11.

Eph. 2:2. ‘Of the spirit that now worketh in the sons of disobedience.’

Of the Ephesian passages [the first (1:11) recalls] 1 Cor. 12:6, 11 ( *v. supr.* ); [the next (Eph. 1:19) refers to] the active exercise of the power of God in the exaltation of Christ, [a third (3:7) shews how] the continuous working of His Power in the Apostle was a determining condition of his ministry, [another (3:20) tells us] that His power working in believers generally is the measure of that which He does. In 2:2 the Ephesians [are reminded that] resisting the Will of God lays ‘the sons of disobedience’ open to the working of a personal power of evil. [For the meaning of *katj ejnergeivan* in 4:16, *v. note ad loc.* ].

### **Wisdom and Revelation (Eph. 1:17).**

‘These Ephesian Christians had already received Divine illumination, or they would not have been Christians at all; but Paul prayed that the Divine Spirit who dwelt in them would make their vision clearer, keener, stronger, that the Divine power and love and greatness might be revealed to them far more fully. And perhaps in these days in which men are making such rapid discoveries in inferior provinces of thought, discoveries so fascinating and so exciting as to rival in interest, even for Christian men, the manifestation of God in Christ, there is exceptional need for the Church to pray that God would grant it “ *a spirit of wisdom and revelation* ”; if He were to answer that prayer, we should no longer be dazzled by the knowledge which relates to “things seen and temporal,” it would be outshone by the transcendent glory of “things unseen and eternal.”’

(Dale: *The Epistle to the Ephesians: Its Doctrine and Ethics* , p. 133.)

‘By the inspiration which was granted to Jewish prophets they saw in the history of their nation—as their uninspired contemporaries did not see—the Divine laws which the history illustrated.

.....

The inspiration which was granted to apostles enabled them to discover what was already contained in the life, teaching, death and resurrection of the Lord Jesus Christ. Special revelations were given to them:.....but the main substance of what they knew about God and the Divine method of human redemption they discovered in the history and teaching of Christ. Their inspiration enabled them to see what that revelation of God really meant....The great *revelation* was made in Christ; the *inspiration* of the apostles enabled them to see the truths and laws which the revelation contained.

.....

And so the “spirit of wisdom” may also be called the “spirit of revelation”; for until the spirit of wisdom is given, the revelation is unintelligible. It becomes an actual revelation when it is understood.

To the apostles inspiration was given in an exceptional measure. They were appointed by the Lord Jesus Christ to lay the foundations of the Christian Church. They had authority to teach all nations in His name. Later ages were to learn His mind from their lips.....But in kind the inspiration of the apostles was the same as that which St Paul prayed might be granted to the Christians at

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Ephesus, the same as that which we ourselves may hope to receive from God.'

( *id. ib.* pp. 135 ff.)

'Perhaps the safest description of the gift which is promised to all Christians is that which is contained in the text. It is the "spirit of wisdom." It is not a blind impulse, resulting in a conviction having no intelligible grounds; it is not an impression having nothing to justify it except the obstinacy with which we hold to it. When the Spirit of God illuminates the mind, we see the meaning of what Christ said and of what Christ did. We simply find what was in the Christian revelation from the beginning.'

( *id. ib.* p. 142.)

'If I am asked how we are to distinguish between what is revealed to us by the Spirit of God and what we discover by the energy and penetration of our own thought, I can only reply that the question seems to me to rest on a misconception of the nature of spiritual illumination. The "wisdom" which the Spirit grants us is not a "wisdom" separable from the ordinary activity and discernment of our own minds; it is not something alien to our own higher life; it becomes our own wisdom, just as the vision which Christ miraculously restored to blind men was not something foreign to them, but their own. They saw what before they had only handled, and the nobler sense revealed to them what the inferior sense could not make known; they saw for themselves what they had only heard of from others. The reality of the supernatural work was ascertained by the new discoveries it enabled them to make of the world in which they were living. Analogous effects follow the illumination of the Holy Spirit. When the "*spirit of wisdom and revelation*" is granted to us, "*the eyes*" of our heart, to use Paul's phrase in the next verse, are "enlightened"— *our own eyes*,—and

we see the glory of God.'

( *id. ib.* p. 142 f.)

## **Intellectual claims and gifts of the Gospel.**

In 1 Cor. 2—the main Pauline passage—St Paul has spoken of a 'wisdom—not of this world ( ouj tou' aijw'no" touvtou ) nor of the rulers of this world' (vs. 6)—a wisdom 'that hath been hidden'—'God's wisdom' which 'we speak—in a mystery'—wisdom 'which God preordained before the world unto our glory' (vs. 7). For 'unto us God through the Spirit revealed—even the deep things of God' (vs. 11)—things 'which eye saw not, and ear heard not (Is. 64:4) and which came not up into man's heart' (vs. 9)—things which 'God prepared for them that love Him.'

'Through the Spirit.' For 'the Spirit searcheth ( ejrauna'/ ) all things': and as none 'knoweth the things of a man, save the spirit of the man which is in him, so none knoweth the things of God save the Spirit of God' (vs. 10) Now ' we , that we may know the things freely given us by God,' have received—not the spirit of the world ( tou' kovsmou ), but—the Spirit which is from God ( to; pneu'ma to; ejk tou' qeou' ). Now a ' *natural* man' ( yuciko;" a[nqrwpo" ) receiveth not the things of the Spirit of God—they are foolishness to him—he cannot know them—because they are judged spiritually. But the spiritual man ( oJ pneumatiko;" ) judgeth all things.'

This 'wisdom'—God's wisdom—'we speak (says St Paul in vs. 6) among the full-grown' ( ejn toi'" teleivoi" ).

In the Epistle to the Ephesians St Paul tells of God's grace abounding (cf. 1:8) 'in all wisdom and prudence':—and (v. 1:17) of his prayers to God—'making mention of you in my prayers'—for 'a spirit of wisdom and revelation in the knowledge of

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Him'—'having the eyes of your *heart* enlightened (vs. 18) that ye may *know*.'

At 2:6 he contemplates Christians 'saved by grace' in contact with the heavenly order; and then (vs. 11) all, that is realised in time through faith, is seen to be of God's ordering. Among the great mysteries of the faith, which he has prayed that the Ephesians may be enabled to understand, is that of the vital unity—the 'one man'—of 2:10—wherein Christ, by the assumption of human nature, by His death, united in one body and 'reconciled' to God, Jews and Gentiles.

But ' *to comprehend* ( *katalabevsqai* ) what is the breadth and length and height and depth, and to *know* the love of Christ'—a 'love which passeth knowledge (3:18)—to know that which never can be known—the co-operation of all is required ( *su;n pa'si t. aJgivoi* ). Consecration is the condition of such knowledge. There is need of effort. And there is a corresponding power—God's gift: His 'power working in us' (3:20 f.).

In the unity of the Christian body each of its members has his part, a special function and a special endowment. (4:7. 'But to each one of us was the grace given according to the measure of the gift of the Christ').

Yet unity of knowledge, as of faith,—of the faith and knowledge of the Son of God—is the final issue and limit of the work and manifold ministry of all.

Appropriation of the truth is not intellectual only, but is expressed in character and action (4:15, *ajlhqeuvonte* " *ejn ajgavph/* ).

The spring of all error is ignorance, or forgetfulness, of God. So it was with 'the Gentiles' ( *ta; e[qnh* ). And this 'ignorance ( *a[gnoi*a ) which was in them' was due to moral conditions ( *dia; t. pwvrwsin t. kardiva* " *aujtw'n* ).

The Christian is to have [in him], and to be, light ( *fw* " )—light is fellowship

with Him, Who is the Light of the World (John 8:12: cf. Matt. 5:14). And the life in light is shewn in moral duties—‘in every form of goodness and righteousness and truth’—the good, the right, the true.

