

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

Commentary by **A. R. FAUSSETT**

INTRODUCTION

THE headings (^{<400>}Ephesians 1:1), and ^{<400>}Ephesians 3:1, show that this Epistle claims to be that of Paul. This claim is confirmed by the testimonies of IRENAEUS, [*Against Heresies*, 5.2,3; 1.8,5]; CLEMENT OF ALEXANDRIA, [*Miscellanies*, 4, P. 65, and *The Instructor*, 1.8]; ORIGEN, [*Against Celsus*, 4,211]. It is quoted by VALENTINUS, A.D. 120, namely, ^{<400>}Ephesians 3:14-18, as we know from HIPPOLYTUS [*The Refutation of All Heresies*, p. 193]. POLYCARP [*Epistle to the Philippians*, 12], testifies to its canonicity. So TERTULLIAN [*Against Marcion*, 5,17]. IGNATIUS [*Epistle to the Ephesians*, 12], which alludes to the frequent and affectionate mention made by Paul of the Christian state, privileges, and persons of the Ephesians in his Epistle.

Two theories, besides the ordinary one, have been held on the question, *to whom* the Epistle is addressed. GROTIUS, after the heretic Marcion, maintains that it was addressed to the Church at Laodicea, and that it is the Epistle to which Paul refers in ^{<500>}Colossians 4:16. But the Epistle to the Colossians was probably written *before* that to the Ephesians, as appears from the parallel passages in Ephesians bearing marks of being expanded from those in Colossians; and Marcion seems to have drawn his notion, as to our Epistle, from Paul's allusion (^{<500>}Colossians 4:16) to an Epistle addressed by him to the Laodiceans. ORIGEN and CLEMENT OF ALEXANDRIA, and even TERTULLIAN, who refers to Marcion, give no sanction to his notion. No single manuscript contains the heading, "to the saints that are at Laodicea." The very resemblance of the Epistle to the Ephesians, to that to the Colossians, is against the theory; for if the former were really the one addressed to Laodicea (^{<500>}Colossians 4:16), Paul would

not have deemed it necessary that the churches of Colosse and Laodicea should interchange Epistles. The greetings, moreover (^{<5045>}Colossians 4:15), which he sends *through the Colossians to the Laodiceans*, are quite incompatible with the idea that Paul wrote an Epistle *to the Laodiceans* at the same time, and by the same bearer, Tychicus (the bearer of our Epistle to the Ephesians, as well as of that to Colosse, ^{<4162>}Ephesians 6:21 ^{<5047>}Colossians 4:7); for who, under such circumstances, would not send the greetings *directly* in the letter to the party saluted? The letter to Laodicea was evidently written some time *before* that to Colosse, Archbishop USHER has advanced the second theory: That it was an *encyclical* letter headed, as in Manuscript B., “to the saints that are ... and to the faithful,” the name of each Church being inserted in the copy sent to it; and that its *being sent to Ephesus first*, occasioned its being entitled, as now, the Epistle to the Ephesians. ALFORD makes the following objections to this theory:

- (1) It is at variance with the spirit of the Epistle, which is clearly addressed to one set of persons throughout, co-existing in one place, and as one body, and under the same circumstances.
- (2) The improbability that the apostle, who in two of his Epistles (Second Corinthians and Galatians) has so plainly specified their encyclical character, should have here omitted such specification.
- (3) The still greater improbability that he should have, as on this hypothesis must be assumed, written a circular Epistle to a district, of which Ephesus was the commercial capital, addressed to various churches within that district, yet from its very contents (as by the opponents’ hypothesis) not admitting of application to the Church of that metropolis, in which he had spent so long a time, and to which he was so affectionately bound.
- (4) The inconsistency of this hypothesis with the address of the Epistle, and the universal testimony of the ancient Church. The absence of personal greetings is not an argument for either of the two theories; for similarly there are none in Galatians, Philippians, First and Second Thessalonians, First Timothy. The better he knows the parties addressed, and the more general and solemn the subject, the less he seems to give of these individual notices. Writing, as he does in this

Epistle, on the constitution and prospects of Christ's universal Church, he refers the Ephesians, as to personal matters, to the bearer of the Epistle, Tychicus (^{<482>}Ephesians 6:21,22). As to the omission of "which are at Ephesus" (^{<400>}Ephesians 1:1), in Manuscript B., so "in Rome" (^{<400>}Romans 1:7) is omitted in some old manuscripts: it was probably done by churches *among whom it was read*, in order to generalize the reference of its contents, and especially where the subject of the Epistle is catholic. The words are found in the margin of Manuscript B, from a first hand; and are found in all the oldest manuscripts and versions.

Paul's first visit to Ephesus (on the seacoast of Lydia, near the river Cayster) is related in ^{<489>}Acts 18:19-21. The work, begun by his disputations with the Jews in his short visit, was carried on by Apollos (^{<482>}Acts 18:24-26), and Aquila and Priscilla (^{<482>}Acts 18:26). At his second visit, after his journey to Jerusalem, and thence to the east regions of Asia Minor, he remained at Ephesus "three years" (^{<490>}Acts 19:10, the "two years" in which verse are only *part* of the time, and ^{<408>}Acts 20:31); so that the founding and rearing of this Church occupied an unusually large portion of the apostle's time and care; whence his language in this Epistle shows a warmth of feeling, and a free outpouring of thought, and a union in spiritual privileges and hope between him and them (^{<400>}Ephesians 1:3, etc.), such as are natural from one so long and so intimately associated with those whom he addresses. On his last journey to Jerusalem, he sailed by Ephesus and summoned the elders of the Ephesian Church to meet him at Miletus, where he delivered his remarkable farewell charge (^{<408>}Acts 20:18-35).

This Epistle was addressed to the Ephesians during the early part of his imprisonment at Rome, immediately after that to the Colossians, to which it bears a close resemblance in many passages, the apostle having in his mind generally the same great truths in writing both. It is an undesigned proof of genuineness that the two Epistles, written about the same date, and under the same circumstances, bear a closer mutual resemblance than those written at distant dates and on different occasions. Compare ^{<400>}Ephesians 1:7 with ^{<504>}Colossians 1:14; ^{<400>}Ephesians 1:10 with ^{<500>}Colossians 1:20; ^{<400>}Ephesians 3:2 with ^{<502>}Colossians 1:25; ^{<400>}Ephesians 5:19 with ^{<506>}Colossians 3:16; ^{<402>}Ephesians 6:22 with ^{<508>}Colossians 4:8;

Ephesians 1:19 2:5 with Colossians 2:12,13; Ephesians 4:2-4 with
 Colossians 3:12-15; Ephesians 4:16 with Colossians 2:19;
 Ephesians 4:32 with Colossians 3:13; Ephesians 4:22-24 with
 Colossians 3:9,10; Ephesians 5:6-8 with Colossians 3:6-8;
 Ephesians 5:15,16 with Colossians 4:5; Ephesians 6:19,20 with
 Colossians 4:3,4; Ephesians 5:22-33 Ephesians 6:1-9 with
 Colossians 3:18; Ephesians 4:24,25 with Colossians 3:9;
 Ephesians 5:20-22 with Colossians 3:17,18. Tychicus and Onesimus
 were being sent to Colosse, the former bearing the two Epistles to the two
 churches respectively, the latter furnished with a letter of recommendation
 to Philemon, his former master, residing at Colosse. The date was
 probably about four years after his parting with the Ephesian elders at
 Miletus (Acts 20:6-38), about A.D. 62, before his imprisonment had
 become of the more severe kind, which appears in his Epistle to the
 Philippians. From Ephesians 6:19,20 it is plain he had at the time,
 though a prisoner, some degree of freedom in preaching, which accords
 with Acts 28:23,30,31, where he is represented as receiving at his
 lodgings all inquirers. His imprisonment began in February A.D. 61 and
 lasted "two whole years" (Acts 28:30) at least, and perhaps longer.

The Church of Ephesus was made up of converts partly from the Jews
 and partly from the Gentiles (Acts 19:8-10). Accordingly, the Epistle so
 addresses a Church constituted (Ephesians 2:14-22). Ephesus was
 famed for its idol temple of Artemis or Diana, which, after its having been
 burnt down by Herostratus on the night that Alexander the Great was born
 (355 B.C), was rebuilt at enormous cost and was one of the wonders of the
 world. Hence, perhaps, have arisen his images in this Epistle drawn from a
 beautiful temple: the Church being in true inner beauty that which the
 temple of the idol tried to realize in outward show (Ephesians 2:19-22).
 The Epistle (Ephesians 4:17 5:1-13) implies the profligacy for which
 the Ephesian heathen were notorious. Many of the same expressions occur
 in the Epistle as in Paul's address to the Ephesian elders. Compare
 Ephesians 1:6,7 2:7, as to "grace," with Acts 20:24,32: this may well
 be called "the Epistle of the grace of God" [ALFORD]. Also, as to his
 "bonds," Ephesians 3:1 4:1 with Acts 20:22,23. Also Ephesians
 1:11, as to "the counsel of God," with Acts 20:27. Also Ephesians
 1:14, as to "the redemption of the purchased possession," with Acts

20:28. Also ^{401H}Ephesians 1:14,18 2:20 5:5, as to “building up” the “inheritance,” with ^{401E}Acts 20:32.

The object of the Epistle is “to set forth the ground, the course, and the aim and end of THE CHURCH OF THE FAITHFUL IN CHRIST. He speaks to the Ephesians as a type or sample of the Church universal” [ALFORD]. Hence, “the Church” throughout the Epistle is spoken of in the singular, not in the plural, “churches.” The Church’s foundation, its course, and its end, are his theme alike in the larger and smaller divisions of the whole Epistle. “Everywhere the foundation of the Church is in *the will of the Father*; the course of the Church is by *the satisfaction of the Son*; the end of the Church is the *life in the Holy Spirit*” [ALFORD]. Compare respectively ^{401H}Ephesians 1:11 2:5 3:16. This having been laid down as a matter of doctrine (this part closing with a sublime doxology, ^{401H}Ephesians 3:14-21), is then made the ground of practical exhortations. In these latter also (from ^{401E}Ephesians 4:1, onward), the same threefold division prevails, for the Church is represented as founded on the counsel of “God the Father, who is above all, through all, and in all,” reared by the “one Lord,” Jesus Christ, through the “one Spirit” (^{401H}Ephesians 4:4-6, etc.), who give their respective graces to the several members. These last are therefore to exercise all these graces in the several relations of life, as husbands, wives, servants, children, etc. The conclusion is that we must put on “the whole armor of God” (^{401E}Ephesians 6:13).

The sublimity of the STYLE and LANGUAGE corresponds to the sublimity of the subjects and exceeds almost that of any part of his Epistles. It is appropriate that those to whom he so wrote were Christians long grounded in the faith. The very sublimity is the cause of the difficulty of the style, and of the presence of peculiar expressions occurring, not found elsewhere.

CHAPTER 1

EPHESIANS 1:1-23.

INSCRIPTION: ORIGIN OF THE CHURCH IN THE FATHER'S ETERNAL COUNSEL, AND THE SON'S BLOODSHEDDING: THE SEALING OF IT BY THE SPIRIT. THANKSGIVING AND PRAYER THAT THEY MAY FULLY KNOW GOD'S GRACIOUS POWER IN CHRIST TOWARDS THE SAINTS.

1. by — rather, “*through* the will of God”: called to the apostleship through that same “will” which originated the Church (Ephesians 1:5,9,11; compare Galatians 1:4).

which are at Ephesus — (See *Introduction*.)

to the saints ... and to the faithful — The same persons are referred to by both designations, as the *Greek* proves: “to those who are saints, and faithful in Christ Jesus.” The *sanctification* by God is here put before man’s *faith*. The twofold aspect of salvation is thus presented, God’s grace in the first instance *sanctifying* us, (that is, setting us apart in His eternal purposes as holy unto Himself); and our faith, by God’s gift, laying hold of salvation (2 Thessalonians 2:13 1 Peter 1:2).

2. (Romans 1:7 1 Corinthians 1:3 2 Corinthians 1:2 Galatians 1:3).

3. The doxologies in almost all the Epistles imply the real sense of grace experienced by the writers and their readers (1 Peter 1:3). Ephesians 1:3-14 sets forth summarily the Gospel of the grace of God: the FATHER’S work of love, Ephesians 1:3 (choosing us to *holiness*, Ephesians 1:4; to *sonship*, Ephesians 1:5; to *acceptance*, Ephesians 1:6): the SON’S, Ephesians 1:7 (*redemption*, Ephesians 1:7; *knowledge of the mystery of His will*, Ephesians 1:9; *an inheritance*, Ephesians 1:11); the HOLY SPIRIT’S, Ephesians 1:13 (*sealing*, Ephesians 1:13; giving an *earnest of the inheritance*, Ephesians 1:14).

the God and Father of ... Christ — and so the God and Father of us who are in Him (^{<407>}John 20:17). God is “the God” of the *man* Jesus, and “the Father” of the *Divine Word*. The *Greek* is, “*Blessed* us,” not “hath blessed us”; referring to the past original counsel of God. As in creation (^{<002>}Genesis 1:22) so in redemption (^{<022>}Genesis 12:3 ^{<018>}Matthew 5:3-11 25:34) God “blesses” His children; and that not in mere *words*, but in *acts*.

us — all Christians.

blessings — *Greek*, “blessing.” “All,” that is, “*every possible* blessing for time and eternity, which *the Spirit* has to bestow” (so “spiritual” means; not “spiritual,” as the term is now used, as opposed to *bodily*).

in heavenly places — a phrase five times found in this Epistle, and not elsewhere (^{<401>}Ephesians 1:20 ^{<406>}Ephesians 2:6 3:10 6:12); *Greek*, “in the heavenly places.” Christ’s ascension is the means of introducing us into the heavenly places, which by our sin were barred against us. Compare the change made by Christ (^{<501>}Colossians 1:20 ^{<401>}Ephesians 1:20). While Christ in the flesh was in the form of a *servant*, God’s people could not realize fully their heavenly privileges as sons. Now “our *citizenship* (*Greek*) is in heaven” (^{<503>}Philippians 3:20), where our High Priest is ever “blessing” us. Our “treasures” are there (^{<401>}Matthew 6:20,21); our aims and affections (^{<501>}Colossians 3:1,2); our hope (^{<505>}Colossians 1:5 ^{<501>}Titus 2:13); our inheritance (^{<401>}1 Peter 1:4). The gift of the Spirit itself, the source of the “spiritual blessing,” is by virtue of Jesus having ascended thither (^{<408>}Ephesians 4:8).

in Christ — the center and source of all blessing to us.

4. hath chosen us — *Greek*, “*chose* us out for Himself” (namely, *out of* the world, ^{<400>}Galatians 1:4): referring to His original choice, spoken of as *past*.

in him — The repetition of the idea, “in Christ” (^{<408>}Ephesians 1:3), implies the paramount importance of the truth that it is *in Him*, and by virtue of union to Him, the Second Adam, the Restorer ordained for us from everlasting, the Head of redeemed humanity, believers have all their blessings (^{<401>}Ephesians 3:11).

before the foundation of the world — This assumes the eternity of the Son of God (^{<4075}John 17:5,24), as of the election of believers in Him (^{<5102}2 Timothy 1:9 ^{<5103}2 Thessalonians 2:13).

that we should be holy — positively (^{<6142}Deuteronomy 14:2).

without blame — negatively (^{<487}Ephesians 5:27 ^{<5183}1 Thessalonians 3:13).

before him — It is to Him the believer looks, walking as in His presence, before whom he looks to be accepted in the judgment (^{<5102}Colossians 1:22; compare ^{<4075}Revelation 7:15).

in love — joined by BENGEL and others with ^{<4007}Ephesians 1:5, “in love having predestinated us,” etc. But *English Version* is better. The words qualify the whole clause, “that we should be holy ... before Him.” Love, lost to man by the fall, but restored by redemption, is the root and fruit and sum of all holiness (^{<4802}Ephesians 5:2 ^{<5182}1 Thessalonians 3:12,13).

5. predestinated — more special in respect to the *end* and precise *means*, than “chosen” or *elected*. We are “chosen” *out of the rest of the world*; “predestinated” *to all things that secure the inheritance* for us (^{<4011}Ephesians 1:11 ^{<483}Romans 8:29). “*Foreordained*.”

by Jesus — *Greek*, “*through Jesus*.”

to himself — the Father (^{<5102}Colossians 1:20). ALFORD explains, “adoption ... *into Himself*,” that is, so that we should be *partakers of the divine nature* (^{<6102}2 Peter 1:4). LACHMANN reads, “unto *Him*.” The context favors the explanation of CALVIN: God has regard *to Himself* and the glory of His grace (^{<4007}Ephesians 1:6,12,14) as His ultimate end. He had one only-begotten Son, and He was pleased *for His own glory*, to choose out of a lost world many to become His adopted sons. Translate, “*unto Himself*.”

the good pleasure of his will — So the *Greek* (^{<4112}Matthew 11:26 ^{<2101}Luke 10:21). We cannot go beyond “the good pleasure of His will” in searching into the causes of our salvation, or of any of His works (^{<4007}Ephesians 1:9). (^{<4832}Job 33:13.) Why needest thou philosophize about an imaginary world of optimism? Thy concern is to take heed that thou be

not bad. There was nothing in us which deserved His love (☞⁴⁰⁰⁷ Ephesians 1:1,9,11) [BENGEL].

6. (☞⁴⁰⁰⁷ Ephesians 1:7,17,18). The end aimed at (☞⁴⁸²³ Psalm 50:23), that is, that the glory of His grace may be praised by all His creatures, men and angels.

wherein — Some of the oldest manuscripts read, “*which*.” Then translate, “which He graciously bestowed on us.” But *English Version* is supported by good manuscripts and the oldest versions.

us accepted — a kindred *Greek* word to “grace”: *charitos, echaritosen*: translate, “graciously accepted”; “made us subjects of His grace”; “embraced us in the arms of His grace” (☞⁴⁸²⁴ Romans 3:24 5:15).

in the beloved — pre-eminently so called (☞⁴⁰⁰⁷ Matthew 3:17 17:5 ☞⁴⁸²⁵ John 3:35 ☞⁵⁰¹³ Colossians 1:13). *Greek*, “Son of His love.” It is only “IN HIS BELOVED” that He loves us (☞⁴⁰⁰⁸ Ephesians 1:3 ☞⁴⁰⁰⁹ 1 John 4:9,10).

7. **In whom** — “the Beloved” (☞⁴⁰⁰⁸ Ephesians 1:6 ☞⁴⁸²⁴ Romans 3:24).

we have — as a *present* possession.

redemption — *Greek*, “*our* (literally, ‘*the*’) redemption”; THE redemption which is the grand subject of all revelation, and especially of the New Testament (☞⁴⁸²⁴ Romans 3:24), namely, from the power, guilt, and penal consequences of sin (☞⁴⁰⁰² Matthew 1:21). If a man were unable to redeem himself from being a bond-servant, his kinsman might redeem him (☞⁴⁸²⁸ Leviticus 25:48). Hence, antitypically the Son of God became the Son of man, that as our kinsman He might redeem us (☞⁴⁸²⁵ Matthew 20:28). Another “redemption” follows, namely, that “of the purchased possession” hereafter (☞⁴⁰¹⁴ Ephesians 1:14).

through his blood — (☞⁴⁰¹³ Ephesians 2:13); as the instrument; the propitiation, that is, the consideration (devised by His own love) for which He, who was justly angry (☞⁵⁰¹¹ Isaiah 12:1), becomes propitious to us; the expiation, the price paid to divine justice for our sin (☞⁴⁸²⁵ Acts 20:28 ☞⁴⁸²⁵ Romans 3:25 ☞⁴⁰¹¹ 1 Corinthians 6:20 ☞⁵⁰¹¹ Colossians 1:20 ☞⁴⁰¹⁵ 1 Peter 1:18,19).

the forgiveness of sins — *Greek*, “the remission of *our transgressions*”: not merely “*pretermision*,” as the *Greek* (☞⁴⁸²⁵ Romans 3:25) ought to be

translated. This “remission,” being the explanation of “redemption,” includes not only deliverance from sin’s penalty, but from its pollution and enslaving power, negatively; and the reconciliation of an offended God, and a satisfaction unto a just God, positively.

riches of his grace — (⁴⁰¹¹Ephesians 2:7); “the exceeding riches of His grace.” Compare ⁴⁰¹⁸Ephesians 1:18 ⁴⁰¹⁶Ephesians 3:16, “according to the riches of His glory”: so that “grace” is His “glory.”

8. Rather, “which He made to abound towards us.”

all wisdom and prudence — “wisdom” in devising the plan of redeeming mankind; “prudence” in executing it by the means, and in making all the necessary arrangements of Providence for that purpose. Paul attributes to the Gospel of God’s grace “all” possible “wisdom and prudence,” in opposition to the boasts of wisdom and prudence which the unbelieving Jews and heathen philosophers and false apostles arrogated for their teachings. Christ crucified, though esteemed “foolishness” by the world, is “the wisdom of God” (⁴⁰¹⁸1 Corinthians 1:18-30). Compare ⁴⁰¹⁰Ephesians 3:10, “the *manifold* wisdom of God.”

9. “He hath abounded,” or “made (grace) to abound toward us” (⁴⁰⁰⁹Ephesians 1:8), *in that He made known* to us, namely, experimentally, in our hearts.

the mystery — God’s purpose of redemption hidden heretofore in His counsels, but now revealed (⁴⁰¹⁹Ephesians 6:19 ⁴⁰²⁵Romans 16:25 ⁴⁰²⁷Colossians 1:26,27). This “mystery” is not like the heathen mysteries, which were imparted only to the initiated few. All Christians are the initiated. Only unbelievers are the uninitiated.

according to his good pleasure — showing the cause why “He hath made known to us the mystery,” namely, His own loving “good pleasure” toward us; also the *time* and *manner* of His doing so, are according to His good pleasure.

purposed — (⁴⁰¹¹Ephesians 1:11).

in himself — God the Father. BENJEL takes it, “in *Him*,” that is, *Christ*, as in ⁴⁰⁰⁹Ephesians 1:3,4. But the proper name, “in *Christ*,” ⁴⁰¹⁰Ephesians

1:10, immediately after, is inconsistent with His being here meant by the pronoun.

