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 | 8. 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 Exposition, p. 1584); 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 supernatural 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 fulness 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" (3. Ga. of Col. 1. 25) which Paul was not permitted "to make known unto the sons of men" (3. 6) until the period of Israel's national probation was closed by the pronouncement of the decree in Acts 28, 22-29 (p. 1594). 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 of it concerning 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 the Thessalonians. See INT. Notes to latter, and II. 150.

5. The REVELATION. To whom addressed? In some of the oldest MSS. the words "at Ephesus" (Gr. en Epheso) 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 (B. L. D. 250) and Basil (H. L. D. 350). The explanation of the omission is probably that the Epistle was encyclical, and that the space occupied in other of the MSS. by the words en Epheso 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 city is now covered with ruins, the only inhabited part being a small Turkish village.
THE EPISTLE OF PAUL THE APOSTLE TO THE

EPHESIANS.

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

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will,

6 To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved:

7 In whom we have redemption through His blood, the forgiveness of sins,

8 According to the riches of His grace,

9 Wherein He hath abounded toward us in all wisdom and prudence,

10 Having made known unto us the mystery of His will,


10. EPHESIANS.

things in Christ, both which are in heaven, and which are on earth; even in Him:

11 In Whom we have obtained an inheritance, being predestinated

according to the purpose of Him Who worketh all things after the counsel of His own will:

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

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

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

D E 15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

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

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

E 18 The eyes of your understanding being enlightened, that ye may know what is the hope of His calling,

and what the riches of the glory of His inheritance in the saints,

And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power.


12 That = the end that. Gr. eis. Ap. 104, vi. first trusted = have before hoped. Gr. proelptō. Only here. The "we" being the saved members of the Pentecostal church closed by the judgment pronounced of Acts 28, 25, 26. (See Longer Note, p. 1624)

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.


with. No prep. Dat. case. that = (the Empf.).

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 fulfillment of the promise in John 16, 13.

14 Which = possession. In parenthesis.


1. 15–23 (D, p. 1700). PRAYER TO THE GOD AND FATHER. (Division.)


1. 18–23 (E, above). THE EFFECT AND THE ELEMENTS OF THE PRAYER. (Division.)

E 18–19. Knowledge of the hope of His calling.

L 18–19. Knowledge of the riches of His glory.

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. 189, I. I. the hope of His calling. i.e. to the sonship, v. 4, 5; our acceptance as sons in the "Beloved" (Son). Gr. Gal. 4, 6–7. 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 periechōs (peculiar treasure) is used by the Sept. for σπάραξ, Ex. 19, 5. Deut. 7, 6; 14, 2; 26, 18. Cp. Mal. 3, 17. A cognate word is used in Ps. 185, 4. 19 exceeding = surpassing. See 2 Cor. 3, 10; 9, 14. greatness. Gr. megēthos. Only here. power. Ap. 172, I. believe. Ap. 150, I. I. according to = all in all. Parenthetic (Fig. Parembole. Ap. 8), the main argument being continued in 2, 1, which should read, "Even you", &c. according to. Same as v. 5. working. Ap. 172, 4. Col. 3, 27; 1 Thess. 2, 9, 11. His mighty power. Lit. the strength (Ap. 172, 2) of His might (Ap. 172, 8).
20 Which He wrought, or raised, as in verse 11, 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.

22 But who is rich in mercy, for His great love wherewith He loved us,

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

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

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

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

9 Not of works, lest any man should boast.

10 For we are His workmanship, created in Christ Jesus unto good works, which God prepared beforehand that we should walk in them.


21 Far above. Gr. hyperētophē. Here, 4. 10, Heb. 1. 2.

22 And hath put all things under His feet. Gr. hypēkrēo. Here, Col. 1. 16. 2 Pet. 3. 10. 

23 Also, the coming one also. Gr. ápó tho. Col. 1. 20, 21.


23 His body. Gr. hē sign. See 3. 5, 6. 

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

1 And you. Resuming from 1. 19.

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


the course (aion) of this world. Ap. 129, I.

the age of this world. Ap. 129, I.


In this Epistle Paul uses the very terminology of the Gnostic teaching that the universe was ruled by Áρωσια, emanations of Deity. The archēn here being the one who had dominion over the air, and the whole body of Áρωσια forming the plēroma (fulness) of the spiritual world, in contrast with the emptiness (kōmos) or unsubstantial character of the material world (kōmos) power. Ap. 172, 5.


worketh is working. See 1. 11. in. Ap.

rained. 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). 