In action—there is need of moral *discrimination* (Eph. 5:10 dokimavzonte" tiv ejstin eujavreston tw'/ kurivw/ ), and of effort and carefulness in wise conduct, (15 f.) mh; wJ" a[sofoi, ajllj wJ" sovfoi ), need to ‘ *understand* ( sunivete ) what the will of the Lord is.’

In the imperfect, transitory relations of earthly life (6:6 ff.) higher duties are involved:—‘servants’ must remember ( ejdovte" ) that service is rendered to Christ, ‘masters’ must remember ( ejdovte" ) that in heaven the servants' Master is their own also.

In conflict with the spiritual hosts of wickedness (6:12 f.) the Christian warrior stands having his ‘loins girded with truth.’ He applies truth to life.

Religion includes thought or knowledge, as well as feeling and action. Each of these three implies, needs, and is strengthened by the other two. Knowledge in excess leads to Gnosticism or to dead orthodoxy. But realisation in thought of absolute Truth as revealed in the Incarnation is apprehension of a fact, which can be made the basis of a Science and yet is not for speculation only or for aesthetic contemplation only, but is essentially ethical.

## **The Sacrament of Baptism.**

The rite of Baptism was connected with the work of Messiah by the prophets Ezekiel and Zechariah.

Ezek. 36:25 f.: ‘And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A

new heart also will I give you, and a new spirit will I put within you: and I will take away the

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(the birth) 'of the Spirit' is potentially united with being born (the birth) 'of water.' The general inseparability of these two is indicated (in John 3:5) by the form of the expression 'born of water and Spirit' ( *ejx u{dato" kai; pnevmato"* ) as distinguished from the double phrase 'born of water and of Spirit' ( *kai; ejk pnevmato"* ).

With the *dia; loutrou' paliggenesiva"* of Tit. 3:5 may be compared *tw'/ loutrw'/ tou' u{dato"* of Eph. 5:26. Here the initiatory sacrament of Baptism is the hallowing of the Bride. In this she is at once cleansed and hallowed ( *i{na aujth;n aJgiavsh/ kaqarivsa"* ). The actions are coincident.

To the Corinthians St Paul had written (1 Cor. 6:11): 'But ye were washed ( *ajpelouvsasqe* ), but ye were sanctified ( *hJgiavsqhte* ), but ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God'; and (12:13) 'For in one Spirit we all were baptized into one Body.'

And to the Romans (Rom. 6:3): 'all we who were baptized into Christ Jesus were baptized into His death. We were buried therefore with Him through our Baptism ( *dia; tou' baptivsmato"* ) into death: that like as Christ was raised from the dead through the glory of the Father, so we might also walk in newness of life.'

In the Epistle to the Colossians these 'two complementary aspects of baptism' (Lightfoot *ad loc.* ) appear in the passage Col. 2:18 (parallel to Eph. 2:45): 'being buried with Him ( *suntafevnte" aujtw'/'* ) in the act of baptism ( *ejn tw'/' baptismw'/'* ), in Whom also ye were raised together with Him ( *sunhgevrqhte* ) through your faith in the operation (the working) of God, Who raised Him from the dead and quickened together with Him you, that were dead by reason of your transgressions' [ v. Lightfoot's note].

Here in the Epistle to the Ephesians St Paul (at Eph. 4:4-6) lays open a

view of the *unity* of the whole Christian Society in its objective foundation: and while ( *a* ) its unity is established by the acknowledgment of *one Lord* : and ( *b* ) in proclaiming that 'Jesus is Lord,' it confesses *one Faith* : ( *c* ) it is entered by *one Baptism*. [Cf. 1 Cor. 12:13.]

And of this 'material act' that confession ( *rJh'ma* ) is the spiritual accompaniment, a Confession involved in, and implying the acceptance of, the Baptismal formula (Matt. 28:19) 'Into the name of the Father and of the Son and of the Holy Ghost.'

The 'teaching of baptisms' ( *baptismw'n didach;n* ) of Heb. 6:2, where the plural and the peculiar form seem used to include Christian Baptism and other lustral rites, would naturally be directed to shew their essential difference. And the 'different washings' ( *diafovroi" baptismoi"* ) to which reference is made in the same Epistle (9:10) as accompaniments of the Levitical offerings (cf. Ex. 29:4, Lev. 11:25 ff., 16:4, 24 f., Num. 8:7, 19:17) recall the 'washings, or baptizings, of cups and pots and brazen vessels' ( *baptismou;" pothrivwn kai; xestw'n kai; kalkivwn* ) and other ceremonial lustrations ( *k. ajpj ajgora" eja;n mh; rJantivswntai — v. l. baptivswntai — oujk ejsqivousin* ) of Mark 7:4 [ *v. Swete ad loc.* ].

The outward rite draws its virtue from the action of the Spirit. [Cf. 1 Pet. 3:21: *dij u{dato": o} kai; uJma" ajntivtupon nu'n swvzei bavptisma, ouj sarko;" ajpovqesi" rJuvpou ajlla; suneidhvsew" ajgaqh" ejperwvthma eij" qeovn, dij ajnastavsew" jIhsou' Cristou' .]*

## On 'Sin' in the Pauline Epistles.

Apostolic writers distinguish clearly between 'sin,' the principle, and 'sins,'

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Tit. 3:11. eijdw;" o{ti ejxestravptai oJ toiou'to" k. aJmartavnei .

The word paravptwma , ‘trespass,’ bringing out the idea of violation of a definite law, occurs

( a ) repeatedly in Romans, 4:25, 5:15-29, 11:11, 12, as well as in 2 Cor. 5:19 and Gal. 6:1.

( b ) in the Epistles of the Captivity, Col. 2:13, where paraptwvmata are ‘actual definite transgressions’ (Lightfoot *ad loc.* ), Eph. 1:7 t. a[fesin t. paraptwvmatwn , 2:1 t. paraptwvmasin k. t. aJmartivai" ( *v. supr.* ), and 2:5.

The word paravbasi" , ‘transgression,’ occurs Gal. 3:19 tw'n parabavsewn cavrin , Rom. 2:23 th'" parabavsew" t. "ovmou , 4:15 ou| ga;r oujk e[sti novmo" , oujde; paravbasi" ,5:14 t. p. jAdavm , and 1 Tim. 2:14.

## The Fall of Man.

The story of the Fall is the Divine parable of the origin of sin; implying self-assertion and violation of dependence,—seeking not a wrong end, but a right end in a wrong way.

We know so little of our spiritual relations one to another that there is no greater difficulty in supposing that the earthly destiny of humanity was imperilled in a representative than in believing (as we do) that the restoration of humanity was obtained by the Son of Man.

In any case this is the simplest way of presenting a fact which is universal.

The consequence of self-assertion necessarily descended to all generations. (See Hegel's analysis of the Fall in his 'Logic.')

It is most important to notice that it is not 'death' as the passage to another order, but the circumstances of death, which are due to sin.

The effects of an act may be retrospective as well as prospective; that is to say, the certainty that something will be modifies what goes before.

## **The Kingdom of God—Kingdom of Christ.**

### **A. Usage of St Paul.**

( a ) 1 Thess. 2:12. ajxivw" t. qeou' tou' kalou'nto" uJma"" ejj" th;n eJautou' basileivan k. dovxan .

Thess. 1:5. ejj" to; kataxiwqh'nai uJma"" th"" basileiva" tou' qeou' . Cor. 4:20. ouj ga;r ejn lovgw/ hJ basileiva tou' qeou', ajllj ejn dunavmei . Cor. 6:9. h] oujk oi[date o{ti a[dikoi qeou' basileivan ouj klhronomhvsousin ; (Cf. vs. 10.) Cor. 15:24. ei\ta to; tevlo", o{tan paradidoi' th;n basileivan tw'/ qew'/ kai; patriv . Cor. 15:50. sa;rx kai; ai|ma basileivan qeou' klhronomh'sai ouj duvnatai .