10. Translate, “*Unto* the dispensation of the fullness of the times,” that is, “which He purposed in Himself” (^{400B}Ephesians 1:9) *with a view to* the economy of (the gracious *administration belonging to*) the fullness of the times (*Greek*, “fit times,” “seasons”). More comprehensive than “the fullness of the time” (^{400C}Galatians 4:4). The whole of the Gospel *times* (plural) is meant, with the benefits to the Church *dispensed* in them severally and successively. Compare “the ages to come” (^{400D}Ephesians 2:7). “The ends of the ages” (*Greek*, ^{400E}1 Corinthians 10:11); “the times (same *Greek* as here, ‘the seasons,’ or ‘fitly appointed times’) of the Gentiles” (^{400F}Luke 21:24); “the seasons which the Father hath put in His own power” (^{400G}Acts 1:7); “the times of restitution of all things which God hath spoken by the prophets since the world began” (^{400H}Acts 3:20,21). The coming of Jesus at the first advent, “in the fullness of time,” was *one* of these “times.” The descent of the Holy Ghost, “when Pentecost was *fully come*” (^{400I}Acts 2:1), was another. The testimony given by the apostles to Him “in due time” (“in its own seasons,” *Greek*) (^{400J}1 Timothy 2:6) was another. The conversion of the Jews “when the *times* of the Gentiles are fulfilled,” the second coming of Christ, the “restitution of all things,” the millennial kingdom, the new heaven and earth, shall be severally instances of “the dispensation of the fullness of the times,” that is, “the dispensation of” the Gospel events and benefits belonging to their respective “times,” when severally filled up or completed. God the Father, according to His own good pleasure and purpose, is the Dispenser both of the Gospel benefits and of their several fitting times (^{400K}Acts 1:7).

gather together in one — *Greek*, “sum up under one head”; “recapitulate.” The “good pleasure which He purposed,” was “to sum up all things (*Greek*, ‘THE whole range of things’) in Christ (*Greek*, ‘the Christ,’ that is, *His* Christ)” [ALFORD]. God’s purpose is to sum up the whole creation in Christ, the Head of angels, with whom He is linked by His invisible nature, and of men with whom He is linked by His humanity; of Jews and Gentiles; of the living and the dead (^{400L}Ephesians 3:15); of animate and inanimate creation. Sin has disarranged the creature’s relation of subordination to God. God means to gather up all together in Christ; or as ^{400M}Colossians 1:20 says, “By Him to reconcile all things unto Himself,

whether things in earth or things in heaven.” ALFORD well says, “The Church of which the apostle here mainly treats, is subordinated to Him in the highest degree of conscious and joyful union; those who are not His spiritually, in mere subjugation, yet consciously; the inferior tribes of creation unconsciously; but objectively, all are summed up in Him.”

11. In whom — by virtue of union to whom.

obtained an inheritance — literally, “We were made to have an inheritance” [WAHL]. Compare ^{<4018>}Ephesians 1:18, “His inheritance in the saints”: as *His* inheritance is there said to be *in them*, so *theirs* is here said to be *in Him* (^{<4038>}Acts 26:18). However, ^{<4012>}Ephesians 1:12, “That we should BE TO ... His glory” (not “that we should *have*”), favors the translation of BENGEL, ELLICOTT, and others, “We were *made* an inheritance.” So the literal Israel (^{<4020>}Deuteronomy 4:20 9:29 32:9). “Also” does not mean “we also,” nor as *English Version*, “in whom also”; but, besides His having “made known to us His will,” we were also “made His inheritance,” or “we have also obtained an inheritance.”

predestinated — (^{<4015>}Ephesians 1:5). The foreordination of Israel, as the elect nation, answers to that of the spiritual Israelites, believers, to an eternal inheritance, which is the thing meant here. The “we” here and in ^{<4012>}Ephesians 1:12, means *Jewish* believers (whence the reference to the election of Israel nationally arises), as contrasted with “you” (^{<4011>}Ephesians 1:13) *Gentile* believers.

purpose — repeated from “purposed” (^{<4009>}Ephesians 1:9 ^{<4011>}Ephesians 3:11). The Church existed in the mind of God eternally, before it existed in creation.

counsel of his ... will — (^{<4015>}Ephesians 1:5), “the good pleasure of His will.” Not arbitrary caprice, but infinite wisdom (“counsel”) joined with sovereign will. Compare his address to the same Ephesians in ^{<4027>}Acts 20:27, “All the counsel of God” (^{<2829>}Isaiah 28:29). Alike in the natural and spiritual creations, God is not an agent constrained by necessity. “Wheresoever counsel is, there is election, or else it is vain; where a will, there must be freedom, or else it is weak” [PEARSON].

12. (^{<4016>}Ephesians 1:6,14).

who first trusted in Christ — rather (we Jewish Christians), “who have before hoped in *the* Christ”: who before the Christ came, looked forward to His coming, waiting for the consolation of Israel. Compare ^{<4016>}Acts 26:6,7, “I am judged for *the hope of the promise made of God unto our fathers: unto which our twelve tribes*, instantly serving God day and night, *hope to come.*” ^{<4020>}Acts 28:20, “*the hope of Israel*” [ALFORD]. Compare ^{<4018>}Ephesians 1:18 2:12 4:4.

13. In whom ye also — Ye Gentiles. Supply as *English Version*, “trusted,” from ^{<4011>}Ephesians 1:12; or “are.” The priority of us Jews does not exclude you Gentiles from sharing in Christ (compare ^{<4016>}Acts 13:46).

the word of truth — the instrument of sanctification, and of the new birth (^{<4017>}John 17:17 ^{<4025>}2 Timothy 2:15 ^{<4018>}James 1:18). Compare ^{<4016>}Colossians 1:5, where also, as here, it is connected with “hope.” Also ^{<4021>}Ephesians 4:21.

sealed — as God’s confirmed children, by the Holy Spirit as the seal (^{<4017>}Acts 19:1-6 ^{<4016>}Romans 8:16,23 ^{<4024>}1 John 3:24). see on ^{<4022>}2 Corinthians 1:22; A seal impressed on a document gives undoubted validity to the contract in it (^{<4018>}John 3:33 6:27; compare ^{<4018>}2 Corinthians 3:3). So the sense of “the love of God shed abroad in the heart by the Holy Ghost” (^{<4015>}Romans 5:5), and the sense of adoption given through the Spirit at regeneration (^{<4015>}Romans 8:15,16), assure believers of God’s good will to them. The Spirit, like a seal, impresses on the soul at regeneration the image of our Father. The “sealing” by the Holy Spirit is spoken of as *past* once for all. The witnessing to our hearts that we are the children of God, and heirs (^{<4011>}Ephesians 1:11), is the Spirit’s *present* testimony, the “earnest of the (coming) inheritance” (^{<4016>}Romans 8:16-18).

that Holy Spirit of promise — rather, as the *Greek*, “The Spirit of promise, even the Holy Spirit”: The *Spirit promised* both in the Old and New Testaments (^{<4028>}Joel 2:28 ^{<4020>}Zechariah 12:10 ^{<4018>}John 7:38,39). “The word” *promised* the Holy Spirit. Those who “believed the word of truth” were sealed by the Spirit accordingly.

14. earnest — the first instalment paid as a pledge that the rest will follow (^{<4023>}Romans 8:23 ^{<4022>}2 Corinthians 1:22).

until — rather, “*Unto* the redemption,” etc.; joined thus, “ye were sealed (^{<4013>}Ephesians 1:13) unto,” that is, *for the purpose of and against*, the accomplishment of “the redemption,” namely, not the *redemption* in its first stage, made by the blood of Christ, which secures our *title*, but, in its final completion, when the actual *possession* shall be ours, the full “redemption of the body” (^{<4023>}Romans 8:23), as well as of the soul, from every infirmity (^{<4003>}Ephesians 4:30). The deliverance of the creature (the body, and the whole visible creation) from the bondage of corruption, and from the usurping prince of this world, into the glorious liberty of the children of God (^{<4021>}Romans 8:21-23 ^{<6013>}2 Peter 3:13).

of the purchased possession — God’s people *purchased* (“acquired,” *Greek*) as His *peculiar* (*Greek*) possession by the blood of Christ (^{<4018>}Acts 20:28). We value highly that which we pay a high price for; so God, His Church (^{<4015>}Ephesians 5:25,26 ^{<6018>}1 Peter 1:18 2:9; “my *special* treasure,” ^{<3017>}Malachi 3:17, *Margin*).

15. Wherefore — because ye are in Christ and sealed by His Spirit (^{<4013>}Ephesians 1:13,14).

I also — on my part, in return for God’s so great benefits to *you*.

after I heard — ever since I have heard. Not implying that he had only *heard* of their conversion: an erroneous argument used by some against the address of this Epistle to the Ephesians (see on ^{<4003>}Ephesians 1:1); but referring to the report he had heard *since* he was with them, as to their Christian graces. So in the case of Philemon, his “*beloved fellow laborer*” (^{<5001>}Philemon 1:1), he uses the same words (^{<5004>}Philemon 1:4,5).

your faith — rather, as *Greek*, “the faith among you,” that is, which many (not all) of you have.

love unto all the saints — of whatever name, simply because they are saints. A distinguishing characteristic of true Christianity (^{<4024>}Ephesians 6:24). “*Faith* and *love* he often joins together. A wondrous pair” [CHRYSOSTOM]. *Hope* is added, ^{<4018>}Ephesians 1:18.

16. (^{<5009>}Colossians 1:9).

of you — omitted in the oldest manuscripts. Then the translation may be as *English Version* still, or as ALFORD, “making mention of *them*” (your “faith and love”).

17. A fit prayer for all Christians.

the God of our Lord Jesus — appropriate title here; as in ^{<400>}Ephesians 1:20-22 he treats of *God’s* raising *Jesus* to be Head over all things to the Church. Jesus Himself called the Father “My God” (^{<424>}Matthew 27:46).

the Father of glory — (Compare ^{<400>}Acts 7:2). The Father of that infinite glory which shines in the face of Christ, who is “the glory” (the true Shekinah); through whom also “the glory of the inheritance” (^{<408>}Ephesians 1:18) shall be ours (^{<472>}John 17:24 ^{<400>}2 Corinthians 3:7-4:6).

the spirit of wisdom — whose attribute is infinite wisdom and who works wisdom in believers (^{<210>}Isaiah 11:2).

and revelation — whose function it is to *reveal* to believers spiritual mysteries (^{<614>}John 16:14,15 ^{<420>}1 Corinthians 2:10).

in the knowledge — rather, as *Greek* (see on ^{<432>}1 Corinthians 13:12), “in the *full knowledge* of Him,” namely, God.

18. understanding — The oldest manuscripts, versions, and Fathers, read “heart.” Compare the contrary state of unbelieving, the *heart* being in fault (^{<408>}Ephesians 4:18 ^{<435>}Matthew 13:15). Translate, “Having the eyes of your heart enlightened” (^{<454>}Ephesians 5:14 ^{<406>}Matthew 4:16). The first effect of the Spirit moving in the new creation, as in the original physical creation (^{<000>}Genesis 1:3 ^{<406>}2 Corinthians 4:6). So THEOPHILUS to AUTOLYCUS (1.3), “the ears of the heart.” Where spiritual *light* is, there is *life* (^{<404>}John 1:4). The heart is “the core of life” [HARLESS], and the fountain of the thoughts; whence “the heart” in Scripture includes the *mind*, as well as the inclination. Its “eye,” or inward vision, both receives and contemplates the light (^{<462>}Matthew 6:22,23). The eye is the symbol of intelligence (^{<418>}Ezekiel 1:18).

the hope of his calling — the hope appertaining to His having called you; or, to the calling wherewith He has called you.

and — omitted in the oldest manuscripts and versions.

riches of the glory — (⁵⁰⁷Colossians 1:27).

his inheritance in the saints — The inheritance which he has in store in the case of the saints. I prefer explaining, “The inheritance which He has in his saints.” (See on ^{401b}Ephesians 1:11; ^{453b}Deuteronomy 32:9).

19. exceeding — “surpassing.”

power to us-ward who believe — The whole of the working of His grace, which He is carrying on, and will carry on, in us who believe. By the term “saints” (^{401b}Ephesians 1:18), believers are regarded as *absolutely perfected*, and so as being God’s inheritance; in this verse, as in the course of *fighting* the good fight of faith.

according to — in accordance with, what might be expected from.

working — *Greek*, “the energizing”; translate, “the effectual working” (⁴⁸⁷Ephesians 3:7). The same superhuman power was needed and exerted to make us believe, as was needed and exerted to raise Christ from the dead (⁴⁸⁷Ephesians 1:20). Compare ⁴⁸⁰Philippians 3:10, “the power of His resurrection” (⁵⁰⁷Colossians 2:12 ^{400b}1 Peter 1:3-5).

of his mighty power — *Greek*, “of the strength of His might.”

20. in Christ — as our “first-fruits” of the resurrection, and Head, in virtue of God’s mighty working in whom His power to us-ward is made possible and actual [ALFORD].

when he raised him — “in that He raised Him.” The raising of Christ is not only an earnest of our bodies being hereafter raised, but has a spiritual power in it involving (by virtue of our living union with Him, as members with the Head) the resurrection, spiritually of the believer’s soul now, and, consequently, of his body hereafter (^{480b}Romans 6:8-11 8:11). The Son, too, as God (though not as man), had a share in raising His own human body (⁴⁸⁷John 2:19 10:17,18). Also the Holy Spirit (^{400b}Romans 1:4 ⁴⁸⁸1 Peter 3:18).

set *him* — *Greek*, “made Him sit.” The glorious spirits *stand* about the throne of God, but they do not *sit at God’s right hand* (⁵⁰³Hebrews 1:13).

at his own right hand — (<480>Psalm 110:1). Where He remains till all His enemies have been put under His feet (<454>1 Corinthians 15:24). Being appointed to “rule in the midst of His enemies” during their rebellion (<480>Psalm 110:2), He shall resign His commission after their subjection [PEARSON] (<416>Mark 16:19 <400>Hebrews 1:3 10:12).

in the heavenly places — (<400>Ephesians 1:3). As Christ has a literal body, heaven is not merely a state, but a *place*; and where He is, there His people shall be (<444>John 14:3).

21. Greek, “Far (or high) above all (<400>Ephesians 4:10) principality (or rule, <454>1 Corinthians 15:24), and authority, and power (<488>Matthew 28:18), and dominion (or lordship).” Compare <480>Philippians 2:9 <400>Colossians 1:16 <400>Hebrews 7:26 <482>1 Peter 3:22. Evil spirits (who are similarly divided into various ranks, <482>Ephesians 6:12), as well as angels of light, and earthly potentates, are included (compare <488>Romans 8:38). Jesus is “King of kings, and Lord of lords” (<466>Revelation 19:16). The higher is His honor, the greater is that of His people, who are His members joined to Him, the Head. Some philosophizing teachers of the school of Simon Magus, in Western Asia Minor, had, according to IRENAEUS and EPIPHANIUS, taught their hearers these names of various ranks of angels. Paul shows that the truest wisdom is to know Christ as reigning above them all.

every name — every being whatever. “Any other creature” (<488>Romans 8:39).

in this world — *Greek*, “age,” that is, the present *order of things*. “Things present ... things to come” (<488>Romans 8:38).

that ... to come — “Names which now we know not, but shall know hereafter in heaven. We know that the emperor goes before all, though we cannot enumerate all the satraps and ministers of his court; so we know that Christ is set above all, although we cannot *name* them all” [BENGE].

22. put ... under — *Greek*, “put in subjection under” (<488>Psalm 8:6 <457>1 Corinthians 15:27).

gave ... to the church — for her special advantage. The *Greek* order is emphatic: “HIM He gave as Head over all things to the Church.” Had it

been anyone save HIM, her Head, it would not have been the boon it is to the Church. But as *He* is Head over all things who is also her Head (and she the body), all things are hers (^{<412>}1 Corinthians 3:21-23). He is OVER (“far above”) all things; in contrast to the words, “TO *the Church*,” namely, *for her advantage*. The former are subject; the latter is joined with Him in His dominion over them. “Head” implies not only His dominion, but our union; therefore, while we look upon Him at the right hand of God, we see ourselves in heaven (^{<412>}Revelation 3:21). For the Head and body are not severed by anything intervening, else the body would cease to be the body, and the Head cease to be the Head [PEARSON from CHRYSOSTOM].

23. his body — His mystical and spiritual, not literal, body. Not, however, merely figurative, or metaphorical. He is really, though spiritually, the Church’s Head. His life is her life. She shares His crucifixion and His consequent glory. He possesses everything, His fellowship with the Father, His fullness of the Spirit, and His glorified manhood, not merely for Himself, but *for her*, who has a membership of His body, of His flesh, and of His bones (^{<413>}Ephesians 5:30).

fullness — “the filled-up receptacle” [EADIE]. The Church is *dwelt in and filled by Christ*. She is the receptacle, not of His inherent, but of His *communicated, plenitude* of gifts and graces. As His is the “fullness” (^{<414>}John 1:16 ^{<5019>}Colossians 1:19 2:9) inherently, so she is His “fullness” by His impartation of it to her, in virtue of her union to Him (^{<415>}Ephesians 5:18 ^{<5020>}Colossians 2:10). “The *full manifestation* of His being, because penetrated by His life” [CONYBEARE and HOWSON]. She is the continued revelation of His divine life in human form; *the fullest representative of His plenitude*. Not the angelic hierarchy, as false teachers taught (^{<5116>}Colossians 2:9,10,18), but Christ Himself is the “fullness of the Godhead,” and she represents Him. KOPPE translates less probably, “the whole universal multitude.”

filleth all in all — Christ as the Creator, Preserver, and Governor of the world, constituted by God (^{<5116>}Colossians 1:16-19), *fills all* the universe of things *with all things*. “Fills all creation with whatever it possesses” [ALFORD]. The *Greek* is, “filleth *for Himself*.”

CHAPTER 2

EPHESIANS 2:1-22.

GOD'S LOVE AND GRACE IN QUICKENING US, ONCE DEAD, THROUGH CHRIST. HIS PURPOSE IN DOING SO: EXHORTATION BASED ON OUR PRIVILEGES AS BUILT TOGETHER, AN HOLY TEMPLE, IN CHRIST, THROUGH THE SPIRIT.

1. And you — “You also,” among those who have experienced His mighty power in enabling them to believe (⁴⁰¹⁹Ephesians 1:19-23).

hath he quickened — supplied from the *Greek* (⁴⁰¹⁹Ephesians 2:5).

dead — spiritually. (⁵¹⁰³Colossians 2:13). A living corpse: without the gracious presence of God's Spirit in the soul, and so unable to think, will, or do aught that is holy.

in trespasses ... sins — *in* them, as the element in which the unbeliever is, and through which he is dead to the true life. Sin is the death of the soul.

⁴⁰⁰⁷Isaiah 9:2 ⁴¹²⁵John 5:25, “dead” (spiritually), ⁵¹⁶¹Timothy 5:6.

“Alienated from the *life* of God” (⁴⁰¹⁸Ephesians 4:18). Translate, as *Greek*, “in your trespasses,” etc. “Trespass” in *Greek*, expresses a FALL or LAPSE, such as the transgression of Adam whereby he fell. “Sin.” (*Greek*, “*hamartia*”) implies innate *corruption* and ALIENATION from God (literally, *erring of the mind from the rule of truth*), exhibited in *acts* of sin (*Greek*, “*hamartemata*”). BENGEL, refers “trespasses” to the Jews who had the law, and yet revolted from it; “sins,” to the Gentiles who know not God.

2. the course of this world — the career (literally, “the age,” compare ⁴⁰⁰⁴Galatians 1:4), or present system of *this* world (⁴⁰¹⁶1 Corinthians 2:6,12 3:18,19, as opposed to “the world to come”): alien from God, and lying in the wicked one (⁴⁰¹⁹1 John 5:19). “The age” (which is something more external and ethical) regulates “the world” (which is something more external).

the prince of the power of the air — the unseen God who lies underneath guiding “the course of this world” (⁴⁰⁰⁴2 Corinthians 4:4); ranging through the *air* around us: compare ⁴⁰⁰⁴Mark 4:4, “fowls of the air” (*Greek*, “heaven”) that is, (⁴⁰¹⁵Ephesians 2:15), “Satan” and his demons. Compare ⁴⁰¹²Ephesians 6:12 ⁴⁰²¹John 12:31. Christ’s ascension seems to have cast Satan out of heaven (⁶¹¹⁷Revelation 12:5,9,10,12,13), where he had been heretofore the accuser of the brethren (³⁰⁰⁶Job 1:6-11). No longer able to accuse *in heaven* those justified by Christ, the ascended Savior (⁴⁰³³Romans 8:33,34), he assails them on earth with all trials and temptations; and “we live in an atmosphere poisonous and impregnated with deadly elements. But a mighty purification of the air will be effected by Christ’s coming” [AUBERLEN], for Satan shall be bound (⁶¹¹²Revelation 12:12,13,15,17 20:2,3). “The power” is here used collectively for the “powers of the air”; in apposition with which “powers” stand the “spirits,” comprehended in the singular, “the spirit,” taken also collectively: the aggregate of the “seducing spirits” (⁵⁰⁰¹1 Timothy 4:1) which “work now (*still*; not merely, as in your case, ‘in time *past*’) in the sons of disobedience” (a Hebraism: men who are not merely by accident disobedient, but who are essentially *sons of disobedience* itself: compare ⁴⁰¹⁶Matthew 3:7), and of which Satan is here declared to be “the prince.” The *Greek* does not allow “the spirit” to refer to *Satan*, “the prince” himself, but to “*the powers of the air*” of which he is prince. The powers of the air are the embodiment of that evil “spirit” which is the ruling principle of unbelievers, especially the heathen (⁴⁰³⁸Acts 26:18), as opposed to the spirit of the children of God (⁴⁰⁰³Luke 4:33). The potency of that “spirit” is shown in the “disobedience” of the former. Compare ⁶⁰²⁰Deuteronomy 32:20, “children in whom is no faith” (²³⁰⁰Isaiah 30:9 57:4). They disobey the Gospel both in faith and practice (⁵⁰⁰³2 Thessalonians 1:8 ⁴⁰¹²2 Corinthians 2:12).

