

# THE EPISTLE TO THE EPHESIANS.

## THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion.)

**A** | 1. 1, 2. EPISTOLARY. SALUTATION.

**B** | 1. 3—3. 19. DOCTRINAL. AS TO OUR STANDING.

**C** | 3. 20, 21. DOXOLOGY.

**B** | 4. 1—6. 20. DOCTRINAL. AS TO OUR STATE.

**A** | 6. 21—24. EPISTOLARY. BENEDICTION.

1. EPHESIANS is the second (see Structure, p. 1660) of the great text-books of doctrinal instruction for believers in this Dispensation. In *Romans* is set forth all the truth concerning the standing of the sinner in Christ, as having died and risen with Him. Now we are taken a further stage and taught that the sinner not only died and rose again in Christ, but that he is now in God's sight and purpose seated with Christ in the heavenlies. *Romans* ends with a reference to the revelation of the Mystery (see Note on the second manuscript, p. 1694); *Ephesians* takes up that subject and unfolds it to us. The doctrinal part of *Romans* ends with the eighth chapter, a chapter on which is built the foundation of the *Ephesians* truth.

2. The key-note is struck in the opening words, v. 3, which prove that its sphere is heavenly. In it is revealed the "great secret" of this Dispensation of grace, viz. that individual sinners among Jews and Gentiles are being "called out" and formed into "the church which is His body", in which there is neither Jew nor Gentile. And that this church should be "to the praise of the glory of His grace" throughout eternity (2. 7), and an object-lesson, so to speak, to supramundane rulers and authorities in the heavenlies (3. 10), of the glorious purpose (hitherto hidden in God) of Him in "heading up" in one all things in a Dispensation of fullness of times (1. 10), having Christ Personal as its glorified Head, and Christ Mystical, the glorified members together with Him of His Body.

This was the "secret" hid "from the ages and from the generations" (as Gr. of Col. 1. 26) which Paul was not permitted "to make known unto the sons of men" (3. 5) until the period of Israel's national probation was closed by the pronouncement of the decree in Acts 28. 25-28 (p. 1694). But that decree once declared, he is authorized to communicate by "prophetic writings" the secret which had been revealed to him by the Spirit. As truly said by Chrysostom (died A. D. 407);—"these lofty thoughts and doctrines which . . . things which he scarcely anywhere else utters, he here expounds."

3. The STRUCTURE of the Epistle as a whole (above) shows that the greater part is occupied with doctrine,—one-half as it concerns our standing, and the rest as it affects our state. Thus showing that sound doctrine is both the foundation and the source of right practice.

4. DATE. The Epistle was written from prison in Rome, probably about the end of A. D. 62, and, according to Bishop Lightfoot, after the Epistle to Philipians. See Int. Notes to latter, and Ap. 180.

5. The TITLE. To whom addressed? In some of the oldest MSS. the words "at Ephesus" (Gr. *en Ephesō*) are not found. And the writings of some of the early Christian apologists show that these words were not in their copies, e. g. Origen (fl. A. D. 230) and Basil (fl. A. D. 350). The explanation of the omission is probably that the Epistle was encyclical, and that the space now occupied in other of the MSS. by the words *en Ephesō* was originally blank, so that the names of the various churches to which it was sent could be filled in. From Col. 4. 16 we learn that Paul wrote a letter to the Laodiceans. There can be little doubt that this is the one, as was believed by Marcion, an early Christian writer (but one much tinged by Gnosticism). If *Ephesians* is not the letter, then an epistle has been lost, which is unthinkable. *Colossians* was apparently a similar letter to be sent round the other churches (Col. 4. 16). We conclude that (1) no epistle has been lost: (2) *Ephesians* was addressed not only to "saints at Ephesus", but to other churches also, and therefore in a very special manner to us; and that (3) it comes to us as the second great text-book of believers' doctrine in this Dispensation, and cannot be understood without our knowing the lessons taught by the Holy Spirit in *Romans*, for *Ephesians* is built on the foundation of the doctrinal portion of *Romans*, ending with the eighth chapter.

6. The CITY of Ephesus was one of the great commercial centres of Asia Minor, and was situated on the river Cayster, at no great distance from its mouth. Ephesus was chiefly noted, however, for the magnificent temple of Artemis (Diana), one of the wonders of the world (see Acts 19. 27). The site of the city is now covered with ruins, the only inhabited part being a small Turkish village.

# THE EPISTLE OF PAUL THE APOSTLE

## TO THE

# EPHESIANS.

- A** **1** PAUL, an ° apostle of ° Jesus Christ ° by the ° will of ° God, to the ° saints which are ° at ° Ephesus; and to the ° faithful ° in ° Christ Jesus:
- B A C a** **2** ° Grace be to you and peace, ° from <sup>1</sup> God our ° Father, and from the ° Lord <sup>1</sup> Jesus Christ.
- b** **3** ° Blessed be the <sup>1</sup> God and <sup>2</sup> Father of our ° Lord <sup>1</sup> Jesus Christ, Who ° hath blessed us ° with ° all ° spiritual ° blessings <sup>1</sup> in ° heavenly places <sup>1</sup> in ° Christ:
- c** **4** ° According as He ° hath chosen us <sup>1</sup> in Him ° before the ° foundation of the ° world, that we should be holy and ° without blame ° before Him <sup>1</sup> in ° love:
- d** **5** Having ° predestinated us ° unto the ° adoption of children by <sup>1</sup> Jesus Christ ° to Himself,
- e** ° according to the ° good pleasure of His <sup>1</sup> will, **6** ° To the ° praise of the ° glory of His <sup>2</sup> grace, ° wherein He hath ° made us accepted <sup>1</sup> in the ° Beloved:
- f** **7** <sup>1</sup> In Whom ° we have ° redemption ° through ° His blood, the forgiveness of ° sins,
- g** ° according to the ° riches of His <sup>2</sup> grace,
- h** **8** Wherein He ° hath abounded ° toward us <sup>1</sup> in all wisdom and ° prudence;  
**9** ° Having made known ° unto us the ° mystery of His <sup>1</sup> will,
- i** ° according to His ° good pleasure which He ° hath purposed <sup>1</sup> in Himself;  
**10** ° That in the ° dispensation of the ° fulness of times ° He might gather together in one all

**1. 1** apostle. Ap. 189. Jesus Christ. The texts read Christ Jesus (Ap. 98. XII).  
 by. Ap. 104. v. 1.  
 will. Ap. 102. 2.  
 God. Ap. 98. I. i. 1.  
 saints. See Acts 9. 13. 1 Cor. 1. 2.  
 at. Ap. 104. viii.  
 Ephesus. See Introductory Notes.  
 faithful. Ap. 150. III.  
 in. Same as at, above.  
 Christ Jesus. As above.  
**2** Grace. Ap. 184. I. 1. Occ. twelve times in Eph. from. Ap. 104. iv.  
 Father. Ap. 98. III.  
 Lord. Ap. 98. VI. i. β. 2. B.

**1. 3-3. 19** (B, p. 1759). DOCTRINAL, AS TO OUR STANDING. (*Introversion and Alternation.*)

<b>B</b>	A	C	1. 3-14. The purpose of God in Himself concerning Christ Personal.
			D 1. 15-23. Prayer to the God of our Lord Jesus Christ.
			B 2. 1-22. Ourselves, the objects of these purposes.
A	C	3. 1-13. The purpose of God concerning Christ mystical.	
		D 3. 14-21. Prayer to the Father of our Lord Jesus Christ.	

**1. 3-14** (C, above). THE PURPOSE OF GOD, &c. (*Continued Alternation.*)

C	a	3. All spiritual blessings.
	b	4. Measure.
	c	5-. Sonship.
	d	-5, 6. Measure.
	e	7-. Redemption.
	f	-7. Measure.
	g	8, 9-. Blessing. The Mystery.
	h	-9, 10. Measure.
	i	11-. Inheritance.
	k	-11-14. Measure.

**3** Blessed, &c. Cp. 2 Cor. 1. 3. 1 Pet. 1. 3. Always hath=having. Note the use and importance of aorist participles throughout this section. with. Ap. 104. viii. all=every. spiritual. See 1 Cor. 12. 1. blessings= blessing (sing.). Gr. *eulogia*. See Rom. 15. 29. heavenly places=the heavenlies, i.e. heavenly spheres. Gr. *epouranios*. Cp. v. 20; 2. 6; 3. 10; 6. 12. Christ. Ap. 98. IX. **4** According =Even. hath chosen=chose out. Gr. *eklegomai*. Cp. Acts 1. 2. before. Ap. 104. xiv. foundation. Ap. 146. world. Ap. 129. 1. Cp. 2 Tim. 1. 9. without blame. Gr. *amōmos*. Here; 5. 27. Col. 1. 22. Heb. 9. 14. 1 Pet. 1. 19. Jude 24. Rev. 14. 5. before Him=in His sight. See 2 Cor. 2. 17. love. Ap. 135. II. 1. Some insert "in love" after "predestinated us" in v. 5. **5** predestinated =foreordained. Gr. *proorizō*. See Acts 4. 28. Rom. 8. 29. unto, to. Gr. *eis*. Ap. 104. vi. adoption of children. Gr. *huiōthesia*. See Rom. 8. 15. Cp. Ap. 108. iii. according to. Gr. *kata*. Ap. 104. x. 2. good pleasure. Gr. *eudokia*. See Rom. 10. 1. **6** praise. See Rom. 2. 29. glory. Gr. *doxa*. See p. 1511. wherein. The texts read which. made... accepted=lit. en-graced. Ap. 184. II. 2. Cp. Luke 1. 28. Beloved. Ap. 135. I. 1. Cp. Matt. 3. 17; 17. 5; &c. and see Ap. 99. **7** we have. Cp. Rom. 5. 1. redemption=the redemption. See Rom. 3. 24; 5. 1. through. Gr. *dia*. Ap. 104. v. 1. His blood. The price of the redemption. Cp. Acts 20. 28. 1 Cor. 6. 20. 1 Pet. 1. 18, 19; &c. sins=transgressions. Ap. 128. I. ii. 3. riches, &c. Cp. v. 18; 2. 7; 3. 8, 16. Rom. 9. 23. Col. 1. 27. **8** hath. Omit. toward. Gr. *eis*. Ap. 104. vi. prudence. Gr. *phronēsis*. Only here and Luke 1. 17. **9** Having made known. Gr. *gnōrizō*. As in 3. 3. Phil. 1. 22 (wot). Cp. Ap. 132. II. 1. unto=to. mystery. See Ap. 198. hath. Omit. purposed. Gr. *protithēmi*. See Rom. 1. 18. **10** That in. Gr. *eis*. Ap. 104. vi. dispensation. Gr. *oikonomia*. See 1 Cor. 9. 17. fulness. Gr. *plērōma*. First occ. Matt. 9. 16. He might gather together in one=to sum up (lit.: "head up"). Gr. *anakephalaioomai*. See Rom. 13. 9. The verb in this place being in Mid. Voice is reflexive, implying "for Himself" (cp. vv. 5, 9).

things<sup>1</sup> in<sup>3</sup> Christ, ° both which are ° in<sup>o</sup> heaven, and which are ° on earth; ° even<sup>1</sup> in Him:

i 11<sup>1</sup> In Whom also we ° have ° obtained an inheritance, ° being<sup>5</sup> predestinated

k ° according to the ° purpose of Him Who ° worketh all things ° after the ° counsel of His own<sup>1</sup> will:

12 ° That we should be ° to the ° praise of His ° glory, who ° first trusted<sup>1</sup> in<sup>3</sup> Christ.

