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A

COMMENTARY

ON THE

EPISTLE TO THE EPHESIANS.

BY

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COMMENTARY

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EPISTLE TO THE EPHESIANS.

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INTRODUCTION.

� I. The City of Ephesus.

THE city of Ephesus, under the Romans, the capital of Proconsular Asia,

was situated on a plain near the mouth of the river Cayster. It was

originally a Greek colony, but became in no small degree orientalized

by the influences which surrounded it. Being a free city, it enjoyed

under the Romans to a great extent the right of self-government. Its

constitution was essentially democratic. The municipal authority was

vested in a Senate, and in the Assembly of the people. The grammateus,

"Town Clerk," or, Recorder, was an officer in charge of the archives of

the city, the promulgator of the laws, and was clothed with great

authority. It was by his remonstrance the tumultuous assembly of which

mention is made in Acts 19, 24-40, was induced to disperse.

The city was principally celebrated for its temple of Diana. From the

earliest period of its history, Ephesus was regarded as sacred to that

goddess. The attributes belonging to the Grecian Diana, however, seem

to have been combined with those which belonged to the Phoenician

Astarte. Her image, as revered in Ephesus, was not a product of Grecian

Art, but a many-breasted, mummy-like figure of oriental symbolism. Her

famous Temple was, however, a Greek building of the Ionic order. It had

become so celebrated, that its destruction three hundred and fifty-six

years before the birth of Christ has conferred immortality on the

author of the deed. All Greece and Western Asia contributed to its

restoration, which was a work of centuries. Its vast dimensions, its

costly materials, its extended colonnades, the numerous statues and

paintings with which it was adorned, its long accumulated wealth, the

sacred effigies of the goddess, made it one of the wonders of the

world. It was this temple which gave unity to the city, and to the

character of its inhabitants. Oxford in England is not more Oxford on

account of its University, than Ephesus was Ephesus on account of the

Temple of Diana. The highest title the city could have assumed, and

that which was impressed on its coins, was Neokoros,

Temple-sweeper,--servant of the great goddess. One of the most

lucrative occupations of the people was the manufacture of miniature

representations of the temple, wrought in silver, which being carried

about by travellers, or reverenced at home, found an extensive sale,

both foreign and domestic.

With the worship of Diana the practice of sorcery was from the earliest

times connected. The "Ephesian letters," mystical monograms, used as

charms or amulets, are spoken of frequently by heathen writers. Ephesus

was, therefore, the chief seat of necromancy, exorcism, and all forms

of magic arts for all Asia. The site of this once famous city is now

occupied by an inconsiderable village called Ajaloluk, supposed by some

to be a corruption of hagios theolegos, (pronounced Seologos by the

Greeks), the title of the apostle John, as the great teacher of the

divinity of Christ. If this is so, it is a singular confirmation of the

tradition which makes Ephesus the seat of St. John's labours. Others

explain the name from the Turkish, in which language the word is said

to mean, City of the Moon; and then the connection is with Ephesus as

the worshipper of Diana.

� II. Paul's labours in Ephesus.

In this city, the capital of Asia, renowned through the world for the

temple of Diana, and for skill in sorcery and magic, the place of

concourse for people from all the surrounding countries, Paul laboured

for nearly three years.

After remaining eighteen months in Corinth, at the conclusion of his

second missionary tour, he sailed thence to Ephesus in company with

Priscilla and Aquila. He left his companions there, but he himself

entered into the synagogue, and reasoned with the Jews. When they

desired him to tarry longer with them he consented not: but bade them

farewell, saying, I must by all means keep this feast that cometh in

Jerusalem; but I will return again unto you, if God will. And he sailed

from Ephesus. After his departure, Apollos, "an eloquent man, and

mighty in the Scriptures, came to Ephesus. This man was instructed in

the way of the Lord; and being fervent in the Spirit, he spake and

taught diligently the things of the Lord, knowing only the baptism of

John. And he began to speak boldly in the synagogue; whom, when Aquila

and Priscilla had heard, they took him unto them, and expounded unto

him the way of God more perfectly." Acts 18, 18-26.

Paul, agreeably to his promise, returned to Ephesus, probably in the

fall of the year 54. Here he found certain disciples who had received

only John's baptism, to whom Paul said: " John verily baptized with the

baptism of repentance, saying unto the people, that they should believe

on him which should come after him, that is, on Christ Jesus. When they

heard this they were baptized in the name of the Lord Jesus. And when

Paul had laid his hands upon them, the Holy Ghost came upon them, and

they spake with tongues and prophesied." Acts 19, 3-6.

It seems from the narrative that there was in the apostolic period a

class of persons who had renounced Judaism, and professed their faith

in the person and doctrines of Christ, (for Apollos, it is said, was

instructed in the way of the Lord,) and yet passed for John's

disciples, in distinction from the other followers of Christ. They were

Christians, for they are called " disciples," and yet had not received

Christian Baptism. That is, they had been baptized with water, but not

with the Holy Ghost. They may have received the inward saving

influences of the Spirit, but they had not been made partakers of those

extraordinary gifts, the power of speaking with tongues and of

prophesying, which those converted and baptized by the apostles had

received. They were Christians through the instructions and testimony

of John the Baptist, as distinguished from those made Christians by the

preaching of the apostles. Their knowledge of the Gospel was,

therefore, necessarily imperfect. This, at least, is one answer to the

question concerning the disciples of John spoken of in Acts.

After this the apostle continued for three months to attend the

synagogue, "disputing and persuading the things concerning the kingdom

of God." Meeting with opposition from the Jews, he withdrew " and

separated the disciples, disputing daily in the school of one Tyrannus.

And this continued by the space of two years, so that all they that

dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

And God wrought special miracles by the hands of Paul. So that from his

body were brought unto the sick handkerchiefs, or aprons, and the

diseases departed from them, and the evil spirits went out of them."

Acts 19, 8-12.

It appears from this, and from the subsequent account given by the

sacred historian, that the effects of Paul's preaching in Ephesus,

were: 1. The conversion of a great number of the Jews and Greeks. 2.

The diffusion of the knowledge of the Gospel throughout proconsular

Asia. 3. Such an influence on the popular mind, that certain exorcists

attempted to work miracles in the name of that Jesus, whom Paul's

preaching had proved to be so powerful; and that other magicians,

convinced of the folly and wickedness of their arts, made public

confession, and burnt their books of divination and mystic charms. 4.

Such a marked diminution of the zeal and numbers of the worshippers of

Diana, as to excite general alarm that her temple would be despised. 5.

A large and flourishing church was there established. This is proved

from the facts recorded in the twentieth chapter of the Acts of the

Apostles. Having spent a few months in visiting the churches in

Macedonia and Greece, Paul, when he arrived at Miletus on his way to

Jerusalem, sent for the elders of Ephesus, and addressed them in terms

which show that they had an important church committed to their care.

In this address the apostle predicted that false teachers would soon

rise up among them, not sparing the flock. From the epistle to this

church, in the Book of Revelation, it appears that this prediction was

soon fulfilled. The church is there commended for its faith and

patience, and especially for its resistance to the inroads of heresy.

� III. The date of this Epistle and the place whence it was sent.

As the apostle speaks of himself in this epistle as being in bonds, it

is plain it was written either during his imprisonment at Rome or at

C�sarea. Every thing conspires to favour the assumption that it was

written at Rome, which until a recent period has been the universally

received opinion. In the first place, it is clear that the Epistles to

the Ephesians, to the Colossians, to Philemon, and to the Philippians,

all belong to the same period. As to the first three, it is expressly

stated that they were sent together by Tychicus and Onesimus. Comp.

Eph. 6, 21. Col. 4, 7-9. Philem. v. 12. And that the fourth belongs to

the same period is plain, 1. Because Timothy is mentioned as being with

Paul when he wrote to the Philippians, and he was with him when he

wrote to the Colossians and to Philemon. 2. Because he enjoyed great

liberty of preaching at the time when the Epistle to the Philippians

was written, Phil. 1, 13; and so he did when that to the Ephesians was

written. Eph. 6, 20. 3. Because he expresses both to the Philippians

and to Philemon the expectation of being soon set at liberty. Phil. 2,

11. Philem. v. 22. If, therefore, one of these letters was written from

Rome, they all were. But it is almost certain that the Epistle to the

Philippians at least, was written during his imprisonment at Rome. In

ch. 1, 12, 13, he says, "The things which happened unto me have fallen

out rather unto the furtherance of the gospel; so that my bonds are

manifest in all the palace and in all other places." Even admitting

that the word praitorion here used, does not necessarily refer either

to the well known pretorian camp at Rome, or to the imperial palace,

yet, when taken in connection with what is said in ch. 4, 22, there is

little doubt that the reference is to the place of abode of the

pretorian guard in immediate attendance on the Emperor. The phrase hoi

ek tes Kaisaros oikias, can only mean, those of C�sar's household; and

as they sent their salutations to the Philippians, there is no

reasonable doubt that the Epistle to the church in Philippi was written

at Rome. If, therefore, it was during the same imprisonment that he

wrote the four epistles above mentioned, then it follows that the

Epistle to the Ephesians was written from Rome.

In the second place, every thing contained in the Epistles to the

Ephesians, Colossians, and to Philemon, which are admitted to belong to

the same period, agrees with this assumption. 1. The persons mentioned

in these epistles are known to have been with the apostle at Rome, but

are not known to have been with him at C�sarea. 2. Paul, according to

Acts 28, 30, 31, enjoyed liberty to preach the gospel at Rome, but it

is not known that he had that liberty in C�sarea. 3. He had at Rome the

prospect of being soon set at liberty, which he did not enjoy during

his imprisonment under Felix and Festus. 4. The reasons assigned by the

few modern critics who refer these epistles to the time of his

confinement at C�sarea, have very little weight. It is said that

Onesimus, a fugitive slave, would more probably seek refuge in C�sarea

than in a place so distant as Rome; that it is to be inferred from Eph.

6, 21, that Paul expected the Epistle to the Colossians to reach its

destination before the letter to the Ephesians came into their hands.

This would be the case if Tychicus travelled from C�sarea, not if Rome

was his point of departure. Besides, it is said, that Paul cherished

the purpose to visit Spain as soon as he obtained his liberty at Rome;

whereas he wrote to Philemon that he hoped to see him soon at Colosse;

whence it is inferred that he could not have been in Rome when he wrote

that letter. The two former of these reasons have no force. If the

third proves any thing with regard to the date of the Epistle to

Philemon, it proves the same respecting that to the Philippians,

because in that also he expresses the hope of being soon at Philippi.