3. also we — that is, *we also*. Paul here joins himself in the same category with them, passing from the second person (⁴⁰¹¹Ephesians 2:1,2) to the first person here.

all — Jews and Gentiles.

our conversation — “our way of life” (⁴⁰¹²2 Corinthians 1:12 ⁴⁰¹⁸1 Peter 1:18). This expression implies an outwardly more *decorous* course, than

the open “walk” in *gross sins* on the part of the majority of Ephesians in times past, the Gentile portion of whom may be specially referred to in ^{<40B>}Ephesians 2:2. Paul and his Jewish countrymen, though outwardly more seemly than the Gentiles (^{<40B>}Acts 26:4,5,18), had been essentially like them in living to the unrenewed flesh, without the Spirit of God.

fulfilling — *Greek*, doing.

mind — *Greek*, “our thoughts.” Mental suggestions and purposes (independent of God), as distinguished from the blind impulses of “the flesh.”

and were by nature — He intentionally breaks off the construction, substituting “and we were” for “and being,” to mark emphatically his and their *past* state by nature, as contrasted with their present state by grace. Not merely is it, we had our way of life fulfilling our fleshly desires, *and so being* children of wrath; but *we were by nature* originally “children of wrath,” and so consequently had our way of life fulfilling our fleshly desires. “Nature,” in *Greek*, implies that which has *grown* in us as the peculiarity of our being, growing with our growth, and strengthening with our strength, as distinguished from that which has been wrought on us by mere external influences: what is inherent, not acquired (^{<40B>}Job 14:4 ^{<40B>}Psalms 51:5). An incidental proof of the doctrine of original sin.

children of wrath — not merely “sons,” as in the *Greek*, “sons of disobedience” (^{<40B>}Ephesians 2:2), but “children” *by generation*; not merely *by adoption*, as “sons” might be. The *Greek* order more emphatically marks this innate corruption: “Those who in their (very) nature are children of wrath”; ^{<40B>}Ephesians 2:5, “grace” is opposed to “nature” here; and *salvation* (implied in ^{<40B>}Ephesians 2:5,8, “saved”) to “wrath.” Compare Article IX, *Church of England Common Prayer Book*. “Original sin (birth-sin), standeth not in the following of Adam, but is the fault and corruption of the nature of every man, naturally engendered of Adam [Christ was *supernaturally* conceived by the Holy Ghost of the Virgin], whereby man is very far gone from original righteousness, and is of his own nature inclined to evil; and therefore, in every person born into this world, it deserveth God’s wrath and damnation.” Paul shows that even the Jews, who boasted of their birth from Abraham, were by natural birth equally children of wrath as the Gentiles, whom the Jews despised on

account of their birth from idolaters (^{<4189>}Romans 3:9 5:12-14). “Wrath abideth” on all who disobey the Gospel in faith and practice (^{<4189>}John 3:36). The phrase, “children of wrath,” is a Hebraism, that is, objects of God’s wrath from childhood, in our natural state, as being born in the sin which God hates. So “son of death” (^{<4112>}2 Samuel 12:5, *Margin*); “son of perdition” (^{<4172>}John 17:12 ^{<5112>}2 Thessalonians 2:3).

as others — *Greek*, “as the rest” of mankind are (^{<5113>}1 Thessalonians 4:13).

4. God, who is rich — *Greek* “(as) *being* rich in mercy.”

for — that is, “*because* of His great love.” This was the *special* ground of God’s saving us; as “rich in mercy” (compare ^{<4112>}Ephesians 2:7 1:7 ^{<4112>}Romans 2:4 10:12) was the general ground. “*Mercy* takes away misery; *love* confers salvation” [BENGL].

5. dead in sins — The best reading is in the *Greek*, “dead in *our* (literally, *the*) *trespasses*.”

quicken — “vivified” spiritually, and consequences hereafter, corporally. There must be a spiritual resurrection of the soul before there can be a comfortable resurrection of the body [PEARSON] (^{<4125>}John 11:25,26 ^{<4181>}Romans 8:11).

together with Christ — The Head being seated at God’s right hand, the body also sits there with Him [CHRYSOSTOM]. We are already seated there IN Him (“in Christ Jesus,” ^{<4112>}Ephesians 2:6), and hereafter shall be seated *by* Him; IN Him already as in our Head, which is the ground of our hope; *by* Him hereafter, as by the conferring cause, when hope shall be swallowed up in fruition [PEARSON]. What God wrought in Christ, He wrought (by the very fact) in all united to Christ, and one with Him.

by grace ye are saved — *Greek*, “Ye are in a saved state.” Not merely “ye are being saved,” but ye “are passed from death unto life” (^{<4124>}John 5:24). Salvation is to the Christian not a thing to be waited for hereafter, but already realized (^{<4184>}1 John 3:14). The parenthetic introduction of this clause here (compare ^{<4112>}Ephesians 2:8) is a burst of Paul’s feeling, and in order to make the Ephesians feel that *grace* from first to last is the sole source of salvation; hence, too, he says “ye,” not “we.”

6. raised us up together — with Christ. The “raising up” presupposes previous quickening of Jesus in the tomb, and of us in the grave of our sins.

made us sit together — with Christ, namely, in His ascension. Believers are bodily in heaven in point of right, and virtually so in spirit, and have each their own place assigned there, which in due time they shall take possession of (^{<30B>}Philippians 3:20,21). He does not say, “*on the right hand of God*”; a prerogative reserved to Christ peculiarly; though they shall share His throne (^{<30B>}Revelation 3:21).

in Christ Jesus — Our union with Him is the ground of our present spiritual, and future bodily, resurrection and ascension. “Christ Jesus” is the phrase mostly used in this Epistle, in which the *office* of the Christ, the Anointed Prophet, Priest and King, is the prominent thought; when the Person is prominent, “Jesus Christ” is the phrase used.

7. *Greek*, “That He might show forth (middle reflexive voice; for His own glory, ^{<30B>}Ephesians 1:6,12,14) in the ages which are coming on,” that is, the blessed *ages* of the Gospel which supersede “the *age* (*Greek*, for ‘course’) of this world” (^{<30B>}Ephesians 2:2), and the past “ages” from which the mystery was hidden (^{<30B>}Colossians 1:26,27). These good ages, though beginning with the first preaching of the Gospel, *and thenceforth continually succeeding one another*, are not consummated till the Lord’s coming again (compare ^{<30B>}Ephesians 1:21 ^{<30B>}Hebrews 6:5). The words, “coming on,” do not exclude *the time then present*, but imply simply the ages *following* upon Christ’s “raising them up together” spiritually (^{<30B>}Ephesians 2:6).

kindness — “benignity.”

through Christ — rather, as *Greek*, “in Christ”; the same expression as is so often repeated, to mark that all our blessings center “IN HIM.”

8. **For** — illustrating “the exceeding riches of His grace in kindness.” Translate as in ^{<30B>}Ephesians 2:5, “Ye are in a saved state.”

through faith — the effect of the power of Christ’s resurrection (^{<30B>}Ephesians 1:19,20 ^{<30B>}Philippians 3:10) whereby we are “raised together” with Him (^{<30B>}Ephesians 2:6 ^{<30B>}Colossians 2:12). Some of the

oldest manuscripts read, “through your (literally, ‘*the*’) faith.” The instrument or mean of salvation on the part of the person saved; Christ alone is the *meritorious* agent.

and that — namely, *the act of believing*, or “faith.” “Of yourselves” stands in opposition to, “it is the gift of God” (⁵¹⁰²Philippians 1:29). “That which I have said, ‘through faith,’ I do not wish to be understood so as if I excepted *faith* itself from *grace*” [ESTIUS]. “God justifies the believing man, not for the worthiness of his belief, but for the worthiness of Him in whom he believes” [HOOKER]. The initiation, as well as the increase, of faith, is from the Spirit of God, not only by an external proposal of the word, but by internal illumination in the soul [PEARSON]. Yet “faith” cometh by the means which man must avail himself of, namely, “hearing the word of God” (⁵¹⁰⁷Romans 10:17), and prayer (⁵¹¹³Luke 11:13), though the blessing is wholly of God (⁴⁸⁸¹1 Corinthians 3:6,7).

9. Not of works — This clause stands in contrast to “by grace,” as is confirmed by ⁵¹⁰⁴Romans 4:4,5 11:6.

lest — rather, as *Greek*, “that no man should boast” (⁴⁸²⁷Romans 3:27 4:2).

10. workmanship — literally, “a thing of His making”; “handiwork.” Here the spiritual creation, not the physical, is referred to (⁴⁸⁰⁸Ephesians 2:8,9).

created — having been created (⁴⁸⁰⁴Ephesians 4:24 ⁴⁹²⁸Psalms 102:18 ³⁸²¹Isaiah 43:21 ⁴⁷¹⁵2 Corinthians 5:5,17).

unto good works — “*for* good works.” “Good works” cannot be performed until we are new “created unto” them. Paul never calls the works of the law “good works.” We are not *saved by*, but *created unto*, good works.

before ordained — *Greek*, “before made ready” (compare ⁴⁸⁵⁶John 5:36). God marks out for each in His purposes beforehand, the particular good works, and the time and way which He sees best. God both makes ready by His providence the opportunities *for the works*, and makes us ready for their performance (⁴⁸¹⁶John 15:16 ⁵¹²¹2 Timothy 2:21).

that we should walk in them — not “be saved” by them. Works do not justify, but the justified man works (⁴⁸²²Galatians 5:22-25).

11. The *Greek* order in the oldest manuscripts is, “That in time past (literally, *once*) ye,” etc. Such remembrance sharpens gratitude and strengthens faith (^{<4019>}Ephesians 2:19) [BENGEL].

Gentiles in the flesh — that is, Gentiles in respect to circumcision.

called Uncircumcision — The Gentiles were called (in contempt), and *were*, the Uncircumcision; the Jews were called, but were not truly, the Circumcision [ELLCOTT].

in the flesh made by hands — as opposed to the true “circumcision of the heart in the Spirit, and not the letter” (^{<4129>}Romans 2:29), “made without the hands in putting off the body of the sins of the flesh by the circumcision of Christ” (^{<5011>}Colossians 2:11).

12. without Christ — *Greek*, “*separate from Christ*”; having no part in Him; far from Him. A different *Greek* word (*aneu*) would be required to express, “Christ was not present with you” [TITTMANN].

aliens — *Greek*, “alienated from,” not merely “separated from.” The Israelites were cut off from the commonwealth of God, but it was as being self-righteous, indolent, and unworthy, not as *aliens* and *strangers* [CHRYSOSTOM]. The expression, “alienated from,” takes it for granted that the Gentiles, before they had apostatized from the primitive truth, had been sharers in light and life (compare ^{<4018>}Ephesians 4:18,23). The hope of redemption through the Messiah, on their subsequent apostasy, was embodied into a definite “commonwealth” or *polity*, namely, that “of Israel,” from which the Gentiles were alienated. Contrast ^{<4013>}Ephesians 2:13 ^{<4018>}Ephesians 3:6 4:4,5, with ^{<1470>}Psalms 147:20.

covenants of promise — rather, “... of *the* promise,” namely, “to thee and thy seed will I give this land” (^{<4101>}Romans 9:4 ^{<4116>}Galatians 3:16). The plural implies the several renewals of the covenant with Abraham, Isaac, and Jacob, and with the whole people at Sinai [ALFORD]. “The promise” is singular, to signify that the covenant, in reality, and substantially, is one and the same at all times, but only different in its accidents and external circumstances (compare ^{<5001>}Hebrews 1:1, “at sundry times and in divers manners”).

having no ... hope — beyond this life (^{<435>}1 Corinthians 15:19). The CONJECTURES of heathen philosophers as to a future life were at best vague and utterly unsatisfactory. They had no divine “promise,” and therefore no sure ground of “hope.” Epicurus and Aristotle did not believe in it at all. The Platonists believed the soul passed through perpetual changes, now happy, and then again miserable; the Stoics, that it existed no longer than till the time of the general burning up of all things.

without God — *Greek*, “atheists,” that is, they had not “God” in the sense we use the word, the Eternal Being who made and governs all things (compare ^{<445>}Acts 14:15, “Turn from these vanities unto *the living God* who made heaven, and earth, and the sea, and all things therein”), whereas the Jews had distinct ideas of God and immortality. Compare also ^{<400>}Galatians 4:8, “Ye knew not God ... ye did service unto them which are no gods” (^{<505>}1 Thessalonians 4:5). So also pantheists are atheists, for an impersonal God is NO GOD, and an ideal immortality no immortality [THOLUCK].

in the world — in contrast to belonging to “the commonwealth of Israel.” Having their portion and their all in this godless vain world (^{<374>}Psalms 17:14), from which Christ delivers His people (^{<459>}John 15:19 17:14 ^{<400>}Galatians 1:4).

13. now — in contrast to “at that time” (^{<402>}Ephesians 2:12).

in Christ Jesus — “Jesus” is here added, whereas the expression before (^{<402>}Ephesians 2:12) had been merely “Christ,” to mark that they know Christ as the *personal* Savior, “Jesus.”

sometimes — *Greek*, “aforetime.”

far off — the Jewish description of the Gentiles. Far off from God and from the people of God (^{<402>}Ephesians 2:17 ^{<257>}Isaiah 57:19 ^{<402>}Acts 2:39).

are — *Greek*, “have been.”

by — *Greek*, “in.” Thus “the blood of Christ” is made the seal of a covenant IN which their nearness to God consists. In ^{<400>}Ephesians 1:7, where the blood is more directly spoken of as the *instrument*, it is “through His blood” [ALFORD].

14. he — *Greek*, “Himself” alone, pre-eminently, and none else. Emphatical.

our peace — not merely “Peacemaker,” but “Himself” the price of our (Jews’ and Gentiles’ alike) peace with God, and so the bond of union between “both” in God. He took both into Himself, and reconciled them, united, to God, by His assuming our nature and our penal and legal liabilities (^{<405>}Ephesians 2:15 ^{<397>}Isaiah 9:5,6 53:5 ^{<395>}Micah 5:5 ^{<500>}Colossians 1:20). His title, “Shiloh,” means the same (^{<490>}Genesis 49:10).

the middle wall of partition — *Greek*, “... of the partition” or “fence”; the *middle wall* which *parted* Jew and Gentile. There was a balustrade of stone which separated the court of the Gentiles from the holy place, which it was death for a Gentile to pass. But this, though incidentally alluded to, was but a symbol of the partition itself, namely, “the enmity” *between* “both” and God (^{<405>}Ephesians 2:15), the real cause of separation from God, and so the mediate cause of their separation from one another. Hence there was a twofold wall of partition, one the inner wall, severing the Jewish people from entrance to the holy part of the temple where the priests officiated, the other the outer wall, separating the Gentile proselytes from access to the court of the Jews (compare ^{<540>}Ezekiel 44:7 ^{<402>}Acts 21:28). Thus this twofold wall represented the Sinaitic law, which *both* severed all men, even the Jews, from access to God (through sin, which is the violation of the law), and also separated the Gentiles from the Jews. As the term “wall” implies the *strength* of the partition, so “fence” implies that it was easily removed by God when the due time came.

15. Rather, make “enmity” an apposition to “the middle wall of partition”; “Hath broken down the middle wall of partition (not merely as *English Version*, ‘between us,’ but also *between all men and God*), to wit, the enmity (^{<400>}Romans 8:7) by His flesh” (compare ^{<405>}Ephesians 2:16 ^{<400>}Romans 8:3).

the law of commandments contained in — *Greek*, “the law of the commandments (consisting) in ordinances.” This law was “the partition” or “fence,” which embodied the expression of the “enmity” (the “wrath” of God against our sin, and our enmity to Him, ^{<400>}Ephesians 2:3) (^{<405>}Romans 4:15 5:20 7:10,11 8:7). Christ has in, or by, His crucified flesh, abolished it, so far as its condemning and enmity-creating power is

concerned (^{<S124}Colossians 2:14), substituting for it the law of love, which is the everlasting spirit of the law, and which flows from the realization in the soul of His love in His death for us. Translate what follows, “that He might make the two (Jews and Gentiles) into one new man.” Not that He might merely reconcile the two to each other, but incorporate the two, reconciled in Him to God, into one new man; the old man to which both belonged, the enemy of God, having been slain in His flesh on the cross. Observe, too, ONE new man; we are all in God’s sight but one in Christ, as we are but one in Adam [ALFORD].

making peace — primarily between all and God, secondarily between Jews and Gentiles; He being “our peace.” This “peace-making” precedes its publication (^{<A17}Ephesians 2:17).

16. Translate, “might altogether reconcile them both in one body (the Church, ^{<S15}Colossians 3:15) unto God through His cross.” The *Greek* for “reconcile” (*apocatalaxe*), found only here and in ^{<S11}Colossians 1:20, expresses not only a return to favor with one (*catallage*), but so to lay aside enmity that complete amity follows; to pass *from* enmity to *complete reconciliation* [TITTMANN].

slain the enmity — namely, that had been between man and God; and so that between Jew and Gentile which had resulted from it. By His being *slain*, He *slew* it (compare ^{<S14}Hebrews 2:14).

thereby — *Greek*, “therein”; “in” or “by the cross,” that is, His crucifixion (^{<S15}Colossians 2:15).

17. Translate, “He came and announced glad tidings of peace.” “He came” of His own free love, and “announced peace” with His own mouth to the apostles (^{<A26}Luke 24:36 ^{<A19}John 20:19,21,26); and by them to others, through His Spirit present in His Church (^{<A48}John 14:18). ^{<A23}Acts 26:23 is strictly parallel; after His resurrection “He showed light to the people (‘them that were nigh’) and to the Gentiles (‘you that were afar off’),” by His Spirit in His ministers (compare ^{<A19}1 Peter 3:19).

and to them — The oldest manuscripts insert “peace” again: “And peace to them.” The repetition implies the joy with which both alike would dwell again and again upon the welcome word “peace.” So ^{<S19}Isaiah 57:19.

18. Translate, “For it is through Him (^{<4646>}John 14:6; ^{<5809>}Hebrews 10:19) that we have *our* access (^{<4812>}Ephesians 3:12 ^{<4811>}Romans 5:2), both of us, in (that is, united in, that is, “by,” ^{<4823>}1 Corinthians 12:13, *Greek*) one Spirit to the Father,” namely, as our common Father, reconciled to both alike; whence flows the removal of all separation between Jew and Gentile. The *oneness* of “the Spirit,” through which we both have our access, is necessarily followed by *oneness* of the body, the Church (^{<4812>}Ephesians 2:16). The distinctness of persons in the Divine Trinity appears in this verse. It is also fatal to the theory of sacerdotal priests in the Gospel through whom alone the people can approach God. All alike, people and ministers, can draw nigh to God through Christ, their ever living Priest.

19. Now, therefore — rather, “So then” [ALFORD].

foreigners — rather, “sojourners”; opposed to “members of the household,” as “strangers” is to “fellow citizens.” ^{<4189>}Philippians 3:19,20, “conversation,” *Greek*, “citizenship.”

but — The oldest manuscripts add, “are.”

with the saints — “the commonwealth of (spiritual) Israel” (^{<4812>}Ephesians 2:12).

of God — THE FATHER; as JESUS CHRIST appears in ^{<4821>}Ephesians 2:20, and THE SPIRIT in ^{<4822>}Ephesians 2:22.

20. Translate as *Greek*, “Built up upon,” etc. (participle; *having been built up upon*; omit, therefore, “and are”). Compare ^{<4811>}1 Corinthians 3:11,12. The same image in ^{<4818>}Ephesians 3:18, recurs in his address to the Ephesian elders (^{<4819>}Acts 20:32), and in his Epistle to Timothy at Ephesus (^{<5485>}1 Timothy 3:15 ^{<5129>}2 Timothy 2:19), naturally suggested by the splendid architecture of Diana’s temple; the glory of the Christian temple is eternal and real, not mere idolatrous gaud. The image of a building is appropriate also to the Jew-Christians; as the temple at Jerusalem was the stronghold of Judaism; as Diana’s temple, of paganism.

foundation of the apostles, etc. — that is, upon their ministry and living example (compare ^{<4668>}Matthew 16:18). Christ Himself, the only true Foundation, was the grand subject of their ministry, and spring of their life. As one with Him and His fellow workers, they, too, in a secondary

sense, are called “foundations” (⁴⁶²¹⁴Revelation 21:14). The “prophets” are joined with them closely; for the expression is here not “*foundations of the apostles and the prophets,*” but “*foundations of the apostles and prophets.*” For the doctrine of both was essentially one (⁴⁰¹⁰1 Peter 1:10,11 ⁴⁶⁹⁰Revelation 19:10). The apostles take the precedence (⁴²¹⁸Luke 10:24). Thus he appropriately shows regard to the claims of the Jews and Gentiles: “the prophets” representing the old Jewish dispensation, “the apostles” the new. The “prophets” of the new also are included. BENGEL and ALFORD refer the meaning solely to these (⁴⁴⁸⁵Ephesians 3:5 4:11). These passages imply, I think, that the New Testament prophets are not excluded; but the apostle’s plain reference to ⁴³⁸²Psalms 118:22, “the head stone of the corner,” proves that the Old Testament prophets are a prominent thought. David is called a “prophet” in ⁴⁴²¹Acts 2:30. Compare also ²³³⁶Isaiah 28:16; another prophet present to the mind of Paul, which prophecy leans on the earlier one of Jacob (⁴⁴²⁴Genesis 49:24). The sense of the context, too, suits this: Ye were once aliens from the commonwealth of *Israel* (in the time of her *Old Testament prophets*), but now ye are members of the true *Israel*, built upon the foundation of her New Testament apostles and Old Testament prophets. Paul continually identifies his teaching with that of *Israel*’s old prophets (⁴⁴⁰²Acts 26:22 28:23). The costly foundation-stones of the temple (⁴¹⁵⁷1 Kings 5:17) typified the same truth (compare ²⁵¹⁵Jeremiah 51:26). The same stone is at once the corner-stone and the foundation-stone on which the whole building rests. Paul supposes a stone or rock so large and so fashioned as to be both at once; supporting the whole as the foundation, and in part rising up at the extremities, so as to admit of the side walls meeting in it, and being united in it as the corner-stone [ZANCHIUS]. As the corner-stone, it is conspicuous, as was Christ (⁴⁰¹⁸1 Peter 2:6), and coming in men’s way may be stumbled over, as the Jews did at Christ (⁴¹⁴²Matthew 21:42 ⁴⁰¹⁷1 Peter 2:7).