13 ° In Whom ye also trusted, ° after that ye heard the ° word ° of truth, the ° gospel of your ° salvation: ° in Whom also after that ye ° believed, ye were ° sealed ° with ° that holy Spirit of ° promise,

14 ° Which is ° the earnest of our ° inheritance ° until the ° redemption of the ° purchased possession, ° unto ° the praise of His ° glory.

D E<sup>1</sup> 15 ° Wherefore ∫ also, ° after I heard of ° your ° faith<sup>1</sup> in ° the Lord Jesus, and ° love<sup>5</sup> unto all the ° saints,

16 Cease ° not to ° give thanks ° for you, ° making mention of you ° in my ° prayers;

17 ° That the ° God of our ° Lord ° Jesus Christ, the ° Father of ° glory, may give ° unto you ° the spirit of wisdom and ° revelation<sup>1</sup> in the ° knowledge of Him:

E<sup>2</sup> L<sup>1</sup> 18 The eyes of your ° understanding ° being enlightened, ° that ye may ° know what is ° the hope of His calling,

L<sup>2</sup> and what the riches of the ° glory of ° His inheritance<sup>1</sup> in the ° saints,

L<sup>3</sup> 19 And what is the ° exceeding ° greatness of His ° power ° to us-ward who ° believe, ° according to the ° working of ° His mighty power,

both. Omit.

in. The texts read *epi*, as below.

heaven = the heavens (pl.). See Matt. 6. 9, 10.

on. Gr. *epi*. Ap. 104. ix. 2.

earth. Ap. 129. 4.

even. Omit.

11 have. Omit.

obtained an inheritance. Gr. *klēroomai*. Only here. being = having been.

purpose. Gr. *prothesis*. See Rom. 8. 28.

worketh. Gr. *energeō*. See 1 Cor. 12. 6.

after. Gr. *kata*. Ap. 104. x. 2.

counsel. Ap. 102. 4.

12 That = To the end that. Gr. *eis*. Ap. 104. vi.

first trusted = have before hoped. Gr. *proelpizō*. Only here. The "we" being the saved members of the Pentecostal church closed by the judgment pronouncement of Acts 28. 25, 28 (see Longer Note, p. 1694).

13 In Whom, &c. The Ellipsis (Ap. 6) should be supplied from the subject of v. 11. In (Gr. *en*) Whom ye were made an inheritance also; or, allotted as God's own inheritance.

after, &c. = having heard. See v. 5.

word of truth. The Word always the instrument of the new begetting. Cp. John 17. 17. Jas. 1. 18. 1 Pet. 1. 23.

word. Ap. 121. 10.

truth = the truth.

gospel. Ap. 140.

salvation. Only occ. of the word in Eph.

in Whom, &c. = in (Gr. *en*) Whom ye also on believing were sealed.

sealed. Cp. 4. 30. Matt. 27. 66. John 8. 33. 2 Cor. 1. 22. Rev. 7. 3; &c. A seal affixed implies possession, or security, as well as being a distinctive mark.

with. No prep. Dat. case.

that = the (Emph.).

holy Spirit. Although both articles occur (see Ap. 101. II. 14), yet it is clear from the "earnest" (v. 14) that it is the *gift*, not the *Giver*.

promise = the promise. See John 16. 13, and cp. Acts 1. 4, which latter refers to the beginning of the fulfilment of the promise in John 16. 13.

14 Which . . . possession. In parenthesis.

the earnest = a pledge. See 2 Cor. 1. 22. The gift of the new nature (spirit) is a pledge of God's future gifts in the same kind, thus differing from any ordinary pledge. Cp. 1 Pet. 1. 4. inheritance. Gr. *klēronomia*. See Acts 20. 32. Cp. our inheritance here, and His inheritance, v. 18. until = unto. Gr. *eis*. Ap. 104. vi. purchased possession. Gr. *peripoiesis*. Here; 1 Thess. 5. 9. 2 Thess. 2. 14. Heb. 10. 39. 1 Pet. 2. 9. Cp. Acts 20. 28.

1. 15-23 (D, p. 1760). PRAYER TO THE GOD AND FATHER. (*Division.*)

D | E<sup>1</sup> | 15-17. The cause (their faith and love) and the sum (the knowledge of Him) of the prayer.  
E<sup>2</sup> | 18-23. The effect (their enlightenment) and the elements forming the sum of the prayer.

15 Wherefore = on account of this. Gr. *dia* (Ap. 104. v. 2) *touto*. after I = having. your = among (Gr. *kata*, Ap. 104. x. 2) you. faith. Ap. 150. II. 1. the Lord Jesus. I.e. Jesus (Ap. 98. X.) as Lord (Ap. 98. VI. i. β. 2. A). See Rom. 10. 9. love. Ap. 135. II. 1. 16 not. Gr. *ou*. Ap. 105. I. give thanks. Gr. *eucharisteō*. First occ. Matt. 15. 36. With its noun and adj. occ. fifty-five times (thirty-eight in Paul's Epp.). See Ap. 10. for. Gr. *huper*. Ap. 104. xvii. 1. making mention, &c. See Rom. 1. 9. In a papyrus of second century A. D. the mention of assurance of intercession for a sister in the same words is found in a letter from a soldier. in. Gr. *epi*. Ap. 104. ix. 1. prayers. Ap. 134. II. 2. 17 That = In order that. Gr. *hina*. Father of glory. Cp. 1 Cor. 2. 8. Father. See Ap. 98. III. unto = to. the spirit = a spirit. Ap. 101. II. 4. revelation. Ap. 106. II. i. knowledge. Ap. 132. II. ii.

1. 18-23 (E<sup>2</sup>, above). THE EFFECT AND THE ELEMENTS OF THE PRAYER. (*Division.*)

E<sup>2</sup> | L<sup>1</sup> | 18-. Knowledge of the hope of His calling.  
L<sup>2</sup> | -18. Knowledge of the riches of His glory.  
L<sup>3</sup> | 19-23. Knowledge of the greatness of His power.

18 understanding = mind. Cp. Matt. 22. 37; &c. Gr. *dianoia*, but the texts read *kardia*, heart. being = having been. that. Gr. *eis*. See v. 12. know. Ap. 132. I. 1. the hope of His calling. I.e. to the *sonship*, vv. 4, 5; our acceptance as sons in the "Beloved" (Son). Cp. Gal. 4. 5-7. His inheritance in the saints. Cp. 2. 7. Tit. 2. 14; &c. Israel will be God's inheritance ("peculiar treasure", Ex. 19. 5) on earth. The church which is His body will be His inheritance in heaven. In Tit. 2. 14 the Greek *periousion* (peculiar treasure) is used by the Sept. for *segullāh*, Ex. 19. 5. Deut. 7. 6; 14. 2; 26. 18. Cp. Mal. 3. 17. A cognate word is used in Ps. 135. 4. 19 exceeding = surpassing. See 2 Cor. 3. 10; 9. 14. greatness. Gr. *megethos*. Only here. power. Ap. 172. 1. believe. Ap. 150. I. 1. i. according to . . . all in all. Parenthetic (Fig. *Parembolē*. Ap. 6) the main argument being continued in 2. 1, which should read, "Even you", &c. according to. Same as v. 5. working. Ap. 172. 4. Occ. 3. 7; 4. 16. Phil. 3. 21. Col. 1. 29; 2. 12. 2 Thess. 2. 9, 11. His mighty power. Lit. the strength (Ap. 172. 2) of His might (Ap. 172. 3).

20 Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under His feet, and gave Him to be the Head over all things to the church,

23 Which is His body, the fulness of Him That filleth all in all.

B F 2 And you hath He quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

G 4 But God, Who is rich in mercy, for His great love wherewith He loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

7 That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

10 For we are His workmanship, created in Christ Jesus unto good works, which

20 wrought. Gr. *energeō*, as in v. 11.

when He raised = having raised. Ap. 178. I. 4. from the dead. Ap. 139. 3.

set = sat. Cp. Mark. 16. 19. at. Gr. *en*. Ap. 104. viii.

21 Far above. Gr. *huperanō*. Here; 4. 10. Heb. 9. 5. all = every.

principality. Gr. *archē*. See Rom. 8. 38, and Ap. 172. 6. power. Ap. 172. 5.

might = power. Gr. *dunamis*, v. 19. dominion. Gr. *kuriotēs*. Here, Col. 1. 16. 2 Pet. 2. 10. Jude 8. world. Ap. 129. 2.

also, &c. = the coming one also.

22 hath. Omit.

put, &c. Cp. 1 Cor. 15. 27.

under. Ap. 104. xviii. 2. the. Omit.

over. Ap. 104. xvii. 2.

church. Ap. 186. Here, the "church" of the Mystery. In these vv. note the sevenfold (Ap. 10) Headship of the Lord, — above (1) all principality, (2) power, (3) might, (4) dominion, (5) every name, (6) all things, (7) the church.