These expressions only prove that the apostle had been led to postpone

the execution of the purpose which he had formed long before of

visiting Spain. There seems, therefore, to be no reason to depart from

the commonly received opinion that the Epistle to the Ephesians was

written from Rome.

� IV. The persons to whom this Epistle was addressed.

As to this point there are three opinions. 1. That it was addressed to

the Ephesians. 2. That it was addressed to the Laodiceans. 3. That it

was a circular letter designed for all the churches in that part of

Asia Minor.

In favour of the first of these opinions it is urged, 1. That the

epistle is directed tois ousin en Epheso to those who are in Ephesus.

If this is the true reading, it settles the question, at least so far

as this, that whatever may have been its further destination, it was

primarily designed for the church in Ephesus. That the reading above

given is the true one, is proved because it is found in all extant

MSS., in all the ancient versions, and in all the Fathers. This array

of external evidence is decisive. No critic would venture to alter the

text against these authorities. The only opposing evidence of a

critical nature is, that it appears from the comment of Basil that the

words en Epheso were not in the copy which he used, and that in the MS.

B. they stand in the margin and not in the text, and in MS. 67, they

are inserted as a correction. This is altogether insufficient to

outweigh the concurrent testimony above mentioned. On all critical

principles, therefore, the reading en Epheso must be pronounced

genuine.

2. That this epistle was addressed to the Ephesians is proved by the

concurrent testimony of the ancient church. This Basil does not

question; he only explains tois ousin in such a way as to show that

they were not followed in his copy by the words en Epheso. These two

considerations would seem to be decisive. How came the epistle to be

addressed to the Ephesians, if not designed for them? How came the

whole ancient church to regard it as addressed to the church in

Ephesus, if such were not the fact? It is a fundamental principle in

historical criticism to allow greater weight to historical testimony

than to conjectures drawn from circumstantial evidence.

The objections to this view are: 1. That there is evidence that in some

of the ancient MSS. no longer extant, the words en Epheso were not in

the text. 2. That although Paul was personally so well acquainted with

the Ephesian Christians, 1he speaks as though he were a stranger to

them and they to him. The passages, however, cited in proof of this

point, admit of an interpretation perfectly consistent with the common

hypothesis. When Paul speaks in ch. 1, 15, of having heard of their

faith and love, he may refer to the intelligence which had reached him

at Rome. And the expression in ch. 3, 2, eige akousate does not

necessarily express doubt of their knowledge of him or of his being an

apostle. 3. It is objected that the epistle contains no reference to

the peculiar circumstances of the Ephesians. It is so general, that it

might as well be addressed to one church as another. 4. It contains no

salutations from Paul or from his companions to any one in Ephesus. 5.

It contemplates exclusively heathen Christians, whereas the church in

Ephesus was composed of both Jewish and Gentile converts. The facts on

which these last three arguments are founded are undoubtedly true and

very remarkable, and certainly distinguish this epistle from all others

addressed by Paul to particular churches. They prove, however, nothing

more than that the apostle's object in writing this epistle was

peculiar. They cannot be allowed to outweigh the direct critical and

historical testimony in support of the fact that it was addressed to

the Ephesians.

In favour of the hypothesis that this epistle was written to the church

in Laodicea, it is urged: 1. That Marcion so entitled it. But Marcion

was a notorious falsifier of Scripture. 2. That in Col. 4, 16, it is

said, "When this epistle is read among you, cause that it be read also

in the church of the Laodiceans, and that ye also read the epistle from

Laodicea." It cannot, however, be inferred that "the epistle from

Laodicea" was an epistle which Paul wrote to Laodicea; much less that

the epistle intended was the one addressed to the Ephesians. Paul may

have written to the Laodiceans a letter which is no longer extant. 3.

It is urged that on this hypothesis all the peculiarities of the

epistle can be readily explained. But those peculiarities can be

explained without resorting to a hypothesis destitute of all historical

foundation.

The assumption that this epistle was not designed specially for any one

church, but intended equally for all the churches in that part of Asia

Minor, has met with more favour. This view, first suggested by

Archbishop Usher, has been adopted, variously modified, by Bengel,

Benson, Mich�lis, Eichhorn, Koppe, Hug, Flatt, Guericke, Neander,

Olshausen and many others. The great objection to it is the

overwhelming authority in favour of the reading en Epheso in the

salutation, and the unanimous testimony of the early church. Perhaps

the most probable solution of the problem is, that the epistle was

written to the Ephesians and addressed to them, but being intended

specially for the Gentile Christians as a class, rather than for the

Ephesians as a church, it was designedly thrown into such a form as to

suit it to all such Christians in the neighbouring churches, to whom no

doubt the apostle wished it to be communicated. This would account for

the absence of any reference to the peculiar circumstances of the

saints in Ephesus. This seems to have been substantially the opinion of

Beza, who says: Suspicor non tam ad Ephesios ipsos proprie missam

epistolam, quam ad Ephesum, ut ad c�teras Asiaticas ecclesias

transmitteretur.

� V. The relation between this Epistle and that to the Colossians.

This relation is, in the first place, one of remarkable similarity.

This similarity is observable, 1. In the occurrence in both epistles of

the same words and forms of expressions. 2. In passages which are

identical in thought and language. 3. In passages in which the thought

is the same and the expression is varied. 4. In others where the same

topic is more fully handled in the one epistle than in the other. 5. In

passages in which different topics follow each other in the same order.

In the second place, although there are these striking points of

resemblance between the two epistles, there are no less striking points

of difference. 1. While the Epistle to the Colossians has every

indication of having been written to a particular congregation and in

reference to their peculiar circumstances, the absence of these

features is the most marked characteristic of the Epistle to the

Ephesians. 2. In the Epistle to the Ephesians the doctrinal element

prevails over the practical; in the Epistle to the Colossians it is

just the reverse. 3. The main object of the Epistle to the Colossians

is to warn the church against "philosophy falsely so called." Of this

there is no indication in the Epistle to the Ephesians; the great

design of which is to unfold the glories of the plan of redemption as

embracing both Jews and Gentiles, and designed to be the great medium

for the manifestation of the grace and wisdom of God to all intelligent

creatures. 4. There are, therefore, topics discussed in the one

epistle, to which there is nothing to correspond in the other. 5. The

order of sequence, or the concatenation of subjects, except in the case

of some particular exhortations, is entirely different in the two

epistles. 6. The Epistle to the Ephesians has much greater unity than

that to the Colossians. This evidently arose from the different

purposes with which they are written.

In the third place, the two epistles are evidently independent the one

of the other. Each is a complete whole. In each one topic flows

naturally from another, the association of ideas in every case being

clearly indicated. Neither is a patchwork, but both are a closely woven

web.

All these characteristics of similarity, dissimilarity, and mutual

independence, are naturally accounted for on the assumption that the

two epistles were written at the same time, the one for a particular

congregation, the other for a particular class of readers.

� VI. The Genuineness of the Epistle.

1. The epistle announces itself as written by Paul the Apostle. 2.

There is nothing in its contents inconsistent with the assumption of

his being its author. 3. All the incidental references which it

contains to the office, character and circumstances of the writer,

agree with what is known to be true concerning Paul. The writer was an

apostle, an apostle of the Gentiles, a prisoner, one to whom Tychicus

stood in the relation of a companion and fellow-labourer. 4. The style,

the doctrines, the sentiments, the spirit, the character revealed, are

those of Paul. 5. The whole ancient church received it as genuine. As

to this point the judgment of the early ages is unanimous. Even

Marcion, though he dissented from the common opinion as to its

destination, admitted its Pauline origin. 6. Finally and mainly, the

epistle reveals itself as the work of the Holy Ghost, as clearly as the

stars declare their maker to be God. In no portion of the Sacred

Scriptures are the self-evidencing light and power of divine truth more

concentrated than they are here. Had it been first discovered in the

nineteenth century, in a forsaken monastery, it would command the faith

of the whole church.

The genuineness of this epistle, therefore, has never been doubted,

except by a few modern critics to whom nothing is sacred. These critics

object: 1. That Paul was familiarly acquainted with the Ephesians,

whereas the writer of this epistle had only heard of their conversion

and of their faith and love. This objection is fully met by showing

that the expressions referred to, may be understood of information

received by Paul, during his long imprisonment, first at C�sarea, and

afterwards at Rome; or, on the assumption that the epistle, though

addressed to the Ephesians, was designed for a large class of readers,

with many of whom Paul had no personal acquaintance. 2. They object

that this epistle is merely a verbose imitation of the Epistle to the

Colossians. Nothing can be more inconsistent with the fact. The

relation between the two epistles, instead of being a ground of

objection against either, is a strong proof of the genuineness of both.

Of this any reader may satisfy himself by a careful comparison of the

two. 3. It is objected that the epistle contains no reference to the

peculiar circumstances of the Ephesians, so that the address and

contents are irreconcilable. This absence of specific reference, as

before remarked, is accounted for from the design of the epistle as

addressed to Gentile believers, as Christians, not as Ephesians. REUSS

remarks in reference to such objections, "If Paul wrote friendly

letters, these critics say they are spurious, because they are not

doctrinal; and if he wrote doctrinal epistles, they say they are

spurious, because not friendly." 4. It is objected that the style is

not that of Paul. The very reverse, in the judgment of the vast

majority of competent readers, is the fact. There is the same fervour

and force of expression, the same length and complication in his

sentences, clause linked with clause, till he is forced to stop, and

begin the sentence anew. Idem in epistola, says Erasmus, Pauli fervor,

eadem profunditas, idem omnino spiritus ac pectus. DE WETTE, the

originator of these and similar objections, admits that they do not

justify the rejection of the epistle, which, he says, contains much

that is worthy of the apostle, and which all antiquity acknowledged as

genuine. Unfortunately, however, he afterwards retracted this

admission. It is to the honour of the German critics, for whom in

general, novelty is every thing, the last opinion always being the

best, that with the exception of the destructive school of Tubingen,

few, if any, of their number attach any weight to the arguments against

the apostolic origin of this epistle. 5. The principal objection urged

by Baur of Tubingen, in addition to those suggested by De Wette, is

that the Epistle to the Ephesians contains allusions to Gnostic

opinions, which did not prevail until after the apostolic age. But, in

the first place, the great majority of scholars deny that this epistle

contains any reference to Gnostic sentiments; and, in the second place,

even if it did, the Epistle to the Colossians affords abundant evidence

that principles afterwards developed into Gnosticism, had manifested

themselves in the age of the apostles. If it be said that the allusions

in the Epistle to the Colossians to those principles proved that it

also is spurious; that would be only a dictum in the face of all

evidence, and utterly subversive of all history. There is no portion of

the New Testament the genuineness of which the church has from the

beginning, with more cordial unanimity, acknowledged, than that of this

epistle.