Gal. 5:21. oiJ toiau'ta pravssonte" basileivan qeou' ouj klhronomhvsousin .

Rom. 14:17. ouj gavr ejstin hJ basileiva t. qeou' brw'si" kai; povsi", ajlla; dikaiosuvnh kai; eijrhvnh kai; cara; ejn pneuvmati aJgivw/ .

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( *b* ) John 3:3. eja;n mhv ti" gennhqh'/ a[nwqen, ouj duvnatai ijdei'n th;n basileivan tou' qeou' .

John 3:5. eijselqei'n eij" th;n basileivan tou' qeou' . John 18:36. hJ basileiva hJ ejmh; oujk e[stin ejk tou' kovsmou touvtou: eij ejk tou' kovsmou touvtou h\n hJ basileiva hJ ejmhv, oiJ uJphrevtai oiJ ejmoi; hjgwnivzonto a[n, i{na mh; paradoqw' toi" jIoudaivoi": nu'n de; hJ basileiva hJ ejmh; oujk e[stin ejnteu'qen .

‘The Kingdom’ [implies] ‘a Sovereign of whose Personal Rule His subjects would be conscious and by Whose Will they would be guided, an organization, by which the relative functions and duties and stations of those included within it would be defined and sustained, a common principle of action, and common rights of citizenship.’

( *Gospel of the Resurrection* , p. 195.)

## **The Christian Society and the Apostolic Ministry.**

‘Our bodies (1 Cor. 6:15) are members of Christ’ ( mevlh Cristou' ); and conversely (1 Cor. 12:27) a Christian society is ‘a body of Christ’ ( sw'ma Cristou' )—[a body of which Christ is the Head].—[Such is] *each* Christian society—‘a body of Christ,’ of which the members are charged with various functions and gifts. And these ‘bodies’ again are ‘members’ of other ‘bodies’ wider and greater, and thus at last ‘members’ of that universal Church which is the ‘fulness of Christ,’ its Heavenly Head. ( *G. of R.* pp. 177-182.)

In the providential ordering of the Christian Society these various functions and graces have been variously concentrated; but all belong alike to the new life, which the Risen Christ breathed into His Church.

To this Body, as a whole, the Risen Lord communicated the virtue of His glorified Life.

For it is a fact of the highest importance and clearly established by the documents—that the commission given on the evening of the first Easter Day—the ‘Great Commission’—was given to the Church and not to any class in the Church—to the whole Church—and not to any part of it, primarily.

The Commission and the Promise, like the Pentecostal blessing which they prefigured, were given to the Christian Society, and not to any special order in it.

Not that every member of the Church has in virtue of the corporate gift a right to exercise it *individually*.

The very fact that the commission is given to the body renders it impossible for any member to exercise it except by the authority of the body.

When the Body is quickened and endowed, then the Spirit works out its purpose through the several *parts*.

It is indeed a general law of life that differentiation of organs answers to [the] increasing fulness of life. The particular power of the living being finds expression through the organs. The specialisation of functions required for the permanent well-being of the Church [appears, when] in Eph. 4:7-11 St Paul marks the types of ministry with which the Church is endowed. He states the fact of the individual endowment of the several members of the Christian Society (vs. 7); and (vs. 11) notes that certain special gifts have been made for its government.

‘Receive ye the Holy Ghost; whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained.’ (John

20:22 f.)

The words are the Charter of the Christian Church, and not simply the Charter

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The Church appears guided by a self-widening ministry—apostles and prophets.

Of a primitive hierarchical ministry there is no record or tradition. And there is no provision for all time. The provision of a permanent and universal organisation of the Church was, in fact, wholly alien from the thought of the first age. The vision was closed by ‘the Coming.’ At the close of it the Lord was to come Himself.

### **‘The Church’ in the Epistle to the Ephesians.**

The word *ejkkłhsiva* occurs in the Gospels in two places only (Matt. 16:18; 18:17): in the former place in the sense of the universal Church ( *kai; ejpi; tauvth/ th'/ pevtra/ oijkodomhvs w mou th;n ejkkłhsivan* ), and in the latter of a special Church ( *eja;n de; parakouvsh/ aujtw'n, eijpo;n th'/ ejkkłhsiva/, eja;n de; kai; th'" ejkkłhsiva" parakouvsh/, e[stw soi w{ sper oJ ejqniko;" kai; oJ telwvnh* ).

Both senses are found in the Acts. In the Apocalypse, as also in St James (Eph. 5:14) and in 3 Jo. 6, 9, 10, the word is used in the special sense only.

In the Epistles of St Paul both senses are found. In the Epistle to the Ephesians the Christian Society—the Church—is a commonwealth, but it is more than a commonwealth.

The Church is a spiritual building—the temple of the Spirit. The Church is a living organism—the Body of Christ. The Church is the Bride of Christ.

The word *ejkkłhsiva* is used nine times in the Epistle to the Ephesians. But of these instances six occur in one and the same context in the fifth

chapter, and the nine occurrences of the word are thus practically reducible to four.

(1) Eph. 1:22 f. kai; aujto;n e[dwken kefalh;n uJpe;r pavnta th'/ ejkklhsiva/, h{ti" ejsti;n to; sw'ma aujtou', to; plhvrwma tou' ta; pavnta ejn pa'sin plhroumevnou .

Not only was Christ Himself exalted to the heavens: ( a ) He is invested with universal sovereignty (cf. Matt. 27:28 ejdovqh moi pa'sa ejxousiva ejn oujranw'/ kai; ejpi; th'" gh'" ).

( b ) He is even now *Head of His Church on earth*:

‘Head over all things to the Church, which is His body’—and

( c ) He has already exercised His sovereignty by the gift of His quickening grace.

So in the parallel passage, Col. 1:18: kai; aujto;" ejstin hJ kefalh; tou' swvmato", th'" ejkklhsiva" (cf. vs. 24), *i.e.* (as Lightfoot paraphrases) ‘not only does He hold this position of absolute priority and sovereignty over the Universe—the natural creation—He stands also in the same relation to the Church—the new spiritual creation. He is its head, and it is His body.’

‘The Creator of the World is also the Head of the Church’—‘ *the head* , the inspiring, ruling, guiding, combining, sustaining power, the mainspring of its activity and the centre of its unity, and the seat of its life.’

The image (of Christ as the Head) occurs in a different yet cognate application in 1 Cor. 11:3 panto;" ajndro;" hJ kefalh; oJ cristov" ejstin, kefalh; de; t. cristou' oJ qeov" .

Moreover the relations of the Church to Christ are (as Lightfoot points out)

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each part in due measure (Eph. 4:16) of its proper function towards the whole. Thus the material unity of Judaism is transformed into the moral unity of the Apocalypse.'

### *The Church the Bride of Christ.*

The image used in prophetic books of the Old Testament (Hos. 2:19, Ezek. 16, Mal. 2:11) to describe the relation between Jehovah and His people, is in the New Testament applied to Christ and the Church. Suggested, in the Synoptic Gospels, by the imagery of the Parables of the Marriage-feast (Matt. 22:1 ff.) and of the Ten Virgins (id. 25:1 ff., also Matt. 9:15) is signified in the Gospel of St John by the language of the Baptist (John 3:29 f.): 'He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease.' The Christ was gathering round Him the disciples who were the beginnings of His Church—representatives of the spiritual Israel—the divine Bride—brought by the forerunner to Christ—the Bridegroom.