21. In whom — as holding together the whole.

fitly framed — so as exactly to fit together.

groweth — “is growing” continually. Here an additional thought is added to the image; the Church has the *growth* of a living organism, not the mere *increase* of a building. Compare ⁴⁰¹⁵1 Peter 2:5; “*lively stones ... built up a*

spiritual house.” Compare ^{<4016>}Ephesians 4:16 ^{<3612>}Zechariah 6:12, “The *Branch* shall build the *temple* of the Lord,” where similarly the growth of a branch, and the building of a temple, are joined.

holy — as being the “habitation of *God*” (^{<4022>}Ephesians 2:22). So “in the Lord” (Christ) answers to “through the Spirit” (^{<4022>}Ephesians 2:22; compare ^{<4016>}Ephesians 3:16,17). “Christ is the inclusive Head of all the building, the element in which it has its being and now its growth” [ALFORD].

22. are builded together — Translate, “are being builded together.”

through — *Greek*, “in the Spirit.” God, by His Spirit *in* believers, has them for His habitation (^{<4116>}1 Corinthians 3:16,17 6:19 ^{<4116>}2 Corinthians 6:16).

CHAPTER 3

EPHESIANS 3:1-21.

HIS APOSTOLIC OFFICE TO MAKE KNOWN THE MYSTERY OF CHRIST REVEALED BY THE SPIRIT: PRAYER THAT BY THE SAME SPIRIT THEY MAY COMPREHEND THE VAST LOVE OF CHRIST: DOXOLOGY ENDING THIS DIVISION OF THE EPISTLE.

As the first chapter treated of THE FATHER'S office; and the second, THE SON'S, so this, that of THE SPIRIT.

1. of Jesus Christ — *Greek*, “Christ Jesus.” The *office* is the prominent thought in the latter arrangement; the *person*, in the former. He here marks the *Messiahship* of “Christ,” maintained by him as the origin of his being a “prisoner,” owing to the jealousy of the Jews being roused at his preaching it to *the Gentiles*. His very bonds were profitable to (“for” or “in behalf of you”) Gentiles (EPHESIANS 3:13 2 TIMOTHY 2:10). He digresses at “For this cause,” and does not complete the sentence which he had intended, until EPHESIANS 3:14, where he resumes the words, “For this cause,” namely, because I know this your call of God as Gentiles (EPHESIANS 2:11-22), to be “fellow heirs” with the Jews (EPHESIANS 3:6), “I bow my knees to” the Father of our common Savior (EPHESIANS 3:14,15) to confirm you in the faith by His Spirit. “I Paul,” expresses the agent employed by the Spirit to enlighten them, after he had been first enlightened himself by the same Spirit (EPHESIANS 3:3-5,9).

2. If — The *Greek* does not imply doubt: “Assuming (what I know to be the fact, namely) that ye have heard,” etc. “If, as I presume,” The indicative in the *Greek* shows that no doubt is implied: “Seeing that doubtless,” etc. He by this phrase delicately reminds them of their having heard from himself, and probably from others subsequently, the fact. See *Introduction*, showing that these words do not disprove the address of this Epistle to the Ephesians. Compare ACTS 20:17-24.

the dispensation — “The office of dispensing, as a steward, the grace of God which was (not ‘is’) given me to you-ward,” namely, to dispense to you.

3. he made known — The oldest manuscripts read, “That by revelation *was* the mystery (namely, of the admission of the Gentiles, ^{<400>}Ephesians 3:6 1:9) *made known* unto me (^{<400>}Galatians 1:12).”

as I wrote afore — namely, in this Epistle (^{<400>}Ephesians 1:9,10), the words of which he partly repeats.

4. understand my knowledge — “perceive my understanding” [ALFORD], or “intelligence.” “When ye read,” implies that, deep as are the mysteries of this Epistle, the way for all to understand them is to *read* it (^{<518>}2 Timothy 3:15,16). By *perceiving his understanding* of the mysteries, they, too, will be enabled to understand.

the mystery of Christ — The “mystery” is Christ Himself, once hidden, but now revealed (^{<512>}Colossians 1:27).

5. in other ages — *Greek*, “generations.”

not made known — He does not say, “has not been *revealed*.” Making known by *revelation* is the source of making known by preaching [BENGEL]. The former was vouchsafed only to the prophets, in order that they might make known the truth so revealed to men in general.

unto the sons of men — men in their state by birth, as contrasted with those illuminated “by the Spirit” (*Greek*, “IN the Spirit,” compare ^{<600>}Revelation 1:10), ^{<407>}Matthew 16:17.

as — The mystery of the call of the Gentiles (of which Paul speaks here) was not unknown to the Old Testament prophets (^{<2500>}Isaiah 56:6,7 49:6). But they did not know it with the same explicit distinctness “As” it has been now known (^{<400>}Acts 10:19,20 11:18-21). They probably did not know that the Gentiles were to be admitted without circumcision or that they were to be on a level with the Jews in partaking of the grace of God. The gift of “the Spirit” in its fullness was reserved for the New Testament that Christ might thereby be glorified. The epithet, “holy,” marks the special consecration of the New Testament “prophets” (who are here

meant) by the Spirit, compared with which even the Old Testament prophets were but “sons of men” (^{<301B>}Ezekiel 2:3, and elsewhere).

6. Translate, “That the Gentiles *are*,” etc. “and *fellow members* of the same body, and *fellow* partakers of *the* (so the oldest manuscripts read, not ‘HIS’) promise, in Christ *Jesus* (added in the oldest manuscripts), *through* the Gospel.” It is “in Christ Jesus” that they are made “fellow heirs” in the inheritance of GOD: “of the same body” under the Head, CHRIST JESUS; and “fellow partakers of the promise” in the communion of THE HOLY SPIRIT (^{<4013>}Ephesians 1:13 ^{<300B>}Hebrews 6:4). The Trinity is thus alluded to, as often elsewhere in this Epistle (^{<002B>}Ephesians 2:19,20,22).

7. Whereof — “of which” Gospel.

according to — in consequence of, and in accordance with, “the gift of the grace of God.”

given — “which (gift of grace) was given to me by (*Greek*, ‘according to,’ as in ^{<002B>}Ephesians 3:20 1:19: as the result of, and in proportion to) the effectual working (*Greek*, ‘energy,’ or ‘in-working’) of His power.”

8. am — Not merely *was* I in times past, but I still am the least worthy of so high an office (compare ^{<5015>}1 Timothy 1:15, end).

least of all saints — not merely “of all *apostles*” (^{<451D>}1 Corinthians 15:9,10).

is — *Greek*, “has been given.”

among — omitted in the oldest manuscripts Translate, “to *announce* to the Gentiles *the glad tidings* of the unsearchable (^{<300B>}Job 5:9) riches,” namely, of Christ’s *grace* (^{<400B>}Ephesians 1:7 2:7). ^{<6113>}Romans 11:33, “unsearchable” as a mine inexhaustible, whose treasures can never be fully explored (^{<002B>}Ephesians 3:18,19).

9. to make all men see — *Greek*, “to enlighten all” (^{<001B>}Ephesians 1:18 ^{<002B>}Psalms 18:28 ^{<300B>}Hebrews 6:4). “All” (compare ^{<5003>}Colossians 1:28).

fellowship — The oldest manuscripts read, “economy,” or “dispensation” (compare ^{<5025>}Colossians 1:25,26; and see on ^{<001B>}Ephesians 1:10, above). “To make all see how it hath seemed good to God at this time to *dispense*

(through me and others, His *stewards*) what heretofore was a mystery.” ELLICOTT explains it, “the arrangement,” or “regulation” of the mystery (the union of Jews and Gentiles in Christ) which was now to be humbly traced and acknowledged in the fact of its having secretly existed in the counsel of God, and now having been revealed to the heavenly powers by means of the Church.

from the beginning of the world — *Greek*, “from (the beginning of) the ages.” Compare ^{<400>}Ephesians 1:4 ^{<516>}Romans 16:25 ^{<411>}1 Corinthians 2:7. The “ages” are the vast successive periods of time, marked by successive stages of creation and orders of beings.

in God — “hidden in” His counsels (^{<400>}Ephesians 1:9).

created all things by Jesus Christ — God’s creation of the world and all things therein is the foundation of the rest of the “economy,” which is freely dispensed according to the universal power of God [BENGEL]. AS God created “the whole range of things” (so the *Greek*), physical and spiritual alike, He must have an absolute right to adjust all things as He will. Hence, we may see His right to keep the mystery of world-wide salvation in Christ “hidden in Himself,” till his own good time for revealing it. The oldest manuscripts omit “by Jesus Christ.”

10. The design of God in giving Paul grace to proclaim to the Gentiles the mystery of salvation heretofore hidden.

now — first: opposed to “hidden from the beginning of the world” (^{<411>}Ephesians 3:5).

unto the principalities and — *Greek* adds “the”

powers — unto the various orders of *good* angels primarily, as these dwell “in the heavenly places” in the highest sense; “known” to their adoring joy (^{<516>}1 Timothy 3:16 ^{<4112>}1 Peter 1:12). Secondly, God’s wisdom in redemption is made known to *evil* angels, who dwell “in heavenly places” in a lower sense, namely, the air (compare ^{<4111>}Ephesians 2:2 with ^{<4112>}Ephesians 6:12); “known” to their dismay (^{<4154>}1 Corinthians 15:24 ^{<5115>}Colossians 2:15).

might be known — Translate, “may be known.”

by the church — “by means of,” or “through the Church,” which is the “theater” for the display of God’s manifold wisdom (^{<250>}Luke 15:10 ^{<400>}1 Corinthians 4:9): “a spectacle (*Greek*, ‘theater’) to angels.” Hence, angels are but our “fellow servants” (^{<690>}Revelation 19:10).

manifold wisdom — though essentially one, as Christ is one, yet varying the economy in respect to places, times, and persons (^{<250>}Isaiah 55:8,9 ^{<300>}Hebrews 1:1). Compare ^{<400>}1 Peter 4:10, “stewards of the manifold grace of God.” Man cannot understand aright its single acts till he can survey them as a connected whole (^{<450>}1 Corinthians 13:12). The call of the Church is no haphazard remedy, or afterthought, but part of the eternal scheme, which, amidst manifold varieties of dispensation, is one in its end.

11. which he purposed — *Greek*, “made.” ELLICOTT translates, “wrought.”

12. Translate, “*our* boldness and *our* access (^{<400>}Ephesians 2:18) in confidence *through our* faith in Him.” ALFORD quotes as an instance, ^{<450>}Romans 8:38, etc. “THE access” (*Greek*) implies the formal introduction into the presence of a monarch.

13. “I entreat you not to be dispirited.”

for you — in your behalf.

which is — rather, “which *are* your glory,” namely, inasmuch as showing that God loved you so much, as both to give His Son for you, and to permit His apostles to suffer “tribulations” for you [CHRYSOSTOM] in preaching the Gospel to the Gentiles. See on ^{<400>}Ephesians 3:1, “prisoner for you Gentiles.” My tribulations are your spiritual “glory,” as your faith is furthered thereby (^{<400>}1 Corinthians 4:10).

14. For this cause — Resuming the thread of ^{<400>}Ephesians 3:1, “For this cause.” Because ye have such a standing in God’s Church [ALFORD].

bow my knees — the proper attitude in humble prayer. Posture affects the mind, and is not therefore unimportant. See Paul’s practice (^{<400>}Acts 20:36); and that of the Lord Himself on earth (^{<220>}Luke 22:41).

unto the Father — The oldest manuscripts omit “of our Lord Jesus Christ.” But *Vulgate* and some very old authorities retain them:

^{<418>}Ephesians 3:15, “From whom,” in either case, refers to “the Father” (*Patera*), as “family” (*patria*, akin in sound and etymology) plainly refers to Him. Still the foundation of all sonship is in Jesus Christ.

15. the whole family — ALFORD, MIDDLETON, and others translate, “every family”: alluding to the several *families* in heaven and in earth supposed to exist [THEOPHYLACT, *aecumenius*, in SUICER, 2.633], the apostle thus being supposed to imply that God, in His relation of Father to us His adopted children, is the great prototype of the paternal relation wherever found. But the idea that “the holy angels are bound up in spiritual *families* or *compaternities*,” is nowhere else in Scripture referred to. And ^{<423>}Acts 2:36, where the article is similarly omitted, and yet the translation is, “*All the* house of Israel,” shows that in New Testament *Greek* the translation is justifiable, “*all the* family,” or “*the whole* family”: which accords with Scripture views, that angels and men, the saints militant and those with God, are one holy family joined under the one Father in Christ, the mediator between heaven and earth (^{<411>}Ephesians 1:10 ^{<124>}Philippians 2:10). Hence angels are termed our “brethren” (^{<620>}Revelation 19:10), and “sons of God” by creation, as we are by adoption (^{<380>}Job 38:7). The Church is part of the grand family, or kingdom, which comprehends, besides men, the higher spiritual world, where the archetype, to the realization of which redeemed man is now tending, is already realized. This universal idea of the “kingdom” of God as one divine community, is presented to us in the Lord’s Prayer. By sin men were estranged, not only from God, but from that higher spiritual world in which the kingdom of God is already realized. As Christ when He reconciled men to God, united them to one another in a divine community (joined to Himself, the one Head), breaking down the partition wall between Jew and Gentile (^{<404>}Ephesians 2:14), so also He joins them in communion with all those who have already attained that perfection in the kingdom of God, to which the Church on earth is aspiring (^{<500>}Colossians 1:20) [NEANDER].

is named — derives its *origin* and its *name* as sons of God. To be named, and to be, are one with God. To bear God’s name is to *belong* to God as *His own* peculiar people (^{<407>}Numbers 6:27 ^{<230>}Isaiah 43:7 44:5 ^{<805>}Romans 9:25,26).

16. according to — that is in abundance consonant to the riches of His glory; not “according to” the narrowness of our hearts. ^{<5011>}Colossians 1:11, “Strengthened with *all might according to His glorious power.*”

by — *Greek*, “through”; “by means of His Spirit.”

in — The *Greek* implies, “infused into.”

the inner man — (^{<402>}Ephesians 4:22,24 ^{<4014>}1 Peter 3:4); “the hidden man of the heart.” Not predicated of unbelievers, whose inward and outward man alike are carnal. But in believers, the “inner (new) man,” their true self, stands in contrast to their old man, which is attached to them as a body of death daily being mortified, but not their true self.

17. That — So that.

dwell — abidingly make His abode (^{<5142>}John 14:23). Where the Spirit is there Christ is (^{<5146>}John 14:16,18).

by faith — *Greek*, “through faith,” which opens the door of the *heart* to Jesus (^{<4121>}John 3:20). It is not enough that He be on the tongue, or flit through the brain: the heart is His proper seat [CALVIN]. “You being rooted and grounded in love” (compare ^{<4119>}Ephesians 3:19), is in the *Greek* connected with this clause, not with the clause, “that ye may be able to comprehend.” “Rooted” is an image from a *tree*; “grounded” (*Greek*, “founder,” “having your foundations resting on”), from a *building* (compare *Notes.*, see on ^{<4121>}Ephesians 2:20,21; ^{<5023>}Colossians 1:23 2:7). Contrast ^{<4131>}Matthew 13:6,21. “Love,” the first-fruit of the Spirit, flowing from Christ’s love realized in the soul, was to be the basis on which should rest their further comprehension of all the vastness of Christ’s love.

18. May be able — even still further. *Greek*, “May be *fully* able.”

breadth ... length ... depth ... height — namely, the full dimensions of the spiritual temple, answering to “the fullness of God” (^{<4119>}Ephesians 3:19), to which the Church, according to its capacity, ought to correspond (compare ^{<4010>}Ephesians 4:10,13) as to “the fullness of *Christ.*” The “breadth” implies Christ’s world-wide love, embracing all men: the “length,” its being extended through all ages (^{<4121>}Ephesians 3:21); the “depth,” its profound wisdom which no creature can fathom (^{<5113>}Romans

11:33); the “height,” its being beyond the reach of any foe to deprive us of (^{<4018>}Ephesians 4:8) [BENGEL]. I prefer to understand “the breadth,” etc., to refer to *the whole of the vast mystery of free salvation in Christ for all, Gentile and Jew alike*, of which Paul had been speaking (^{<4018>}Ephesians 3:3-9), and of which he now prays they may have a fuller comprehension. As subsidiary to this, and the most essential part of it, he adds, “and to know *the love of Christ*” (^{<4018>}Ephesians 3:19). GROTIUS understands *depth* and *height* of God’s goodness raising us from the lowest depression to the greatest height.

19. passeth — surpasseth, exceeds. The paradox “to know ... which passeth knowledge,” implies that when he says “know,” he does not mean that we can *adequately* know; all we know is, that His love exceeds far our knowledge of it, and with even our fresh accessions of knowledge hereafter, will still exceed them. Even as God’s power exceeds our thoughts (^{<4018>}Ephesians 3:20).

filled with — rather, as *Greek*, “filled even *unto* all the fullness of God” (this is the grand goal), that is, filled, each according to your capacity, with the divine wisdom, knowledge, and love; “*even as God is full*,” and as Christ who dwells in your hearts, hath “all the fullness of the Godhead dwelling in Him bodily” (^{<5011>}Colossians 2:9).

20. unto him — contrasted with *ourselves* and *our needs*. Translate, “that is able above all things (what is above all things) to do exceeding abundantly above what we ask or (even) think”: *thought* takes a wider range than *prayers*. The word, *above*, occurs thrice as often in Paul’s writings, as in all the rest of the New Testament, showing the warm exuberance of Paul’s spirit.

according to the power — the indwelling Spirit (^{<4018>}Romans 8:26). He appeals to their and his experience.

21. Translate, “Unto Him be *the* glory (that is, the whole glory of the gracious dispensation of salvation just spoken of) in the Church (as the theater for the manifestation of the glory, ^{<4018>}Ephesians 3:10) in Christ Jesus (as in Him all the glory centers, ^{<3013>}Zechariah 6:13) to all the generations of eternal ages,” literally, “of the age of the ages.” Eternity is

conceived as consisting of “ages” (these again consisting of “generations”) endlessly succeeding one another.

CHAPTER 4

EPHESIANS 4:1-32.

EXHORTATIONS TO CHRISTIAN DUTIES RESTING ON OUR CHRISTIAN PRIVILEGES, AS UNITED IN ONE BODY, THOUGH VARYING IN THE GRACES GIVEN TO THE SEVERAL MEMBERS, THAT WE MAY COME UNTO A PERFECT MAN IN CHRIST.

1. Translate, according to the *Greek* order, “I beseech you, therefore (seeing that such is your calling of grace, the first through third chapters) I the prisoner in the Lord (that is, imprisoned in the Lord’s cause).” What the world counted ignominy, he counts the highest honor, and he glories in his bonds for Christ, more than a king in his diadem [THEODORET]. His bonds, too, are an argument which should enforce his exhortation.

vocation — Translate, “calling” to accord, as the *Greek* does, with “called” (Ephesians 4:4 Ephesians 1:18 Romans 8:28,30). Colossians 3:15 similarly grounds Christian duties on our Christian “calling.” *The exhortations of this part of the Epistle are built on the conscious enjoyment of the privileges mentioned in the former part.* Compare Ephesians 4:32 with Ephesians 1:7; Ephesians 5:1 with Ephesians 1:5; Ephesians 4:30, with Ephesians 1:13; Ephesians 5:15, with Ephesians 1:8.

2, 3. lowliness — In classic *Greek*, the meaning is *meanness of spirit*: the Gospel has elevated the word to express a Christian grace, namely, the esteeming of ourselves small, inasmuch as we are so; the thinking truly, and because truly, therefore lowly, of ourselves [TRENCH].

meekness — that spirit in which we accept God’s dealings with us without disputing and resisting; and also the accepting patiently of the injuries done us by men, out of the thought that they are permitted by God for the chastening and purifying of His people (2 Sam. 16:11; compare Galatians 6:1 2 Timothy 2:25 Titus 3:2). It is only the *lowly*, humble heart that is also *meek* (Colossians 3:12). As “lowliness

and meekness” answer to “forbearing one another in love” (compare “love,” ^{<4015>}Ephesians 4:15,16), so “long-suffering” answers to (^{<4004>}Ephesians 4:4) “endeavoring (*Greek, ‘earnestly’ or ‘zealously giving diligence’*) to keep (maintain) the unity of the Spirit (the unity between men of different tempers, which flows from the presence of the Spirit, who is Himself ‘one,’ ^{<4004>}Ephesians 4:4) in (united in) the bond of peace” (the “bond” by which “peace” is maintained, namely, “love,” ^{<3184>}Colossians 3:14,15 [BENGEL]; or, “peace” itself is the “bond” meant, uniting the members of the Church [ALFORD]).