� VII. Contents of the Epistle.

The apostle addresses himself principally to Gentile Christians. His

object was, 1. To bring them to a just appreciation of the plan of

redemption, as a scheme devised from eternity by God, for the

manifestation of the glory of his grace. 2. To make them sensible of

the greatness of the blessing which they enjoyed in being partakers of

its benefits. 3. To lead them to enter into the spirit of the gospel as

a system which ignored the distinction between Jews and Gentiles, and

united all the members of the church in one living body destined to be

brought into full conformity to the image of Christ. 4. To induce them

to live as it became a religion which had delivered them from the

degradation of their condition as heathen, and exalted them to the

dignity of the sons of God.

He begins, therefore, with the primal fountain of all spiritual

blessings. He refers them to their predestination to sonship, and their

consequent election to holiness, before the foundation of the world.

From this flowed their actual redemption by the blood of Christ; and

the revelation of the divine purpose to unite all the subjects of

redemption in one body in Christ; in whom first the Jews, and then the

Gentiles, had been made the heirs of eternal life. Ch. 1, 1-14.

He next earnestly prays that God would enable them to appreciate the

hope which they were thus entitled to cherish; the glory of the

inheritance in reserve for them; and the exceeding greatness of that

power which had already wrought in them a change analogous to that

effected in the resurrection and exaltation of Christ. For as Christ

was dead and deposited in the tomb, so they were spiritually dead; and

as Christ was raised and exalted above all creatures, so they also were

quickened and exalted to a heavenly state in Him. Ch. 1, 15. 2, 10.

He therefore calls upon them to contrast their former condition as

heathen, with their present state. Formerly they were without Christ,

aliens from the commonwealth of Israel, without God, and without hope.

But by the blood of Christ a two-fold reconciliation had been effected.

The Jews and Gentiles are united as one body, and both are reconciled

to God, and have equally free access to his presence. The Gentiles,

therefore, are now fellow-citizens of the saints, members of the family

of God, and living stones in that temple in which God dwells by his

Spirit. Ch. 2, 11-22.

This great mystery of the union of Jews and Gentiles, had been

partially revealed under the Old Dispensation, but it was not then made

known so clearly as it had since been revealed to the apostles and

prophets of the New Dispensation; whose great vocation it was to preach

the unsearchable riches of Christ, and to make all men understand the

plan of redemption, hid for ages in God, but now revealed, that through

the church might be made known to principalities and powers the

manifold wisdom of God. Ch. 3, 1-13.

The apostle, therefore, bows his knees before the common Father of the

redeemed, and prays that Christ may dwell in their hearts by faith;

that they being rooted and grounded in love, might be able to apprehend

the infinite love of Christ, and be filled with the fulness of God, who

is able to do for us far more than we are able either to ask or to

think. Ch. 3, 14-21.

The Gentiles, therefore, are bound to enter into the spirit of this

great scheme--to remember that the church, composed of Jews and

Gentiles, bond and free, wise and unwise, is one body, filled by one

Spirit, subject to the same Lord, having one faith, one hope, one

baptism, and one God and Father, who is in, through, and over all. They

should also bear in mind that diversity in gifts and office was not

inconsistent with this unity of the church, but essential to its

edification. For the ascended Saviour had constituted some apostles,

some prophets, some evangelists, some pastors and teachers, for the

very purpose of building up the church, and through them as the

channels of the truth and grace of Christ, the church was to be brought

to the end of its high calling. Ch. 4, 1-16.

They should not, therefore, live as did the other Gentiles, who, being

in a state of darkness and alienation from God, gave themselves up to

uncleanness and avarice. On the contrary, having been taught by Christ,

they should put off the old man, and be renewed after the image of God.

Avoiding all falsehood, all undue anger, all dishonesty, all improper

language, all malice, all impurity and covetousness, they should walk

as children of the light, reproving evil, striving to do good, and

expressing their joy by singing hymns to Christ, and giving thanks to

God. Ch. 4, 17. 5, 20.

He impresses upon his readers reverence for the Lord Jesus Christ as

the great principle of Christian obedience. He applies this principle

especially to the domestic obligations of men. The marriage relation is

illustrated by a reference to the union between Christ and the church.

The former is an obscure adumbration of the latter. Marriage is shown

to be not merely a civil contract, not simply a voluntary compact

between the parties, but a vital union producing a sacred identity. The

violation of the marriage relation is, therefore, presented as one of

the greatest of crimes and one of the greatest of evils. Parents and

children are bound together not only by natural ties, but also by

spiritual bands; and, therefore, the obedience on the part of the

child, and nurture on the part of the parent, should be religious.

Masters and slaves, however different their condition before men, stand

on the same level before God; a consideration which exalts the slave,

and humbles and restrains the master. Finally, the apostle teaches his

readers the nature of that great spiritual conflict on which they have

entered; a conflict, not with men but with the powers of darkness. He

tells them what armour they need, how it is to be used, and whence

strength is to be obtained to bring them off victorious. Ch. 5, 21. 6,

1-20.

� VIII. Commentaries.

The most important modern commentaries on this epistle are the

following: Koppe, in the sixth vol. of his Annotations on the epistles

of the N. T. Flatt, in a distinct volume. J. A. Holzhausen, 1833, pp.

195. L. J. Ruckert, 1833, pp. 306. This is a valuable work, though the

author prides himself on his independence not only of theological

system, but also of the Scriptures, and writes with a certain air of

superiority over the apostle. F. H. Meier, 1834, pp. 231, less

important. G. C. A. Harless, 1834, pp. 574. This is the most elaborate

commentary on this epistle which has yet been published. It is orthodox

and devout, but is wearisome from its diffuseness and lack of force. De

Wette, in the second volume of his Exegetisches Handbuch--very

condensed, but evinces little regard to the authority of the sacred

writers. Olshausen, in the fourth volume of his Commentar �ber das N.

T., devout, able, and mystical. H. A. W. Meyer, Achte Abtheilung of his

Kritisch Exegetischer Commentar �ber das N. T. Meyer is, perhaps, the

ablest commentator on the New Testament of modern times. His

theological stand-point is that of high Arianism. He evinces deference

to authority of Scripture, but does not hesitate to impute error or

false reasoning to the apostles. John Eadie, D.D., Professor of Bib.

Literature to the United Presbyterian Church, 1854, pp. 466. This is a

work of great research, and contains a full exhibition of the views of

all preceding commentators. It is an important and valuable addition to

our exegetical literature.

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EPISTLE TO THE EPHESIANS.

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CHAPTER I.

THE SALUTATION, VS. 1. 2.--THANKSGIVING FOR THE BLESSINGS OF

REDEMPTION, VS. 3-14.--PRAYER THAT THE EPHESIANS MIGHT INCREASE IN THE

KNOWLEDGE AND EXPERIENCE OF THOSE BLESSINGS, VS. 15-21.

THE SALUTATION.

1. Paul, an apostle of Jesus Christ by the will of God, to the saints

which are at Ephesus, and to the faithful in Christ Jesus:

2. grace be to you, and peace from God our Father, and from the Lord

Jesus Christ.

COMMENTARY.

V. 1. An apostle of Jesus Christ.--The word apostle is used in three

senses in the New Testament. 1. In its primary sense of messenger, John

13, 16 (the messenger), he that is sent is not greater than he that

sent him. Phil. 2, 25, your messenger. 2 Cor. 8, 23, messengers of the

churches. Apostolos ekklesion; toutestin, says Chrysostom, hupo

ekklesion pemphthentes. Theophylact adds kai cheirotonethentes. 2. In

the sense of missionaries, men sent by the church to preach the

Gospel.--In this sense Paul and Barnabas are called apostles, Acts 14,

4. 14; and probably Andronicus and Junias, Rom. 16, 7. 3. In the sense

of plenipotentiaries of Christ; men whom he personally selected and

sent forth invested with full authority to teach and rule in his name.

In this sense it is always used when "the apostles," "the twelve," or

"the apostles of the Lord," are spoken of as a well-known, definite

class. They were appointed as witnesses of Christ's miracles,

doctrines, resurrection; and therefore it was necessary that they

should not only have seen him after his resurrection, but that their

knowledge of the Gospel should be immediately from Christ, John 15, 26.

Acts 1, 22. 2, 32. 3, 15. 13, 31. 26, 16. 1 Cor. 9, 1. Gal. 1, 12. They

were not confined to any one field but had a general jurisdiction over

the churches, as is manifest from their epistles.--To qualify them for

this office of authoritatively teaching, organizing, and governing the

church, they were rendered infallible by the inspiration of the Holy

Ghost, and their divine mission was confirmed by miraculous

powers.--Their authority therefore rested first on their commission,

and secondly on their inspiration. Hence it is evident that none can

have the authority of an apostle who has not apostolic gifts. In this

respect Romanists are consistent, for they claim infallibility for

those whom they regard as the official successors of the apostles. They

are, however, inconsistent with their own theory, and at variance with

the Scripture, in making this infallibility the prerogative of the

prelates in their collective capacity, instead of claiming it for each

individual bishop.

Dia thelematos Theou, by the will of God. There are two ideas included

in this phrase. 1. That the apostleship was a gift, or grace from God,

Rom. 1, 5. Eph. 3, 7. 8. 2. That the commission or authority of the

apostles was immediately from God. Paul in Gal. 1, 1, as well as in

other passages, asserts that apostleship was neither derived from men

nor conveyed through the instrumentality of men, but conferred directly

by God through Christ.

To the saints which are at Ephesus. The Israelites, under the old

dispensation, were called saints, because separated from other nations

and consecrated to God. In the New Testament the word is applied to

believers, not merely as externally consecrated, but as reconciled to

God and inwardly purified. The word hagiazein signifies to cleanse,

either from guilt by a propitiatory sacrifice, as in Heb. 2, 11. 10,

10. 14, or from inward pollution, and also to consecrate. Hence the

hagioi, saints, are those who are cleansed by the blood of Christ, and

by the renewing of the Holy Ghost, and thus separated from the world

and consecrated to God. On the words, which are at Ephesus, see the

Introduction.

And to the faithful in Christ Jesus. The word pistos, faithful, may

mean preserving faith, worthy of faith, or exercising faith. In the

last sense, which is its meaning here, it is equivalent to believing.