In 2 Cor. 11:2 *zhlw' ga;r uJma''' qeou' zhvlw/, hJrmosavmhn ga;r uJma''' eJni; ajndri; parqevnon aJgnh;n parasth'sai tw'/ cristw'//* , St Paul applies the figure to the connexion of Christ with a particular body of Christians; even as in Ephesians (Eph. 5:32 ff.) he uses it (v. supr.) of the relation of Christ to His Church as a whole,—the Church 'contemplated as distinct from Christ, though most closely bound to Him as His bride.'

In the Apocalypse (Apoc. 19:7, 21:2, 9, 22:17) the Holy City, the New Jerusalem is seen 'as a bride adorned for her husband': and 'the bride' is 'the wife of the Lamb.'

## *The Church Universal.*

'Every Family,' every Fatherhood, derives that, in virtue of which it is what it is, from the One Father (Eph. 3:15); from Him comes all fellowship and unity in heaven and on earth.

The Church, of which the Family is the type and monument, is the herald and witness of the revelation of a living God,—'the interpreter of the world in the light of the Incarnation,'—'the appointed organ of the gifts of Christ.'

And it is in the Epistle to the Ephesians that the idea of the One Church, having a mission thus manifold and universal, is first developed.

'Here, for the first time, we hear Christians throughout the world described as together making up a single Ecclesia, a single assembly of God, or Church' (Hort: *Prolegomena* , p. 128).

### **Use of the word ajpokavluyi" in the N.T.**

#### A. Pauline usage:—

Thess. 1:7. ejn th'/ ajpokaluvyei t. kurivou jIhsou' ajpj oujranou' . Cor. 1:7. th;n ajpokavluyin t. kurivou hJmw'n jI. Cristou' .

:6. h] ejn ajpokaluvyei h] ejn gnwvsei h] ejn profhteiva/ h] ejn didach'/ .

. yalmo;n — didach;n — ajpokavluyin .

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With Revelation is co-ordinated 'knowledge,' 'prophecy' and 'teaching.' 1 Cor.

14:6.

With Revelation is co-ordinated 'wisdom.' Eph. 1:17 (v. supr. p. 158, Dale on '*Wisdom and Revelation*').

'Revelation is always (probably even in Gal. 3:23) in the strictest sense an unveiling of what already exists, not the coming into existence of that which is said to be revealed.' (*Hort* on 1 Pet. 1:5.)

### **On the use of the term *musthvrion* in the N.T.**

The word *musthvrion* (which in the LXX. occurs Judith 2:2, Wisd. 6:24, Eccus. 22:22, Tob. 12:7, 21, 2 Macc. 13:21 and elsewhere; also in Theodotion's version of Dan. 2:18 ff., Ps. 25:14 and Prov. 20:19) is found, in the Synoptic Gospels in the parallel texts (Matt. 13:11, Mark 4:11, Lk. 8:10) of the Parable of the Sower, but elsewhere in the N. T. only in the Epistles of St Paul and in the Apocalypse.

It is used (1) comprehensively of the Christian Revelation or of the central truth of the universality of the Gospel, (2) of special truths in that revelation.

But always in the N. T. the fact of revelation, actual or imminent, is implied.

(1) In the comprehensive meaning the word is used 13 times by St Paul and once in the Apocalypse.

A. ( a ) 1 Cor. 2:1. kataggevlwn uJmi'n to; musthvrion tou' qeou' .

f. sofivan de; lalou'men ejn toi'" teleivoi" (those who are fully initiate), sofivan de; ouj tou' aijw'no" touvtou oujde; k.t.l.... ajlla; lalou'men qeou' sofivan ejn musthrivw/ .

Rom. 16:25 f. kata; ajpokavluyin musthrivou crovnoi" aijwnivoi" sesighmevnou fanerwqevnto" de; nu'n diav te grafw'n profhtikw'n katj ejpitagh;n tou' aijwnivou qeou' eij" uJpakoh;n pivstew" eij" pavnta ta; e[qnh gnwrisqevnto" .

( b ) Col. 1:26 f. to; musthvrion to; ajpokekrummevnon ajpo; tw'n aijwvwn k. ajpo; tw'n genew'n, nu'n de; ejfanerwvqh toi'" aJgivoi", oi|" hjqevlhse oJ qeo;" gnwrijsai tiv to; plou'to" th'" dovxh" tou' musthrivou touvtou ejn toi'" e[qnesin, o{ ejstin Cristo;" ejn uJmi'n, hJ ejlpi;" th'" dovxh" . (v. Lightfoot's note.)

Col. 2:2. eij" ejpivgnwsin tou' musthrivou tou' qeou' Cristou' ejn w|/ eijsi;n pavnte" oiJ qhsauroi; th'" sofiva" kai; gnwvsew" ajpovkrufi —‘God's mystery, which is nothing else than Christ—Christ containing in Himself all the treasures of wisdom and knowledge hidden away.’ (Lightfoot, *ad loc.* )

Col. 4:3 f. i{na oJ qeo;" ajnoivxh/ hJmi'n quvran tou' lovgou, lalh'sai to; musthvrion tou' cristou', dio; kai; devdema: i{na fanerwvsw aujto, wJ" dei' me lalh'sai .

Eph. 1:9. gnwrijsa" hJmi'n to; musthvrion tou' qelhvματο" aujto' — ‘the mystery of His will’—the Divine counsel now revealed, expressing God's Will.

Eph. 3:3. kata; ajpokavluyin ejgnwrijsqh moi to; musthvrion .

. ejn tw'/ musthrivw/ tou' cristou' . The ‘mystery of the Christ’ was (vs. 6) the truth, revealed to the Apostles, that the Gentiles, by incorporation in Christ, were, equally with Jews, heirs of all the hopes of the people of

God, members of one Divine society, and partakers of the gift of the Holy Spirit.

Eph. 3:9. hJ oijkonomiva tou' musthrivou tou' ajpokekrummevnou ajpo; tw'n aijwvwnw ejn tw'/ qew'/ tw'/ ta; pavnta ktivsanti .

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though the exposition may be subsequently transmitted by a hearer to others. Already the idea of secrecy is subordinate to that of special discovery or possession.]

“But, when adopted into the Christian vocabulary by St Paul, the word signifies simply ‘a truth which was once hidden, but now is revealed,’ ‘a truth which without special revelation would have been unknown.’ Hence *musthvrion* is almost universally found in connexion with words denoting revelation or publication; e.g.,, *ajpokaluvptein*, *ajpokavluyi*" , Rom. 16:25, Eph. 3:3, 5, 2 Thess. 2:7; *gnwrvizein* , Rom. 16:26, Eph. 1:9, 3:3, 10, 6:19; *fanerou'n* , Col. 4:3, Rom. 16:26, 1 Tim. 3:16; *lalei'n* Col. 4:3, 1 Cor. 2:7, 14:2; *levgein* 1 Cor. 15:51.” (Lightfoot on Col. 1:26.) The word is characteristic of the Epistle to the Ephesians.

**On the phrases** *ejn Cristw' / jIhsou'*, *ejn Cristw' / jIhsou'*, *ejn tw' / cristw' /* .

The phrases *ejn Cristw' / jIhsou'* and *ejn Cristw' /* (without *jIhsou'* ) are found in the Epistles of St Paul as follows:

*ejn Cristw' / jIhsou'* *ejn Cristw' /* ( a ) 1 Th. 2:14

5:8

1 Cor. 1:2, 4, 30

4:15

15:31

16:24

Gal. 2:4

3:14 (W.H. mg.)

28 pavnte" — uJmei"" ei|" ejste; ejn C. jI.

Gal. 5:6 6:11, 23

8:2, 39

15:17

16:3 sunergouv" mou ejn C. jI. ( a ) 1 Th. 4:16 oiJ nekroi; ejn C.

4:10, 15, 17

15:18 oiJ koimhqevnte" ejn C.

19 hjlpikovte" ejn C.