4. In the apostle’s creed, the article as to THE CHURCH properly follows that as to THE HOLY GHOST. To the Trinity naturally is annexed the Church, as the house to its tenant, to God His temple, the state to its founder [AUGUSTINE, *Enchiridion*, c. 15]. There is yet to be a Church, not merely potentially, but actually catholic or world-wide; then the Church and the world will be co-extensive. Rome falls into inextricable error by setting up a mere man as a visible head, antedating that consummation which Christ, the true visible Head, at His appearing shall first realize. As the “SPIRIT” is mentioned here, so the “LORD” (Jesus), ^{<4004>}Ephesians 4:5, and “GOD the Father,” ^{<4004>}Ephesians 4:6. Thus the Trinity is again set forth.

hope — here associated with “the Spirit,” which is the “earnest of our inheritance” (^{<4015>}Ephesians 1:13,14). As “faith” is mentioned, ^{<4004>}Ephesians 4:5, so “hope” here, and “love,” ^{<4004>}Ephesians 4:2. The Holy Spirit, as the common higher principle of life (^{<4004>}Ephesians 2:18,22), gives to the Church its true unity. Outward uniformity is as yet unattainable; but beginning by having one mind, we shall hereafter end by having “one body.” The true “body” of Christ (all believers of every age) is already “one,” as joined to the one Head. But its unity is as yet not visible, even as the Head is not visible; but it shall appear when He shall appear (^{<4072>}John 17:21-23 ^{<3184>}Colossians 3:4). Meanwhile the rule is, “In essentials, unity; in doubtful questions, liberty; in all things, charity.” There is more real unity where both go to heaven under different names than when with the same name one goes to heaven, the other to hell. Truth is the first thing: those who reach it, will at last reach unity, because truth is *one*; while those who seek unity as the first thing, may purchase it at the sacrifice of truth, and so of the soul itself.

of your calling — the one “hope” *flowing from* our “calling,” is the element “IN” which we are “called” to live. Instead of privileged classes, as the Jews under the law, a unity of dispensation was henceforth to be the common privilege of Jew and Gentile alike. Spirituality, universality, and unity, were *designed* to characterize the Church; and it shall be so at last (^{<4136>}Isaiah 2:2-4 11:9,13 ^{<4189>}Zephaniah 3:9 ^{<3449>}Zechariah 14:9).

5. Similarly “faith” and “baptism” (the sacramental seal of faith) are connected (^{<4136>}Mark 16:16 ^{<3100>}Colossians 2:12). Compare ^{<4123>}1 Corinthians 12:13, “Faith” is not here *that which we believe*, but the act of *believing*, the mean by which we apprehend the “one Lord.” “Baptism” is specified, being the sacrament whereby we are *incorporated* into the “one body.” Not the Lord’s Supper, which is an act of matured communion on the part of those already incorporate, “a symbol of *union*, not of *unity*” [ELLCOTT]. In ^{<4307>}1 Corinthians 10:17, where a breach of union was in question, it forms the rallying point [ALFORD]. There is not added, “One pope, one council, one form of government” [*Cautions for Times*]. The Church is one in *unity of faith* (^{<4005>}Ephesians 4:5 ^{<4008>}Jude 1:3); *unity of origination* (^{<4025>}Ephesians 2:19-21): *unity of sacraments* (^{<4005>}Ephesians 4:5 ^{<4307>}1 Corinthians 10:17 12:13): *unity of “hope”* (^{<4004>}Ephesians 4:4 ^{<3100>}Titus 1:2); *unity of charity* (^{<4005>}Ephesians 4:3): *unity (not uniformity) of discipline and government*: for where there is no order, no ministry with Christ as the Head, there is no Church [PEARSON, *Exposition of the Creed*, Article IX].

6. **above** — “*over all*.” The “one God over all” (in His sovereignty and by His grace) is the grand source and crowning apex of unity (^{<4025>}Ephesians 2:19, end).

through all — by means of Christ “who filleth all things” (^{<4005>}Ephesians 4:10 2:20,21), and is “a propitiation” for all men (^{<3100>}1 John 2:2).

in you all — The oldest manuscripts omit “you.” Many of the oldest versions and Fathers and old manuscripts read, “in *us* all.” Whether the pronoun be read or not, it must be understood (either from the “ye,” ^{<4004>}Ephesians 4:4, or from the “us,” ^{<4004>}Ephesians 4:7); for other parts of Scripture prove that the Spirit is not “in all” men, but only in believers (^{<4008>}Romans 8:9,14). God is “Father” both by generation (as Creator) and regeneration (^{<4025>}Ephesians 2:10 ^{<3417>}James 1:17,18 ^{<3101>}1 John 5:1).

7. But — Though “one” in our common connection with “one Lord, one faith, etc., one God,” yet “each one of us” has assigned to him his own particular gift, to be used for the good of the whole: none is overlooked; none therefore can be dispensed with for the edifying of the Church (^{<4012>}Ephesians 4:12). A motive to unity (^{<4009>}Ephesians 4:3). Translate, “Unto *each* one of us was *the* grace (which was bestowed by Christ at His ascension, ^{<4008>}Ephesians 4:8) given according to,” etc.

the measure — *the amount* “of the gift of Christ” (^{<6103>}Romans 12:3,6).

8. Wherefore — “For which reason,” namely, in order to intimate that Christ, the Head of the Church, is the author of all these different gifts, and that giving of them is an act of His “grace” [ESTIUS].

he saith — God, whose word the Scripture is (^{<4088>}Psalms 68:18).

When he ascended — GOD is meant in the Psalm, represented by the ark, which was being brought up to Zion in triumph by David, after that “the Lord had given him rest round about from all his enemies” (^{<4002>}2 Samuel 6:1-7:1 ^{<3101>}1 Chronicles 15:1-29). Paul quotes it of CHRIST ascending to heaven, who is therefore GOD.

captivity — that is, a band of captives. In the Psalm, the captive foes of David. In the antitypical meaning, the foes of Christ the Son of David, the devil, death, the curse, and sin (^{<5105>}Colossians 2:15 ^{<6002>}2 Peter 2:4), led as it were in triumphal procession as a sign of the destruction of the foe.

gave gifts unto men — in the Psalm, “*received gifts for men,*” Hebrew, “among men,” that is, “thou hast received gifts” *to distribute among* men. As a conqueror distributes in token of his triumph the spoils of foes as gifts among his people. The impartation of the gifts and graces of the Spirit depended on Christ’s ascension (^{<4033>}John 7:39 14:12). Paul stops short in the middle of the verse, and does not quote “that the Lord God might dwell *among them.*” This, it is true, is partly fulfilled in Christians being an “habitation of God through the Spirit” (^{<4022>}Ephesians 2:22). But the Psalm (^{<4016>}Ephesians 4:16) refers to “the Lord dwelling in Zion *for ever*”; the ascension amidst attendant angels, having as its counterpart the second advent amidst “thousands of angels” (^{<4017>}Ephesians 4:17), accompanied by the restoration of Israel (^{<4022>}Ephesians 4:22), the destruction of God’s

enemies and the resurrection (^{<404>}Ephesians 4:20,21,23), the conversion of the kingdoms of the world to the Lord at Jerusalem (^{<405>}Ephesians 4:29-34).

9. Paul reasons that (assuming Him to be God) His *ascent* implies a previous *descent*; and that the language of the Psalm can only refer to *Christ*, who first descended, then ascended. For God the Father does not ascend or descend. Yet the Psalm plainly refers to *God* (^{<406>}Ephesians 4:8,17,18). It must therefore be GOD THE SON (^{<407>}John 6:33,62). As He declares (^{<408>}John 3:13), “No man hath ascended up to heaven, *but He that came down from heaven.*” Others, though they did not previously descend, have ascended; but none save *Christ* can be referred to in the Psalm as having done so; for it is of *God* it speaks.

lower parts of the earth — The antithesis or contrast to “far above all heavens,” is the argument of ALFORD and others, to show that this phrase means more than simply the *earth*, namely, the regions *beneath* it, even as He ascended not merely to the visible heavens, but “far above” them. Moreover, His design “that He might fill *all things*” (^{<409>}Ephesians 4:10, *Greek*, “the whole universe of things”) may imply the same. But see on ^{<410>}Ephesians 4:10 on those words. Also the leading “captive” of the “captive hand” (“captivity”) of satanic powers, may imply that the warfare reached to *their habitation itself* (^{<411>}Psalms 63:9). Christ, as Lord of all, took possession first of the earth the unseen world beneath it (some conjecture that the region of the lost is in the central parts of our globe), then of heaven (^{<412>}Acts 2:27,28). However, all we *surely* know is, that His soul at death descended to Hades, that is, underwent the ordinary condition of departed spirits of men. The leading captive of satanic powers here, is not said to be at His descent, but *at His ascension*; so that no argument can be drawn from it for a descent to the abodes of Satan. ^{<413>}Acts 2:27,28, and ^{<414>}Romans 10:7, favor the view of the reference being simply to His descent to *Hades*. So PEARSON in *Exposition of the Creed* (^{<415>}Philippians 2:10).

10. all heavens — *Greek*, “all the heavens” (^{<416>}Hebrews 7:26 4:14), *Greek*, “passed *through* the heavens” to the throne of God itself.

might fill — In *Greek*, the action is continued to the present time, both “*might*” and “may fill,” namely, with His divine presence and Spirit, *not*

with His glorified body. “Christ, as God, is present everywhere; as glorified man, He can be present anywhere” [ELLCOTT].

11. *Greek*, emphatical. “Himself” by His supreme power. “It is HE that gave,” etc.

gave some, apostles — Translate, “some to be apostles, and some to be prophets,” etc. The men who filled the office, no less than the office itself, were a divine gift [EADIE]. Ministers did not give themselves. Compare with the list here, ⁴⁶²⁰1 Corinthians 12:10,28. As the apostles, prophets, and evangelists were special and extraordinary ministers, so “pastors and teachers” are the ordinary stated ministers of a particular flock, including, probably, the bishops, presbyters, and deacons. Evangelists were itinerant preachers like our missionaries, as Philip the deacon (⁴⁴¹⁸Acts 21:8); as contrasted with stationary “pastors and teachers” (⁵⁰⁴⁵2 Timothy 4:5). The *evangelist* founded the Church; the *teacher* built it up in the faith already received. The “pastor” had the *outward rule and guidance* of the Church: the bishop. As to revelation, the “evangelist” testified infallibly of the past; the “prophet,” infallibly of the future. The prophet derived all from the Spirit; the evangelist, in the special case of the Four, recorded matter of fact, cognizable to the senses, under the Spirit’s guidance. No one form of Church polity as permanently *unalterable* is laid down in the New Testament though the apostolical order of bishops, or presbyters, and deacons, superintended by higher overseers (called bishops after the apostolic times), has the highest sanction of primitive usage. In the case of the Jews, a fixed model of hierarchy and ceremonial unalterably bound the people, most minutely detailed in the law. In the New Testament, the absence of minute directions for Church government and ceremonies, shows that a fixed model was not designed; the *general* rule is obligatory as to ceremonies, “Let all things be done decently and in order” (compare Article XXXIV, Church of England); and that a succession of ministers be provided, not self-called, but “called to the work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord’s vineyard” [Article XXIII]. That the “pastors” here were the bishops and presbyters of the Church, is evident from ⁴⁴¹⁸Acts 20:28 ⁴⁰¹¹1 Peter 5:1,2, where the *bishops’* and *presbyters’* office is said to be “to feed” the flock. The term, “shepherd” or “pastor,” is used of guiding and governing and not merely *instructing*, whence it is applied to *kings*, rather

than prophets or priests (^{<342>}Ezekiel 34:23 ^{<3231>}Jeremiah 23:4). Compare the names of princes compounded of “*pharnas*,” Hebrew, “pastor,” Holophernes, Tis-saphernes (compare ^{<344>}Isaiah 44:28).

12. For — *with a view to*; the ultimate aim. “Unto.”

perfecting — The *Greek* implies *correcting* in all that is deficient, *instructing* and completing in number and all parts.

for — a different *Greek* word; the immediate object. Compare ^{<451>}Romans 15:2, “Let every one ... please his neighbor *for* his good *unto* edification.”

the ministry — *Greek*, “ministration”; without the article. The office of the ministry is stated in this verse. The good aimed at in respect to the Church (^{<401>}Ephesians 4:13). The way of growth (^{<404>}Ephesians 4:14-16).

edifying — that is, *building up* as the temple of the Holy Ghost.

13. come in — rather, “attain unto.” ALFORD expresses the *Greek order*, “Until we arrive all of us at the unity,” etc.

faith and ... knowledge — Full unity of *faith* is then found, when all alike thoroughly *know Christ*, the object of faith, and that in His highest dignity as “the Son of God” [DE WETTE] (^{<407>}Ephesians 3:17,19 ^{<4002>}2 Peter 1:5). Not even Paul counted himself to have fully “attained” (^{<502>}Philippians 3:12-14). Amidst the variety of the gifts and the multitude of the Church’s members, its “faith” is to be ONE: as contrasted with the state of “children carried about with EVERY WIND OF DOCTRINE.” (^{<404>}Ephesians 4:14).

perfect man — unto the *full-grown man* (^{<401>}1 Corinthians 2:6 ^{<315>}Philippians 3:15 ^{<354>}Hebrews 5:14); the *maturity* of an *adult*; contrasted with children (^{<404>}Ephesians 4:14). Not “perfect *men*”; for the many members constitute but *one* Church joined to the one Christ.

stature, etc. — The standard of spiritual “stature” is “the fullness of Christ,” that is, which Christ has (^{<402>}Ephesians 1:23 3:19; compare ^{<403>}Galatians 4:19); that the body should be worthy of the Head, the perfect Christ.

14. Translate, “To the end that”; the aim of the bestowal of gifts stated negatively, as in ^{<403>}Ephesians 4:13 it is stated positively.

tossed to and fro — *inwardly*, even without wind; *like billows of the sea*. So the *Greek*. Compare ^{<501b>}James 1:6.

carried about — with every wind *from without*.

doctrine — “teaching.” The various *teachings* are the “winds” which keep them tossed on a sea of doubts (^{<583b>}Hebrews 13:9; compare ^{<411b>}Matthew 11:7).

by — *Greek*, “in”; expressing “the evil atmosphere *in* which the varying currents of doctrine exert their force” [ELLCOTT].

sleight — literally, “dice playing.” The player frames his throws of the dice so that the numbers may turn up which best suit his purpose.

of men — contrasted with *Christ* (^{<401b>}Ephesians 4:13).

and — *Greek*, “in.”

cunning craftiness, whereby they lie in wait to deceive — Translate as *Greek*, “craftiness tending to the methodized system of deceit” (“the schemes of error”) [ALFORD]. BENGEL takes “deceit,” or “error,” to stand for “the parent of error,” Satan (compare ^{<401b>}Ephesians 6:11); referring to his concealed mode of acting.

15. speaking the truth — Translate, “holding the truth”; “following the truth”; opposed to “error” or “deceit” (^{<401b>}Ephesians 4:14).

in love — “Truth” is never to be sacrificed to so-called “charity”; yet it is to be maintained in charity. Truth in word and act, love in manner and spirit, are the Christian’s rule (compare ^{<402>}Ephesians 4:21,24).

grow up — from the state of “children” to that of “full-grown men.” There is growth only in the spiritually alive, not in the dead.

into him — so as to be more and more incorporated with Him, and become one with Him.

the head — (^{<402>}Ephesians 1:22).

16. (^{<501b>}Colossians 2:19).

fitly joined together — “being fitly framed together,” as in ^{<402>}Ephesians 2:21; all the parts being in their proper position, and in mutual relation.

compacted — implying *firm consolidation*.

by that which every joint supplieth — *Greek*, “by means of every joint of the supply”; joined with “maketh increase of the body,” not with “compacted.” “By every ministering (supplying) joint.” The joints are the points of union where the supply passes to the different members, furnishing the body with the materials of its growth.

effectual working — (^{<419>}Ephesians 1:19:3:7). According to the effectual *working of grace* in each member (or else, rather, “according to *each several member’s working*”), proportioned to the measure of its need of supply.

every part — *Greek*, “each one part”; each individual part.

maketh increase — Translate, as the *Greek* is the same as ^{<405>}Ephesians 4:15, “maketh (carrieth on) the *growth* of the body.”

17. therefore — resuming the exhortation which he had begun with, “I *therefore* beseech you that ye *walk* worthy,” etc. (^{<401>}Ephesians 4:1).

testify in the Lord — in whom (as our element) we do all things pertaining to the ministry (^{<501>}1 Thessalonians 4:1 [ALFORD]; ^{<601>}Romans 9:1).

henceforth ... not — *Greek*, “no longer”; resumed from ^{<404>}Ephesians 4:14.

other — *Greek*, “the *rest* of the Gentiles.”

in the vanity, etc. — as their element: opposed to “in the Lord.” “Vanity of mind” is the *waste* of the rational powers on worthless objects, of which idolatry is one of the more glaring instances. The root of it is departure from the knowledge of the true God (^{<408>}Ephesians 4:18,19 ^{<612>}Romans 1:21 ^{<505>}1 Thessalonians 4:5).

18. More literally, “Being darkened in their understanding,” that is, their *intelligence*, or *perceptions* (compare ^{<408>}Ephesians 5:8 ^{<408>}Acts 26:18 ^{<514>}1 Thessalonians 5:4,5).

alienated — This and “darkened,” imply that before the fall they (in the person of their first father) had been partakers of *life* and *light*: and that they had revolted from the primitive revelation (compare ^{<4012>}Ephesians 2:12).

life of God — that life whereby God lives in His own people: as He was the *life* and *light* in Adam before the irruption of death and darkness into human nature; and as He is the life in the regenerate (^{<4021>}Galatians 2:20). “Spiritual life in believers is kindled from the life itself of God” [BENGL].

through — rather as *Greek*, “on account of the ignorance,” namely, of God. Wilful ignorance in the first instance, their fathers not “choosing to retain God in their knowledge.” This is the beginning point of their misery (^{<4073>}Acts 17:30 ^{<4021>}Romans 1:21,23,28 ^{<4014>}1 Peter 1:14).

because of — “on account of.”

blindness — *Greek*, “hardness,” literally, the hardening of the skin so as not to be sensible of touch. Hence a soul’s *callousness to feeling* (^{<4016>}Mark 3:5). Where there is spiritual “life” (“the life of God”) there is feeling; where there is not, there is “hardness.”

19. past feeling — senseless, shameless, hopeless; the ultimate result of a long process of “hardening,” or habit of sin (^{<4018>}Ephesians 4:18). “Being past hope,” or despairing, is the reading of the *Vulgate*; though not so well supported as *English Version* reading, “past feeling,” which includes the absence of hope (^{<4025>}Jeremiah 2:25 18:12).

given themselves over — In ^{<4012>}Romans 1:24 it is, “*God* gave them up to uncleanness.” Their giving *themselves* to it was punished in kind, *God* giving them up to it by withdrawing His preventing grace; their sin thus was made their punishment. They gave themselves up of their own accord to the slavery of their lust, to do all its pleasure, as captives who have ceased to strive with the foe. *God* gave them up to it, but not against their will; for *they* give themselves up to it [ZANCHIUS].

lasciviousness — “wantonness” [ALFORD]. So it is translated in ^{<4013>}Romans 13:13 ^{<4018>}2 Peter 2:18. It does not necessarily include *lasciviousness*; but it means *intemperate*, reckless readiness for it, and for

every self-indulgence. “The first beginnings of unchastity” [GROTIUS].
 “Lawless insolence, and wanton caprice” [TRENCH].

to work all uncleanness — The *Greek* implies, “*with a deliberate view* to the working (as if it were their *work* or *business*, not a mere accidental fall into sin) of uncleanness of every kind.”

with greediness — *Greek*, “in greediness.” *Uncleanness* and *greediness* of gain often go hand in hand (^{<490B>}Ephesians 5:3,5 ^{<500B>}Colossians 3:5); though “greediness” here includes *all kinds* of *self-seeking*.

20. learned Christ — (^{<510B>}Philippians 3:10). To know Christ Himself, is the great lesson of the Christian life: this the Ephesians began to learn at their conversion. “Christ,” in reference to His *office*, is here specified as the object of learning. “Jesus,” in ^{<400C>}Ephesians 4:21, as the *person*.

21. If so be that — not implying doubt; assuming what I have no reason to doubt, that

heard him — The “Him” is emphatic: “heard *Himself*,” not merely heard *about* Him.

taught by him — *Greek*, “taught IN HIM,” that is, being in vital union with Him (^{<600C>}Romans 16:7).

as the truth is in Jesus — Translate in connection with “taught”; “And in Him have been taught, according as is truth in Jesus.” There is no article in the *Greek*. “Truth” is therefore used in the most comprehensive sense, truth in its essence, and highest perfection, in Jesus; “if *according as* it is thus in Him, ye have been so taught in Him”; in contrast to “the *vanity* of mind of the Gentiles” (^{<400D>}Ephesians 4:17; compare ^{<610H>}John 1:14,17 18:37). Contrast ^{<600H>}John 8:44.

22. That ye — following “Ye have been taught” (^{<400E>}Ephesians 4:21).

concerning the former conversation — “in respect to your former way of life.”

the old man — your old unconverted nature (^{<610I>}Romans 6:6).

is corrupt according to the deceitful lusts — rather, “which is being corrupted (‘perisheth,’ compare ^{<600I>}Galatians 6:8, ‘corruption,’ that is,

destruction) according to (that is, as might be expected from) the lusts of deceit.” *Deceit* is personified; *lusts* are its servants and tools. In contrast to “the holiness of the truth,” ^{<402>}Ephesians 4:24, and “truth in Jesus,” ^{<402>}Ephesians 4:21; and answering to Gentile “vanity,” ^{<407>}Ephesians 4:17. Corruption and destruction are inseparably associated together. The man’s old-nature-lusts are his own executioners, fitting him more and more for eternal corruption and death.