23 His body. Cp. 3. 5, 6.

fulness. See v. 10. His members "fill up" the body of Christ, and the body of Christ fills up and completes "the dispensation of the fulness of the times". The apostle adopts the term used by the Gnostics, *plērōma* (Col. 2. 9, 10). See note on 2. 2 (prince).

filleth all in all. He fills up all the members with all spiritual gifts and graces.

## 2. 1-22 (B, p. 1760). THE OBJECTS OF PAUL'S MINISTRY. (Alternation.)

B F | 1-3. Past condition by nature.

G | 4-10. Present condition by grace.

F | 11, 12. Past condition by birth.

G | 13-22. Present condition by superabounding grace.

1 And you = Even you. Resuming from 1. 19.

*hath He quickened*. Omit. The Ellipsis in A.V. and R.V. supplied from v. 5.

dead. Ap. 139. in = by. No prep. Dat. case. trespasses. Ap. 128. I. ii. 3. The texts prefix "your". sins. Ap. 128. I. ii. 1.

2 Wherein = In (Gr. *en*) which.

in time past = once.

according to. Ap. 104. x. 2.

the course (*aiōn*) of this world = the age of this world (Ap. 129. 1).

course. Gr. *aiōn*. Ap. 129. 2.

prince = ruler, i. e. Satan. Cp. 2 Cor. 4. 4. Gr. *archōn*. In this Epistle Paul uses the very terminology of the Gnostic teaching that the universe was ruled by *ÆONS*, emanations of Deity. The *archōn* here being the one who had dominion over the air, and the whole body of *ÆONS* forming the *plērōma* (fulness) of the spiritual world, in contrast with the emptiness (*kenōna*) or unsubstantial character of the material world (*kosmos*). power. Ap. 172. 5. spirit. Ap. 101. II. 12. worketh = is working. See 1. 11. in. Ap. 104. viii. children of disobedience. Hebraism: not disobedient children, but sons (Ap. 108. iii) of Satan in a special manner, being those in whom he works, and on whom the wrath of God comes (5. 6).

disobedience = the disobedience. See Rom. 11. 30. 3 Among. Gr. *en*. Ap. 104. viii. 2. also *re*. . . past = we also all once lived. conversation. See 2 Cor. 1. 12. lusts. Gr. *epithumia*, strong desire. See Luke 22. 15. Not necessarily evil desire, as see the verb in 1 Tim. 3. 1. flesh. Old nature. See Rom. 7. 5. fulfilling = doing. Gr. *poiōō*. desires. Ap. 102. 2. flesh. The coarse lusts of the body.

mind. Gr. *dianoia*, thought. The refined lusts of the mind. by nature. See Rom. 2. 27. the. Omit. children. Ap. 108. i. wrath. See Rom. 1. 18. even as. Add "also". others. Ap. 124. 3.

4 God. Ap. 98. I. i. 1. Who is = being. mercy. Cp. Rom. 9. 23. for = on account of. Ap. 104. v. 2. love, loved. Ap. 135. II. 1; I. 1. 5 sins. As trespasses in v. 1. hath. Omit. quickened . . . together = made . . . alive with. Gr. *suzōpoiōō*. Only here and Col. 2. 13. Christ. Ap. 98. IX. by.

No prep. Dat. case. *grac*. Ap. 184. I. 1. are = were. 6 hath raised, &c. = raised . . . together (with Him). Gr. *sunegeirō*. Only here. Col. 2. 12; 3. 1. made us, &c. = made us to sit down together. Gr. *sunkathizō*. Only here and Luke 22. 55. heavenly places. As in 1. 3. Christ Jesus. See 1. 1.

7 That = In order that. Gr. *hina*. ages. See Ap. 129. 2. exceeding. See 1. 19. kindness. See Rom. 2. 4. Ap. 184. III. (a). toward. Gr. *epi*. Ap. 104. ix. 3. through. Gr. *en*. Ap. 104. viii.

8 through. Gr. *dia*. Ap. 104. v. 1. faith. Ap. 150. II. 1. We are saved by grace, not by faith, which is the channel through (*dia*) which flows to us the Divine stream of saving grace. Both alike God's gifts. not. Ap. 105. I. of. Gr. *ek*. Ap. 104. vii.

9 lest any man = in order that (Gr. *hina*) no (Gr. *mē*). Ap. 105. II) one (Gr. *tis*. Ap. 123. 3). boast. See Rom. 2. 17. 10 workmanship = handiwork. Gr. *poiēma*. Only here and Rom. 1. 20. Refers to the new creation of vv. 5, 6. created = having been created. Gr. *ktizō*. See Rom. 1. 25. unto. Gr. *epi*. Ap. 104. ix. 2.

<sup>4</sup> God ° hath before ordained ° that we should walk <sup>2</sup> in them.

F <sup>11</sup> Wherefore remember, that *pe* being <sup>2</sup> in time past Gentiles <sup>2</sup> in ° the <sup>3</sup> flesh, who are called ° Circumcision ° by that which is called ° the Circumcision <sup>2</sup> in ° the <sup>3</sup> flesh ° made by hands; <sup>12</sup> That at that time ye were ° without <sup>5</sup> Christ, ° being aliens from the ° commonwealth of ° Israel, and ° strangers from the covenants of ° promise, having ° no hope, and ° without God <sup>2</sup> in the <sup>2</sup> world.

G <sup>13</sup> But ° now <sup>2</sup> in <sup>6</sup> Christ Jesus *pe* who ° sometimes were far off ° are made nigh ° by ° the blood of <sup>5</sup> Christ.

<sup>14</sup> For *se* is our ° peace, Who ° hath made ° both one, and ° hath broken down the ° middle wall of ° partition ° between us;

<sup>15</sup> Having ° abolished <sup>2</sup> in ° His flesh the ° enmity, even ° the law of commandments contained <sup>2</sup> in ° ordinances; ° for to make <sup>2</sup> in Himself of ° twain ° one new ° man, so making <sup>14</sup> peace;

<sup>16</sup> And that He might ° reconcile both ° unto ° God <sup>2</sup> in one body ° by ° the cross, having slain ° the enmity ° thereby:

<sup>17</sup> And ° came ° and ° preached <sup>14</sup> peace to you which were afar off, ° and to them that were nigh.

<sup>18</sup> For <sup>8</sup> through Him we both have ° access <sup>13</sup> by one ° Spirit ° unto the ° Father.

<sup>19</sup> Now therefore ye are ° no more <sup>12</sup> strangers and ° foreigners, but ° fellowcitizens with the saints, and of the ° household of <sup>4</sup> God;

<sup>20</sup> And are built ° upon ° the ° foundation of the ° apostles and prophets, ° Jesus Christ Himself being ° the ° chief corner stone;

<sup>21</sup> <sup>2</sup> In Whom ° all the ° building ° fitly framed together ° groweth ° unto an holy ° Temple <sup>2</sup> in ° the Lord:

<sup>22</sup> <sup>2</sup> In Whom *pe* also are ° builded together ° for an ° habitation of <sup>4</sup> God <sup>7</sup> through the ° Spirit.

C M <sup>3</sup> ° For this cause <sup>3</sup> Paul, the prisoner of ° Jesus Christ ° for you ° Gentiles,

hath before ordained = afore prepared. Gr. *proetoi-mazō*. See Rom. 9. 23, the only other occ. that = in order that. Gr. *hina*.

<sup>11</sup> Uncircumcision. See Rom. 2. 25. by. Ap. 104. xviii. 1. the. Omit. made by hands. Gr. *cheiropoiētos*. In the Epp. only here and Heb. 9. 11, 24. Made Jews by rite. Cp. Rom. 2. 28, 29.

<sup>12</sup> without = apart from. being aliens = having been estranged from. Gr. *apallotriōō*. Only here; 4. 18. Col. 1. 21. commonwealth = polity. Gr. *politeia*. Only here and Acts 22. 28.

Israel. In the Prison Epp. only here and Phil. 3. 5. strangers. Gr. *zenos*. See Acts 17. 21. promise = the promise

no. Ap. 105. II. without God. Gr. *atheos*. Only here.

<sup>13</sup> now. Emph. sometimes = once. are = were. by. Gr. *en*. Ap. 104. viii.

the blood. I. e. His death, not His life. Cp. 1. 7 Rom. 5. 9. Phil. 2. 8. Col. 1. 14, 20.

<sup>14</sup> peace. Peace itself, objectively, and its Author (1 Thess. 5. 23. 2 Thess. 3. 16), to us and in us. Cp. Isa. 9. 6; 52. 7; 53. 5; 57. 19. Mic. 5. 5. Hag. 2. 9. Zech. 9. 10. Luke 2. 14. John 14. 27; 20. 19, 21, 26.

hath = having. both. Jews and Gentiles. hath broken down = having destroyed. See 1 John 3. 8.

middle wall. Gr. *mesotoichon*. Only here. The type is seen in the stone palisade, about three cubits high, which separated the Court of the Gentiles from that of the Jews, to pass which was death to any Gentile. A notice, of which Josephus speaks, was found in 1871.

partition = the partition. Only here; Matt. 21. 33. Mark 12. 1. Luke 14. 23 (hedge). between us. Omit.