The faithful, therefore, are believers. In Christ, belongs equally to

the two preceding clauses: tois hagiois--kaii pistois en Christo, To

the saints and faithful who are in Christ Jesus.' Those whom he calls

saints he also calls faithful; Ergo, says Calvin, nemo fidelis, nisi

qui etiam sanctus: et nemo rursum sanctus, nisi qui fidelis. No one is

a believer who is not holy; and no one is holy who is not a believer.

V. 2. Contains the usual apostolic benediction. Paul prays that grace

and peace may be granted to his readers. Grace is unmerited favour; and

the grace or favour of God is the source of all good. Peace, according

to the usage of the corresponding Hebrew word, means well-being in

general. It comprehends all blessings flowing from the goodness of God.

The apostle prays to Christ, and seeks from him blessings which God

only can bestow. Christ therefore was to him the object of habitual

worship. He lived in communion with Christ as a divine person, the

ground of his confidence and the source of all good.

God is our Father: 1. As He is the author of our being; 2. As we were

formed in his likeness. He as a spirit is the Father of spirits. 3. As

we are born again by his Spirit and adopted into his family. It is in

reference to the last-mentioned relationship that the expression is.

almost always used in the New Testament. Those who are the children of

God are such by regeneration and adoption.

Jesus Christ is our supreme and absolute Lord and proprietor. The word

kurios is indeed used in Scripture in the sense of master, and as a

mere honorary title as in English Master or Sir. But, on the other

hand, it is the translation of Adonai, supreme Lord, an incommunicable

name of God, and the substitute for Jehovah, a name the Jews would not

pronounce. It is in this sense that Christ is, The Lord, The Lord of

Lords, The Lord God; Lord in that sense in which God alone can be

Lord--having a dominion of which divine perfection is the only adequate

or possible foundation. This is the reason why no one can call him

Lord, but by the Holy Ghost, 1 Cor. 12, 3. It is a confession which

implies the apprehension of the glory of God as it shines in Him. It is

an acknowledgment that he is God manifested in the flesh. Blessed are

all they who make this acknowledgment with sincerity; for flesh and

blood cannot reveal the truth therein confessed, but the Father who is

in heaven.

SECTION II.--Vs. 3-14.

3. Blessed be the God and Father of our Lord Jesus Christ, who hath

blessed us with all spiritual blessings in heavenly places in Christ:

4. according as he hath chosen us in him before the foundation of the

world, that we should be holy and without blame before him in love:

5. having predestinated us; unto the adoption of children by Jesus

Christ to himself, according to the good pleasure of his will,

6. to the praise of the glory of his grace, wherein he hath made us

accepted in the, beloved.

7. In whom we have redemption through his blood, the forgiveness of

sins, according to the riches of his grace;

8. wherein he hath abounded towards us in all wisdom and prudence;

9. having made known unto us the mystery of his will, according to his

good pleasure which he hath purposed in himself;

10. that in the dispensation of the fulness of times he might gather

together in one all things in Christ, both which are in heaven, and

which are on earth;

11. even in him: in whom also we have obtained an inheritance, being

predestinated according to the purpose of him who worketh all things

after the counsel of his own will;

12. that we should be to the praise of his glory, who first trusted in

Christ.

13. In whom ye also trusted after that ye heard the word of truth, the

gospel of your salvation: in whom also after that ye believed ye were

sealed with that holy Spirit of promise,

14. which is the earnest of our inheritance until the redemption of the

purchased possession, unto the praise of his glory.

ANALYSIS.

The apostle blesses God for the spiritual gifts bestowed upon his

people, v. 3. Of these the first in order and the source of all the

others, is election, v. 4. This election is, 1st. Of individuals. 2d.

In Christ; 3d. It is from eternity. 4th. It is to holiness, and to the

dignity of sons of God. 5th. It is founded on the sovereign pleasure of

God, vs. 4. 5. 6th. Its final object is the glory of God, or the

manifestation of his grace, v. 6.

The second blessing here mentioned is actual redemption through the

blood of Christ; the free remission of sins according to the riches of

his grace, vs. 7. 8.

The third blessing is the revelation of the divine purpose in relation

to the economy of redemption; which has for its object the reduction of

all things to a harmonious whole under Jesus Christ, vs. 9. 10.

Through this Redeemer, the Jewish Christians who had long looked for

the Messiah are, agreeably to the divine purpose, made the heirs of

God, vs. 11. 12. The Gentile converts are partakers of the same

inheritance; because, having believed in Christ, they are assured of

their redemption by the possession of the Holy Spirit, the pledge of

the inheritance until its actual and complete enjoyment, vs. 13. 14.

COMMENTARY.

V. 3. Eulogetos ho Theos;, Blessed be God. The word eulogein, like its

English equivalent, to bless, signifies to praise, as when we bless

God; to pray for blessings, as when we bless others; and to bestow

blessings, as when God blesses us. Blessed be God who hath blessed us,

is then the expression of thanksgiving and praise to God on account of

those peculiar benefits which we receive from him through Christ.

God is here designated as the God and Father of our Lord Jesus Christ.

That is, he is at once God and Father, sustaining both these relations

to Christ. Our Saviour used a similar form of expression, when he said,

I ascend unto my Father and your Father; and to my God and your God.'

John 20, 17. The God in whom the Israelites trusted was the God of

Abraham, Isaac, and Jacob; their covenant God. This designation served

to remind the ancient people of God of his promise to their fathers,

and of their peculiar consequent relationship to him. The God in whom

we are called upon to trust, and to whom we are to look as the source

of all good, is not the absolute Jehovah, nor the God who stood in a

special relation to the Israelites; but the God of redemption; the God

whom the Lord Jesus revealed, whose will he came to accomplish, and who

was his Father. It is this relationship which is the ground of our

confidence. It is because God has sent the Lord Jesus into the world,

because He spared not his own Son, that he is our God and Father, or

that we have access to him as such.

It is this reconciled God, the God of the covenant of grace, ho

euloge'sas hemas en pa'se eulogi'a pneumatike, who hath blessed us with

all spiritual blessings. The past tense, hath blessed, is used because

the apostle contemplates his readers as actually redeemed, and in

present possession of the unspeakable blessings which Christ has

procured. These blessings are spiritual not merely because they pertain

to the soul, but because derived from the Holy Spirit, whose presence

and influence are the great blessing purchased by Christ.

"In heavenly places." The words en tois epourani'ois may be rendered

either in or with heavenly things, or in heavenly places, i. e. in

heaven. If the former method be adopted the sense is, Hath blessed us

with all spiritual blessings, i. e. with heavenly things.' The words

however occur five times in this epistle and always elsewhere in a

local sense. See v. 20. 2, 6. 3, 10. 6, 12, which therefore should be

preferred here. They are to be connected with the immediately preceding

word, Blessings in heaven.' The meaning is that these blessings pertain

to that heavenly state into which the believer is introduced. Here on

earth he is, as the apostle says, in ch. 2, 6, in heavenly places.' He

is a citizen of heaven, Phil. 3, 10. The word heaven, in Scripture, is

not confined in its application to the place or state of future

blessedness, but sometimes is nearly equivalent to kingdom of heaven.'

The old writers, therefore, were accustomed to distinguish between the

coelum gloriae, the heaven of glory; coelum naturae, the visible

heavens, and coelum gratiae, the heaven of grace here on earth. These

blessings connected with this heavenly state, are conferred upon

believers in Christ. It is as they are in him, and in virtue of that

union that they are partakers of these benefits.

V. 4. All these blessings have their source in the electing love of

God. pulegesas--katho`s exele'xato emas, he blessed us--because he

chose us. Kathos, according as, or, inasmuch as, because, see John 17,

2. Rom. 1, 28. 1 Cor. 1, 6. Election is the cause or source of all

subsequent benefits.

He hath chosen us. By us is not meant the apostle alone, because there

is nothing in the context to indicate or justify this restriction. The

blessings consequent on the election here spoken of, are in no sense

peculiar to the apostle. Neither does the word refer to any external

community or society as such. It is not us Ephesians, as Ephesians, nor

us Corinthians, nor us Romans, as formerly the Jews were chosen by a

national election. But it is us believers, scattered here and there. It

is those who are the actual recipients of the blessings spoken of, viz.

holiness, sonship, remission of sins, and eternal life.

We are said to be chosen in Him; an expression which is variously

explained. Some refer the pronoun to God, chosen us in himself;' which

is contrary not only to the context but to the signification of the

words en auto, which is the received text. Others say the meaning is,

He hath chosen us because we are in him.' The foresight of our faith or

union with Christ, being the ground of this election. This however

cannot be admitted. 1. Because faith, or a living union with Christ, is

the very blessing to which we are chosen. 2. Because it introduces into

the passage more than the words express. 3. Because in this immediate

connection, as well as elsewhere, the ground of this election is

declared to be the good pleasure of God.--A third interpretation also

supposes an ellipsis. The full expression would be: eis to einai hemas

en auto, Chosen us to be in Him; in ipso, videlicet adoptandos, as Beza

explains it. The objection to this is that it introduces more than the

words contain, and that the end to which we are chosen is expressed in

the following clause, einai emas agi'ous. It is best therefore to take

the words as they stand, and to inquire in what sense our election is

in Christ. The purpose of election is very comprehensive. It is the

purpose of God to bring his people to holiness, sonship, and eternal

glory. He never intended to do this irrespective of Christ. On the

contrary it was his purpose, as revealed in Scripture, to bring his

people to these exalted privileges through a Redeemer. It was in Christ

as their head and representative they were chosen to holiness and

eternal life, and therefore in virtue of what he was to do in their

behalf. There is a federal union with Christ which is antecedent to all

actual union, and is the source of it. God gave a people to his Son in

the covenant of redemption. Those included in that covenant, and

because they are included in it--in other words, because they are in

Christ as their head and representative--receive in time the gift of

the Holy Spirit and all other benefits of redemption. Their voluntary

union with Christ by faith, is not the ground of their federal union,

but, on the contrary, their federal union is the ground of their

voluntary union. It is, therefore, in Christ, i. e. as united to him in

the covenant of redemption, that the people of God are elected to

eternal life and to all the blessings therewith connected. Much in the

same sense the Israelites are said to have been chosen in Abraham.

Their relation to Abraham and God's covenant with him, were the ground

and reason of all the peculiar blessings they enjoyed. So our covenant

union with Christ is the ground of all the benefits which we as the

people of God possess or hope for. We were chosen in Christ, as the

Jews were chosen in Abraham. The same truth is expressed in 3, 11,

where it is said that the carrying out or application of the plan of

redemption is "according to the eternal purpose which He purposed in

Christ Jesus our Lord." God purposed to save men in Christ, He elected

them in him to salvation.