23. be renewed — The *Greek* (*ananeousthai*) implies “*the continued renewal in the youth of the new man.*” A different *Greek* word (*anakainousthai*) implies “*renewal from the old state.*”

in the spirit of your mind — As there is no *Greek* for “in,” which there is at ^{<407>}Ephesians 4:17, “*in the vanity of their mind,*” it is better to translate, “By the Spirit of your mind,” that is, by your new spiritual nature; the restored and divinely informed leading principle of the mind. The “spirit” of man in New Testament is only then used in its proper sense, as worthy of its place and governing functions, when it is one spirit with the Lord. The natural, or animal man, is described as “not having the Spirit” (^{<619>}Jude 1:19) [ALFORD]. Spirit is not in this sense attributed to the unregenerate (^{<523>}1 Thessalonians 5:23).

24. put on the new man — Opposed to “the old man,” which is to be “put off” (^{<402>}Ephesians 4:22). The *Greek* here (*kainon*) is different from that for “re-new-ed” (^{<402>}Ephesians 4:23). Put on not merely a *renovated* nature, but a new, that is, altogether *different* nature, a changed nature (compare *Note.*, see on ^{<530>}Colossians 3:10).

after God, etc. — Translate, “Which hath been created (once for all: so the *Greek* aorist means: in Christ, ^{<420>}Ephesians 2:10; so that in each believer it has not to be created again, but to be put on) after (the image of) God” (^{<002>}Genesis 1:27 ^{<530>}Colossians 3:10 ^{<615>}1 Peter 1:15), etc. God’s image in which the first Adam was originally created, is restored, to us far more gloriously in the second Adam, the image of the invisible God (^{<402>}2 Corinthians 4:4 ^{<515>}Colossians 1:15 ^{<503>}Hebrews 1:3).

in righteousness — “IN” it as the *element* of the renewed man.

true holiness — rather, as the *Greek*, “holiness of the truth”; holiness flowing from sincere following of “the truth of God” (^{<R12>}Romans 1:25 3:7 15:8): opposed to “the lusts of deceit” (*Greek*, ^{<R12>}Ephesians 4:22); compare also ^{<R12>}Ephesians 4:21, “truth is in Jesus.” “Righteousness” is in relation to our fellow men, the second table of the law; “Holiness,” in relation to God, the first table; the religious observance of offices of piety (compare ^{<R12>}Luke 1:75). In the parallel (^{<R12>}Colossians 3:10) it is, “renewed in knowledge after the image,” etc. As at Colosse the danger was from false pretenders to *knowledge*, the true “knowledge” which flows from renewal of the heart is dwelt on; so at Ephesus, the danger being from the corrupt morals prevalent around, the renewal in “holiness,” contrasted with the Gentile “uncleanness” (^{<R12>}Ephesians 4:19), and “righteousness,” in contrast to “greediness,” is made prominent.

25. Wherefore — From the general character of “the new man,” there will necessarily result the particular features which he now details.

putting away — *Greek*, “having put away” *once for all*.

lying — “falsehood”: the abstract. “Speak ye truth each one with his neighbor,” is quoted, slightly changed, from ^{<R12>}Zechariah 8:16. For “to,” Paul quotes it “with,” to mark our inner connection *with* one another, as “members *one of another*” [STIER]. Not merely members of *one body*. Union to one another in Christ, not merely the external command, instinctively leads Christians to fulfill mutual duties. One member could not injure or deceive another, without injuring himself, as all have a mutual and common interest.

26. Be ye angry, and sin not — So the *Septuagint*, ^{<R12>}Psalms 4:4. Should circumstances arise to call for anger on your part, let it be as Christ’s “anger” (^{<R12>}Mark 3:5), without sin. Our natural feelings are not wrong when directed to their legitimate object, and when not exceeding due bounds. As in the future literal, so in the present spiritual, resurrection, no essential constituent is annihilated, but all that is a perversion of the original design is removed. Thus indignation at dishonor done to God, and wrong to man, is justifiable anger. *Passion* is sinful (derived from “*passio*,” *suffering*: implying that amidst seeming energy, a man is really *passive*, the slave of his anger, instead of ruling it).

let not the sun go down upon your wrath — “wrath” is absolutely forbidden; “anger” not so, though, like poison sometimes used as medicine, it is to be used with extreme caution. The sense is not, Your *anger* shall not be imputed to you if you put it away before nightfall; but “let no *wrath* (that is, as the *Greek*, personal ‘irritation’ or ‘exasperation’) mingle with your ‘anger,’ even though, the latter be righteous, [TRENCH, *Greek Synonyms of the New Testament*]. “Put it away *before sunset*” (when the Jewish day began), is proverbial for put it away *at once* before *another day begin* (⁴⁸¹⁶Deuteronomy 24:15); also before you part with your brother for the night, perhaps never in this world to meet again. So JONA, “Let not night and anger against anyone sleep with you, but go and conciliate the other party, though he have been the first to commit the offense.” Let not your “anger” at another’s wickedness verge into hatred, or contempt, or revenge [VATABLUS].

27. Neither give place — that is, *occasion*, or *scope*, to the devil, by continuing in “wrath.” The keeping of anger through the darkness of night, is giving place to the devil, the prince of darkness (⁴⁸¹²Ephesians 6:12).

28. Greek, “Let him that *stealeth*.” The imperfect or *past* tense is, however, mainly meant, though not to the exclusion of the present. “Let the stealing person steal no more.” *Bandits* frequented the mountains near Ephesus. Such are meant by those called “thieves” in the New Testament.

but rather — For it is not enough to cease from a sin, but the sinner must also enter on the path that is its very opposite [CHRYSOSTOM]. The thief, when repentant, should labor more than he would be called on to do, if he had never stolen.

let him labor — Theft and idleness go together.

the thing which is good — in contrast with theft, the thing which was evil in his past character.

with his hands — in contrast with his former thievish use of his hands.

that he may have to give — “that he may have *wherewith* to *impart*.” He who has stolen should exercise liberality beyond the restitution of what he has taken. Christians in general should make not selfish gain their aim in honest industry, but the acquisition of the means of greater usefulness to

their fellow men; and the being independent of the alms of others. So Paul himself (^{<4015>}Acts 20:35 ^{<5103>}2 Thessalonians 3:8) acted as he taught (^{<5101>}1 Thessalonians 4:11).

29. corrupt — literally, “insipid,” without “the salt of grace” (^{<5104>}Colossians 4:6), so *worthless* and then becoming *corrupt*: included in “foolish talking” (^{<4003>}Ephesians 5:4). Its opposite is “that which is good to edifying.”

communication — language.

that which, etc. — *Greek*, “whatever is good.”

use of edifying — literally, “for edifying of the need,” that is, *for edifying where it is needed*. Seasonably edifying; according as the occasion and present needs of the hearers require, now censure, at another time consolation. Even words good in themselves must be introduced seasonably lest by our fault they prove injurious instead of useful. TRENCH explains, Not vague generalities, which would suit a thousand other cases equally well, and probably equally ill: our words should be as nails fastened in a sure place, words suiting the present time and the present person, being “for the edifying of the occasion” (^{<5104>}Colossians 4:6).

minister — *Greek*, “give.” The word spoken “gives grace to the hearers” when God uses it as *His* instrument for that purpose.

30. grieve not — A condescension to human modes of thought most touching. Compare “vexed His Holy Spirit” (^{<2310>}Isaiah 63:10 ^{<4780>}Psalms 78:40); “fretted me” (^{<3103>}Ezekiel 16:43: implying His tender love to us); and of hardened unbelievers, “resist the Holy Ghost” (^{<4015>}Acts 7:51). This verse refers to *believers*, who grieve the Spirit by inconsistencies such as in the context are spoken of, corrupt or worthless conversation, etc.

whereby ye are sealed — rather, “wherein (or ‘in whom’) ye were sealed.” As in ^{<4015>}Ephesians 1:13, believers are said to be sealed “in” *Christ*, so here “in *the Holy Spirit*,” who is one with Christ, and who reveals Christ in the soul: the *Greek* implies that the sealing was done already once for all. It is the *Father* “BY” whom believers, as well as the Son Himself, were sealed (^{<4027>}John 6:27). The Spirit is represented as itself the

seal (^{401B}Ephesians 1:13, for the image employed, see on ^{401B}Ephesians 1:13). Here the Spirit *is the element* IN which the believer is sealed, His gracious influences being the seal itself.

unto — kept safely against the day of redemption, namely, of the *completion* of redemption in the deliverance of the body as well as the soul from all sin and sorrow (^{401A}Ephesians 1:14 ^{422B}Luke 21:28 ^{412B}Romans 8:23).

31. bitterness — both of spirit and of speech: opposed to “kind.”

wrath — passion for a time: opposed to “tender-hearted.” Whence BENGEL translates for “wrath,” *harshness*.

anger — lasting resentment: opposed to “forgiving one another.”

clamor — compared by CHRYSOSTOM to a horse carrying anger for its rider: “Bridle the horse, and you dismount its rider.” “Bitterness” begets “wrath”; “wrath,” “anger”; “anger,” “clamor”; and “clamor,” the more chronic “evil-speaking,” slander, insinuations, and surmises of evil. “Malice” is the secret root of all: “fires fed within, and not appearing to by-standers from without, are the most formidable” [CHRYSOSTOM].

32. (^{404B}Luke 7:42 ^{512B}Colossians 3:12).

even as — God hath shown Himself “kind, tender-hearted, and forgiving to you”; it is but just that you in turn shall be so to your fellow men, who have not erred against you in the degree that you have erred against God (^{408B}Matthew 18:33).

God for Christ’s sake — rather as *Greek*, “God in Christ” (^{418B}2 Corinthians 5:19). It is *in Christ* that God vouchsafes forgiveness to us. It cost God the death of His Son, as man, to forgive us. It costs us nothing to forgive our fellow man.

hath forgiven — rather as *Greek*, “*forgave* you.” God has, *once for all*, forgiven sin in Christ, as a *past historical fact*.

CHAPTER 5

EPHESIANS 5:1-33.

EXHORTATIONS TO LOVE: AND AGAINST CARNAL LUSTS AND COMMUNICATIONS. CIRCUMSPECTION IN WALK: REDEEMING THE TIME: BEING FILLED WITH THE SPIRIT: SINGING TO THE LORD WITH THANKFULNESS: THE WIFE'S DUTY TO THE HUSBAND RESTS ON THAT OF THE CHURCH TO CHRIST.

1. therefore — seeing that “God in Christ forgave you” (Ephesians 4:32).

followers — *Greek*, “imitators” of God, in respect to “love” (Ephesians 5:2): God’s essential character (1 John 4:16).

as dear children — *Greek*, “as children *beloved*”; to which Ephesians 5:2 refers, “As Christ also loved us” (1 John 4:19). “We are sons of men, when we do ill; sons of God, when we do well” [AUGUSTINE, on Psalm 52]; (compare Matthew 5:44,45,48). Sonship infers an absolute necessity of *imitation*, it being vain to assume the title of son without any similitude of the Father [PEARSON].

2. And — in proof that you are so.

walk in love — resuming Ephesians 4:1, “*walk* worthy of the vocation.”

as Christ ... loved us — From the love of the Father he passes to the love of the Son, in whom God most endearingly manifests His love to us.

given himself for us — *Greek*, “given Himself *up* (namely, to death, Galatians 2:20) for us,” that is, *in our behalf*: not here vicarious substitution, though that is *indirectly* implied, “in *our* stead.” The offerer, and the offering that He offered, were one and the same (John 15:13 Romans 5:8).

offering and a sacrifice — “Offering” expresses *generally* His presenting Himself to the Father, as the Representative undertaking the cause of the whole of our lost race (^{390B}Psalm 40:6-8), including His *life* of obedience; though not excluding His offering of His body for us (^{3800F}Hebrews 10:10). It is usually an *unbloody offering*, in the more limited sense. “Sacrifice” refers to His *death* for us exclusively. Christ is here, in reference to ^{390B}Psalm 40:6 (quoted again in ^{3800B}Hebrews 10:5), represented as the antitype of all the offerings of the law, whether the unbloody or bloody, eucharistical or propitiatory.

for a sweet-smelling savor — *Greek*, “for an odor of a sweet smell,” that is, God is well pleased with the offering on the ground of its sweetness, and so is reconciled to us (^{4000E}Ephesians 1:6 ^{4007F}Matthew 3:17 ^{4008B}2 Corinthians 5:18,19 ^{3800B}Hebrews 10:6-17). The ointment compounded of principal spices, poured upon Aaron’s head, answers to the variety of the graces by which He was enabled to “offer Himself a sacrifice for a sweet-smelling savor.” Another type, or prophecy by figure, was “the sweet savor” (“*savor of rest*,” *Margin*) which God smelled in Noah’s sacrifice (^{4002E}Genesis 8:21). Again, as what Christ is, believers also are (^{3800F}1 John 4:17), and ministers are: Paul says (^{4007F}2 Corinthians 2:17) “we are unto God a sweet savor of Christ.”

3. once named — *Greek*, “Let it not be even named” (^{4000E}Ephesians 5:4,12). “Uncleanness” and “covetousness” are taken up again from ^{4009B}Ephesians 4:19. The two are so closely allied that the *Greek* for “covetousness” (*pleonexia*) is used sometimes in Scripture, and often in the *Greek* Fathers, for sins of impurity. The common principle is the longing to fill one’s desire with material objects of sense, outside of God. The expression, “not be even named,” applies better to impurity, than to “covetousness.”

4. filthiness — obscenity in *act* or *gesture*.

foolish talking — the *talk* of fools, which is folly and sin together. The *Greek* of it, and of “filthiness,” occurs nowhere else in the New Testament.

nor — rather, “or” (compare ^{4000B}Ephesians 5:3).

jesting — *Greek*, “*eutrapelia*”; found nowhere else in the New Testament: implying strictly that *versatility* which turns about and adapts itself, without regard to principle, to the shifting circumstances of the moment, and to the varying moods of those with whom it may deal. Not scurrile buffoonery, but refined “persiflage” and “badinage,” for which Ephesus was famed [PLAUTUS, *A Boastful Soldier*, 3.1,42-52], and which, so far from being censured, was and is thought by the world a pleasant accomplishment. In ^{<S188}Colossians 3:8, “filthy communication” refers to the *foulness*; “foolish talking,” to the *folly*; “jesting,” to the *false refinement* (and *trifling witticism* [TITTMANN]) Of discourse unseasoned with the salt of grace [TRENCH].

not convenient — “unseemly”; not such “as become saints” (^{<488}Ephesians 5:3).

rather giving of thanks — a happy play on sounds in *Greek*, “*eucharistia*” contrasted with “*eutrapelia*”; refined “jesting” and subtle humor sometimes offend the tender feelings of grace; “giving of thanks” gives that real cheerfulness of spirit to believers which the worldly try to get from “jesting” (^{<488}Ephesians 5:19,20 ^{<S183}James 5:13).

5. this ye know — The oldest manuscripts read, “Of this ye are sure knowing”; or as ALFORD, “This ye know being aware.”

covetous ... idolater — (^{<S188}Colossians 3:5). The best reading may be translated, That is to say, literally, *which is* (in other words) *an idolater*. Paul himself had forsaken all for Christ (^{<480}2 Corinthians 6:10 11:27). Covetousness is worship of the creature instead of the Creator, the highest treason against the King of kings (^{<488}1 Samuel 15:3 ^{<482}Matthew 6:24 ^{<S188}Philippians 3:19 ^{<4815}1 John 2:15).

bath — The *present* implies the fixedness of the exclusion, grounded on the eternal verities of that kingdom [ALFORD].

of Christ and of God — rather, as one *Greek* article is applied to both, “of Christ and God,” implying their perfect oneness, which is consistent only with the doctrine that Christ is God (compare ^{<S182}2 Thessalonians 1:12 ^{<S181}1 Timothy 5:21 6:13).

6. vain — empty, unreal words, namely, palliations of “uncleanness,” ^{<48B>}Ephesians 5:3,4 ^{<38B>}Isaiah 5:20 (that it is natural to indulge in love), “covetousness” (that it is useful to society that men should pursue gain), and “jesting” (that it is witty and clever, and that God will not so severely punish for such things).

because of these things — *uncleanness, covetousness*, etc. (^{<48B>}Ephesians 5:3-5).

cometh — present, not merely “shall come.” Is as sure as if already come.

children — rather, “*sons* of disobedience” (^{<48B>}Ephesians 2:2,3). The children of unbelief in doctrine (^{<65B>}Deuteronomy 32:20) are “children of disobedience” in *practice*, and these again are “children of wrath.”

7. Here fellowship with wicked workers is forbidden; in ^{<48B>}Ephesians 5:11, with their wicked works.

8. sometimes — “once.” The emphasis is on “were.” Ye ought to have no fellowship with sin, which is darkness, for your state as darkness is now PAST. Stronger than “in darkness” (^{<48B>}Romans 2:19).

light — not merely “enlightened”; but *light* enlightening others (^{<48B>}Ephesians 5:13).

in — in union with the Lord, who is THE LIGHT.

children of light — not merely “of the light”; just as “children of disobedience” is used on the opposite side; those whose distinguishing characteristic is *light*. PLINY, a heathen writing to Trajan, bears unwilling testimony to the extraordinary purity of Christians’ lives, contrasted with the people around them.

9. fruit of the Spirit — taken by transcribers from ^{<48B>}Galatians 5:22. The true reading is that of the oldest manuscripts, “The fruit of THE LIGHT”; in contrast with “the unfruitful works of darkness” (^{<48B>}Ephesians 5:11). This verse is parenthetical. Walk as children of light, that is, in all good works and words, “FOR the fruit of the light is [borne] in [ALFORD; but BENGEL, ‘consists in’] all goodness [opposed to ‘malice,’ ^{<48B>}Ephesians 4:31], righteousness [opposed to ‘covetousness,’ ^{<48B>}Ephesians 5:3] and truth [opposed to ‘lying,’ ^{<48B>}Ephesians 4:25].”

10. Proving — construed with “walk” (⁽⁴⁸⁸⁾Ephesians 5:8 ⁽⁴⁸¹⁾Romans 12:1,2). As we prove a coin by the eye and the ear, and by using it, so by accurate and continued study, and above all by *practice* and experimental trial, we may prove or test “what is acceptable unto the Lord.” This is the office of “light,” of which believers are “children,” to manifest what each thing is, whether sightly or unsightly.

11. unfruitful works of darkness — Sins are terminated in themselves, and therefore are called “works,” not “fruits” (⁽⁴⁸⁹⁾Galatians 5:19,22). Their only fruit is that which is not in a true sense fruit (⁽⁴⁸³⁾Deuteronomy 32:32), namely, “death” (⁽⁴⁸²⁾Romans 6:21 ⁽⁴⁸⁸⁾Galatians 6:8). Plants cannot bear “fruit” in the absence of light. Sin is “darkness,” and its parent is *the prince of darkness* (⁽⁴⁸²⁾Ephesians 6:12). Graces, on the other hand, as flourishing in “the light,” are reproductive, and abound in fruits; which, as harmoniously combining in *one* whole, are termed (in the singular) “the FRUIT of the Spirit” (⁽⁴⁸⁸⁾Ephesians 5:9).

rather, etc. — Translate as *Greek*, “rather *even* reprove them” (compare ⁽⁴⁸⁴⁾Matthew 5:14-16). Not only “have no fellowship, but *even* reprove them,” namely, in words, and in your deeds, which, shining with “the light,” virtually reprove all that is contrary to light (⁽⁴⁸⁸⁾Ephesians 5:13 ⁽⁴⁸⁹⁾John 3:19-21). “Have no fellowship,” does not imply that we can avoid all intercourse (⁽⁴⁸⁰⁾1 Corinthians 5:10), but “avoid such fellowship as will defile yourselves”; just as light, though it touch filth, is not soiled by it; nay, as light *detects* it, so, “*even reprove sin.*”

12. The *Greek* order is, “For the things done in secret by them, it is a shame even to speak of.” The “for” gives his reason for “not naming” (compare ⁽⁴⁸⁸⁾Ephesians 5:3) in detail the works of darkness, whereas he describes definitely (⁽⁴⁸⁸⁾Ephesians 5:9) “the fruit of the light” [BENJEL]. “Speak of,” I think, is used here as “speaking of *without reprove*,” in contrast to “even reprove them.” Thus the “for” expresses this, Reprove them, for to *speak* of them *without reprove* them, is a shame (⁽⁴⁸⁸⁾Ephesians 5:3). Thus “works of *darkness*” answers to “things done *in secret.*”

13. that are reprov'd — rather, “when they are reprov'd,” namely, by you (⁽⁴⁸⁸⁾Ephesians 5:11).

whatsoever doth make manifest — rather, “everything that is (that is, suffers itself to be) made manifest (or ‘shone upon,’ namely, by your ‘reproving,’ ^{<48B>}Ephesians 5:11) is (thenceforth no longer ‘darkness,’ ^{<48B>}Ephesians 5:8, but) light.” The devil and the wicked will not suffer themselves to be made manifest by the light, but love darkness, though *outwardly* the light shines round them. Therefore, “light” has no transforming effect on *them*, so that they do not become light (^{<48B>}John 3:19,20). But, says the apostle, you being now light yourselves (^{<48B>}Ephesians 5:8), by bringing to light through reproof those who are in darkness, will convert them to light. Your consistent lives and faithful reproofs will be your “armor of light” (^{<61D>}Romans 13:12) in making an inroad on the kingdom of darkness.

14. Wherefore — referring to the whole foregoing argument (^{<48B>}Ephesians 5:8,11,13). Seeing that light (spiritual) dispels the pre-existing darkness, He (God) saith ... (compare the same phrase, ^{<40B>}Ephesians 4:8).