12:5 e}n sw'mav ejsmen ejn C. 16:7, 9 ( b ) Phil. 1:1 2:5, 19

3:3, 14

4:7

Rom. 3:24

1 Cor. 3:1

2 Cor. 2:17

Gal. 1:22 Rom. 9:1

3:14 ejn C. katargei'tai 5:17 ei[ ti" ejn C.

19 qeo;" h\n ejn Cristw'/ lavsswn eJautw'/ 12:2, 19

2:17

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4:7, 17

Eph. 2:21 au[xei eij" nao;n a{ gion ejn kurivw/

4:1 parakalw' — oJ devs- mio" ejn k. 17 martuvromai ejn k. 5:8 nu=n defw=v e)n k. 1 Cor. 16:19 5:12

Gal. 5:10 Rom. 16:2, 8, 11 ff., 22 ( *b* ) Phil. 1:14

2:19, 24, 29

3:1 caivrete ejn k. 4:2, 10

Eph. 6:1 uJpakouвете t. goneu'- sin uJmw'n <sup>a</sup>ejn k.°

10 ejndunamou'sqe ejn k. 21 pisto;" diavkono" ejn kurivw/ Philem. 16, 20 ( *c* ) nowhere in the Pastoral Epis

It does not occur in Hebrews or in any of the Catholic Epistles. Outside St Paul's writings it is found only in Apoc. 14:13 makavrioi oiJ nekroi; oiJ ejn kurivw/ ajpoqnhvskonte" ajpj a[rti .

Both expressions ejn Cristw'/ and ejn kurivw/ , signify fellowship and vital union with Him, in Whom the life of the Christian is ideally lived.

‘The Christian lives— *in* Christ. It is from Christ that he draws his energy—it is as a member of Christ that he fulfils his part in the great economy of the world. By his faith in God Incarnate and Man ascended he stands forth as a witness of the essential unity of the seen and the unseen, of earth and of heaven.....Doubtless it is hard *to endure as seeing the invisible* ; but when the spiritual eyes grow dim, the thought of Christ risen, *in Whom* we are, will remove the mists

which cloud them. If once we realize what these words 'we are in Christ' mean, we shall know that beneath the surface of life lie depths which we cannot fathom, full alike of mystery and of hope.'

( *The Christian Life* , pp. 34, 35.)

**The expression** ta; pavnta .

ta; pavnta OCCURS

A. in Epistles of St Paul ( a ) 1 Cor. 8:6. ei|" kuvrio" jI. Cr. dij ou| (v. l. o}n )  
ta; pavnta .

:12. ta; de; pavnta ejk tou' qeou' . :6. qeo;" oJ ejnergw'n ta; pavnta ejn pa'sin . :27  
f. t. uJpotavxanto" aujtw' / ta; pavnta . Cor. 4:15. ta; ga;r pavnta dij uJma'" . :18.  
ta; de; pavnta ejk tou' qeou' . Gal. 3:22. sunevkleisen hJ grafh; ta; pavnta uJpo;  
aJmartivan .

(In 1 Cor. 12:19 the reading is doubtful.) ( b ) Phil. 3:8. dij o}n ta; pavnta  
ejzhmiwvqhn .

2 Cor. 2:12 10:17

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. kata; th;n ejnevrgeian tou' duvnasqai aujto;n kai; uJpotavxai auJtw'/ ta; pavnta .  
Col. 1:16. ejn aujtw'/ ejktivsqh ta; pavnta — ta; pavnta dij aujtou' k. eij" aujto;n  
e[ktistai .

. k. ta;; pavnta ejn aujtw'/ sunevsthken .  
. k. dij aujtou' ajpokatallavxai ta; pavnta .

:8. ajpovqesqe kai; uJmei'" ta; pavnta . Eph. 1:10. ajnakefalaiwvsasqai ta;  
pavnta ejn tw'/ cristw'/ .

. tou' ta; pavnta ejnergou'nto" .  
. to; plhvrwma tou' ta; pavnta ejn pa'sin

plhroumevnou .

:9. ejn tw'/ qew'/ tw'/ ta; pavnta ktivsanti . :10. i{na plhrwvsh/ ta; pavnta .  
. aujxhvswnen ejn aujtw'/ ta; pavnta .

:13. ta; de; pavnta ejlegcovmena uJpo; tou' fw'to" . ( c ) 1 Tim. 6:13. t. qeou' t.  
zwogonou'nto" ta; pavnta .

B. Elsewhere in the N. T. Heb. 1:3. fevrwn — ta; pavnta tw'/ rJhvmati th'"  
dunavmew" aujtou' .

2:10. dij o }n ta; pavnta kai; dij ou| ta; pavnta . [In 2:8 the pavnta of ta; pavnta is  
a repetition of the word from the quotation preceding. 'The ta; pavnta takes  
up the pavnta of the Psalm' (note *ad loc.* ).]

Apoc. 4:11. o{ti su; e[ktisa" ta; pavnta kai; dia; to; qevlh mav sou h\san kai;  
ejktivsqhsan .

Ta; pavnta , signifying all things in their unity,—the sum of all things, seen and unseen, in the heavens and upon the earth, whatever their sphere of being, their mode of existence, or their relation of dependence upon God,—may be contrasted with pavnta , which denotes all things regarded severally.

For pavnta cf. 1 Cor. 3:22, 9:22, 15:27, 28, Col. 3:11, Eph. 1:22 (3:20, 6:21), Heb. 3:4, John 1:3 (where see note).

In Eph. 1:22 pavnta uJpevtaxen uJpo; tou;" povda" aujtou' is a quotation from Ps. 8:6, the same passage being cited [in close agreement with the LXX.] in Heb. 2:8 (q. v.).

On the other hand ta; pavnta stands in contrast with to; pa'n ,—a term familiar in Greek philosophy and implying a self-contained unity. To; pa'n is not Scriptural.

## **JH dovxá in the Epistle to the Ephesians.**

In the Epistle to the Ephesians ( a ) dovxá , without the article, is found three times:

Eph. 1:6. eij" e[painon dovxh" th'" cavrito" aujtou' .

. eij" e[painon dovxh" aujtou' [where see note].

:13. h{ti" ejsti; dovxá uJmw'n (cf. Col. 3:4, Phil. 1:11, 2:11, 4:19).

( b ) hJ dovxá is found five times:

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The Doxology in Eph. 3:21: 'To Him be the glory in the Church and in Christ Jesus unto all the generations of the age of the ages' may be compared with the doxologies in

Gal. 1:5. w|/ hJ dovxa eij" t. aijw'na" t. aijwvwnwn . Rom. 11:3 f. aujtw'/ hJ dovxa eij" t. aijw'na" (cf. 16:27). Phil. 4:20. tw'/ de; qew'/ k. patri; hJmw'n hJ dovxa eij" t. aij. t. aij . Apoc. 1:6, 5:12 f., 7:12, 19:1. k.t.l.

In all these instances the Doxology is addressed to God the Father.

In 2 Tim. 4:18 w|/ hJ dovxa eij" t. a. t. a. the Doxology is addressed to Christ ( rJuvsetaiv me oJ kuvrio" ); and so in 2 Pet. 3:18, and in Apoc. 1:6:—possibly also in Heb. 13:21 ( v. note), and 1 Pet. 4:11.

The article in all these doxologies implies that to God only belongs that through which whatever is glorious gains its glory—His is 'the glory' ( hJ dovxa ).

## **Words in the New Testament denoting Resurrection or Raising from Death:**

ejgeivrein, ajnasth'nai, ajnavstasi" .

### *A. In the Pauline Epistles.*

( a ) ejgeivrein, ejgeivresqai, ejgei'rai, ejgerqh'nai are used.