<sup>15</sup> abolished = done away with. Gr. *katargeōō*. See Rom. 3. 3. His flesh. I. e. His death.

enmity. See Rom. 8. 7. the law . . . in ordinances = the law of the dogmatic commandments. Cp. Rom. 8. 4.

ordinances. Gr. *dogma*. See Col. 2. 14. for to make = in order that (Gr. *hina*) He might create (as v. 10).

twain = the two, Jew and Gentile. one new man = into (Gr. *eis*) one new (Gr. *kainos*). See Matt. 9. 17) man.

man. Ap. 123. 1. <sup>16</sup> reconcile = bring together again. Gr. *apokatallassō*. Only here and Col. 1. 20, 21. The intensive form, *katallassō* with prefix *apo* (Ap. 104. iv), implies reinstatement. Here it refers to the bringing together again of the two, so that "in one body" they may be united to God, in Christ. See Ap. 196. unto = to. by. Ap. 104. v. 1. the cross. Cp. 1 Cor. 1. 17. Gal. 6. 12, 14. the enmity. I. e. of the law of dogmatic commandments (v. 15) which was against us (see Col. 2. 14), and which we could not keep. thereby = by (Gr. *en*) it, i. e. the cross. <sup>17</sup> came = having come (Aor.). and preached peace = He preached the good news (Ap. 121. 4) peace. and. The texts add "peace". <sup>18</sup> access = the access. Gr. *prosagōgē*. Occ. 3. 12. See Rom. 5. 2. Spirit. Ap. 101. II. 3. unto. Gr. *pros*. Ap. 104. xv. 3. Father. Ap. 98. III. <sup>19</sup> Now therefore = So then. no more = no longer. Gr. *ouketi*. foreigners = sojourners. Gr. *paroikos*. See Acts 7. 6. fellowcitizens. Gr. *sumpolitēs*. Only here. Whose seat of government (*politeuma*) is in heaven. See Phil. 3. 20. household. Lit. the domestics. Gr. *oikeios*. Only here; Gal. 6. 10. 1 Tim. 5. 8. <sup>20</sup> And are = Having been. Cp. Acts 20. 32. upon. Ap. 104. ix. 2. the foundation . . . prophets. The foundation laid by the apostles and prophets (cp. Heb. 2. 3, 4; 6. 1, 2), or (2) the foundation of the apostles and prophets themselves, laid by God. foundation. Gr. *themelios*. See Ap. 146. apostles and prophets. Ap. 189. Jesus Christ. The texts read "Christ Jesus". Ap. 98. XII. the. Omit. chief corner stone = foundation corner-stone. Gr. *akrogoniatis*. Only here and 1 Pet. 2. 6. See Sept. of Isa. 28. 16. Christ is both foundation corner-stone, and head of the corner. Cp. Ps. 118. 22. See Acts 4. 11. <sup>21</sup> all the building = Every building (Gr. *oikodomē*). The texts omit "the". Cp. 1 Cor. 3. 9. fitly framed together = harmoniously fitted together. Gr. *sunarmologeōō*. Only here and 4. 16. groweth = is growing, increasing. unto. Ap. 104. vi. Temple = Sanctuary. Gr. *naos*. See Matt. 23. 16. the Lord. Ap. 98. VI. i. β. 2 B. <sup>22</sup> builded together = being built in together. Gr. *sunoikodomeōō*. Only here. for. Ap. 104. vi. habitation. Gr. *katoikētērion*. Only here and Rev. 18. 2. Spirit. Ap. 101. II. 3.

### 3. 1-13 [For Structure see next page].

<sup>3</sup>. This chapter is parenthetical, and within it is another parenthesis, vv. 2-13. Both must be carefully noted. <sup>1</sup> For this cause = On this account. Jesus Christ = Christ Jesus. Ap. 98. XII. for. Ap. 104. xvii. 1. Gentiles. Cp. Acts 22. 21; 26. 23.

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

**3. 1-13** (C, p. 1760). THE PURPOSE OF GOD IN CHRIST. (Introversion and Extended Alternation.)

**C** | **M** | 1. Paul. Imprisonment for their sake.  
**N** | **p** | 2-4. The SECRET revealed and committed to Paul's stewardship (*oikonomia*).  
**q** | 5-. The SECRET hidden before.  
**r** | -5, 6. The SECRET now revealed to the church through the apostles and prophets by the Spirit.  
**N** | **p** | 7-9-. The SECRET made known by Paul according to the stewardship (*oikonomia*) committed to him.  
**q** | -9. The SECRET hidden before.  
**r** | 10-12. The SECRET made known through the church to heavenly beings by God.  
**M** | 13. Paul. Tribulations for their sake.

**2** If = If indeed. Gr. *eige*. See Ap. 118. 2. a. have. Omit.  
 dispensation = stewardship. Gr. *oikonomia*. See 1. 10.  
 the = that.  
 grace. Ap. 184. I. 1.  
 God. Ap. 98. I. i. 1.  
 is = was.  
 to . . . -ward. Gr. *eis*. Ap. 104. vi. The grace of God which concerned them and us. Not the grace of God as to "the kingdom", or "the heavenly calling" (see Ap. 193), but the gospel of God's grace as to the church which is the body of Christ.  
**3** by. Ap. 104. x. 2.  
 revelation. Ap. 106. II. 1.  
 He. All the texts read "was".  
 unto = to.  
 mystery. See 5. 32. 1 Tim. 3. 16. Ap. 193.  
 as = even as.  
 wrote afore. See Rom. 15. 4.  
 in (Ap. 104. viii) few words = briefly. See Rom. 16. 25, 26.  
**4** whereby = according to (Ap. 104. xv. 3) which. may = can.  
 knowledge. Ap. 132. II. iii.  
 the mystery. I. e. the great secret (5. 32). See Ap. 193.  
 Christ. Ap. 98. IX.  
**5** in other ages = to (no prep., Dat. case) other generations.  
 not. Ap. 105. I.  
 is = was. now. Emph. This present time. revealed. Gr. *apokaluptō*. Ap. 106. I. ix. holy apostles and prophets. See 2. 20, and cp. "prophetic writings" (Rom. 16. 26). Ap. 189. by. Gr. *en*. Ap. 104. viii. the Spirit. Ap. 101. II. 3. **6** That, &c. The subject of the revelation. fellowheirs = joint-heirs. Gr. *sunklērōnomos*. See Rom. 8. 17. Occ. elsewhere, Heb. 11. 9. 1 Pet. 3. 7. of the same body = members-of-a-joint-body. Gr. *sussōmos*. Only here. Not joined on to an existing Jewish body, but a new body "of the twain". partakers = joint-partakers. Gr. *summetochos*. Only here and 5. 7. His = the, as all the texts. Christ. The texts read Christ Jesus. See 1. 1. by. Ap. 104. v. 1. gospel. See Ap. 140. **7** Whereof = of which. a minister = minister (Ap. 190. I. 1). I. e. of the good news concerning the "secret". according to. Ap. 104. x. 2. gift. Gr. *dōrea*. unto = to. by. Same as "according to", above. effectual working = working. Ap. 172. 4. power. Ap. 172. 1; 176. 1. **8** Unto = To. who . . . least = to the less than the least. Gr. *elachistoteros*. Only here. That is what Paul was. What he became, see 1 Cor. 15. 10 (laboured more abundantly, &c.). saints. In v. 5, "holy". See Acts 9. 13. is = was. preach. Ap. 121. 4. among = to. unsearchable = untraceable. Only here and Rom. 11. 33, which see. riches. See 1. 7. **9** And . . . God = And to enlighten all as to what is the stewardship (committed to me) of the mystery (Ap. 193) that hath been hidden from the ages in God. make . . . see = enlighten. See 1. 18. fellowship. The texts read *oikonomia* (v. 2), instead of *koinōnia*. from . . . world = from the ages. Ap. 151. II. A. ii. 2. hid. Gr. *apokruptō*. See 1 Cor. 2. 7. created. See 2. 10. by Jesus Christ. The texts omit. **10** To the intent that = In order that. Gr. *hina*. unto = to. principalities = rulers. Gr. *archē*. Ap. 172. 6. powers = authorities. Gr. *exousia*. Ap. 172. 5. See 1. 21. heavenly places = the heavenlies. See 1. 3. might be known = may be made known. church. Ap. 186. manifold. Gr. *polupoikilos*. Only here. Implies "infinitely diversified". wisdom. See 1. 8. **11** eternal purpose = purpose (Gr. *prothesis*. See 1. 11) of the ages (Ap. 151. II. A. 4). which. I. e. which (purpose). purposed = made. Gr. *poieō*. Christ Jesus our Lord. Ap. 98. XII, and VI. i. β. 2. A. **12** access. See 2. 18. with. Gr. *en*. Ap. 104. viii. confidence = confident assurance. See 2 Cor. 1. 15. faith. Ap. 150. II. 1. **13** desire = beg. Ap. 134. I. 4. faint not = not (Gr. *mē*) to be cast down. at. Gr. *en*. Ap. 104. viii. The parenthesis ending with v. 13, the teaching is continued from v. 1, "For this cause", &c.

**D** 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of Whom the whole family in heaven and earth is named, 16 That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

**C** 20 Now unto Him That is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

**B O s** 4 ¶ therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with long-suffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace. **t** 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, Who is above all, and through all, and in you all. **t** 7 But unto every one of us is given grace according to the measure of the gift of Christ.

14 This verse going back to the subject of v. 1 is Fig. *Anachorēsis*. Ap. 6. unto. Ap. 104. xv. 3. Father. Ap. 98. III. of . . . Christ. The texts omit.

15 Of. Gr. *ek*. Ap. 104. vii. the whole family=every (Gr. *pasa*) family. No article. family. Gr. *patria*. Only here; Luke 2. 4. Acts 3. 25. See Longer Note, p. 1771. heaven=the heavens. See Matt. 6. 9, 10. earth=upon (Gr. *epi*) earth (Gr. *gē*. Ap. 129. 4). See 1. 10.

named. See 1. 21. 16 That=In order that. Gr. *hina*. would grant=may give. you=to you. to be strengthened. See 1 Cor. 16. 13. might. Ap. 172. 1. Spirit. Ap. 101. II. 3.

in. Gr. *eis*. Ap. 104. vi. inner. See Rom. 7. 22. man. Ap. 123. 1. 17 Christ, &c. See Rom. 8. 9. dwell. See Acts 2. 5.

rooted. Gr. *rhizomai*. Only here and Col. 2. 7. grounded=founded. Gr. *themelioō*. See Ap. 146 and Matt. 7. 25. love. See 2. 4. Ap. 135. II. 1.

18 able=fully able. Gr. *exischuō*. Only here. Cp. Ap. 172. 3.

with. Ap. 104. xvi. saints=the saints. See v. 8. what . . . height. Omit "is". After "height" read "of love is", i. e. God's love in Christ. In breadth, boundless: in length, endless: in depth, fathomless, exhaustless: in height, measureless.