Among. Gr. en. Ap. 104, viii. 2. also as...

lusted. Gr. epithumēōn, strong desire.

flesh. Gr. sēma, strong desire.

mind. Gr. dianoia, thought. The refined lusts of the mind. See Rom. 1. 20.

writhe. See Rom. 1. 18.


were. Ap. 168. I. I.

together. as trespassers in verse 1, hath. Omit. quickened...


We are saved by grace, not by faith, which is the channel through which it flows to us the Divine stream of saving grace. Both alike God's gifts. 

lost any man in order that (Gr. hina) no (Gr. mē).

workmanship is handiwork. Gr. poïēma. Only here and Rom. 1. 10. Refers to the new creation of verse 6, 6. created has been created.

For this cause 2 Paul, the prisoner of Christ Jesus for you Gentiles.

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

13 But now in Christ Jesus ye who sometimes were far off, are made nigh by the blood of his Christ.

14 For we have our peace, who made both one, and hath broken down the middle wall of partition 2 between us.

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord;

22 In whom ye also are built together for an habitation of God through the Spirit.

3 For this cause 2 Paul, the prisoner of Christ Jesus for you Gentiles,

...
3. 13 (C, p. 1760). THE PURPOSE OF GOD IN CHRIST.
(Introduction and Extended Alteration.)

N | p | 2-4. The SECRET revealed and committed
to Paul's stewardship (okonomía).
q | 5-. The SECRET hidden before.
 r | 6-. The SECRET now revealed
to the church through the apostles and prophets by the Spirit.
N | p | 7-10. The SECRET made known by Paul
according to the stewardship (okonomía)
committed to him.
r | 10-12. The SECRET made known
through the church to heavenly beings
by God.

have. Omit.
dispensation = stewardship. Gr. okonomía. See
1. 10.
the = that.
184. I. 1.
is = was.
The grace of God which concerned them and us.
Not the grace of God, 
ses = of the kingdom, or = "the heavenly calling" (see Ap. 103),
but the gospel of God's grace as to the church
which is the body of God.
Ho. All the texts read "was".
to = to.
mystery. See 5. 32. 1 Tim. 3. 16. Ap. 103,
as = even as.
wrote afore. See Rom. 15. 4.
in (Ap. 104. viii) few words = briefly. See Rom. 16.
4 whereby = according to (Ap. 104. xv. 3) which.
may = can.
the mystery. I.e. the great secret (6. 32). See
Ap. 103.
Christ. Ap. 98. IX.
5 in other ages = (no prep., Dat. case) other
generations.

unto unto = to.
is = was.
now. Emph. This present time.
holy apostles and prophets. See 2. 20,
and op. = "prophetic writings" (Rom. 16. 26).
101. II. 8. 6 That, &c. The subject of the revelation.
fellowheirs = joint-heirs. Gr. sarkóteronos.
and Pet. 3. 7.
the same body = members-of-a-joint-body.
us = our. Only here. Not joined to an existing Jewish body,
but a new body "of the twain".
partakar = joint-partakers. Gr. sarkonoteros.
Only here and 5. 7. His = the, as = all the texts.
Christ. The texts read Christ Jesus. See 1. 1.
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. doron.
unto = to. by. Same as "according to," above.
effective working = working. Ap. 172. 4. power.
unto = to. who = least = to the least = to the least = the least = Gr.
elastichistos. Only here. That is what Paul said.
what he became, see 1 Cor. 15. 10 (laboured more abundantly, &c.).
is = was.
preach. Ap. 121. 4. among = to.
unsearchable = untraceable. Only here and Rom. 11. 32, which.
see. Riches = 7. 9 And = God = And to enlighten all as to what is the stewardship (com-
mitted to me) of the mystery (Ap. 109) that hath been hidden from the ages in God.
make = ... see = enlighten.
See 1. 14, fellowship. The texts read okonomía (v. 2), instead of kokinóma.
from. Gr. apokaluptó. See 1 Cor. 2. 7. created. See
2. 10.
by Jesus Christ. The texts omit.
unto = to.
principali = rulers. Gr. arché.
衙 = authorities. Gr. exousia.
manifold. Gr. poludoktikos. Only here. Implies "infinitely
diversified." wisdom.
See 1. 8.
11 eternal purpose = purpose (Gr. prothesia. See 1. 11) of the ages
(Ap. 151. II. 4). which. I.e. which (purpose).
powers = authorities. Gr. exousia.
heavenly places = the heavens. See 1. 1.
might be known = may be
Gr. poludoktikos. Only here. Implies "infinitely
diversified." wisdom.
See 1. 8.
11 eternal purpose = purpose (Gr. prothesia. See 1. 11) of the ages
(Ap. 151. II. 4). which. I.e. which (purpose).
purposed = made. Gr. poité. Christ Jesus our
Lord. Ap. 98. XII. and VI. II. 2. 2. A.
The parenthesis
ending with v. 13, the teaching is continued from v. 1. For this cause," &c.
4. 1-6. 20 (B, p. 1759). DOCTRINAL. THEIR WALK. (Alteration.)