Again, this election is from eternity. He chose us pro` kataboles

ko'smou, before the foundation of the world. Comp. 2 Thess. 2, 13.

Matt. 25, 34. As our idea of time arises from the perception of motion

or consciousness of succession, the natural expression for eternity is'

before time,' before the existence of creatures who exist in time.

Hence what has been from eternity is said in Scriptures to have been

before the world was, John 17, 24. 1 Pet. 1, 20; or before the ages, 1

Cor. 2, 7. 2 Tim. 1, 9. "The grace given us in Christ Jesus pro chronon

aionion, before the world began."--There seem to be two things intended

by this reference to the eternity of the divine purpose. The one is, to

represent God as doing every thing in time according to a preconceived

plan; or as working all things after the counsel of his own will. From

eternity the whole scheme of redemption with all its details and in all

its results lay matured in the divine mind. Hence every thing is

certain. There is no possibility either of failure or of any change of

purpose. The eternity of God's purpose is, therefore, a strong ground

of confidence and comfort. The other is, to express the sovereignty of

the divine purpose. The grace was given to us before we existed, before

the world began, and of course before we had done any good or evil. It

was, therefore, not for works of righteousness which we have done, but

according to his mercy he saved us. If the one aspect of the truth that

God chose us before the foundation of the world, is adapted to produce

confidence; the other aspect is no less adapted to produce humility.

This election is to holiness. We are chosen einai agi'ous kai` amo'mous

kateno'pion autou, to be holy and without blame before him. These words

admit of two interpretations. They may be understood to refer to our

justification, or to our sanctification. They express either that

freedom from guilt and blame in the sight of God, which is the

proximate effect of the death of Christ; or that subjective

purification of the soul which is its indirect, but certain effect

produced by the Holy Spirit which his death secures for his people. The

words admit of either interpretation; because hagiazein, as remarked

above on v. 1, often means to cleanse from guilt, to atone for; and

hagios means clean from guilt, atoned for; and amomos may mean free

from any ground of blame; unstr�flich (not deserving of punishment), as

Luther renders it. In favour of this interpretation it is urged, first,

that it is unscriptural as well as contrary to experience, to make

perfect purity and freedom from all blemish, the end of election. There

is little force in this argument, because the end of election is not

fully attained in this life. It might as well be said that the

huiothesia (the adoption of sons), to which in v. 5 we are said to be

predestinated, includes nothing more than what is experienced in this

world. Besides, in 5, 27, it is said, Christ gave lhimself for the

cnhurch,' That he might present it to himself a glorious church, not

having spot or wrinkle, or ally such thing, but (hina e agi'a kai`

amomos) that it should be holy and without blemish." This certainly is

descriptive of a degree of inward purity not attained by the church

militant. Comp. Col. 1, 22. Secondly, it is urged that the whole

context treats of the effect of the hilasterion or propitiatory

sacrifice of Christ, and therefore these words must be understood of

justification, because sanctification is not the effect of a sacrifice.

But the Scriptures often speak of the remote, as well as of the

immediate end of Christ's death. We are reconciled to God by the death

of his Son in order that we should be holy. Propitiation is in order to

holiness. Therefore, it is said, "He gave himself for us that he might

redeem us from all iniquity, and purify us unto himself a people

zealous of good works." Titus 2, 14. In many other passages

sanctification is said to be the end for which Christ died. There is

nothing in the context, therefore, which requires us to depart from the

ordinary interpretation of this passage. If the words en aga'pe (in

love) are to be connected with the preceding clause, it is decisive as

to its meaning We are chosen to be holy and without blame in love.' It

is a state of moral excellence which consists in love. That is, it is

no mere external consecration to God, as was the case with the Jews,

nor any mere ceremonial freedom from blemish, to which we are elected.

This is altogether the most natural connection of the words, from which

no one would have thought of departing, had it not been assumed that

the words "holy and without blame" refer to sacrificial purification.

To connect en aga'pe, with exele'xato, would give the sense, Hath

chosen us in love;' but this the position of the words forbids. To

connect them with proori'sas, which follows, would give the sense, In

love having predestinated us.' But this also is unnatural; and besides,

the word predestinated has its limitation or explanation in the

following clause, "according to the good pleasure of his will.' It

would be tautological to say: He hath predestinated us in love

according to the good pleasure of his will." The majority of

commentators, therefore, adopt the construction followed by our

translators.

If election is to holiness as the apostle here teaches, it follows,

first, that individuals, and not communities or nations, are the

objects of election; secondly, that holiness in no form can be the

ground of election. If men are chosen to be holy, they cannot be chosen

because they are holy. And, thirdly, it follows that holiness is the

only evidence of election. For one who lives in sin to claim to be

elected unto holiness, is a contradiction.

V. 5. The apostle says, God hath chosen us to holiness, having

predestinated us to sonship; that is, because he has thus predestinated

us. Holiness, therefore, must be a necessary condition or prerequisite

for the sonship here spoken of. Sonship in reference to God

includes--1. Participation of his nature, or conformity to his image.

2. The enjoyment of his favour, or being the special objects of his

love. 3. Heirship, or a participation of the glory and blessedness of

God. Sometimes one and sometimes another of these ideas is the most

prominent. In the present case it is the second and third. God having

predestinated his people to the high dignity and glory of sons of God,

elected them to holiness, without which that dignity could neither be

possessed nor enjoyed. It is through Jesus Christ, that we are made the

sons of God. As many as received him, to them gave he the power to

become the sons of God. John 1, 12. For we are all the children of God

by faith of Jesus Christ. Gal. 3, 26. Christ has purchased this dignity

for his people. He died for them on condition that they should be the

sons of God, restored to their Father's family and reinstated in all

the privileges of this divine relationship.

The words eis hauto'n, to himself, in the clause, Predestinated us to

sonship by Jesus Christ to himself,' are somewhat difficult. The text,

in the first place, is uncertain. Some editors read eis hauto'n, unto

himself, and others eis auto'n, unto him. In either case, however, the

reference is to God. They admit of three explanations. 1. They may

limit or explain the word sonship. Sonship unto himself,' i. e. sons in

relation to God. 2. They may express the design of this adoption.

Sonship for himself,' i. e. for his benefit or glory. This assumes that

eis is here equivalent to the dative. 3. They may be connected

immediately with the words Jesus Christ. Through Jesus Christ to

himself,' i. e. to be brought to him by Jesus Christ. The first is

generally preferred, because it gives a good sense, and is consistent

with the force of the preposition.

The ground of this predestination and of the election founded upon it,

is expressed by the clause, kata` te`n eudoki'an tou thele'matos autou,

according to the good pleasure of his will. The word eudoki'a means

either benevolence, favour, as in Luke 2, 14; or good pleasure, free or

sovereign purpose, as in Matt. 11, 26; and Luke 10, 21. Phil. 2, 13.

The meaning therefore may be either: according to his benevolent will,'

or according to his sovereign will,' i. e. his good pleasure. The

latter is to be preferred. 1. Because it agrees better with the usage

of the word in the N. T. In Matt. 11, 26, o'ti ou'tos ege'neto eudoki'a

e'mprosthe'n sou means, Because thus it seemed good in thy sight.' In

Luke 10, 21, the same words occur in the same sense. In Phil. 2, 13,

upe`r tes eudoki'as means, Of good pleasure.' 2. The words eudoki'a tou

thelematos naturally mean voluntas liberrima, beneplacitum, sovereign

purpose; to make them mean benevolent will, is contrary to scriptural

usage. 3. In this connection it is not the predestinated that are the

objects of eudoki'a, but the act of predestination itself. God chose to

have that purpose. It seemed good to him. 4. The expressions, "purpose

of his will," " counsel of his will," v. 11, are used interchangeably

with that in the text, and determine its meaning. 5. The analogy of

Scripture is in favour of this interpretation, because the ground of

election is always said to be the good pleasure of God.

V. 6. The final end of election is the glory of God. He has

predestinated us to sonship, ?eis epainon do'xes tes cha'ritos autou,

to the praise of the glory of his grace. That is, in order that in the

exaltation and blessedness of his people, matter for celebrating his

grace might be abundantly afforded. It is worthy of remark that here,

as in 2, 7. 1 Cor. 1, 27-29, and elsewhere, the specific design of

redemption and of the mode in which its blessings are dispensed, is

declared to be the manifestation of the grace or unmerited favour of

God. Nothing therefore can be more foreign to the nature of the Gospel

than the doctrine of merit in any form. It is uncongenial with that

great scheme of mercy whose principal design is to exhibit the grace of

God.

It is to weaken the language of the apostle to make do'xes a mere

qualification either of epainon (praise), or of cha'ritos (grace). It

is neither glorious praise, nor glorious grace, but to the praise of

the glory of his grace. The glory of grace, is the divine excellence of

that attribute manifested as an object of admiration. The glory of God

is the manifested excellence of God, and the glory of any one of his

attributes, is the manifestation of that attribute as an object of

praise. The design of redemption, therefore, is to exhibit the grace of

God in such a conspicuous manner as to fill all hearts with wonder and

all lips with praise.

Wherein he hath made us accepted. The Text in this clause is uncertain.

Some MSS. have en hes which is the common text; and others hes. Mill,

Griesbach, Lachmann, R�ckert adopt the latter; Knapp, Scholz, Harless,

De Wette the former. If the genitive be preferred, hes is for hen, and

the phrase charin charitoun would be analogous to others of frequent

occurrence, as klesin kalein, agapen agapan. This clause admits of two

interpretations. The word charitoo, agreeably to the analogy of words

of the same formation, signifies to impart charis grace. The literal

rendering therefore of the words en he (chariti) echari'tosen emas

would be, with which grace he has graced us, or conferred grace upon

us. But as grace sometimes means a disposition and sometimes a gift,

the sense may be either, Wherein (i. e. in the exercise of which) he

has been gracious towards us;' or, With which he has made us gracious

or well pleasing.' In the former case, grace refers to the goodness or

unmerited favour of God exercised towards us; in the latter, to the

sanctifying effect produced on us. It is the grace by which he has

sanctified or rendered us gracious (in the subjective sense of that

word) in his sight. The Greek and Romish interpreters prefer the latter

interpretation; the great body of Protestant commentators the former.

The reasons in favour of the former are, 1. The word grace in the

context is used in the sense of kind disposition on the part of God,

and not in the sense of a gift. 2. The verb in the only other case

where it occurs in the New Testament, is used in the sense of showing

favour. Luke 1, 28: "Hail, thou favoured one!" 3. The parallel passage

and analogous expression 2, 4 is in favour of this interpretation.