19 And=Even. know. Ap. 132. I. ii. knowledge. Ap. 132. II. i. might=may. filled. See 1. 23. Ap. 125. 7.

with. Gr. *eis*. Ap. 104. vi. fulness. Gr. *plērōma*. See 1. 23.

20 That=Who. exceeding abundantly. Lit. beyond (Gr. *hyper*) of (Gr. *ek*) abundance=ininitely.

above. Gr. *hyper*. Ap. 104. xvii. 2. all=all things.

power. Same as "might" v. 16. worketh. See 1. 11.

21 Unto=To.

glory=the glory. See p. 1511. by. Gr. *en*. throughout . . . end. Ap. 151. II. A. ii. 10.

4. 1-6. 20 (B, p. 1759). DOCTRINAL. THEIR WALK. (*Alternation*.)

**B** O | 4. 1-16. Among themselves; as worthy of their calling, being members of the one Body. Ecclesiastical.  
P | 4. 17-5. 21. Among others. Spiritual.  
O | 5. 22-6. 9. Among themselves. Domestic.  
P | 6. 10-20. Among others. Spiritual.

4. 1-16 (O, above). THEIR WALK: AMONG THEMSELVES. ECCLESIASTICAL. (*Introversion*.)

O | s | 1-3. Exhortation.  
t | 4-6. Unity of the Body.  
t | 7-13. Gifts to the Body.  
s | 14-16. Exhortation.

4. 1 ¶ therefore. Resuming his teaching after the parenthesis of 3. 1-21. prisoner. See 3. 1. of. Gr. *en*. Lord. Ap. 98. VI. i. β. 2. B. beseech. Gr. *parakaleō*. Ap. 134. 6. Cp. 1 Thess. 4. 1. 1 Tim. 2. 1; &c. vocation=calling, as 1. 18. are=were. 2 With. Ap. 104. xi. 1. lowliness=humility of mind. See Acts 20. 19. meekness. See 1 Cor. 4. 21. forbearing=bearing with. See 2 Cor. 11. 1. in. Ap. 104. viii. love. Ap. 135. II. 1. 3 Endeavouring. Cp. 2 Tim. 2. 15 (studying). unity. Lit. oneness. Gr. *henotēs*. Only here and v. 13. Spirit. Ap. 101. II. 3. bond. See Acts 8. 23. peace=the peace. 4 There is. Supply the Ellipsis by "Ye are". body. See 2. 15, 16. Spirit. Ap. 101. II. 5. are called=were called also. 5 Lord. Ap. 98. VI. i. β. 2. B. faith. I. e. doctrine; by Metonymy, Ap. 6. See Ap. 150. II. 1. baptism. Gr. *baptisma*. Ap. 115. II. i. 1. The baptism of the Spirit by Whom we are baptized into the one body. (See *How to Enjoy the Bible*, by the late Dr. E. W. Bullinger, p. 128.) 6 God. Ap. 98. I. i. 1. Father. Ap. 98. III. Note the seven occ. of "one"; body, Spirit, hope, Lord, faith, baptism, God and Father; three on either side of the Lord Jesus Christ. above. Ap. 104. ix. 1. through. Ap. 104. v. 1. you. The texts omit. all. The indwelling of God in the members of the body by *pneuma theou*. See Rom. 8. 9. 7 unto=to. every=each. is =was. grace=the grace. Ap. 184. I. 1. according to. Ap. 104. x. 2. measure. Gr. *metron*. See Rom. 12. 3. gift. Gr. *dōrea*. See 3. 7. Christ. Ap. 98. IX.

8 Wherefore He saith, "When He ascended up on high, He led captivity captive, and gave gifts unto men."

9 (Now that He ascended, what is it but that He also descended first into the lower parts of the earth?)

10 He That descended is the same also That ascended up far above all heavens, that He might fill all things.)

11 And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into Him in all things, Which is the Head, even Christ:

16 From Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

P Q 17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

8 When, &c. From Ps. 68. 18. See Ap. 107. I. 1. up. Omit.

on. Ap. 104. vi.

high. See Luke 1. 78. Rendered "height" in 3. 18. Rev. 21. 16.

led . . . captive. Gr. *aichmalôteuō*. Only here and 2 Tim. 3. 6. In Luke 21. 24. Rom. 7. 23. 2 Cor. 10. 5, the word is *aichmalōtizō*.

captivity = a body of captives. See Matt. 27. 52. Rom. 1. 4.

gave. Having received according to Ps. 68. 18, He gave gifts. Gr. *dōma*. Here; Matt. 7. 11. Luke 11. 13.

Phil. 4. 17.

unto = to.

men. Ap. 123. 1.

9 (Now . . . ascended = (Now this fact), He ascended. what is it = what does it imply.

but = except. Gr. *ei* (Ap. 118. 2) *mē* (Ap. 105. II).

also descended = descended also.

into. Gr. *eis*. Ap. 104. vi.

lower parts. I. e. Hades. Ap. 131. II.

earth. Ap. 129. 4.

10 also That ascended = That ascended also.

far above. Gr. *huperanō*. See 1. 21.

heavens = the heavens. Matt. 6. 9. 10.

that = in order that. Gr. *hina*.

fill. See 1. 23.

11 some. Add "indeed" (Gr. *men*).

apostles, prophets. Ap. 189.

pastors = (as) shepherds. So every other occ. (seventeen in all).

teachers. Gr. *didaskalos*.

12 For. Ap. 104. xv. 3.

perfecting. Gr. *katartismos*. Only here. For the verb, see Ap. 125. 8. Cp. Rom. 9. 22.

saints. See Acts 9. 13.

for. Ap. 104. vi.

ministry. Ap. 190. II. 1. edifying. As in 2. 21. the body of Christ. See 1. 23.

13 come = attain. Gr. *katantaō*. Cp. Phil. 3. 11.

in. Ap. 104. vi.

and = even.

knowledge = full, or perfect, knowledge. Ap. 132. II. ii.

Son of God. See 2 Cor. 1. 19. Ap. 98. XV.

unto, unto. Ap. 104. vi.

man. Ap. 123. 2.

stature. See Matt. 6. 27.

14 be = may be. no more = no longer. Gr. *mēketi*.

children. Ap. 108. vii. tossed to and fro. Lit. "surging about (as waves)". Only here. carried

about = borne hither and thither. See 2 Cor. 4. 10. wind. Gr. *anemos*. doctrine = the teaching.

Gr. *didaskalia*. The evil teaching of the ruler of the power of the air and of demons. Cp. 1 Tim. 4. 1.

by = (or) by. Gr. *en*. Ap. 104. viii. sleight. Gr. *kubeia*; hence our "cube". Only here. and cunning

craftiness = with (Gr. *en*) subtilty. Gr. *panourgia*. Cp. 2 Cor. 11. 3. whereby . . . deceive = with

a view to (Gr. *pros*. Ap. 104. xv. 3) the wile, or stratagem (Gr. *methodeia*: only here and 6. 11), of the error

(Gr. *planē*). The association of *methodeia* with Satan (in 6. 11) shows that, here, *planē* = *planos*; i. e. the

method or scheme is that of the devil himself, and not merely error. 15 speaking the truth. Lit.

truthing it. Gr. *alētheuō*. Only here and Gal. 4. 16. See Ap. 175. 1, 2. may grow up. See 2. 21.

Which = Who. Head. See 1. 22. 16 From. Ap. 104. vii. fitly joined together = being perfectly

fitted together. Only here and 2. 21. compacted = knit together. Gr. *sumbibazō*. See Acts 9. 22. Occ.

Col. 2. 2. by. Ap. 104. v. 1. joint = ligament. Gr. *haphē*; only here and Col. 2. 19. Here the liga-

ment is "the bond of peace" (v. 3). supplieth = of the supply, i. e. from the Head. Gr. *epichorēgia*; only

here and Phil. 1. 19. Gen. of relation. Ap. 17. 5. the = an. effectual working. Gr. *energeia*. See

1. 19. every = each several. increase. Gr. *auxēsis*. Only here and Col. 2. 19.

#### 4. 17-5. 21 (P, p. 1765). SPIRITUAL WALK AMONG OTHERS. (Division.)

P | Q | 4. 17-19. The others.

R | 4. 20-32. Themselves. Negative and positive.

R | 5. 1-4. Themselves. Positive and negative.

Q | 5. 5-21. The others.

17 testify. Gr. *marturomai*. See Acts 20. 26. henceforth . . . not = no longer. Gr. *mēketi*. other. Omit. Gentiles = the Gentiles. They were Gentiles, but now are members of the church His body.

Cp. 1 Cor. 10. 32. vanity. See Rom. 8. 20. mind. Cp. Rom. 1. 21. 18 Having . . . darkened =

Having been darkened. Gr. *skotizō*. See Rom. 1. 21. 2 Cor. 4. 4. the understanding = in the under-

standing. See 1. 18. being = having been. alienated. Gr. *apallotriomai*. See 2. 12. the life

of God. Only occurrence. life. Gr. *zoē*. Only here in Eph. Ap. 170. 1. through. Ap. 104. v. 2.

ignorance. See Acts 3. 17. because of. Ap. 104. v. 2. blindness = hardness. Gr. *pōrosis*. Cp.

Rom. 11. 25.