Awake — The reading of all the oldest manuscripts is “Up!” or, “Rouse thee!” a phrase used in stirring men to activity. The words are a paraphrase of ^{<23B>}Isaiah 60:1,2, not an exact quotation. The word “Christ,” shows that in quoting the prophecy, he views it in the light thrown on it by its *Gospel fulfillment*. As Israel is called on to “awake” from its previous state of “darkness” and “death” (^{<25B>}Isaiah 59:10 60:2), for that her Light is come; so the Church, and each individual is similarly called to awake. *Believers* are called on to “awake” out of *sleep*; *unbelievers*, to “arise” from the *dead* (compare ^{<42B>}Matthew 25:5 ^{<61B>}Romans 13:11 ^{<38B>}1 Thessalonians 5:6, with ^{<48B>}Ephesians 2:1).

Christ — “the true light,” “the Sun of righteousness.”

give thee light — rather, as *Greek*, “shall shine upon thee” (so enabling thee by being “made manifest” to become, and be, by the very fact, “light,” ^{<48B>}Ephesians 5:13; then being so “enlightened,” ^{<40B>}Ephesians 1:18, thou shalt be able, by “reproving,” to enlighten others).

15. that — rather as *Greek*, “See *how* ye walk,” etc. The double idea is compressed into one sentence: “See (take heed) *how* ye walk,” and “See *that* ye walk circumspectly.” The *manner*, as well as the *act* itself, is included. See *how* ye are walking, with a view to your *being* circumspect

(literally, *accurate, exact*) in your walk. Compare ^{<504F>}Colossians 4:5, “Walk in *wisdom* (answering to ‘as wise’ here) toward them that are without” (answering to “circumspectly,” that is, *correctly, in relation to the unbelievers around*, not giving occasion of stumbling to any, but edifying all by a consistent walk).

not as fools — *Greek*, “not as unwise, but as wise.”

16. Redeeming the time — (^{<504F>}Colossians 4:5). *Greek*, “Buying up for yourselves the seasonable time” (whenever it occurs) of good to yourselves and to others. Buying *off from* the vanities of “them that are without” (^{<504F>}Colossians 4:5), and of the “unwise” (here in Ephesians), the opportune time afforded to you for the work of God. In a narrower sense, *special favorable seasons for good*, occasionally presenting themselves, are referred to, of which believers ought diligently to avail themselves. This constitutes true “wisdom” (^{<408E>}Ephesians 5:15). In a larger sense, *the whole season from the time that one is spiritually awakened*, is to be “redeemed” from vanity for God (compare ^{<408E>}2 Corinthians 6:2 ^{<604E>}1 Peter 4:2-4). “Redeem” implies the preciousness of the opportune season, a jewel to be bought at any price. WAHL explains, “Redeeming for yourselves (that is, availing yourselves of) the opportunity (offered you of acting aright), and commanding the time as a master does his servant.” TITTMANN, “Watch the time, and make it your own so as to control it; as merchants look out for opportunities, and accurately choose out the best goods; serve not the time, but command it, and it shall do what you approve.” So PINDAR [*Pythia*, 4.509], “The time followed him as his servant, and was not as a runaway slave.”

because the days are evil — The days of life in general are so exposed to evil, as to make it necessary to make the most of the seasonable opportunity so long as it lasts (^{<408E>}Ephesians 6:13 ^{<407E>}Genesis 47:9 ^{<394E>}Psalms 49:5 ^{<311D>}Ecclesiastes 11:2 12:1 ^{<402E>}John 12:35). Besides, there are many *special* evil days (in persecution, sickness, etc.). when the Christian is laid by in silence; therefore he needs the more to improve the seasonable times afforded to him (^{<305E>}Amos 5:13), which Paul perhaps alludes to.

17. Wherefore — seeing that ye need to walk so circumspectly, choosing and using the right opportunity of good.

unwise — a different *Greek* word from that in ^{<485>}Ephesians 5:15. Translate, “foolish,” or “senseless.”

understanding — not merely *knowing* as a matter of fact (^{<404>}Luke 12:47), but *knowing with understanding*.

the will of the Lord — as to how each opportunity is to be used. The Lord’s will, ultimately, is our “sanctification” (^{<504>}1 Thessalonians 4:3); and that “in every thing,” meantime, we should “give thanks” (^{<518>}1 Thessalonians 5:18; compare above, ^{<485>}Ephesians 5:10).

18. excess — *worthless*, ruinous, reckless prodigality.

wherein — not in the wine itself when used aright (^{<518>}1 Timothy 5:23), but in the “excess” as to it.

but be filled with the Spirit — The effect in inspiration was that the person was “filled” with an ecstatic exhilaration, like that caused by wine; hence the two are here connected (compare ^{<412>}Acts 2:13-18). Hence arose the abstinence from wine of many of the prophets, for example, John the Baptist, namely, in order to keep distinct before the world the ecstasy caused by the Spirit, from that caused by wine. So also in ordinary Christians the Spirit dwells not in the mind that seeks the disturbing influences of excitement, but in the well-balanced prayerful mind. Such a one expresses his joy, not in drunken or worldly songs, but in Christian hymns of thankfulness.

19. (^{<518>}Colossians 3:16).

to yourselves — “to one another.” Hence soon arose the antiphonal or responsive chanting of which PLINY writes to Trajan: “They are wont on a fixed day to meet before daylight [to avoid persecution] and to recite a hymn *among themselves by turns*, to Christ, as if being God.” The Spirit gives true eloquence; wine, a spurious eloquence.

psalms — generally accompanied by an instrument.

hymns — in direct praise to God (compare ^{<412>}Acts 16:25 ^{<412>}1 Corinthians 14:26 ^{<518>}James 5:13).

songs — the general term for lyric pieces; “spiritual” is added to mark their being here restricted to sacred subjects, though not merely to direct praises of God, but also containing exhortations, prophecies, etc. Contrast the drunken “songs,” ^{<3080>}Amos 8:10.

making melody — *Greek*, “playing and singing with an instrument.”

in your heart — not merely with the tongue; but the serious feeling of the heart accompanying the singing of the lips (compare ^{<4145>}1 Corinthians 14:15 ^{<4107>}Psalms 47:7). The contrast is between the heathen and the Christian practice, “Let your songs be not the drinking songs of heathen feasts, but psalms and hymns; and their accompaniment, *not the music of the lyre, but the melody of the heart*” [CONYBEARE and HOWSON].

to the Lord — See PLINY’S letter quoted above: “To *Christ* as God.”

20. thanks ... for all things — even for adversities; also for blessings, unknown as well as known (^{<5187>}Colossians 3:17 ^{<5168>}1 Thessalonians 5:18).

unto God and the Father — the Fountain of every blessing in Creation, Providence, Election, and Redemption.

Lord Jesus Christ — by whom all things, even distresses, become ours (^{<4185>}Romans 8:35,37 ^{<4161>}1 Corinthians 3:20-23).

21. (^{<4108>}Philippians 2:3 ^{<4165>}1 Peter 5:5.) Here he passes from our relations to God, to those which concern our fellow men.

in the fear of God — All the oldest manuscripts and authorities read, “in the fear of CHRIST.” The believer passes from under the bondage of the law as a letter, to be “the servant of *Christ*” (^{<4172>}1 Corinthians 7:22), which, through the instinct of love to Him, is really to be “the Lord’s freeman”; for he is “under the law to *Christ*” (^{<4161>}1 Corinthians 9:21; compare ^{<4186>}John 8:36). Christ, not the Father (^{<4162>}John 5:22), is to be our judge. Thus reverential fear of displeasing Him is the motive for discharging our relative duties as Christians (^{<4172>}1 Corinthians 10:22 ^{<4171>}2 Corinthians 5:11 ^{<4123>}1 Peter 2:13).

22. (^{<4169>}Ephesians 6:9.) The Church’s relation to Christ in His everlasting purpose, is the foundation and archetype of the three greatest of earthly relations, that of husband and wife (^{<4167>}Ephesians 5:22-33), parent and

child (^{<400>}Ephesians 6:1-4), master and servant (^{<400>}Ephesians 6:4-9). The oldest manuscripts omit “submit yourselves”; supplying it from ^{<400>}Ephesians 5:21, “Ye wives (submitting yourselves) unto your own husbands.” “Your own” is an argument for submissiveness on the part of the wives; it is not a stranger, but *your own* husbands whom you are called on to submit unto (compare ^{<000>}Genesis 3:16 ^{<400>}1 Corinthians 7:2 14:34 ^{<000>}Colossians 3:18 ^{<000>}Titus 2:5 ^{<000>}1 Peter 3:1-7). Those subject ought to submit themselves, of whatever kind their superiors are. “Submit” is the term used of *wives*: “obey,” of *children* (^{<400>}Ephesians 6:1), as there is a greater equality between wives and husbands, than between children and parents.

as unto the Lord — Submissiveness is rendered by the wife to the husband under the eye of Christ, and so is rendered to Christ Himself. The husband stands to the wife in the relation that the Lord does to the Church, and this is to be the ground of her submission: though that submission is inferior in kind and degree to that which she owes Christ (^{<400>}Ephesians 5:24).

23. (^{<400>}1 Corinthians 11:3.)

even as — *Greek*, “as also.”

and he is — The oldest manuscripts read, “Himself (being) Savior,” omitting “and,” and “is.” In Christ’s case, the Headship is united with, nay gained by, His having SAVED the body in the process of redemption; so that (Paul implies) I am not alleging Christ’s Headship as one entirely identical with that other, for He has a claim to it, and office in it, peculiar to Himself [ALFORD]. The husband is not saviour of the wife, in which particular Christ excels; hence, “But” (^{<400>}Ephesians 5:24) follows [BENGEL].

24. **Therefore** — Translate, as *Greek*, “But,” or “Nevertheless,” that is, though there be the difference of headships mentioned in ^{<400>}Ephesians 5:23, *nevertheless*, thus far they are one, namely, in the subjection or submission (the same *Greek* stands for “is *subject*,” as for “*submit*,” ^{<400>}Ephesians 5:21,22) of the Church to Christ, being the prototype of that of the wife to the husband.

their own — not in most of the oldest manuscripts, and not needed by the argument.

in every thing — appertaining to a husband's legitimate authority; "in the Lord" (^{<S188>}Colossians 3:18); everything not contrary to God.

25. "Thou hast seen the measure of obedience; now hear also the measure of love. Do you wish your wife to obey you, as the Church is to obey Christ? Then have a solicitude for her as Christ had for the Church (^{<482>}Ephesians 5:23, "Himself the Savior of the body"); and "if it be necessary to give thy life for her, or to be cut in ten thousand pieces, or to endure any other suffering whatever, do not refuse it; and if you suffer thus, not even so do you do what Christ has done; for you indeed do so being already united to her, but He did so for one that treated Him with aversion and hatred. As, therefore, He brought to His feet one that so treated Him, and that even wantonly spurned Him, by much tenderness of regard, not by threats, insults, and terror: so also do you act towards your wife, and though you see her disdainful and wantonly wayward, you will be able to bring her to your feet by much thoughtfulness for her, by love, by kindness. For no bound is more sovereign in binding than such bonds, especially in the case of husband and wife. For one may constrain a servant by fear, though not even he is so to be bound to you; for he may readily run away. But the companion of your life, the mother of your children, the basis of all your joy, you ought to bind to you, not by fear and threats, but by love and attachment" [CHRYSOSTOM].

gave himself — *Greek*, "gave Himself up."

for it — Translate, "for *her*." The relation of the Church to Christ is the ground of Christianity's having raised woman to her due place in the social scale, from which she was, and is, excluded in heathen lands.

26. **sanctify** — that is, consecrate her to God. Compare ^{<477>}John 17:19, meaning, "I *devote* Myself as a *holy* sacrifice, that My disciples also may be devoted or consecrated as holy in (through) the truth" [NEANDER] (^{<821>}Hebrews 2:11 10:10 13:12 see on ^{<800>}Hebrews 10:10).

and cleanse — rather, as *Greek*, "cleansing," without the "and."

with the washing of water — rather as *Greek*, “with,” or “by the *laver of the water*,” namely, *the baptismal water*. So it ought to be translated in ^{<481B>}Titus 3:5, the only other passage in the New Testament where it occurs. As the bride passed through a purifying bath before marriage, so the Church (compare ^{<610D>}Revelation 21:2). He speaks of baptism according to its high *ideal* and *design*, as if the inward grace accompanied the outward rite; hence he asserts of outward baptism whatever is involved in a believing appropriation of the divine truths it symbolizes, and says that Christ, by baptism, has purified the Church [NEANDER] (^{<610E1>}1 Peter 3:21).

by the word — *Greek*, “IN the word.” To be joined with “cleansing it,” or “her.” The “word of faith” (^{<610B>}Romans 10:8,9,17), of which confession is made in baptism, and which carries the real cleansing (^{<615B>}John 15:3 17:17) and regenerating power (^{<610E3>}1 Peter 1:23 3:21) [ALFORD]. So AUGUSTINE [*Tract 80*, in John], “Take away the word, and what is the water save water? Add the word to the element, and it becomes a sacrament, being itself as it were the visible word.” The regenerating efficacy of baptism is conveyed in, and by, the divine word alone.

27. he — The oldest manuscripts and authorities read, “That He might *Himself* present unto Himself the Church glorious,” namely, as a bride (^{<411B>}2 Corinthians 11:2). *Holiness* and *glory* are inseparable. “Cleansing” is the necessary preliminary to both. *Holiness* is *glory* internal; *glory* is *holiness* shining forth outwardly. *The laver of baptism* is the vehicle, but *the word* is the nobler and true instrument of the *cleansing* [BENGEL]. It is Christ that prepares the Church with the necessary ornaments of grace, for presentation to Himself, as the Bridegroom at His coming again (^{<421A>}Matthew 25:1, etc. ^{<661D>}Revelation 19:7 21:2).

not having spot — (^{<200C>}Song of Solomon 4:7). The visible Church now contains clean and unclean together, like Noah’s ark; like the wedding room which contained some that had, and others that had not, the wedding garment (^{<421C>}Matthew 22:10-14; compare ^{<510D>}2 Timothy 2:20); or as the good and bad fish are taken in the same net because it cannot discern the bad from the good, the fishermen being unable to know what kind of fish the nets have taken under the waves. Still the Church is termed “holy” in the creed, in reference to her ideal and ultimate destination. When the Bridegroom comes, the bride shall be presented to Him wholly without

spot, the evil being cut off from the body for ever (^{<4347>}Matthew 13:47-50). Not that there are two churches, one with bad and good intermingled, another in which there are good alone; but one and the same Church in relation to different times, now with good and evil together, hereafter with good alone [PEARSON].

28. Translate, “So ought husbands *also* (thus the oldest manuscripts read) to love their own (compare *Note*, see on ^{<4152>}Ephesians 5:22) wives as their own bodies.”

He that loveth his wife loveth himself — So there is the same love and the same union of body between Christ and the Church (^{<4153>}Ephesians 5:30,32).

29. For — Supply, and we all love ourselves: “For no man,” etc.

his own flesh — (^{<4151>}Ephesians 5:31, end).

nourisheth — *Greek*, “nourisheth it up,” namely, to maturity. “Nourisheth,” refers to food and internal sustenance; “cherisheth,” to clothing and external fostering.

even as — Translate, “even as also.”

the Lord — The oldest manuscripts read, “Christ.” (^{<4210>}Exodus 21:10 prescribes three duties to the husband. The two former (food and raiment) are here alluded to in a spiritual sense, by “nourisheth and cherisheth”; the third “duty of marriage” is not added in consonance with the holy propriety of Scripture language: its antitype is, “know the Lord” (^{<3129>}Hosea 2:19,20) [BENGEL].

30. For — *Greek*, “Because” (^{<4165>}1 Corinthians 6:15). Christ nourisheth and cherisheth the Church as being of one flesh with Him. Translate, “Because we are members of His body (His literal body), *being* OF His flesh and of His bones” [ALFORD] (^{<4123>}Genesis 2:23,24). The *Greek* expresses, “Being formed *out of*” or “of the substance of His flesh.” Adam’s deep sleep, wherein Eve was formed from out of his opened side, is an emblem of Christ’s death, which was the birth of the Spouse, the Church. (^{<4124>}John 12:24 19:34,35, to which ^{<4165>}Ephesians 5:25-27 allude, as implying atonement by His *blood*, and sanctification by the “water,”

answering to that which flowed from His side (compare also ^{<4178>}John 7:38,39 ^{<4161>}1 Corinthians 6:11). As Adam gave Eve a new name, *Hebrew*, “*Isha*,” “woman,” formed from his own rib, *Ish*, “man,” signifying her formation from him, so Christ, ^{<4127>}Revelation 2:17 3:12. ^{<0022>}Genesis 2:21,23,24 puts the *bones* first because the reference there is to the *natural* structure. But Paul is referring to the *flesh of Christ*. It is not our bones and flesh, but “*we*” that are *spiritually* propagated (in our soul and spirit now, and in the body hereafter, regenerated) from the manhood of Christ which has flesh and bones. We are members of His glorified body (^{<4165>}John 6:53). The two oldest existing manuscripts, and *Coptic* or *Memphitic version*, omit “of His flesh and of His bones”; the words may have crept into the text through the *Margin* from ^{<0023>}Genesis 2:23, *Septuagint*. However, IRENAEUS, 294, and the old *Latin* and *Vulgate versions*, with some good old manuscripts, have them.

31. For — The propagation of the Church from Christ, as that of Eve from Adam, is the foundation of the spiritual marriage. The natural marriage, wherein “a man leaves father and mother (the oldest manuscripts omit ‘his’) and is joined unto his wife,” is not the principal thing meant here, but *the spiritual marriage* represented by it, and on which it rests, whereby Christ left the Father’s bosom to woo to Himself the Church out of a lost world: ^{<4152>}Ephesians 5:32 proves this: His earthly mother *as such*, also, He holds in secondary account as compared with His spiritual Bride (^{<0048>}Luke 2:48,49 8:19-21 11:27,28). He shall again leave His Father’s abode to consummate the union (^{<0251>}Matthew 25:1-10 ^{<6307>}Revelation 19:7).

they two shall be one flesh — So the Samaritan Pentateuch, the *Septuagint*, etc., read (^{<0024>}Genesis 2:24), instead of “they shall be one flesh.” So ^{<0115>}Matthew 19:5. In natural marriage, husband and wife combine the elements of one perfect human being: the one being incomplete without the other. So Christ, as God-man, is pleased to make the Church, the body, a necessary adjunct to Himself, the Head. He is the archetype of the Church, from whom and according to whom, as the pattern, she is formed. He is her Head, as the husband is of the wife (^{<4105>}Romans 6:5 ^{<4118>}1 Corinthians 11:3 15:45). Christ will never allow any power to sever Himself and His bride, indissolubly joined (^{<4116>}Matthew 19:6 ^{<4108>}John 10:28,29 13:1).

32. Rather, “This mystery is a great one.” This *profound truth, beyond man’s power of discovering, but now revealed*, namely, of the spiritual union of Christ and the Church, represented by the marriage union, is a great one, of deep import. See on ⁴⁶¹²Ephesians 5:30. So “mystery” is used of a divine truth not to be discovered save by revelation of God (⁴⁶¹²Romans 11:25 ⁴⁶⁵¹1 Corinthians 15:51). The *Vulgate* wrongly translates, “This is a great *sacrament*,” which is made the plea by the Romish Church (in spite of the blunder having been long ago exposed by their own commentators, CAJETAN and ESTIUS) for making marriage a *sacrament*; it is plain not marriage in general, but that of Christ and the Church, is what is pronounced to be a “great mystery,” as the words following prove, “*I* [emphatic] say it in regard to Christ and to the Church” (so the *Greek* is best translated). “I, while I quote these words out of Scripture, use them in a higher sense” [CONYBEARE and HOWSON].

33. Nevertheless — not to pursue further the mystical meaning of marriage. Translate, as *Greek*, “Do ye also (as Christ does) severally each one so love,” etc. The words, “severally each one,” refer to them in their *individual* capacity, contrasted with the previous *collective view* of the members of the Church as the bride of Christ.

CHAPTER 6

EPHESIANS 6:1-24.

MUTUAL DUTIES OF PARENTS AND CHILDREN: MASTERS AND SERVANTS: OUR LIFE A WARFARE: THE SPIRITUAL ARMOUR NEEDED AGAINST SPIRITUAL FOES. CONCLUSION.

1. obey — stronger than the expression as to wives, “submitting,” or “being subject” (^{40E2}Ephesians 5:21). *Obedience* is more unreasoning and implicit; *submission* is the willing *subjection* of an inferior in point of order to one who has a right to command.

in the Lord — Both parents and children being Christians “in the Lord,” expresses the *element* in which the obedience is to take place, and the *motive* to obedience. In ^{41E2}Colossians 3:20, it is, “Children, obey your parents *in all things*.” This clause, “in the Lord,” would suggest the due limitation of the obedience required (^{41E3}Acts 5:29; compare on the other hand, the abuse, ^{41M1}Mark 7:11-13).

right — Even by *natural law* we should render obedience to them from whom we have derived life.

2. Here the authority of *revealed law* is added to that of natural law.

which is ... promise — The “promise” is not made the main motive to obedience, but an incidental one. The main motive is, because it is God’s will (^{41E4}Deuteronomy 5:16, “Honor thy father and mother, *as the Lord thy God hath COMMANDED thee*”); and that it is so peculiarly, is shown by His accompanying it “*with a promise*.”

first — in the decalogue with a *special* promise. The promise in the second commandment is a *general* one. Their duty is more expressly prescribed to children than to parents; for love descends rather than ascends [BENGEL]. This verse proves the law in the Old Testament is not abolished.