Thess. 1:10. o}n h[geiren ejk tw'n nekrw'n . Cor. 6:14. oJ de; qeo;" kai; to;n kuvrion h[geiren kai; hJma"" ejxegerai' (v. l. ejxhvgeiren ) dia; th"" dunavmew" aujtu' .

:4. k. o{ti ejghvgertai th'/ hJmevra/ th'/ trivth/ .

. o{ti ejk nekrw'n ejghvgertai .

. oujde; Cristo;" ejghvgertai .

. eij de; Cristo;" oujk ejghvgertai (So vs. 17.)

. o{ti ejmarturhvsamen kata; tou' qeou' o{ti h[geiren to;n cristovn, o}n oujk h[geiren, ei[per a[ra nekroi; oujk ejgeivrontai .

. eij ga;r nekroi; oujk ejgeivrontai, oujde; Cristo;" ejghvgertai .

. nuni; de; Cristo;" ejghvgertai ejk nekrw'n .

. eij — nekroi; oujk ejgeivrontai . (So vs. 32.)

. pw"" ejgeivrontai oiJ nekroiv ; Cor. 15:42 ff. ejgeivretai ejn ajfqarsiva/ — ej. ejn dovxh/&--...ej. ejn dunavmei — ej. sw'ma pneumatikovn .

. oiJ nekroi; ejgerqhvsontai a[fqartoi . Cor. 1:9. tw'/ ejgeivronti tou;" nekrouv" . :14. oJ ejgevra" to;n kuvrion jIhsou'n kai; hJma"" su;n jIhsou' ejgerai' . :15. tw'/ uJpe;r aujtw'n ajpoqanovnti kai; ejgerqevnti .

Gal. 1:1. k. qeou' patro;" tou' ejgeivranto" aujto;n ejk nekrw'n .

Rom. 4:24. t. ejgeivranta jIhsou'n t. kuvrion hJmw'n ejk nekrw'n .

. k. hjgevrqh dia; th;n dikaiwsin hJmw'n . :4. hjgevrqh Cristo;" ejk nekrw'n .

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( g ) ajnavstasi" occurs

Apoc. 20:5. hJ ajnavstasi" hJ prwvth , vs. 6 ejn th'/ ajn. t. p. John 5:29. ejj" ajnavstasin zwh"" — ejj" ajn. krivsew" .

:24. ejn th'/ ajnastavsei .

. jEgww ejjmi hJ ajnavstasi" k. hJ zwhv . The phrases ajnavstasi" nekrw'n and hJ ajnavstasi" hJ ejk nekrw'n must be distinguished. And the contrast between ajnavstasi" zwh"" and ajnavstasi" krivsew" ('resurrection which issues in judgment') is to be noted.

Cf. 2 Macc. 7:9. oJ de; tou' kovsmou basileu;" ajpoqanovnta" hJma"" uJpe;r tw'n aujtu' novmwn ejj" aijwvniou ajnabivwsin zwh"" hJma"" ajnasthvsei .

Also *id. ib.* vs. 14. aiJreto;n metallavssonta" uJpj ajnqrwvwpwn ta;" uJpo; tou' qeou' prosdoka'n ejlpivda" pavlin ajnasthvsesqai uJpj aujtu': soi; me;n ga;r ajnavstasi" ejj" zwh;n oujk e[stai .

Reference to this Maccabean history of the seven brethren is made in Heb. 11:35 a[lloi de; ejtumpanivsqhsan, ouj prosdexavmenoi th;n ajpoluvtrwsin, i{na kreivttono" ajnastavsew" tuvewsin ( *v. supr.* ), 'where in kreivttono" comparison is made implicitly, though not directly, between resurrection to eternal life and resurrection to an earthly life.' (Note *ad loc.* )

The words 'shall raise us up—unto an eternal renewal of life' (in vs. 7) and 'but as for thee, thou shalt have no resurrection unto life' (in vs. 14) of the passage in 2 Maccabees [bring us near to the language of the New Testament]. See on John 5:29.

Cf. Lightfoot on Phil. 3:11: "The 'resurrection *from* the dead' ( τ. ejxanavstasin th;n ejk nekrw'n ) is the final resurrection of the righteous to a new and glorified life. The general resurrection of the dead, whether good or bad, is hJ ajnavstasi" tw'n nekrw'n (e.g., 1 Cor. 15:42); on the other hand the resurrection of Christ and of those who rise with Christ is generally [ hJ° ajnavstasi" °hJ° ejk nekrw'n (Luke 20:35, Acts 4:2, 1 Pet. 1:3). The former includes both the ajnavstasi" zwh'" and the ajnavstasi" krivsew" (John 5:29); the latter is confined to the ajnavstasi" zwh'" ."

In *Ephesians* there is no direct reference to the future resurrection of men. The words of c. Eph. 5:14:

[Egeire, oJ kaqeuvdwn , kai; ajnavsta ejk tw'n nekrw'n , kai; ejpifauvsei soi oJ cristov"

signify an awakening from the sleep of spiritual death (cf. 2:1 f.) and an arising to spiritual life and action in the present.

The words, in fact, express a paradox—a present miracle of translation from death to life, such a rising, and restoration to life, of the dead as is signified in the miracles of Christ. We may compare the language of John 3:14 metabebhvkamen ejk tou' qanavtou eij" th;n zwhvn .

The realisation of the eternal in the present dominates the thought of the Epistle.

**On the meaning of *kubeiva* (Eph. 4:14).**

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JKubeiva from kuvbo" is properly 'dice-playing' and hence 'trickery, deceit.' Von Soden prefers to take it as expressing conduct void of seriousness; these persons 'play with' the conscience and the soul's health of Christians. But this is not the ordinary sense of the word. The ejn is instrumental, the words expressing the means by which the perif. k.t.l. is attained.'

(Dr T. K. Abbott, *International Critical Commentary on 'Ephesians ,'* p. 122.) [The foregoing explanation of kubeiva is taken, by kind permission of Professor

T. K. Abbott of Dublin, from that scholar's admirable *Commentary on Ephesians* in the 'International Critical' Series.

Permission to do this was asked on the following grounds. There is evidence ( *a* ) that Dr Westcott was at first uncertain as to the precise meaning of kubeiva in this passage, but ( *b* ) that he eventually came to the decision that it here means 'fraud.'

There is also evidence that during the last months of his life and while engaged on 'Ephesians' Dr Westcott, who seldom read modern commentaries, consulted this work of Prof. Abbott, some of the MS. notes of his own Commentary now published being found within the pages of a copy of the *International Critical Commentary*.

It is reasonable to infer that his 'Additional Note,' promised but never written, would have contained a reference to Prof. Abbott's note,—in which a meaning, practically identical with that finally accepted by Dr Westcott, is given to kubeiva . J. M. S.]

## **Spiritual Powers.**

The existence of other orders of rational (spiritual) beings about us is most natural.

That it is possible for us to hold communication with them under certain circumstances is not unlikely.

That it is wrong for us to seek such intercourse is probable. That we may be subject to their assaults seems to be justified by experience. The statements of Holy Scripture, however, on this subject are marked by singular reserve.

### **Use of kata; c. acc. in the Epistle to the Ephesians.**

( a ) kata; qeovn . 4:24. kata; th;n dwrea;n th'" cavrito" t. qeou' . 3:7. kata; to; mevtron th'" dwrea'" . 4:7.

kata; to; plou'to" th'" cavrito" aujtou' . 1:7. kata; to; plou'to" th'" dovXH" aujtou' . 3:16. kata; th;n eujdokivan tou' qelhvmato" aujtou' . 1:5. kata; th;n eujdokivan aujtou' . 1:9.

kata; th;n boulh;n tou' qelhvmato" aujtou' . 1:11. kata; provqesin tou' ta; pavnta ejnergou'nto" . ib. kata; provqesin tw'n aijwvwn . 3:11.