4. 1-10 (O, above). THEIR WALK: AMONG THEMSELVES. ECCLESIASTICAL.

(Intervention.)

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

4. 3 Therefore. Resuming his teaching after the parenthesis of 3. 1-21. prisoner. See 3. 1. of.
Spirit by Whom we are baptized into the one body. See How to Enjoy the Bible, by the late Dr. E. W. Father. Ap. 98. III. Note the seven occ. of "one":
God in the members of the body by presence. See Rom. 8. 9. 7 unto = to. every = each. is = was. grace = the grace. Ap. 134. i. 1.
according to. Ap. 104. x. 2. measure. (Gr. metron.
Christ. Ap. 98. IX.)

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

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

Glory = the glory. See p. 1511.

by. Gr. en.

D 14 For this cause I bow my knees unto the father of our Lord Jesus Christ,
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,
may be able to comprehend with all the saints what is the breadth, and length, and depth, and height;
10 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.
20 Now is the able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

14 This verse going back to the subject of v. 1 is Fig. Anchorsatz. Ap. 6.
of. Christ. The texts omit.
the whole family = every (Gr. pan) family. No article.
earth = the heavens. See Matt. 6. 9. 10.
earth = upon (Gr. epi) earth (Gr. ge). Ap. 129. 4. See 1. 18.
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.
inner. See Rom. 7. 22.
17 Christ, &c. See Rom. 8. 9.
dwell. See Acts 2. 39.
rooted. Gr. rhizoumen. Only here and Col. 2. 7.
saints = the saints. See v. 5.
what .. height. Omit "as". After "height" read "of love is", i.e. God's love in Christ. In breadth, boundless: in length, endless: in depth,athomless, in height, measureless.
18 And = Even.
know. Ap. 132. i. ii.
fulness. Gr. pleroo. See 1. 23.
20 That = Who.
exceeding abundantly. Lit. beyond (Gr. huper) of (Gr. ek) abundance = infinitely.
all = all things.
power. Same as "might" v. 16.
worketh. See 1. 11.
21 Unto = To.

Ephesians. 4. 7.
8 Wherefore He saith, * * * When He ascended * * * 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 descendeth is the same * also * That ascended * 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 fullness of Christ:

14 That we henceforth be not children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunningcraftiness, 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.

17 This I say therefore, * testifying * 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:


led ... captive. Gr. aichmalotisò. Only here and 2 Tim. 3. 6. In Luke 21. 24. Rom. 7. 23. 2 Cor. 10. 5. the word is aichmalotisò, captivity = a body of captives. See Matt. 27. 22. Rom. 1. 4.

gave. Having received according to Ps. 68. 18. Hag of. Gr. dôma. Here; Matt. 7. 11. Luke 11. 18. Phil. 4. 17.


9 (Now ... ascended = (Now this fact), He ascended. what is it = what does it imply, but = except. Gr. ei (Ap. 118. 2) me (Ap. 105. II. also descended = descended also. into. Gr. eis. Ap. 104. vi. lower part. I. e. Hades. Ap. 121. II.


10 also That ascended = That ascended also. far above. Gr. huperanos. See 1. 21.

heavens = the heavens. Matt. 6. 9, 10. that = in order that. Gr. hina. fill. See 1. 22.

11 Some. Add " indeed " (Gr. men).
pastors = (as) shepherds. So every other occ. (seven teen in all).


the body of Christ. See 1. 23.


and = even.

knowledge = full, or perfect, knowledge. Ap. 182. II. ii.