There it is said, "His great love wherewith he hath loved us," and here

the same idea is expressed by saying, His grace wherein he favoured us,

or which he has exercised towards us.' 4. The whole context demands

this interpretation. The apostle is speaking of the love or grace of

God as manifested in our redemption. He has predestinated us to the

adoption of sons to the praise of the glory of his grace; which grace

he has exercised towards us, in the remission of sins. The same idea is

expressed 2, 7, where it is said, God hath quickened is, that in the

ages to come he might show the exceeding riches of his grace in his

kindness towards us, through Jesus Christ. "To make accepted,"

therefore, here means, to accept, to treat with favour; or rather, such

is the meaning of the apostle's language; gratia amplexus est, as the

word is rendered by Bengel. To which agrees the explanation of Beza:

gratis nos sibi acceptos effecit.

This grace is exercised towards us in the Beloved. In ourselves we are

unworthy. All kindness towards us is of the nature of grace. Christ is

the beloved for his own sake; and it is to us only as in him and for

his sake that the grace of God is manifested. This is a truth which the

apostle keeps constantly in view, 2, 5. 6. 7.

V. 7. In whom we have redemption. In whom, i. e. not in ourselves. We

are not self-redeemed. Christ is our Redeemer. The word redemption,

apolu'trosis, sometimes means deliverance in the general, without

reference to the mode in which it is accomplished. When used of the

work of Christ it is always to be understood in its strict sense, viz.

deliverance by ransom; because this particular mode of redemption is

always either expressed or implied. We are redeemed neither by power,

nor truth, but by blood; that is, by the sacrificial death of the Lord

Jesus. A sacrifice is a ransom, as to its effect. It delivers those for

whom it is offered and accepted. The words dia` tou haimatos autou, by

his blood, are explanatory of the words in whom. In whom, i. e. by

means of his blood. They serve to explain the method in which Christ

redeems.

The redemption of which the apostle here speaks is not the inward

deliverance from sin, but it is an outward work, viz. the forgiveness

of sins, as the words te`n aphesin ton paraptoma'ton necessarily mean.

It is true this is not the whole of redemption, but it is all the

sacred writer here brings into view, because forgiveness is the

immediate end of expiation. Though this clause is in apposition with

the preceding, it is by no means coextensive with it. So in Rom. 8, 23,

where believers are said to be waiting for the adoption, to wit, the

redemption of the body, the two clauses are not coextensive in meaning.

The redemption of the body does not exhaust the idea of adoption.

Neither in this passage does the forgiveness of sin exhaust the idea of

redemption. This passage is often quoted in controversy to prove that

justification is merely pardon.

This redemption is not only gratuitous, but it is, in all its

circumstances, an exhibition and therefore a proof of the riches of his

grace. The word ploutos riches in such connections is a favorite one

with the apostle, who speaks of the riches of glory, the riches of

wisdom, and the exceeding riches of grace It is the overflowing

abundance of unmerited love. inexhaustible in God and freely accessible

through Christ. There is, therefore, nothing incompatible between

redemption, i. e. deliverance on the ground of a ransom (or a complete

satisfaction to justice), and grace. The grace consists --1. In

providing this satisfaction and in accepting it in behalf of sinners.

2. In accepting those who are entirely destitute of merit. 3. In

bestowing this redemption and all its benefits without regard to the

comparative goodness of men. It is not because one is wiser, better, or

more noble than others, that he is made a partaker of this grace; but

God chooses the foolish, the ignorant, and those who are of no account,

that they who glory may glory only in the Lord.

V. 8. Wherein he hath abounded towards us, hes eperi'sseusen eis emas.

As the word perisseuo is both transitive and intransitive, the clause

may be rendered as above, hes being for he; or, which he has caused to

abound towards us, hes being for hen. The sense is the same; but as the

attraction of the dative is very rare, the latter explanation is to be

preferred. We are redeemed according to the riches of that grace, which

God has so freely exercised towards us.

In all wisdom and prudence, en pa'se sophi'a kai` phrone'sei. These

words admit of a threefold connection and explanation. 1. They may be

connected with the preceding verb and qualify the action of God therein

expressed. God, in the exercise of wisdom and prudence, has abounded in

grace towards us. 2. They may be connected with the following clause:

In all wisdom and prudence making known, &c.' 3. They may be connected

with the preceding relative pronoun. Which (grace) in connection with,

or together with, all wisdom and prudence he has caused to abound.'

That is, the grace manifested by God and received by us, is received in

connection with the divine wisdom or knowledge of which the subsequent

clause goes on to speak. This last explanation seems decidedly

preferable because the terms here used, particularly the word phronesis

prudence, is not in its ordinary sense properly referable to God.

Cicero de Off. 1. 43. Prudentia enim, quam Graeci phronesin dicunt, est

rerum expetendarum fugiendarumque scientia. And because the sense

afforded by the third mentioned interpretation is so appropriate to the

context and so agreeable to other passages of Scripture. The apostle

often celebrates the goodness of God in communicating to men the true

wisdom; not the wisdom of this world, nor of the princes of this world,

but the wisdom of God in a mystery, even the hidden wisdom, which God

ordained before the world to our glory. See 1 Cor. 1, 17 to the end,

and the whole second chapter of that epistle.--Similar modes of

expression are common with the apostle. As here he speaks of grace

being given (en) in connection with wisdom, so in v. 17 he prays that

the Ephesians may receive wisdom (en) in connection with the knowledge

of himself.

The wisdom then which the apostle says God has communicated to us, is

the divine wisdom in the Gospel, the mystery of redemption, which had

been hid for ages in God, but which he has now revealed to his holy

apostles and prophets by the Spirit. See the glorious doxology for this

revelation contained in Rom. 16, 25-27. Indeed this whole Epistle to

the Ephesians is a thanksgiving to God for the communication of this

mysterious wisdom. Mysterious, not so much in the sense of

incomprehensible, as in that of undiscoverable by human reason, and a

matter of divine revelation. With wisdom the apostle connects

phronesis, which is here used much in the same sense as sunesis in Col.

1, 9, That ye may be filled with the knowledge of his will in all

wisdom and spiritual understanding.' The verb phroneo is used for any

mental exercise or state whether of the understanding or of the

feelings. In the New Testament it is commonly employed to express a

state of the affections, or rather, of the whole soul, as in Mark 8,

33, "Thou savourest not the things which be of God." Rom. 8, 5, "To

mind the things of the flesh." Col. 3, 2, "Set your affections on

things above," &c. &c. Hence its derivative phronema is used not only

for thought, but more generally for a state of mind, what is in the

mind or soul, including the affections as well as the understanding.

Hence we have such expressions as phronema tes sarkos a carnal state of

mind; and phronema tou pneumatos a state of mind produced by the

Spirit. The word phronesis is equally comprehensive. It is not confined

to strictly intellectual exercises, but expresses also those of the

affections. In other words, when used in reference to spiritual things,

it includes all that is meant by spiritual discernment. It is the

apprehension of the spiritual excellence of the things of God, and the

answering affection towards them. It is not therefore a mere outward

revelation of which the apostle here speaks. The wisdom and

understanding which God has so abundantly communicated, includes both

the objective revelation and the subjective apprehension of it. This is

the third great blessing of which the context treats. The first is

election; the second redemption; the third is this revelation both

outward and inward. The first is the work of God, the everlasting

Father; the second the work of tile Son; and the third the work of the

Holy Spirit, who thus applies to believers the redemption purchased by

Christ.

V. 9. God has caused this wisdom to abound, or has communicated it,

having made known unto us the mystery of his will, ?gnori'sas emin to`

muste'rion tou thele'matos autou. In other words, by the revelation of

the Gospel. The word muste'rion, mystery, means a secret, something

into which we must be initiated; something, which being undiscoverable

by us, can be known only as it is revealed. In this sense the Gospel is

a mystery; and any fact or truth, however simple in itself, in the New

Testament sense of the word, is a mystery, if it lies beyond the reach

of our powers. Comp. Rom. 16, 25. 1 Cor. 2, 7-10. Eph. 3, 9. Col. 1,

26. For the same reason any doctrine imperfectly revealed is a mystery.

It remains in a measure secret. Thus in the fifth chapter of this

epistle Paul calls the union of Christ and believers a great mystery;

and in 1 Tim. 3, 16 he calls the manifestation of God in the flesh, the

great mystery of godliness.

In the present case the mystery of his will means his secret purpose;

that purpose of redemption, which having been hid for ages, he has now

graciously revealed.

According to his good pleasure, kata` te`n eudoki'an autou, e`n

proe'theto en auto. There are three interpretations of this clause. The

first is to make it qualify the word will. His will which was according

to his good pleasure;' i. e. his kind and sovereign will. But this is

forbidden by the absence of the connecting article in the Greek, and

also by the following clause. The second interpretation connects this

clause with the beginning of the verse, Having, according to his good

pleasure, made known the mystery of his will.' The sense in this case

is good, but this interpretation supposes the relative which, in the

following clause, to refer to the mystery of his will, which its

grammatical form in the Greek forbids. Which (e`n) must refer to good

pleasure (eudoki'a). The third explanation, which alone seems

consistent with the context, supposes eudoki'a to mean here not

benevolence, but kind intention, or, sovereign purpose. The sense then

is: Having made known the mystery of his will, according to his kind

intention or purpose (viz. of redemption) which he had purposed in

himself.' Instead of in himself, many commentators read in him,

referring to Christ. But this would introduce tautology into the

passage. The apostle would then say: Which he purposed in Christ, to

bring together in Christ.'

V. 10. This verse is beset with difficulties. The general sense seems

to be this: The purpose spoken of in the preceding verse had reference

to the scheme of redemption; the design of which is to unite all the

subjects of redemption, as one harmonious body, under Jesus Christ.

Eis oikonomi'an tou plero'matos ton kairon, anakephalaio'sasthai, ktl.

The first question relates to the connection with what precedes. This

is indicated by the preposition eis, which does not here mean in, as

though the sense were, He purposed in, or during, the dispensation,

&c.; much less until; but as to, in reference to. The purpose which God

has revealed relates to the economy here spoken of. The second question

is, what is here the meaning of the word oikonomi'a? The word has two

general senses in the New Testament. When used in reference to one in

authority, it means plan, scheme, or economy. When spoken of one under

authority, it means an office, stewardship, or administration of such

office. In this latter sense Paul speaks of an oikonomi'a as having

been committed unto him. As the business of a steward is to administer,

or dispense, so the apostle was a steward of the mysteries of God. It

was his office to dispense to others the truths which God had revealed

to him. Many take the word in the latter sense here. The meaning would

then be: In reference to the administration of the fulness of times, i.

e. the last times, or Messianic period; the times which yet remain.'