3. long on the earth — In ^{<127>}Exodus 20:12, “long upon *the land which the Lord thy God giveth thee*,” which Paul adapts to Gospel times, by taking away the local and limited reference peculiar to the Jews in Canaan. The godly are equally blessed in every land, as the Jews were in the land which God gave them. This promise is always fulfilled, either literally, or by the substitution of a higher blessing, namely, one spiritual and eternal (^{<85>}Job 5:26 ^{<107>}Proverbs 10:27). The substance and essence of the law are eternally in force: its accidents alone (applying to Israel of old) are abolished (^{<85>}Romans 6:15).

4. fathers — including *mothers*; the fathers are specified as being the fountains of domestic authority. Fathers are more prone to passion in relation to their children than mothers, whose fault is rather over-indulgence.

provoke not — irritate not, by vexatious commands, unreasonable blame, and uncertain temper [ALFORD]. ^{<512>}Colossians 3:21, “lest they be discouraged.”

nurture — *Greek*, “discipline,” namely, *training* by chastening in *act* where needed (^{<857>}Job 5:17 ^{<307>}Hebrews 12:7).

admonition — training by *words* (^{<510>}Deuteronomy 6:7; “catechise,” ^{<127>}Proverbs 22:6, *Margin*), whether of encouragement, or remonstrance, or reproof, according as is required [TRENCH]. Contrast ^{<903>}1 Samuel 3:13, *Margin*.

of the Lord — such as the Lord approves, and by His Spirit dictates.

5. Servants — literally, “slaves.”

masters according to the flesh — in contrast to your true and heavenly Master (^{<469>}Ephesians 6:4). A consolatory him that the mastership to which they were subject, was but for a time [CHRYSOSTOM]; and that their real liberty was still their own (^{<472>}1 Corinthians 7:22).

fear and trembling — not slavish terror, but (See on ^{<412>}1 Corinthians 2:3; ^{<1075>}2 Corinthians 7:15) an anxious eagerness to do your duty, and a fear of displeasing, as great as is produced in the ordinary slave by “threatenings” (^{<469>}Ephesians 6:9).

singleness — without double-mindedness, or “eye service” (^{<406>}Ephesians 6:6), which seeks to please outwardly, without the sincere desire to make the master’s interest at all times the first consideration (^{<4397>}1 Chronicles 29:17 ^{<4162>}Matthew 6:22,23 ^{<4213>}Luke 11:34). “Simplicity.”

6. (^{<5182>}Colossians 3:22). Seeking to please their masters only so long as these have their eyes on them: as Gehazi was a very different man in his master’s presence from what he was in his absence (^{<4101>}2 Kings 5:1-18).

men-pleasers — not Christ-pleasers (compare ^{<8111>}Galatians 1:10 ^{<5184>}1 Thessalonians 2:4).

doing the will of God — the unseen but ever present Master: the best guarantee for your serving faithfully your earthly master alike when present and when absent.

from the heart — literally, *soul* (^{<4811>}Psalms 111:1 ^{<6115>}Romans 13:5).

7. **good will** — expressing his feeling towards his master; as “doing the will of God from the heart” expresses the source of that feeling (^{<5182>}Colossians 3:23). “Good will” is stated by XENOPHON [*Economics*] to be the principal virtue of a slave towards his master: a real regard to his master’s interest as if his own, a *good will* which not even a master’s severity can extinguish.

8. **any man doeth** — *Greek*, “any man shall have done,” that is, shall be found at the Lord’s coming to have done.

the same — in full payment, in heaven’s currency.

shall ... receive — (^{<4750>}2 Corinthians 5:10 ^{<5182>}Colossians 3:25; but all of grace, ^{<4170>}Luke 17:10).

bond or free — (^{<4172>}1 Corinthians 7:22 12:13 ^{<8115>}Galatians 3:28 ^{<5181>}Colossians 3:11). Christ does not regard such distinctions in His present dealings of grace, or in His future judgment. The slave that has acted faithfully for the Lord’s sake to his master, though the latter may not repay his faithfulness, shall have the Lord for his Paymaster. So the freeman who has done good for the Lord’s sake, though man may not pay him, has the Lord for his Debtor (^{<4167>}Proverbs 19:17).

9. the same things — *Mutatis mutandis*. Show the same regard to God's will, and to your servants' well-being, in your relation to them, as they ought to have in their relation to you. Love regulates the duties both of servants and masters, as one and the same light attempers various colors. Equality of nature and faith is superior to distinctions of rank [BENGEL]. Christianity makes all men brothers: compare ^{<4850>}Leviticus 25:42,43 ^{<4850>}Deuteronomy 15:12 ^{<4844>}Jeremiah 34:14 as to how the Hebrews were bound to treat their brethren in service; much more ought Christians to act with love.

threatening — *Greek*, “the threatening” which masters commonly use. “Masters” in the *Greek*, is not so strong a term as “despots”: it implies *authority*, but not absolute *domination*.

your Master also — The oldest manuscripts read, “the Master both of them and you”: “their Master and yours.” This more forcibly brings out the equality of slaves and masters in the sight of God. SENECA [*Thyestes*, 607], says, “Whatever an inferior dreads from you, this a superior Master threatens yourselves with: every authority here is under a higher above.” As you treat your servants, so will He treat you.

neither ... respect of persons — He will not, in judging, acquit thee because thou art a master, or condemn him because he is a servant (^{<4403>}Acts 10:34 ^{<4811>}Romans 2:11 ^{<4816>}Galatians 2:6 ^{<5025>}Colossians 3:25 ^{<4417>}1 Peter 1:17). Derived from ^{<4807>}Deuteronomy 10:17 ^{<4497>}2 Chronicles 19:7.

10. my brethren — Some of the oldest manuscripts omit these words. Some with *Vulgate* retain them. The phrase occurs nowhere else in the Epistle (see, however, ^{<4823>}Ephesians 6:23); if genuine, it is appropriate here in the close of the Epistle, where he is urging his fellow soldiers to the good fight in the Christian armor. Most of the oldest manuscripts for “finally,” read, “henceforward,” or “from henceforth” (^{<4817>}Galatians 6:17).

be strong — *Greek*, “be strengthened.”

in the power of his might — *Christ's* might: as in ^{<4819>}Ephesians 1:19, it is *the Father's* might.

11. the whole armor — the armor of light (^{<4812>}Romans 13:12); on the right hand and left (^{<4807>}2 Corinthians 6:7). The panoply offensive and defensive.

An image readily suggested by the Roman armory, Paul being now in Rome. Repeated emphatically, ^{<4063>}Ephesians 6:13. In ^{<534>}Romans 13:14 it is, “Put ye on *the Lord Jesus Christ*”; in putting on Him, and the new man in Him, we put on “the whole armor of God.” No opening at the head, the feet, the heart, the belly, the eye, the ear, or the tongue, is to be given to Satan. Believers have once for all overcome him; but on the ground of this fundamental victory gained over him, they are ever again to fight against and overcome him, even as they who once die with Christ have continually to mortify their members upon earth (^{<4812>}Romans 6:2-14 ^{<5183>}Colossians 3:3,5).

of God — furnished by God; not our own, else it would not stand (^{<5811>}Psalm 35:1-3). Spiritual, therefore, and mighty through God, not carnal (^{<4709>}2 Corinthians 10:4).

wiles — literally, “*schemes sought out*” for deceiving (compare ^{<4714>}2 Corinthians 11:14).

the devil — the ruling chief of the foes (^{<4012>}Ephesians 6:12) organized into a kingdom of darkness (^{<4123>}Matthew 12:26), opposed to the kingdom of light.

12. *Greek*, “For our wrestling (*‘the wrestling’* in which we are engaged) is not against flesh,” etc. Flesh and blood foes are Satan’s mere tools, the real foe lurking behind them is Satan himself, with whom our conflict is. “Wrestling” implies that it is a hand-to-hand and foot-to-foot struggle for the mastery: to wrestle successfully with Satan, we must wrestle with GOD in irresistible prayer like Jacob (^{<1324>}Genesis 32:24-29 ^{<3114>}Hosea 12:4). Translate, “*The principalities ... the powers*” (^{<4012>}Ephesians 1:21 ^{<5016>}Colossians 1:16; see on ^{<4180>}Ephesians 3:10). The same grades of powers are specified in the case of the demons here, as in that of angels there (compare ^{<4838>}Romans 8:38 ^{<4524>}1 Corinthians 15:24 ^{<5015>}Colossians 2:15). The Ephesians had practiced sorcery (^{<4193>}Acts 19:19), so that he appropriately treats of evil spirits in addressing them. The more clearly any book of Scripture, as this, treats of the economy of the kingdom of light, the more clearly does it set forth the kingdom of darkness. Hence, nowhere does the satanic kingdom come more clearly into view than in the Gospels which treat of Christ, the true Light.

rulers of the darkness of this world — *Greek*, “age” or “course of the world.” But the oldest manuscripts omit “of world.” Translate, “Against the world rulers of this (present) darkness” (^{400D}Ephesians 2:2 5:8 ^{427B}Luke 22:53 ^{501B}Colossians 1:13). On Satan and his demons being “world rulers,” compare ^{612A}John 12:31 14:30 16:11 ^{400B}Luke 4:6 ^{400C}2 Corinthians 4:4 ^{618A}1 John 5:19, *Greek*, “lieth in the wicked one.” Though they be “world rulers,” they are not the ruler of the universe; and their usurped rule of the world is soon to cease, when He shall “come whose right it is” (³⁰⁷⁷Ezekiel 21:27). Two cases prove Satan not to be a mere subjective fancy:

(1) Christ’s temptation;

(2) the entrance of demons into the swine (for these are incapable of such fancies). Satan tries to parody, or imitate in a perverted way, God’s working (^{471B}2 Corinthians 11:13,14). So when God became incarnate, Satan, by his demons, took forcible possession of human bodies. Thus the demoniacally possessed were not peculiarly wicked, but miserable, and so fit. subjects for Jesus’ pity. Paul makes no mention of demoniacal possession, so that in the time he wrote, it seems to have ceased; it probably was restricted to the period of the Lord’s incarnation, and of the foundation of His Church.

spiritual wickedness — rather as *Greek*, “*The spiritual hosts of wickedness.*” As three of the clauses describe the *power*, so this fourth, the *wickedness* of our spiritual foes (⁴⁰²⁵Matthew 12:45).

in high places — *Greek*, “heavenly places”: in ^{400D}Ephesians 2:2, “the air,” see on ^{400D}Ephesians 2:2. The alteration of expression to “in heavenly places,” is in order to mark the higher range of their powers than ours, they having been, up to the ascension (^{400D}Revelation 12:5,9,10), dwellers “in the heavenly places” (⁸⁰⁰⁷Job 1:7), and being now in the regions of the air which are called the heavens. Moreover, pride and presumption are the sins *in heavenly places* to which they tempt especially, being those by which they themselves fell from heavenly places (²³⁴⁰Isaiah 14:12-15). But believers have naught to fear, being “blessed with all spiritual blessings in the heavenly places” (^{400B}Ephesians 1:3).

13. take ... of God — not “make,” God has done that: you have only to “take up” and put it on. The Ephesians were familiar with the idea of the

gods giving armor to mythical heroes: thus Paul's allusion would be appropriate.

the evil day — the day of Satan's special assaults (^{<402>}Ephesians 6:12,16) in life and at the dying hour (compare ^{<660>}Revelation 3:10). We must have our armor always on, to be ready against the evil day which may come at any moment, the war being perpetual (^{<510>}Psalm 41:1, *Margin*).

done all — rather, “accomplished all things,” namely, necessary to the fight, and becoming a good soldier.

14. Stand — The repetition in ^{<401>}Ephesians 6:11,14, shows that *standing*, that is, *maintaining our ground*, not yielding or fleeing, is the grand aim of the Christian soldier. Translate as *Greek*, “Having girt about your loins with truth,” that is, with truthfulness, sincerity, a good conscience (^{<402>}2 Corinthians 1:12 ^{<510>}1 Timothy 1:5,18 3:9). Truth is the band that girds up and keeps together the flowing robes, so as that the Christian soldier may be unencumbered for action. So the Passover was eaten with the loins girt, and the shoes on the feet (^{<121>}Exodus 12:11; compare ^{<237>}Isaiah 5:27 ^{<125>}Luke 12:35). *Faithfulness* (*Septuagint*, “truth”) is the girdle of Messiah (^{<215>}Isaiah 11:5): so *truth* of His followers.

having on — *Greek*, “having put on.”

breastplate of righteousness — (^{<297>}Isaiah 59:17), similarly of Messiah. “Righteousness” is here joined with “truth,” as in ^{<409>}Ephesians 5:9: *righteousness* in works, *truth* in words [ESTIUS] (^{<411>}1 John 3:7). Christ's righteousness inwrought in us by the Spirit. “Faith and love,” that is, faith working righteousness by love, are “the breastplate” in ^{<318>}1 Thessalonians 5:8.

15. Translate, “Having shod your feet” (referring to the sandals, or to the military shoes then used).

the preparation — rather, “the preparedness,” or “readiness of,” that is, arising from the “Gospel” (^{<507>}Psalm 10:17). Preparedness to do and suffer all that God wills; readiness for march, as a Christian soldier.

gospel of peace — (compare ^{<Q17>}Luke 1:79 ^{<605>}Romans 10:15). The “peace” within forms a beautiful contrast to the raging of the outward conflict (^{<230B>}Isaiah 26:3 ^{<1047>}Philippians 4:7).

16. Above all — rather, “Over all”; so as to cover all that has been put on before. Three integuments are specified, the breastplate, girdle, and shoes; two defenses, the helmet and shield; and two offensive weapons, the sword and the spear (prayer). ALFORD translates, “Besides all,” as the *Greek* is translated, ^{<Q18>}Luke 3:20. But if it meant this, it would have come *last* in the list (compare ^{<504>}Colossians 3:14).

shield — the large oblong oval door-like shield of the Romans, four feet long by two and a half feet broad; not the small round buckler.

ye shall be able — not *merely*, “ye may.” The shield of faith will *certainly* intercept, and so “quench, all the fiery darts” (an image from the ancient fire-darts, formed of cane, with tow and combustibles ignited on the head of the shaft, so as to set fire to woodwork, tents, etc.).

of the wicked — rather “of the EVIL ONE.” Faith conquers him (^{<4181>}1 Peter 5:9), and his darts of temptation to wrath, lust, revenge, despair, etc. It overcomes the world (^{<6104>}1 John 5:4), and so the prince of the world (^{<6185>}1 John 5:18).

17. take — a different *Greek* word from that in ^{<4183>}Ephesians 6:13,16; translate, therefore, “receive,” “accept,” namely, the helmet offered by the Lord, namely, “salvation” appropriated, as ^{<51881>}1 Thessalonians 5:8, “Helmet, the hope of salvation”; not an uncertain hope, but one that brings with it no shame of disappointment (^{<4188>}Romans 5:5). It is subjoined to the shield of faith, as being its inseparable accompaniment (compare ^{<4181>}Romans 5:1,5). The head of the soldier was among the principal parts to be defended, as on it the deadliest strokes might fall, and it is the head that commands the whole body. The head is the seat of the *mind*, which, when it has laid hold of the sure Gospel “hope” of eternal life, will not receive false doctrine, or give way to Satan’s temptations to *despair*. God, by this hope, “lifts up the head” (^{<4188>}Psalms 3:3 ^{<4213>}Luke 21:28).

sword of the Spirit — that is, furnished by the Spirit, who inspired the writers of the word of God (^{<6122>}2 Peter 1:21). Again the Trinity is implied:

the Spirit here; and Christ in “salvation” and God the Father, ^{<463>}Ephesians 6:13 (compare ^{<3042>}Hebrews 4:12 ^{<6111>}Revelation 1:16 2:12). The two-edged sword, cutting both ways (^{<3838>}Psalms 45:3,5), striking some with conviction and conversion, and others with condemnation (^{<2304>}Isaiah 11:4 ^{<6915>}Revelation 19:15), is in the *mouth* of Christ (^{<2302>}Isaiah 49:2), in the *hand* of His saints (^{<3809>}Psalms 149:6). Christ’s use of this sword in the temptation is our pattern as to how we are to wield it against Satan (^{<4004>}Matthew 4:4,7,10). There is no armor specified for the back, but only for the front of the body; implying that we must never turn our back to the foe (^{<4096>}Luke 9:62); our only safety is in resisting ceaselessly (^{<4041>}Matthew 4:11 ^{<5007>}James 4:7).

18. always — *Greek*, “in every season”; implying *opportunity* and *exigency* (^{<5002>}Colossians 4:2). Paul uses the very words of Jesus in ^{<4216>}Luke 21:36 (a Gospel which he quotes elsewhere, in undesigned consonance with the fact of Luke being his associate in travel, ^{<4123>}1 Corinthians 11:23, etc. ^{<5458>}1 Timothy 5:18). Compare ^{<4201>}Luke 18:1 ^{<6202>}Romans 12:12 ^{<5157>}1 Thessalonians 5:17.

with all — that is, every kind of.

prayer — a sacred term for *prayer* in general.

supplication — a common term for a special kind of prayer [HARLESS], *an imploring request*. “Prayer” for obtaining blessings, “supplication” for averting evils which we fear [GROTIUS].

in the Spirit — to be joined with “praying.” It is he *in us*, as the Spirit of adoption, who prays, and enables us to pray (^{<4185>}Romans 8:15,26 ^{<4046>}Galatians 4:6 ^{<6120>}Jude 1:20).

watching — not sleeping (^{<4054>}Ephesians 5:14 ^{<4983>}Psalms 88:13 ^{<4151>}Matthew 26:41). So in the temple a perpetual watch was maintained (compare Anna, ^{<4157>}Luke 2:37).

thereunto — “watching unto” (with a view to) prayer and supplication.

with — *Greek*, “in.” *Persevering constancy* (“perseverance”) and (that is, exhibited in) *supplication* are to be the element in which our watchfulness is to be exercised.

for all saints — as none is so perfect as not to need the intercessions of his fellow Christians.

19. for me — a different *Greek* preposition from that in ^{<4185>}Ephesians 6:18; translate, therefore, “on my behalf.”

that I may open my mouth boldly — rather, “that there may be given to me ‘utterance,’ or ‘speech’ *in the opening of my mouth* (when I undertake to speak; a formula used in *set and solemn* speech, ^{<4181>}Job 3:1 ^{<4186>}Daniel 10:16), so as *with boldness to make known*,” etc. Bold plainness of speech was the more needed, as the Gospel is a “mystery” undiscoverable by mere reason, and only known by revelation. Paul looked for utterance to be *given* him; he did not depend on his natural or acquired power. The shortest road to any heart is by way of heaven; pray to God to open the door and to open your mouth, so as to avail yourself of every opening (^{<4187>}Jeremiah 1:7,8 ^{<4188>}Ezekiel 3:8,9,11 ^{<4189>}2 Corinthians 4:13).

20. For — *Greek*, as in ^{<4189>}Ephesians 6:19, “*On behalf of which.*”

an ambassador in bonds — a paradox. Ambassadors were held inviolable by the law of nations, and could not, without outrage to every sacred right, be put in chains. Yet Christ’s “ambassador is in *a chain.*” The *Greek* is singular. The Romans used to bind a prisoner to a soldier by *a single chain*, in a kind of free custody. So ^{<4186>}Acts 28:16,20, “I am bound with this *chain.*” The term, “bonds” (plural), on the other hand, is used when the prisoner’s hands or feet were bound together (^{<4189>}Acts 26:29); compare ^{<4186>}Acts 12:6, where the plural marks the distinction. The singular is only used of the particular kind of custody described above; an undesigned coincidence [PALEY].

21. that ye also — as I have been discussing things relating to you, so that ye also may know about me (compare ^{<5107>}Colossians 4:7,8). NEANDER takes it, “Ye also,” as well as the Colossians (^{<5106>}Colossians 4:6).

my affairs — *Greek*, “the things concerning me.”

how I do — how I fare.

Tychicus — an Asiatic, and so a fit messenger bearing the respective Epistles to Ephesus and Colosse (^{<4184>}Acts 20:4 ^{<5102>}2 Timothy 4:12).

a beloved brother — *Greek*, “the beloved brother”; the same epithet as in ^{<5047>}Colossians 4:7.

minister — that is, *servant*.

in the Lord — in the Lord’s work.

22. for the same purpose — *Greek*, “for this very purpose.”
^{<5048>}Colossians 4:8 is almost word for word the same as this verse.

our affairs — *Greek*, “the things concerning us,” namely, concerning myself. “Aristarchus, my fellow prisoner, and Marcus, sister’s son to Barnabas” (^{<5049>}Colossians 4:10).

23. love with faith — Faith is presupposed as theirs; he prays that love may accompany it (^{<4886>}Galatians 5:6).

24. Contrast the malediction on all who love Him not (^{<4662>}1 Corinthians 16:22).

in sincerity — *Greek*, “in incorruption,” that is, not as *English Version*, but “with an immortal (constant) love” [WAHL]. Compare “that which is not corruptible” (^{<4884>}1 Peter 3:4). Not a fleeting, earthly love, but a spiritual and eternal one [ALFORD]. Contrast ^{<5022>}Colossians 2:22, worldly things “which perish with the using.” Compare ^{<4825>}1 Corinthians 9:25, “corruptible ... *incorruptible* crown.” “Purely,” “holily” [ESTIUS], without the corruption of sin (See on ^{<4887>}1 Corinthians 3:17; ^{<5006>}2 Peter 1:4 ^{<5110>}Jude 1:10). Where the Lord Jesus has a true believer, there I have a brother [BISHOP M’IKWAINE]. He who is good enough for Christ, is good enough for me [R. HALL]. The differences of opinion among real Christians are comparatively small, and show that they are not following one another like silly sheep, each trusting the one before him. Their agreement in the main, while showing their independence as witnesses by differing in non-essentials, can only be accounted for by their being all in the right direction (^{<4458>}Acts 15:8,9 ^{<4802>}1 Corinthians 1:2 12:3).