- 19 Who being °past feeling °have given themselves over °unto °lasciviousness, °to °work all °uncleanness °with °greediness.
- R 20 But ye °have °not so learned °Christ;  
21 °If so be that ye °have heard Him, and °have been taught<sup>14</sup> by Him, °as °the °truth is<sup>2</sup> in °Jesus:  
22 That ye °put off °concerning the °former °conversation °the old °man, which is °corrupt °according to °the deceitful lusts;  
23 And be °renewed in the °spirit of your mind;  
24 And that ye °put on °the new man, °which °after °God °is °created<sup>2</sup> in °righteousness and °true °holiness.  
25 Wherefore °putting away °lying, °speak every man truth °with his neighbour: °for we are °members one of another.  
26 Be ye °angry, °and °sin °not: let °not the sun °go down °upon your °wrath:  
27 °Neither give °place to the °devil.  
28 Let him that stole steal<sup>14</sup> no more: but rather let him °labour, working with his hands °the thing which is good, °that he may have to °give to him that needeth.  
29 Let °no °corrupt °communication proceed °out of your mouth, but that which is good °to °the use of<sup>12</sup> edifying, °that it may °minister °grace °unto the hearers.  
30 And °grieve<sup>26</sup> not °the holy Spirit of °God, °whereby ye °are °sealed<sup>13</sup> unto °the day of redemption.  
31 Let all °bitterness, °and °wrath, °and °anger, °and °clamour, °and °evil speaking, be put away °from you, °with all °malice:  
32 And be ye °kind one °to another, °tenderhearted, °forgiving °one another, even as °God °for Christ's sake °hath °forgiven you.
- R 5 Be ye therefore °followers of °God, as °dear °children;  
2 And walk °in °love, as °Christ also °hath loved °us, and °hath given Himself °for us an offering and a sacrifice to °God °for a °sweetsmelling °savour.
- Rom. 1. 25. 2 Thess. 2. 11. speak, &c. From Zech. 8. 16. for=because. members. Cp. 5. 30. 26 angry. Gr. *orgizō*, imperative. Positive command, the context showing that "righteous indignation" is referred to. and=yet. sin not. Lit. be not sinning. Cp. 1 John 2. 1. Gr. *hamartanō*. Ap. 128. I. i. The anger is to be transitory. The quotation is from Ps. 4. 4 (Sept.), where Heb. reads, "tremble, and sin not", the meaning of which is shown by the use here, for it is as easy to tremble from anger as from other powerful emotions. not. Ap. 105. II. go down. Gr. *epiduō*. Only here. upon. Ap. 104. ix. 2. wrath. Gr. *parorgismos*. Only here. The verb occ. 6. 4, and cp. Rom. 10. 19, the only other occ. 27 Neither. Gr. *mēde*. place=opportunity. devil. The ruler of the darkness, cp. 6. 12; the deceiver of vv. 14, 22; the "lie" of v. 25. Now revealed as the devil. See Rev. 12. 9. 28 labour. As Acts 20. 36. the thing=that. give. See Rom. 12. 8. 29 no. Ap. 105. II. corrupt. Lit. putrid. communication=word. Ap. 121. 10. out of. Ap. 104. vii. to. Ap. 104. xv. 3. the... edifying. See R. V. marg. Some ancient texts, including the Vulgate, read "of the faith", instead of "to the use". minister=give. grace. Ap. 184. I. 1. unto=to. 30 grieve. Gr. *lupeō*. Occ. frequently; cp. Rom. 14. 15. the holy Spirit. Ap. 101. II. 3. whereby =by (Gr. *en*) Whom. The Giver here is the Sealer. are=were. sealed. Cp. 1. 13, where the sealing is the gift. the=a. redemption. Final deliverance; now we have the earnest. See 1. 14. 31 bitterness. Gr. *pikria*. See Rom. 8. 14. and. Fig. *Polysyndeton*. Ap. 6. wrath. Luke 4. 28. anger. Gr. *orgē*. clamour=uproar. See Acts 23. 9. evil speaking=railing. Gr. *blasphēmia*. See 1 Tim. 6. 4. from. Ap. 104. iv. with. Ap. 104. xvi. malice. As Rom. 1. 29. Ap. 128. II. 2. 32 kind=gracious. Gr. *chrēstos*. Ap. 184. III. to. Ap. 104. vi. tenderhearted=tenderly compassionate. Gr. *eusplanchnos*. Only here and 1 Pet. 3. 8. forgiving, forgiven. Ap. 184. II. 1. one another=each other. for Christ's sake=also in (Gr. *en*) Christ (Ap. 98. IX). hath forgiven=forgave. 5. 1 followers=imitators. Gr. *mimētēs*. See 1 Cor. 4. 16. God. Ap. 98. I. i. 1. dear=beloved. Ap. 135. III. children. Ap. 108. i. 2 in. Ap. 104. viii. love. Ap. 135. II. 1. Christ. Ap. 98. IX. hath loved=loved. Ap. 135. I. 1. us. The texts read "you". hath given=gave up. Cp. Rom. 4. 25. John 19. 30. for. Ap. 104. xvii. 1. for. Ap. 104. vi. sweetsmelling savour=an odour of a sweet smell. sweetsmelling. Gr. *euodia*. See 2 Cor. 2. 15. savour. Gr. *osmē*. Cp. John 12. 3.

**3** But fornication, and all °uncleanness, or covetousness, let it °not be once named °among you, as becometh °saints;

**4** Neither °filthiness, nor °foolish talking, °nor °jesting, which are °not °convenient: but rather °giving of thanks.

**5** For this ye °know, that °no °whoremonger, nor unclean person, nor °covetous man, °who is an °idolater, hath any °inheritance °in the °kingdom of °Christ and °of °God.

**6** Let °no man °deceive you with °vain °words: for °because of these things cometh °the wrath of °God °upon the °children of °disobedience.

**7** Be °not ye therefore °partakers with them.

**8** For ye were °sometimes °darkness, but now are ye °light °in the °Lord: walk as °children of °light,

**9** (For the fruit of the °Spirit is °in all °goodness and °righteousness and °truth;)

**10** Proving what is °acceptable °unto the °Lord:

**11** And have °no °fellowship with the °unfruitful works of °darkness, but rather °reprove them.

**12** For it is a °shame even to speak of those things which are °done °of them °in secret.

**13** But all things that are °reproved are °made manifest °by the °light: for whatsoever doth °make manifest is °light.

**14** Wherefore He saith, °“Awake thou that ° sleepest, and °arise °from the dead, and °Christ °shall give thee light.”

**15** °See then that ye walk °circumspectly, °not as °fools, but as °wise,

**16** °Redeeming the °time, because the days are °evil.

**17** °Wherefore °be ye °not °unwise, but °understanding what the °will of the °Lord is.

**18** And °be °not drunk with wine, °wherein is °excess; but be °filled °with the °Spirit;

**19** Speaking to yourselves °in °psalms and °hymns and °spiritual °songs, singing and °making melody °in your heart to the °Lord;

**20** °Giving thanks °always °for all things °unto °God °and the °Father °in °the name of our °Lord Jesus Christ;

**21** °Submitting yourselves one to another °in the fear of °God.

**3** uncleanness. As in Rom. 1. 24. not . . . once = not even. Gr. *mēde*. among. Ap. 104. viii. 2. saints. See Acts 9. 13.

**4** Neither = Nor. filthiness. Gr. *aischrotēs*. Only here. foolish talking. Gr. *mōrologia*. Only here. nor = or.

jesting = ribaldry. Occ. only here.

not. Ap. 105. I.

convenient = befitting. Gr. *anēkō*. Only here; Col. 3. 18. Philemon 8.

giving of thanks. Gr. *eucharistia*. The verb in v. 20.

**5** know. Ap. 132. I. ii.

no. Ap. 105. I.

whoremonger = fornicator.

covetous = avaricious. Gr. *pleonektēs*. See 1 Cor. 5. 10, 11; 6. 10.

who = which.

idolater. Cp. 1 Cor. 5. 10.

inheritance. As in 1. 14.

kingdom of Christ = kingdom of the Messiah. Ap. 114. I.

of God. See Ap. 114. II.

**6** no man. Gr. *mēdeis*.

deceive. Gr. *apataō*. Occ. only here; 1 Tim. 2. 14. Jas. 1. 26.

vain = hollow. See Col. 2. 8. First occ. Mark 12. 3 (empty).

words. Ap. 121. 10.

because of. Ap. 104. v. 2.

the wrath of God. See Rom. 1. 18.

upon. Ap. 104. ix. 3.

children = sons. Ap. 108. iii.

disobedience = the disobedience. See 2. 2.

**7** Be = Become.

not. Ap. 105. II.

partakers = partners. See 3. 6.

**8** sometimes = once.

darkness. The darkness of blindness. Cp. 4. 18.

light. Not in the light, but having received the Light, are light. Ap. 130. 1.

Lord. Ap. 98. VI. i. β. 2. B.

children. Ap. 108. i.

**9** Spirit. Ap. 101. II. 3, but the texts read “light”.

goodness. Cp. Rom. 15. 14.

righteousness. Ap. 191. 3.

truth. See 4. 21.

**10** acceptable. As in Rom. 12. 1.

unto = to.

Lord. Ap. 98. VI. i. β. 2. A.

**11** no. Ap. 105. II.

have . . . fellowship = have partnership. Gr. *sun-koinōneō*. Only here; Phil. 4. 14. Rev. 18. 4.

unfruitful works. Cp. dead works, Heb. 6. 1; wicked works, Col. 1. 21; all works of the darkness, Rom. 13. 12. Consequently, the works of the devil, 1 John 3. 8. Cp. John 8. 44, and contrast 2. 10.

darkness = the darkness.

reprove = convict. See Luke 3. 19.

**12** shame. See 1 Cor. 11. 6.

done = being done. of. Ap. 104. xviii. 1. in secret. Gr. *kruphē*. Only here. **13** made manifest.

Gr. *phanerōō*. Ap. 106. I. v. by. Ap. 104. xviii. 1. **14** Awake. Ap. 178. I. 4. **sleepest** = art

sleeping. Gr. *katheudō*. Ap. 171. 1. arise. Ap. 178. I. 1. from the dead. Ap. 139. 4. shall

. . . light = will shine upon thee. Gr. *epiphauō*; occ. only here. A paraphrase of Isa. 60. 1, 2. Ap. 107. I. 2.

**15** See. Ap. 133. I. 5. circumspectly. Ap. 125. 4. fools = unwise. Gr. *asophos*; only here.

wise. Gr. *sophos*. First occ. Matt. 11. 25. **16** Redeeming. Gr. *exagorazō*; lit. to buy out. See Gal.

3. 13. time. Gr. *kairos*. Cp. Ap. 195. Here, the opportunity. evil. Gr. *ponēros*. Cp. 6. 13. Ap.

128. III. 1. **17** Wherefore = On account of (Ap. 104. v. 2) this. unwise. See Luke 11. 40. under-

standing. The texts read “understand ye”. Cp. Rom. 3. 11. will. Ap. 102. 2. **18** be . . . drunk.