The former sense of the word however is much better suited to the

context. The apostle is speaking of God's purpose, of what He intended

to do. It was a purpose having reference to a plan or economy of his

own; an economy here designated as that of the fulness of times. This

phrase does not indicate a protracted period--the times which

remain--but the termination of the times; the end of the preceding and

commencement of the new dispensation. The prophets being ignorant of

the time of the Messiah's advent, predicted his coming when the time

determined by God should be accomplished. Hence the expressions, "end

of the ages," 1 Cor. 10, 11; "end of days," Heb. 1, 1; "fulness of the

time," Gal. 4, 4; and here, "the fulness of times," are all used to

designate the time of Christ's advent. By the economy of the fulness of

times is therefore to be understood, that economy which was to be

clearly revealed and carried out when the fulness of time had come.

The infinitive anakephalaio'sasthai, to bring together in one, may be

referred either to the immediately preceding clause: The plan of the

fulness of times to bring together in one;' or to the preceding verse:

The purpose which he purposed (in reference to the economy of the

fulness of times), to gather together in one.' The sense is

substantially the same. The verb kephalaioo means summatim colligere,

anakephalaioo, summatim recolligere. In the New Testament it means

either: 1. To reduce to one sum, i. e. to sum up, to recapitulate. Rom.

13, 9: All the commands are summed up in, or under, one precept.' 2. To

unite under one head; or, 3. To renew. Many of the Fathers adopt the

last signification in this place, and consider this passage as parallel

with Rom. 8, 19-22. Through Christ God purposes to restore or renovate

all things; to effect a palingenesia or regeneration of the universe,

i. e. of the whole creation which now groans under the burden of

corruption. This sense of the word however is remote. The first and

second meanings just mentioned differ but little. They both include the

idea expressed in our version, that of regathering together in one, the

force of ana, iterum, being retained. Beza explains the word: partes

disjectas et divulsas in unum, corpus conjungere.--The purpose of God,

which he has been pleased to reveal, and which was hidden for ages, is

his intention to reunite all things as one harmonious whole under Jesus

Christ.

The words ta` pa'nta, all things, are explained by the following

clause: ta` epi` tois ouranois kai` ta epi tes ges, both which are in

heaven and which are on earth. The totality here referred to includes

every thing in heaven and on earth, which the nature of the subject

spoken of admits of being comprehended. There is nothing to limit these

comprehensive terms, but the nature of the union to which the apostle

refers. As, therefore, the Scriptures speak of the whole universe,

material and rational, as being placed under Jesus Christ; as they

speak especially of all orders of intelligent creatures being subject

to him; as they teach the union of the long disjected members of the

human family, the Jews and Gentiles, in one body in Christ, of which

union this epistle says so much and in such exalted strains; and as

finally they speak of the union of the saints of all ages and nations,

of those now in heaven and of those now on earth, in one great family

above; the words, ALL THINGS, are very variously explained. 1. Some

understand them to include the whole creation, material and spiritual,

and apply the passage to the final restoration of all things; or to

that redemption of the creature from the bondage of corruption of which

the apostle speaks in Rom. 8, 19-22. 2. Others restrict the "all

things" to all intelligent creatures--good and bad, angels and

men--fallen spirits and the finally impenitent. In this view the

reduction to unity, here spoken of, is understood by the advocates of

the restoration of all things to the favour of God, to refer to the

destruction of all sin and the banishment of all misery from the

universe. But those who believe that the Scriptures teach that the

fallen angels and the finally impenitent among men, are not to be

restored to holiness and happiness, and who give the phrase "all things

" the wide sense just mentioned, understand the apostle to refer to the

final triumph of Christ over all his enemies, of which he speaks in 1

Cor. 15, 23-28. All things in heaven above, in the earth beneath, and

in the waters under the earth, are to be made subject to Christ; but

this subjection will be either voluntary or coerced. The good will

joyfully acknowledge his supremacy; the evil he will restrain and

confine, that they no longer trouble or pervert his people. 3. Others

again understand the words under consideration, of all good angels and

men. The inhabitants of heaven, or the angels, and the inhabitants of

the earth, or the saints, are to be united as a harmonious whole under

Jesus Christ. 4. The words are restricted to the members of the human

family; and the distinction between those in heaven and those on earth,

is supposed to refer to the Jews and Gentiles, who, having been so long

separated, are under the Gospel and by the redemption of Christ, united

in one body in him. The Jews are said to be in heaven because in the

kingdom of heaven, or the theocracy; and the Gentiles are said to be on

earth, or in the world as distinguished from the church. 5. The words

may be confined to the people of God, the redeemed from among men, some

of whom are now in heaven and others are still on earth. The whole body

of the redeemed are to be gathered together in one, so that there shall

be one fold and one shepherd. The form of expression is analogous to

Eph. 3, 15, where the apostle speaks of the whole family in heaven and

earth.

The decision which of these several interpretations is to be adopted,

depends mainly on the nature of the union here spoken of, and on the

means by which it is accomplished. If the union is merely a union under

a triumphant king, effected by his power converting some and coercing

others, then of course we must understand the passage as referring to

all intelligent creatures. But if the union spoken of be a union with

God, involving conformity to his image and the enjoyment of his favour,

and effected by the redemption of Christ, then the terms here employed

must be restricted 1o the subjects of redemption. And then if the

Scriptures teach that all men and even fallen angels are redeemed by

Christ, and restored to the favour of God, they must be included in the

all things in heaven and earth here spoken of. If the Scriptures teach

that good angels are the subjects of redemption, then they must be

comprehended ill the scope of this passage. [1] But if the doctrine of

the Bible be, that only a certain portion of the human family are

redeemed and saved by the blood of Christ, then to them alone can the

passage be understood to refer. In order therefore to establish the

correctness of the fifth interpretation mentioned above, all that is

necessary is to prove, first, that the passage speaks of that union

which is effected by the redemption of Christ; and secondly, that the

church alone is the subject of redemption.

That the passage does speak of that union which is effected by

redemption, may be argued --1. From the context. Paul, as we have seen,

gives thanks first for the election of God's people; secondly, for

their actual redemption; thirdly, for the revelation of the gracious

purpose of God relative to their redemption. It is of the redemption of

the elect, therefore, that the whole context treats. 2. Secondly, the

union here spoken of is an union in Christ. God has purposed "to gather

together all things in Christ." The things in heaven and the things on

earth are to be united in Him. But believers alone, the members of his

body, are ever said to be in Christ. It is not true that angels good or

bad, or the whole mass of mankind are in Him in any scriptural sense of

that expression. 3. The word here used expresses directly or indirectly

the idea of the union of all things under Christ as their head. Christ

is not the head of angels, nor of the material universe in the sense in

which the context here demands. He is the head of his body, i. e. his

church. It is therefore only of the redemption of the church of which

this passage can be understood. 4. The obviously parallel passage in

Colossians 1, 20 seems decisive on this point. It is there said: "It

pleased the Father . . . . having made peace through the blood of his

cross, by him to reconcile all things unto himself; by him, I say,

whether they be things in earth, or things in heaven." From this

passage it is plain that the union to be effected is a reconciliation,

which implies previous alienation, and a reconciliation effected by the

blood of the cross. It is, therefore, not a union of subjection merely

to the same Lord, but it is one effected by the blood of Christ, and

consequently the passage can be understood only of the subjects of

redemption.

That the church or people of God, excluding angels good or bad, and the

finally impenitent among men, are alone the subjects of redemption, is

proved, as to evil angels and impenitent men, by the numerous passages

of Scripture which speak of their final destruction; and as to good

angels, by the entire silence of Scripture as to their being redeemed

by Christ, and by the nature of the work itself. Redemption, in the

scriptural sense, is deliverance from sin and misery, and therefore

cannot be predicated of those angels who kept their first estate.

These considerations exclude all the interpretations above enumerated

except the fourth and fifth. The fourth, which supposes the passage to

refer to the union of the Jews and Gentiles, is excluded by its

opposition to the uniform language of Scripture. The Jews are never

designated as inhabitants of heaven.' It is in violation of all usage,

therefore, to suppose they are here indicated by that phrase. Nothing

therefore remains but the assumption that the apostle refers to the

union of all the people of God, i. e. of all the redeemed, in one body

under Jesus Christ their head. They are to be constituted an

everlasting kingdom; or, according to another symbol--a living temple,

of which Jesus Christ is the chief corner stone.

V. 11. God having formed and revealed the purpose of gathering the

redeemed as one body in Christ, it is in the execution of this purpose,

the apostle says: ?en ho kai` eklero'themen, in whom we also have

obtained an inheritance. By we, in this clause, is to be understood

neither the apostle individually, nor believers indiscriminately, but

we, who first hoped in Christ; we as contrasted with you also in v. 13;

you who were formerly Gentiles in the flesh, 2, 11. It is, therefore,

the Jewish Christians to whom this clause refers.

Have obtained an inheritance. The word kleroo, means to cast lots, to

distribute by lot, to choose by lot, and in the middle voice, to obtain

by lot or inheritance, or simply, to obtain. There are three

interpretations of the word eklero'themen in this passage, all

consistent with its signification and usage. 1. Some prefer the sense

to choose: In whom we also were chosen, as it were, by lot, i. e.

freely.' The Vulgate translates the passage: Sorte vocati sumus; and

Erasmus: Sorte electi sumus. 2. As in the Old Testament the people of

God are called his inheritance, many suppose the apostle has reference

to that usage and meant to say: In whom we have become the inheritance

of God.' 3. The majority of commentators prefer the interpretation

adopted in our version: In whom we have obtained an inheritance.' This

view is sustained by the following considerations. 1. Though the verb

is in the passive, the above rendering may be justified either by the

remark of Grotius: as the active form signifies to give a possession,

the passive may signify to accept it; [2] or by a reference to that

usage of the passive voice illustrated in such passages as Rom. 3, 2.

Gal. 2, 7. With verbs, which in the active have the accusative and

dative, in the passive construction what was in the dative, becomes the

nominative. Hence eklero'themen is the same as eklerose hemin

kleronomian; just as pepisteumai to euangelion is equivalent to

episteuse moi to euangelion. 2. The inheritance of which the apostle

speaks in the context, as in vs. 14 and 18, is that which believers

enjoy. They are not themselves the inheritance, they are the heirs.