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


14 be may be. children. Ap. 108. vii.

may be. Ap. 121. 1. 2 no more = no longer. Gr. meketi.


sleight. Gr. kybeia; hence our " cube ". Only here. And cunning craftiness = with (Gr. en) subtility; Gr. pantomimia. Cp. 2 Cor. 11. 3. whereby = = with a view to (Gr. pros). Ap. 104. xv. 3. the wile, or stratagem (Gr. methodeia; only here and 6. 11), of the error of the mind, the method or scheme is that of the devil himself, and not merely error. 15 speaking the truth. Lit. the truthing it. Gr. alithèia. Only here and Gal. 4. 16. See Ap. 175. 1, 2.

may grow up. See 2. 11.


every = each several. increase. Gr. ausètis. Only here and Col. 2. 19.

4. 17—5. 21. (P. p. 1785.) SPIRITUAL WALK AMONG OTHERS. (Division.)

Q | 4. 17—19. The others.

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

Q | 5. 1—4. Themselves. Positive and negative.

Q | 5. 5—21. The others.


4. 19.

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

R

20 But gr. have not so learned Christ;
21 If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus;
22 That ye put off the former conversation of the old man, which is corrupt according to the deceitful lusts;
23 And be renewed in the spirit of your mind;
24 And that ye put on the new man, which after God is created in righteousness and true holiness.

R

5 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.
20 Be ye angry, and sin not: let not the sun go down upon your wrath:
21 Neither give place to the devil.
22 Let him that stealeth no more: but rather let him labour, working with his hands the thing which is good, that he may have to give him that needeth.
23 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.
24 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.
25 Be ye therefore followers of God, as dear children;
26 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 sweet-smelling savour.

5. 2.

20 have given...over...gave up. unto-to.
21 lasciviousness. See Mark 7. 22.
22 to work unto. Gr. ἐκατοπτρίζω the working.
20 have...learned...did learn. noth. Ap. 105. I.
21 If so be. Ap. 118. 2. a.
22 have. omit. have been taught-were instructed.
23 as the truth is in Jesus. Frequently misquoted. No article. See John 14. 6.
24 as-even as. the. Omit.
25 Jesus. Ap. 98. X.
28 the old man. The old (Adam) nature. See Rom. 6. 6.
31 the deceitful lusts—the desires of the deceit (Gr. απατή). Here, the desires of the deceiver, as in v. 14 "the error" is used for the cause of it, the devil. Cp. Rev. 12. 9; 20. 3, 8, 10.
32 renewed. Gr. ἀνανέω. Only here. Occ. frequently in Apocalypse. Implies that the whole course of life now flows in a different direction. See 2 Cor. 4. 16; 5. 17.
34 put on. Gr. εὔδοξος. See Rom. 13. 12, 14. Gal. 3. 27.
35 the new man. The new nature.
37 created. Gr. ἐκθέτω. See 2. 10.
38 righteousness...holiness=true holiness and righteousness. Contrast Adam, Gen. 1. 27.
40 true. Lit. of the truth. Gr. ἀλήθεια, as v. 21.

Rom. 1. 26. 7 Thess. 2. 11. speak, &c. From Zech. 8. 16. for because. members.
Cp. 6. 30. 26 angry. Gr. ὀργίζω, imperative. Positive command, the context showing that “righteous information” is referred to. and yet. Cp. 1 Sin.
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.
28 labour. As Acts 20. 35. the thing—that.
29 corrupt. Lit. putrid. communication=word. Gr. παραγόμενος. Only here. The verb occ. 6. 4, and cp. Rom. 10. 19, the only other occ.
34 tenderhearted=tenderly compassion. Gr. εὐφράζομαι. Only here and 1 Pet. 3. 8.
35 forgiving, forgiven. Ap. 184. II. 1. one another=each other. for Christ's sake=also in (Gr. en) Christ (Ap. 95. 1X).
36 hath forgiven=forgave.
38 tenderhearted=tenderly compassion. Gr. εὐφράζομαι. Only here and 1 Pet. 3. 8.
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40 hath forgiven=forgave.
41 of a sweet smell. Gr. εὐωδία.

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5.3

EPHESIANS.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as is fitting with the saints.

6 Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

7 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.

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 love, 2) 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 revealed are made manifest: and these things, which are done in secret, shall be judged.

14 Wherefore He saith, Awake thou sleeper, Arise from the dead, and Christ shall give thee light.

15 And see 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 excess is; 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.