Gr. *methuskomai*. Only here; Luke 12. 45. 1 Thess. 5. 7. wherein = by (Gr. *en*) which. excess =

debauchery. Gr. *asōtia*. Only here; Tit. 1. 6. 1 Peter 4. 4. The adverb only in Luke 15. 13. filled.

See 3. 19. with = by (Gr. *en*). Spirit. See Ap. 101. II. 3, and Note at end of Ap. **19** in = with.

No prep. psalms. Gr. *psalmos*. See 1 Cor. 14. 26. hymns. Gr. *humnos*; only here and Col. 3. 16.

spiritual songs. As sung by spiritual persons. spiritual. Gr. *pneumatikos*. See 1 Cor. 12. 1. songs.

Gr. *ōdē*, a song of thanksgiving. Here; Col. 3. 16. Rev. 5. 9; 14. 3, 3; 15. 3, 3. making melody. Gr.

*psallō*. See Rom. 15. 9. in = with. No prep. **20** Giving thanks. See v. 4; 1. 16. always. Ap.

151. II. G. i and = even. Father. Ap. 98. III. the name. See Acts 2. 38. Lord Jesus Christ.

See 1. 17 and Ap. 98. XI. **21** Submitting. Same as “subject”, v. 24. God. The texts read “Christ”.

22 Wives, submit yourselves<sup>10</sup> unto your own husbands, as<sup>10</sup> unto the Lord.

23 For<sup>o</sup> the<sup>22</sup> husband is the head of the wife, even as<sup>2</sup> Christ is the Head of the church: and He is<sup>o</sup> the Saviour of<sup>o</sup> the body.

24 Therefore as the<sup>23</sup> church is<sup>o</sup> subject unto<sup>2</sup> Christ, so let the wives be to their own husbands<sup>2</sup> in every thing.

25 Husbands, love your wives, even as Christ also loved the<sup>23</sup> church, and gave Himself<sup>2</sup> for<sup>o</sup> it;

26 That He might sanctify<sup>o</sup> and cleanse it with the washing of water<sup>o</sup> by<sup>o</sup> the word,

27 That He might present<sup>o</sup> it to Himself a glorious<sup>23</sup> church, not having<sup>o</sup> spot, or wrinkle, or any such thing; but<sup>26</sup> that it should be holy and without blemish.

28 So ought<sup>o</sup> men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the<sup>23</sup> church:

30 For we are members<sup>o</sup> of His body, of His flesh, and of His bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning<sup>2</sup> Christ and the<sup>23</sup> church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence<sup>her</sup> husband.

6 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; (which is the first commandment with promise),

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

joined=cleave. Gr. *proskollaomai*. Occ. elsewhere, Matt. 19. 5. Mark 10. 7. Acts 5. 36. unto. Ap. 104. xv. 8. they=the. shall be one flesh. Men and their wives being "one flesh", a man ought to love his wife, inasmuch as she is himself, as Christ loves His own body, the church. The apostle does not once hint that Christ is the husband, or that the church is the wife, but uses the "great mystery" of v. 32 in regard to the reciprocal obligations of husband and wife. one=for (Gr. *eis*. Ap. 104. vi) one. Does this suggest one, in the offspring? 32 a=the. mystery. See Rom. 16. 26, 26 and Ap. 193. concerning. Gr. *eis*. Ap. 104. vi. and=and concerning. The Gr. *eis* is omitted by A.V. 33 every one=each. in particular. Gr. *kath'* (Ap. 104. x. 2) *hena*. reverence=fear (as her "head"). Gr. *phobeō*. Occ. ninety-three times; always rendered "fear" or "be afraid", save here.

6. 1 Children. Ap. 108. i. Cp. Col. 3. 20. in. Ap. 104. viii. Lord. Ap. 98. VI. i. β. 2. B. right. Ap. 191. 1. 2 Honour, &c. From Exod. 20. 12. with. Gr. *en*. Ap. 104. viii. 3 That= In order that. Gr. *hina*. on. Ap. 104. ix. 1. earth. Ap. 129. 4. 4 ye=the. provoke... to wrath. See Rom. 10. 19. not. Ap. 105. II. bring... up=nurture. As in 5. 29. Cp. 2 Tim. 3. 15. in the nurture=with (Gr. *en*) discipline. Gr. *paidēia*. Only here; 2 Tim. 3. 16. Heb. 12. 5, 7, 8, 11. admonition. Gr. *nouthesia*. Only here; 1 Cor. 10. 11. Tit. 3. 10. 5 Servants. Ap. 190. I. 2. masters. Gr. *kuriōs*. See Ap. 98. VI. i. according to. Ap. 104. x. 2. with. Ap. 104. xi. 1. fear and trembling. Cp. 1 Cor. 2. 3, the same phrase. singleness. Gr. *haplotēs*. See Rom. 12. 8. unto =to. Christ. Ap. 98. IX. 6 with=according to. Ap. 104. x. 2. eyeservice. Only here and Col. 3. 22. menpleasers. Only here and Col. 3. 22. the. Omit. will. Ap. 102. 2. God. Ap. 98. I. i. 1. from. Ap. 104. vii. heart=soul. Ap. 110. V. 2.

5. 22-6. 9 (O, p. 1765). WALK AMONG THEMSELVES. DOMESTIC. (Division.)

u<sup>1</sup> | 5. 22-24. Wives.  
v<sup>1</sup> | 5. 25-33. Husbands.  
u<sup>2</sup> | 6. 1-3. Children.  
v<sup>2</sup> | 6. 4. Fathers.  
u<sup>3</sup> | 6. 5-8. Servants.  
v<sup>3</sup> | 6. 9. Masters.

22 husbands. Ap. 123. 2.

23 the=a.

even as Christ=as Christ also. church. Ap. 186.

and He is=He Himself (being).

the saviour=Saviour. Gr. *sōtēr*; only here in Eph.: not in Rom., Cor., Gal.

the body. See 1. 23.

24 Therefore=But.

subject. The same as "submit" in v. 21.

25 love, loved. Ap. 135. I. 1.

gave=gave up. See v. 2.

it=her (fem. pronoun).

26 That=In order that. Gr. *hina*.

sanctify. Gr. *hagiazō*. See 1 Cor. 1. 2.

and cleanse=having cleansed. Gr. *katharizō*.

with the washing=by (no prep.: dat. case) the laver. Gr. *loutron*; only here and Tit. 3. 5 (q.v.) Fig.

*Anthropopatheia* (Ap. 6), the laver being put for Christ's death and its results. Cp. Num. 19, especially vv. 9, 17. Has nothing to do with baptism.

by. Gr. *en*.

the word. Gr. *rhēma*. First occ. Matt. 4. 4. See Mark 9. 32.

27 present. Gr. *paristēmi*. See Rom. 12. 1.

it. The texts read Gr. *autos*=Himself.

glorious. Gr. *endoxos*. Elsewhere, Luke 7. 25; 13. 17. 1 Cor. 4. 10.

spot=blemish. Gr. *spilos*; only here and 2 Pet. 2. 13.

wrinkle. Only here. should=may.

without blemish=faultless. Gr. *amōmos*. See 1. 4.

28 men. Same as "husbands", above.

wives=own wives. Cp. "own husbands", v. 22.

wife=own wife.

29 no man=no one. Gr. *oudeis*. yet. Omit.

nourisheth. Gr. *ektrepō*. Only here and 6. 4.

cherisheth. Gr. *thalpō*. Only here and 1 Thess. 2. 7.

the Lord. The texts read "Christ also".

30 members. See 4. 25. Cp. Rom. 12. 4, 5. 1 Cor. 6. 15; 12. 27.

of His body. Being part of the Bridegroom, the church which is His body is not the "bride", as is so commonly taught.

of. Ap. 104. vii.

of... bones. The texts omit.

31 For, &c. From Gen. 2. 24. See Ap. 107. I. 2.

For. Ap. 104. ii.

cause. Omit.

man. Ap. 123. 1.

shall be=shall.

7<sup>b</sup> With °good will °doing service, as to the °Lord, and °not to °men:

°8 °Knowing that whatsoever good thing °any man doeth, the same shall he °receive °of the °Lord, whether *he be* °bond or free.

v<sup>s</sup> 9 °And, ye<sup>b</sup> masters, do the same things °unto them, °forbearing threatening: °knowing that °your °Master also is °in °heaven; °neither is there °respect of persons °with Him.

P S 10 °Finally, °my brethren, °be strong °in the °Lord, and °in the °power of His °might.

T U<sup>1</sup> 11 °Put on the °whole armour of °God, °that ye may be able to stand °against the °wiles of the devil.

12 For °we wrestle °not °against °flesh and blood, but °against °principalities, °against °powers, °against the °rulers of °the °darkness °of this world, °against °spiritual wickedness °in °high places.

U<sup>2</sup> 13 °Wherefore °take unto you the °whole armour of °God,

V °that ye may be able to °withstand °in °the evil day, and having °done all, to °stand.

U<sup>3</sup> 14 °Stand therefore, °having your loins girt about °with °truth, and °having on the °breastplate of °righteousness;

15 And your feet °shod °with the °preparation of the °gospel of °peace;

16 °Above all, °taking the °shield of °faith, °wherewith ye shall be able to °quench all the fiery °darts of the °wicked.

17 And °take the °helmet of °salvation, and the sword of the °Spirit, which is the °word of °God:

S 18 °Praying °always °with all °prayer and °supplication °in the °Spirit, and °watching °thereunto °with all °perseverance and °supplication °for all °saints,

19 And °for me, °that °utterance may be given

7 good will. Gr. *eunoia*. See 1 Cor. 7. 3, the only other occ.

doing service. Ap. 190. III. 2.

Lord. Ap. 98. VI. i. β. 2. A.

not. Ap. 105. I.

men. Ap. 123. 1.

8 This v. contains an example of Fig. *Tmēsis*. Ap. 6.

Knowing. Ap. 132. I. i.

any man = each one.

receive. Cp. 2 Cor. 5. 10.

of. Ap. 104. xii. 1.

bond. Ap. 190. I. 2.

9 And, ye masters = The masters also.

unto. Ap. 104. xv. 8.

forbearing = refraining from. See Acts 16. 26 (loosed).

your Master. The texts read, "both their Master and yours".