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kata; th;n ejnevrgeian tou' kravtou" t. ijscuvo" aujtou' . 1:19. kata; th;n ejnevrgeian th"" dunavmew" aujtou' . 3:7.

( b ) kata; to;n a[rconta th"" ejxousiva" t. ajevro" . 2:2. kata; to;n aijw'na tou' kovsmou touvtou . ib. kata; th;n protevran ajnastrofhvn . 4:22. kata; ta;" ejpiqumiva" th"" ajpavth" . ib.

( c ) kata; savrka . 6:5. katj ojfqalmodouleivan . 6:6. katj ejnevrgeian . 4:16. kaqj uJma"" . 1:15. katj ejmev . 6:21.

**Use of the phrase** ejn sarkiv .

Gal. 2:20. o} de; nu'n zw' ejn sarkiv, ejn pivstei zw' th'/ t. uiJou' t. qeou' .

:12. o{soi qevlousin eujproswph'sai ejn sarkiv .

Cor. 10:3. ejn sarki;...peripatou'nte" .

Rom. 8:8 f. oiJ ejn sarki; o[nte"...oujk ejn sarkiv, ajllj ejn pneuvmati .

Phil. 1:22. eij de; to; zh'n ejn sarkiv, tou'tov moi karmo;" e[rgou .

:3 f. oiJ pneuvmati qeou' latreuvonte"...oujk ejn sarki; pepoiqovte" . Col. 2:1. o{soi oujc eJwrvakasi to; provswpovn mou ejn sarkiv .

Philemon 16. kai; ejn sarki; kai; ejn kurivw/ . Eph. 2:11. ta; e[qnh ejn sarkiv...t. legomevnh" peritomh"" ejn sarkiv .

Tim. 3:16. ejfanerwvqh ejn sarkiv, ejdikaiwvqh ejn pneuvmati .

Pet. 4:2. t. ejpivloipon ejn sarki; biw'sai crovnon (cf. vs. 1). John 4:2. o }  
oJmologeiv' jI. C. ejn sarki; ejlhluqovta (cf. 2 John 7).

## Prophets of the New Covenant.

( a ) profhvth" .

Matt. 10:41. oJ decovmeno" profhvthn eij" o[noma pr. misqo;n pr. lhvyetai .  
Acts 11:27. kath'lqon ajpo; jIerousalh;m profh'tai .

:1. profh'tai k. didavskaloi . :32. kai; aujtoi; profh'tai o[nte" . :10. kath'lqevn ti"  
ajpo; th'" jIoudaiva" profhvth" .

Cor. 12:28. kai; ou}" me;n e[qeto oJ qeo;" ejn th'/ ejkklhsiva/ prw'ton  
ajpostovlou", deuvteron profhvta", trivton didaskavlou" .  
. mh; pavnte" profh'tai ; :29. profh'tai de; duvo h] trei'" laleivtwsan .

. pneuvmata profhtw'n profhvtai" uJpotavssetai .  
. ei[ ti" dokei' profhvth" ei\nai h] pneumatikov" . Eph. 2:20. ejpi; tw'/ qemelivw/  
t. ajpostovlwn k. profhtw'n .

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:5. t. aJgivoi" ajpostovloi" aujtu' k. profhvtai" . :11. tou;" me;n ajpostovlou", tou;" de; profhvta", t. de; eujaggelistav" . Apoc. 18:20. k. oiJ a{gioi k. oiJ ajpovstoloi k. oiJ profh'tai .

. ai|ma profhtw'n kai; aJgivwn (cf. 16:16, 10:7, 11:18). :6. oJ qeo;" tw'n pneumavtwn tw'n profhtw'n (cf. 11:10).

. suvndoulov" souv eijmi k. t. ajdelfw'n sou tw'n profhtw'n .

( b ) profh'ti" . Apoc. 2:20. levgousa eJauth;n profh'tin (cf. Lk. 2:36).

( c ) profhteuvein .

Cor. 11:4, 5, 13:9, 14:1, 3, 4, 5, 14, 31, 39 ( zhlou'te to; profhteuvein ). Matt. 7:22. tw'/ sw'/ oinovmati ejprofhteuvsamen .

Acts 19:6. ejlavloun te glwvssai" k. ejprofhvteuon (cf. 2:17, 21:9). Apoc. 11:3. dwvsw t. dusi;n mavrtusivn mou k. profhteuvsousin (cf. 10:11).

( d ) profhteiva .

Thess. 5:20. profhteiva" mh; ejxouqenei'te . Cor. 12:10. a[llw/ profhteiva . :2. ka]n e[cw profhteivan k. eijdw' ta; musthvria pavnta .

. profhteiva' ai katarghqhvsontai . :6. h] ejn profhteiva/ h] ejn didach'/ .

. hJ de; profhteiva ouj t. ajpivstoi" ajlla; t. pistevousin . Rom. 12:6.  
carivsmata...ei[te profhteivan...ei[te diakonivan .

Tim. 1:18. kata; ta;" proagouvsa" ejpi; se; profhteiva" . :14. o} ejdovqh soi dia;  
profhteiva" .

Apoc. 1:3. t. lovgou" th"" profhteiva" (22:7, 10, 18 f.).

:6. t. hJmevra" t. profhteiva" aujtw'n .

## **Ruskin on Eph. 4:17, and on Conflict with Evil.**

( a ) [In the notes on Eph. 4:17 reference is made to Ruskin's *Modern Painters* , Pt 111. c. ii. § 8. The section is entitled 'Ideals of Beauty, how essentially moral.' The sentences quoted below are from the latter part of this section and from the beginning of § 9, 'How degraded by heartless reception.']

Having shewn that 'it is evident that the sensation of beauty is not sensual on the one hand, nor is it intellectual on the other, but is dependent on a pure, right, and open state of the heart: dependent both for its truth and for its intensity, insomuch that even the right after-action of the Intellect upon facts of beauty as apprehended is dependent on the acuteness of the heart-feeling about them,' Ruskin proceeds: 'And

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the evil, it rises into conceptions of victorious and consummated beauty.’

( *id. ib.* v. p. 232; Pt IX. c. ii. § 13.)

### **‘The world, the flesh, and the devil.’**

[The question raised by Dr Westcott, after quoting Ruskin, in his notes on Eph. 6:12, ‘When does “the world, the flesh and the devil” first appear?’ remains unanswered.

There can indeed be little doubt that the actual co-ordination in English, and in this unqualified form, of the three familiar terms, as well as the introduction into the Baptismal Office of the same threefold classification, though in a different and more ancient order, of ultimate sources of evil, is due to Cranmer.

But on the other hand it is to be noted:—

( *a* ) That although in the earlier English, as in the Roman, Offices ‘the devil’ or ‘Satan’ with ‘his works’ (*operibus eius*) and ‘his pomps’ (*pompis eius*) stood alone as the object of baptismal renunciation,—in the Gallican Office, as also (with slight variants) in Luther's *Taufbuchlein* and Hermann's *Consultation*, the ‘pomps of the *world*’ (*pompis seculi*) and ‘its pleasures’ (*voluptatibus eius*) are co-ordinated with ‘Satan’—a collocation which, there is evidence, had very early authority, both Eastern and Western (cf. Cyprian, *ad Rogatianum*, Ambros. *de Initiatis*, c. 2, Macarius, *Hom.* 49).

( *b* ) That in several ancient Litanies, Greek and Latin, ‘deceits of the *world*’ or ‘desires of the *flesh* ,’ or the like, had been co-ordinated in deprecation with ‘snares of the devil.’

( *c* ) That S. Thomas Aquinas had explicitly ( *Summa* 11 114, 3), discussed the question ‘Utrum omnia peccata procedunt ex tentatione *diaboli* ?’ and had concluded that not all sins were committed at his instigation, but some ‘ex libertate arbitrii et *carnis* corruptione’; and had also (1. 65, 1) explained that ‘the devil’ is said by St Paul to be ‘the god of *this world*’ (deus huius seculi) because ‘seculariter viventes ei serviunt.’