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darkness = the darkness
reprove = convict


5. 22. EPHESIANS. 6. 6.

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

6. 1 Children, obey your parents, in the Lord: for this is right. 
2 Honour thy father and mother; (which is the first commandment) with promise, 
3 That it may be well with thee, and thou mayest live long on the earth. 
4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 
5 Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of 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. proskollomai. Occ. elsewhere, Matt. 18, 5; Mark 10, 7. Acts 5, 36. unto. Ap. 104, xv. 5. 5. 39. they = the. shall be one flesh. Gen. 2, 24. they shall be one flesh. Gen. 2, 24. 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 3, 23 in regard to the reciprocal obligations of husband and wife. one = for (Gr. en. Ap. 104, vi) one. Does this suggest one, in the offering? 22 a = the. mystery. Gr. eth. Only here and 1 Thess. 2, 7. the Lord. The texts read “Christ also”. 
30 members. See 4, 22. Cp. Rom. 12, 4, 5. 1 Cor. 6, 13; 12, 27. 
joined = cleave. Gr. proskollomai. Occ. elsewhere, Matt. 18, 5; Mark 10, 7. Acts 5, 36. unto. Ap. 104, xv. 5. 5. 39. they = the. shall be one flesh. Gen. 2, 24. they shall be one flesh. Gen. 2, 24. 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 3, 23 in regard to the reciprocal obligations of husband and wife. one = for (Gr. en. Ap. 104, vi) one. Does this suggest one, in the offering? 22 a = the. mystery. Gr. eth. Only here and 1 Thess. 2, 7. the Lord. The texts read “Christ also”. 
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30 members. See 4, 22. Cp. Rom. 12, 4, 5. 1 Cor. 6, 13; 12, 27. 

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7. With a 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. 9. And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him.

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

V. 11. Put on the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

U. 12. Stand therefore, having on your loins girdle of truth, and having on the breastplate of righteousness,

U. 13. And your feet shod with the preparation of the gospel of peace;

V. 14. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

V. 15. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

S. 16. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints,

S. 17. For me, that my utterance may be given

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

(Intercession and Alternation.)

P. 10. Exhortation: be strong in the Lord. The armour, or panoply, of God.

T. 11. The purpose: that ye may be able to stand (Gr. σταθμόν). The armour: defined and explained.

U. 12. The purpose: that ye may be able to withstand (Gr. ομοτάκληρον) and stand (Gr. σταθμόν).

S. 13. The armour: defined and explained. The texts read tov kalos, as Gal. 6. 17.


S. 17. The verbs omitted.

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7. 7. Ephesians. 6. 19.

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Gr. σωτήρ. See 4. 14. 12 we wrestle to us the wrestling (Gr. ὑπό τοι). Against Gr. ἰσχύς, as v. 11.

flesh and blood = blood and flesh, i.e. human beings, contrasted with the wicked spirits mentioned below. Principalities. Ap. 172. 6.

Gr. kosmokratōr; only here. the = this. The present order of things of the world. See Rom. 1. 27.


These are the wicked spirits of the evil one (Gr. ἡγεμονία). See 1 John 2, 13, and Ap. 128. III. 1. high places = the heavens. See 1. 8.

13 Wherefore = On account of (Gr. dia) this, take unto you = take up, withstand. Gr. ἀνακτίζειμα. See Rom. 19. 19. the evil day. Perpetually, because the days are evil; v. 16. Cp. Gal. 1. 4.

done. Gr. ἄνεμονεργεῖν. See Rom. 1. 27. stand = stand (fast).

Gr. ἀνακτίζειμα. Cep. 2 Thess. 2. 15.

14 Stand, &c. Here are defined the panoply of God. These are seven pieces.


preparation. Gr. ἐπιτάξεως; only here. The peace=the peace.


s unto me, s that I may open my mouth boldly, to make known the mystery of the gospel, bonds; that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do. Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things.

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

I. . . . mouth. Lit. in (Gr. en) opening (Gr. anotizis, only here) of my mouth. boldly = with (Gr. en) boldness. make known. As Phil. 1. 22. mystery. Ap. 193.

20 I am an ambassador. Gr. prokousa; only here and 2 Cor. 5. 20. Ancient inscriptions show that prokousa and prokousis (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 28. 28.


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, familiaris, 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 "principalities", "powers", "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. 33).