Master. Ap. 98. VI. i. β. 2. A.

heaven = heavens. See Matt. 6. 9, 10.

neither is there = and there is not (Gr. *ou*).

respect of persons. As in Rom. 2. 11.

with. Gr. *para*. Ap. 104. xii. 2.

### 6. 10-20 (P, p. 1765). THEIR WALK. AMONG OTHERS. SPIRITUAL.

(Introversion and Alternation.)

P	S		6. 10. Exhortation: be strong in the Lord.
T	U <sup>1</sup>		11-. The armour, or panoply, of God.
	V		-11, 12. The purpose: that ye may be able to stand (Gr. <i>stēnai</i> ).
	U <sup>2</sup>		13-. The armour, or panoply, of God.
	V		-13. The purpose: that ye may be able to withstand (Gr. <i>anistēnai</i> ), and stand (Gr. <i>stēnai</i> ).
	U <sup>3</sup>		14-17. The armour: defined and explained.
S			18-20. Exhortation to prayer for all the saints and for himself.

10 Finally = From henceforth. The texts read *toi pou*, as Gal. 6. 17.

my brethren. The texts omit.

be strong = be empowered; pass. of Gr. *endunamoō*. Cp. Acts 9. 22.

power. Ap. 172. 2.

might. Ap. 172. 3.

11 Put on. See 4. 24.

whole armour = panoply. Gr. *panoplia*; only here, v. 13, and Luke 11. 22. Freq. in Apocrypha.

that, against. The same Gr. word, *pros*. Ap. 104. xv. 8.

wiles. See 4. 14. 12 we wrestle = to us the wrestling (Gr. *palē*; only here) is. against. Gr. *pros*, as v. 11. flesh and blood = blood and flesh; i. e. human beings, contrasted with the wicked spirits mentioned below. principalities. Ap. 172. 6. powers. Ap. 172. 5. rulers = world-rulers. Gr. *kosmokratōr*; only here. the = this. darkness. The present order of things. of... world. The texts omit. spiritual wickedness. Lit. spiritual (hosts) of the wickedness (Gr. *ponēria*. Ap. 128. II. 1). These are the wicked spirits of the evil one (Gr. *ponēros*, see 1 John 2. 13, and Ap. 128. III. 1. high places = the heavenlies. See 1. 3. 13 Wherefore = On account of (Gr. *dia*) this. take unto you = take up. withstand. Gr. *anthistēmi*. See Rom. 9. 19. the evil day. Perpetually, because the days are evil; 5. 16. Cp. Gal. 1. 4. done. Gr. *katēgazomai*. See Rom. 1. 27. stand = stand (fast). Gr. *histēmi*. Cp. 2 Thess. 2. 15. 14 Stand, &c. Here are defined the *panoplia* of God. These are seven (Ap. 10); three for enduement, — girdle, breastplate, shoes; two are weapons of defence, shield and helmet; two for offence, — sword and spear. having your loins girt about = having girded your loins. with. Gr. *en*. Ap. 104. viii. truth. Gr. *alētheia*. See Ap. 175. 1. having on = having put on, as in v. 11. breastplate of righteousness. Cp. Messiah's panoply, Isa. 11. 5; 59. 17. righteousness. Ap. 191. 3. 15 shod = having shod. Occ. Mark 6. 9. Acts 12. 8. preparation. Gr. *hetoimasia*; only here. The verb occ. first in Matt. 3. 3. gospel. Ap. 140. peace = the peace. 16 Above. Gr. *en*. Ap. 104. viii. shield. Gr. *thureos*. The shield is Christ Himself. Cp. Gen. 15. 1. faith = the faith. Ap. 150. II. 1. wherewith. Gr. *en* (Ap. 104. viii) *hō*. quench. Cp. 1 Thess. 5. 19. darts. Gr. *belos*, anything thrown. Occ. only here. Satanic temptations. wicked = wicked one. See v. 12. 17 take = receive. Gr. *dechomai*. Occ. fifty-nine times (fifty-two "receive"). We receive, we do not take, salvation. helmet. Only here, and 1 Thess. 5. 8. Cp. Isa. 59. 17. salvation. Gr. *sōtēria*. See Luke 2. 30; 3. 6. Acts 28. 28. Spirit. Ap. 101. II. 8; Ap. 17. 3. word = utterance. Gr. *rhēma*. The written word. See Mark 9. 32, and cp. Isa. 8. 20. Matt. 4. 4, 6, 7. 18 Praying. Ap. 134. I. 2. always = on (Gr. *en*) every occasion. with. Gr. *dia*. Ap. 104. v. 1. prayer. Ap. 134. II. 2. supplication. Ap. 134. II. 8. watching. Lit. lying sleepless. See Mark 13. 33. Luke 21. 36. Heb. 13. 17. thereunto = unto (Gr. *eis*) this. perseverance. Only here; the verb in Rom. 12. 12. for = concerning. Ap. 104. xiii. 1. saints = the saints. See Acts 9. 13. 19 for. Ap. 104. xvii. 1. utterance. Ap. 121. 10.

<sup>5</sup>unto me, <sup>3</sup>that °I may open my mouth °boldly, to °make known the °mystery of the <sup>15</sup>gospel, <sup>20</sup><sup>19</sup>For which °I am an ambassador <sup>1</sup>in °bonds; <sup>3</sup>that °therein I may °speak boldly, as I ought to speak.

A <sup>21</sup>But <sup>3</sup>that ye also may <sup>8</sup>know °my affairs, and how I °do, °Tychicus, °a °beloved brother and °faithful °minister <sup>1</sup>in the °Lord, °shall <sup>19</sup>make known to you all things:

<sup>22</sup>Whom I °have sent °unto you °for °the same purpose, <sup>3</sup>that ye °might °know °our affairs, and that he °might °comfort your hearts.

<sup>23</sup>°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 our °Lord Jesus Christ <sup>1</sup>in °sincerity. °Amen.

I . . . mouth. Lit. in (Gr. *en*) opening (Gr. *anoixis*, only here) of my mouth.

boldly = with (Gr. *en*) boldness.

make known. As Phil. 1. 22.

mystery. Ap. 193.

<sup>20</sup> I am an ambassador. Gr. *presbeuō*; only here and 2 Cor. 5. 20. Ancient inscriptions show that *presbeuō* and *presbutēs* (ambassador) were the terms employed in the Greek East to indicate the Emperor's Legate.

bonds = a chain. See Acts 28. 20. 2 Tim. 1. 16. Cp. Mark 5. 3. An ambassador in a chain!

therein = in (Gr. *en*) it; i. e. the mystery.

speak boldly = speak freely, as in Acts 26. 26.

<sup>21</sup> my affairs = the things concerning (Ap. 104. x. 2) me. do = fare. Gr. *prassō*. Cp. Acts 15. 29.

Tychicus. See Acts 20. 4. Col. 4. 7. 2 Tim. 4. 12. Tit. 3. 12. Named in association with Trophimus (Acts 20. 4), he also was probably an Ephesian. Cp. Acts 21. 29.

a = the.

beloved. Ap. 135. III.

faithful. Ap. 150. III.

minister. Ap. 190. I. 1. shall = will.

the same = this very. might = may.

know. Ap. 132. I. ii.

our affairs = the things concerning (Ap. 104. xiii. 1) us.

comfort. Gr. *parakaleō*. Ap. 134. I. 6.

love. Ap. 135. II. 1. Tenth and last occ. in Eph.

from. Ap. 104. iv. Father. Ap. 98. III.

the Lord Jesus Christ. See 1. 3. <sup>24</sup> Grace = The grace. Ap. 184. I. 1.

love. Ap. 135. I. 1. sincerity. Lit. uncorruptness. Gr. *aphtharsia*. See Rom. 2. 7. 1 Cor. 15. 42.

Amen. Omit, with all the texts,

for. Ap. 104. vi.

our affairs = the things concerning

<sup>23</sup> Peace. See 1. 2. The seventh and last occ. in the Ep. of grace and peace.

faith. As v. 16, but without article.

the Lord Jesus Christ. See 1. 3.

love. Ap. 135. I. 1. sincerity. Lit.

Amen. Omit, with all the texts,

## LONGER NOTE ON 3. 15.

"The whole family in heaven and earth."

1. The word "family" is an unfortunate rendering of the Gr. *patria*. Our English word takes its derivation from the lowest in the household, *famulus*, the servant, or slave. The Latin *familia* was sometimes used of the household of servants, and sometimes of all the members of a family under the power of a *paterfamilias*. But the idea of *patria* is Hebrew, a group or class of families all claiming descent from one *pater* (father), e.g. the twelve tribes of Israel. "Joseph was of the house and lineage (family, Gr. *patria*) of David" (Luke 2. 4). The word occurs only in Luke 2. 4. Acts 3. 25. Eph. 3. 15, and denotes a clan all descended from a common stock.

2. To apply this:—God has many families in heaven and earth, both in this age and in that which is to come. But with selfish disregard of this fact we see only one family, and that of course must be the "church", for that is the family to which we belong. Thus we claim everything for ourselves, especially if blessing, mercy, or glory is attached, and so we completely ignore the fact that many of these families of God are named in Scripture. In 1. 21 we have "principality", "power", "might", "dominion"; the first two being again mentioned in 3. 10, the principalities and powers in the heavens to whom God is even now manifesting His manifold wisdom by means of the church (His body) as an object-lesson. Others are mentioned in Col. 1. 16. 1 Peter 3. 22. What these heavenly families may be we do not know. The Greek words reveal to us no more than the English do, because they pertain to the unseen world of which we know nothing.

To limit this verse to the "church" as many do, and to interpret it in wholly unscriptural terms of the "church militant" and the "church triumphant", and in hymn-book diction to sing

One family we dwell in Him,  
One church, above, beneath;  
Though now divided by the stream,  
The narrow stream of death":

is not only to lose the revelation of a great truth of God, but to put error in its place. Rightly divided, the families of God named in the N. T. are:—in heaven, principalities, powers, might, dominions, thrones, angels, and archangels. Among the families on earth are Israel, the Israel of God (Gal. 6. 16), and the church of God (1 Cor. 10. 32).