( *d* ) That in the *Imitatio Christi* (11. 12, 9) occurs the sentence: ‘Si ad te ipsum respicis, nihil huiusmodi ex te poteris; sed si in domino confidis, dabitur tibi fortitudo de caelo, et subicientur ditioni tuae *mundus* et *caro* ; sed nec inimicum *diabolum* timebis, si fueris fide armatus et cruce Jesu signatus.’

Rightly to examine and interpret these and other data involves argument which, if presented here, would constitute a material departure from the rule, adopted in the editing of this volume, that beyond statistics and matter of common knowledge no conclusions should be advanced other than such as have the authority of Bishop Westcott himself. J. M. S.]

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## Use of the Old Testament in 'Ephesians.'

Gen 2:24. e{neken touvtou kataleivyeyi a[nqrwpo" to;n patevra aujtou' kai; th;n mhteavra aujtou' kai; proskollhqhvsetai th'/ gunaiki; ( E pro;" t.g. ) aujtou': kai; e[sontai oiJ duvo eij" savrka mivan . Eph 5:31. ajnti; touvtou kataleivyeyi a[qrwpo" <sup>a</sup>to;n<sup>o</sup> patevra kai; <sup>a</sup>th;n<sup>o</sup> mhteavra kai; proskollhqhvsetai pro;" th;n gunai'ka [ v./ th'/ gunaiki;<sup>o</sup> aujtou' kai; e[sontai eij" savrka mivan . Ex 20:12 (Deut 5:16). tivma to;n patevra sou kai; th;n mhteavra sou . *ib.* Eph 6:2. tivma to;n patevra sou kai; th;n mhteavra . Deut 33:2 f. k. ejpevfanen ejk Shei;r hJmi'n k. katevspeusen ejx o[rou" Fara;n su;n muriavsi Kavdh" (Heb. from the ten thousands of the holy ones, R. V.)... k. ejfeivsato tou' laou' aujtou' , kai; pavnte" oiJ hJgiasmevnoi uJpo; ta;" cei'rav" sou...k. ejdevxato...novmon, o}n ejneteivlato hJmi'n Mwsh'" , klhronomivan sunagwgai'" jIsrahvl . *ib.* Eph 1:18. tiv" oJ plou'to" th'" dovxh" th'" klhronomiva" aujtou' ejn toi'" aJgivoi" . Ps 4:4 (5). ojrgivzesqe kai; mh; aJmartavnete (Heb. Stand in awe and sin not, E. V.). *ib.* Eph 4:26. ojrgivzesqe kai; mh; aJmartavnete . *ib.* Ps 8:6 (7). kai; katevsthsa" aujto;n ejpi; ta; e[rga ceirw'n sou: pavnta uJpevtaxa" uJpokavtw t. podw'n aujtou' . *ib.* Eph 1:22. kai; pavnta uJpevtaxen uJpo; tou;" povda" aujtou', k.t.l. *ib.* Ps 60:6 (39:7). qusivan kai; profora;n oujk hjqevlhsa" , sw'ma de; kathrtivsw moi . *ib.* Eph 5:2. k. parevdwken eJauto;n uJpe;r hJmw'n profora;n kai; qusivan tw'/ qew'/ . *ib.* Ps 68:18 (67:19). ajnaba;" eij" u{yo" hj/cmawvteusa" aijcmawsvivan, e[labe" dovmata ejn ajnqrwvpw/ (B<sup>a</sup> a page 200, R<sup>a</sup> - oi" ). (Heb. Thou hast ascended on high, Thou hast led Thy captivity captive, Thou hast received gifts among men, R. V.) *ib.* Eph 4:8. dio; levgei jAnaba;" eij" u{yo" hj/cmawvteusen aijcmawsvivan <sup>a</sup>kai;<sup>o</sup> e[dwken dovmata toi'" ajnqrwvpoi" . *ib.* Pa 110:1 (109:1). Ei\pen oJ kuvrio" tw'/ kurivw/ mou Kavqou ejk dexiw'n mou . *ib.* Eph 1:20. ejgeivra" aujto;n ejk nekrw'n kai; kaqivsa" ejn dexia'/ aujtou' . Prov 2:2 (LXX). K . PARABALEI "' KARDIVAN SOU EIJ " SUVNESIN , PARABALEI "' DE AUJTHN EJPI NOUQEVTHSIN TW UIW SOU .

*IB . E PH 6:4. EJKTREVFE TE AUJTA EJN PAIDEIVA KAI NOUQESIVA K URIVOU . IB .*

**P ROV 2:5.** TOVTE SUNHVSEI " FOVBON KURIVOU KAI EJPIVGNWSIN QEOU EURHVSEI " . *IB* . **P ROV 3:11.** UIEV , MH OJLIGWVREI PAIDEIVA " KURIVOU ( CF . I S . 50:5). **P ROV 23:31 (LXX).** mh; mequvskesqe ejn oi[noi" (Heb. Look not thou upon the wine when it is red). **Eph 5:18.** mh; mequvskesqe oi[nw/ . **Is 11:4.**

k. patavxei gh'n tw'/ lovgw/ tou' stovmato" aujtou', kai; ejn pneuvmati dia; ceilevwn ajnelei' ajsebh' . *ib.* **Eph 6:17.** kai; th;n mavcairan tou' pneuvmato" , o{ ejstin rJh'ma qeou' . *ib.* **Is 49:2.** k. e[qhken to; stovma mou wJ" mavcairan ojxei'an . *ib.* **Is 11:5.** kai; e[stai dikaiosuvnh/ ejzwsmevno" t. ojsfu;n aujtou', kai; ajlhqeiva/ eiJlhmevno" ta;" pleurav" . *ib.* **Eph 6:14.** perizwsavmenoi th;n ojs fu;n uJmw'n ejn ajlhqeiva/ . *ib.* **Is 28:16.** dia; tou'to ou{tw" levgei kuvrio" Kuvrio" jIdou; ejgw; ejmbavllw eij" ta; qemevlia Seiw;n livqon polutelh' ejklekto;n ajkrogwniai'on e[ntimon eij" ta; qemevlia aujth"" , kai; oJ pisteuvwn ouj mh; kataiscunqh'/ . *ib.* **Eph 2:20.** ejpoikodomhqeunte" ejpi; tw'/ qemelivw/ tw'n ajpostovlwn kai; profhtw'n , o[nto" ajkrogwniaivou aujtou' Cristou' jIhsou', ejn w'/ k.t.l. *ib.* **Is 40:3.** eJtoimavsate th;n oJdo;n Kurivou (cf. vs 9, oJ eujaggelizovmeno" ) . *ib.* **Eph 6:15.** uJpodhsavmenoi tou;" povda" ejn eJtoimasiva/ tou' eujaggelivou th"" eijrhvnh" . *ib.* **Is 52:7.** wJ" povde" eujaggelizomevnou ajkoh;n eijrhvnh" k.t.l. *ib.* **Is 57:19.** eijrhvnhn ejpj eijrhvnhn toi"" makra;n kai; toi"" ejggu;" ou\sin . *ib.* **Eph 2:17.** k. ejlqw;n eujhggelivsato eijrhvnhn uJmi'n toi"" makra;n kai; eijrhvnhn toi"" ejgguv" (cf. vs 13). *ib.* **Is 59:17.** kai; ejneduvsato dikaiosuvnhn wJ" qwvraka, kai; perievqeto perikefalaivan swthrivou ejpi; th"" kefalh"" . *ib.* **Eph 6:14.** kai; ejndusavmenoi to;n qwvraka th"" dikaiosuvnh" .

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