Therefore in this place it is more natural to understand him as

referring to what believers attain in Christ, than to their becoming

the inheritance of God. As the Israelites of old obtained an

inheritance in the promised land, so those in Christ become partakers

of that heavenly inheritance which he has secured for them. To this

analogy such frequent reference is made in Scripture as to leave little

doubt as to the meaning of this passage. 3. The parallel passage in

Col. 1, 12, also serves to determine the sense of the clause under

consideration. What is there expressed by saying: Hath made us

partakers of the inheritance of the saints in light;' is here expressed

by saying: We have obtained an inheritance.' Kai, also, belongs to the

verb and not to the pronoun implied in the form of the verb. The sense

is not we also, i. e. we as well as other; but, we have also obtained

an inheritance.' We have not only been made partakers of the knowledge

of redemption, but are actually heirs of its blessings.

There are two sentiments with which the mind of the apostle was

thoroughly imbued. The one is, a sense of the absolute supremacy of

God, and the other a corresponding sense of the dependence of man and

the consequent conviction of the entirely gratuitous nature of all the

benefits of redemption. To these sentiments he seldom fails to give

expression on any fit occasion. In the present instance having said we

have in Christ obtained a glorious inheritance, the question suggests

itself, Why? His answer is: Having been predestinated according to the

purpose of Him who worketh all things after the counsel of his own

will. It is neither by chance nor by our own desert or efforts, that

we, and not others, have been thus highly favoured. It has been brought

about according to the purpose and by the efficiency of God. What has

happened He predetermined should occur; and to his "working" the event

is to be exclusively referred. We are said to be predestinated, kata`

pro'thesin, according to the purpose of God. In v. 5 the same thing is

expressed by saying: We were predestinated according to the good

pleasure of his will;' and in Rom. 8, 28, by saying: We are called

according to his purpose.' Two things are included in these forms of

expression. 1st. That what occurs was foreseen and foreordained. The

plan of God embraced and ordered the events here referred to. 2d. That

the ground or reason of these occurrences is to be sought in God, in

the determination of his will. This however is not a singular case. The

bringing certain persons to the enjoyment of the inheritance purchased

by Christ, is not the only thing foreordained by God and brought about

by his efficiency, and, therefore, the apostle generalizes the truth

here expressed, by saying: We are predestinated according to the

purpose of Him who worketh all things after the counsel of his own

will.' Every thing is comprehended in his purpose, and every thing is

ordered by his efficient control. That control, however, is exercised

in accordance with the nature of his creatures, so that no violence is

done to the constitution which he has given them. He is glorified, and

his purposes are accomplished without any injustice or violence.

The counsel of his will, kata` te`n boule`n tou thele'matos autou,

means the counsel which has its origin in his will; neither suggested

by others, nor determined by any thing out of himself. It is therefore

equivalent to his sovereign will.

V. 12. That we should be to the praise of his glory, eis to` einai

emas, eis e'painon tes do'xes autou, that is, that we should be the

means of causing his divine majesty or excellence to be praised. Here,

as in v. 6, the glory of God is declared to be the design of the plan

of redemption and of every thing connected with its administration. The

persons here spoken of are described as tou`s proelpiko'tas en to

Christo, those who first hoped in Christ. That is, who hoped in him of

old, or before his advent; or, who hoped in him before others,

mentioned in v. 13, had heard of him. In either case it designates not

the first converts to Christianity, but the Jews who, before the

Gentiles, had the Messiah as the object of their hopes. The form of

expression here used (elpizein en), does not mean simply to expect, but

to place one's hope or confidence in any one. Comp. 1 Cor. 15, 19. It

is not, therefore, the Jews as such, but the believing Jews, who are

here spoken of as in Christ the partakers of the inheritance which he

has purchased.

The construction of these several clauses adopted in the foregoing

exposition is that which takes them in their natural order, and gives a

sense consistent with the usage of the words and agreeable to the

analogy of Scripture. The first clause of this verse is made to depend

upon the last clause of v. 11: Having predestinated us to be the praise

of his glory;' and the last clause, Who first hoped in Christ,' is

merely explanatory of the class of persons spoken of. The whole then

hangs naturally together: We have obtained an inheritance, having been

predestinated to be the praise of his glory, we, who first hoped in

Christ.' There are, however, two other modes of construction possible.

The one connects the beginning of v. 12 with the first clause of v. 11,

and renders eklerothemen, we have attained. The sense would then be, We

have attained, or, it has happened unto us to be to the praise of his

glory.' This however not only unnaturally dissevers contiguous clauses,

but assigns to eklerothemen a weakened sense inconsistent with the

Scripture usage of that and its cognate words. A second method connects

the last clause of the 12th verse with the second clause of the

11th.--Having predestinated us to be the first who hoped in Christ.'

But this also rends the clauses apart, and does not express a sense so

suitable to the context. It is saying much more, and much more in the

way of an explanation of the fact affirmed in the first clause of v.

11, to say, We were predestinated to be the praise of God's glory;'

than to say, We were predestinated to be the first who hoped in

Christ.' The majority of commentators therefore take the clauses as

they stand, and as they are concatenated in our version.

V. 13. The apostle having in v. 10 declared that the purpose of God is

to bring all the subjects of redemption into one harmonious body, says

in v. 11 that this purpose is realized in the conversion of the Jewish

Christians, and he here adds that another class, viz. the Gentile

Christians, to whom his epistle is specially addressed, are

comprehended in the same purpose. The first clause, en ho kai` umeis,

is elliptical. In whom ye also, after that ye heard, &c. There are

therefore several modes of construction possible. 1. Our translators

borrow the verb helpikate from the immediately preceding clause.--We,

who first trusted in Christ, in whom ye also trusted.' But the

preceding clause is merely subordinate and explanatory, and does not

express the main idea of the context. This construction also overlooks

the obvious antithesis between the we of the 11th verse and the you of

this clause. 2. Others supply simply the verb are. In whom you also

are.' This is better, but it is liable to the latter objection just

mentioned. 3. Others make you the nominative to the verb were sealed in

the following clause.--In whom you also (having heard, &c.) were

sealed.' But this requires the clauses to be broken by a parenthesis.

It supposes also the construction to be irregular, for the words in

whom also are repeated before the verb ye were sealed. The passage

according to this construction would read, In whom ye also--, in whom

also ye were sealed.' Besides, the sealing is not the first benefit the

Gentile Christians received. They were first brought into union with

Christ and made partakers of his inheritance and then sealed. 4. It is

therefore more consistent not only with the drift of the whole passage,

and with the relation between this verse and verse 11, but also with

the construction of this and the following verse to supply the word

eklerothete, have obtained an inheritance. Every thing is thus natural.

In v. 11, the apostle says, In whom we have obtained an inheritance;'

and here, In whom ye also have obtained an inheritance.' Both Jews and

Gentiles are by the mediation of Christ, and in union with him, brought

to be partakers of the benefits of that plan of mercy which God had

purposed in himself, and which he has now revealed for the salvation of

men.

The clause that follows expresses the means by which the Gentile

Christians were brought to be partakers of this inheritance.--In whom

ye also have obtained an inheritance, akou'santes to`n lo'gon tes

alethei'as, to` euang. tes soteri'as umon, having heard the word of

truth, the gospel of your salvation.' The latter of these expressions

is explanatory of the former. By the word of truth, is to be

understood, the Gospel. The word of truth does not mean simply true

doctrine; but that word which is truth, or in which divine or saving

truth is. Col. 1, 5. 2 Cor. 6, 7. The gospel of your salvation, is the

gospel concerning your salvation; or rather, the gospel which saves

you. It is that gospel which is, as is said Rom. 1, 16, the power of

God unto salvation. As it was by hearing this gospel the Gentiles in

the days of the apostle were brought to be partakers of the inheritance

of God, so it is by the same means men are to be saved now and in all

coming ages until the consummation. It is by the word of truth, and not

truth in general, but by that truth which constitutes the glad news of

salvation.

In whom also, after that ye believed, ye were sealed. This is more than

a translation, it is an exposition of the original, en ho kai`

pisteu'santes esphragi'sthete. There are three interpretations of this

clause possible, of which our translators have chosen the best. The

relative (en ho) may be referred to the word gospel. In which having

believed;' or it may be referred to Christ and connected with the

following participle, In whom having believed;' or it may be taken as

in our version, by itself, In whom, i. e. united to whom after that ye

believed, ye were sealed.' This is to be preferred not only because the

other construction is unusual (i. e. it is rare that pisteu'ein is

followed by en), but because the words, in whom, occur so frequently in

the context in the same sense with that here given to them. In Christ,

the Gentile Christians had obtained an inheritance, and in him also,

they were sealed--after having believed. Whatever is meant by sealing,

it is something which follows faith.

There are several purposes for which a seal is used. 1. To authenticate

or confirm as genuine and true. 2. To mark as one's property. 3. To

render secure. In all these senses believers are sealed. They are

authenticated as the true children of God; they have the witness within

themselves, 1 John 5, 10. Rom. 8, 16. 5, 5. They are thus assured of

their reconciliation and acceptance. They are moreover marked as

belonging to God, Rev. 7, 3; that is, they are indicated to others, by

the seal impressed upon them, as his chosen ones. And thirdly, they are

sealed unto salvation; i. e. they are rendered certain of being saved.

The sealing of God secures their safety. Thus believers are said Eph.

4, 30, "to be sealed unto the day of redemption;" and in 2 Cor. 1, 21,

the apostle says: "Now he which establisheth us with you in Christ, and

hath anointed us, is God; who also hath sealed us, and given us the

earnest of the Spirit in our hearts." The sealing then of which this

passage speaks answers all these ends. It assures of the favour of God;

it indicates those who belong to him; and it renders their salvation

certain.

This sealing is by the Holy Spirit of promise. That is, by the Spirit

who was promised; or who comes in virtue of the promise. This promise

was given frequently through the ancient prophets, who predicted that

when the Messiah came and in virtue of his mediation, God would pour

his Spirit on all flesh. Christ when on earth frequently repeated this

promise; assuring his disciples that when he had gone to the Father, he

would send them the Comforter, even the Spirit of truth, to abide with

them for ever. After his resurrection he commanded the apostles to

abide in Jerusalem until they had received "the promise of the Father,"

Acts 1, 4; meaning thereby the gift of the Holy Ghost. In Gal. 3, 14,

it is said to be the end for which Christ redeemed us from the curse of

the law, that we should receive the promise of the Spirit. This then is

the great gift which Christ secures for his people; the indwelling of

the Holy Spirit, as the source of truth, holiness, consolation, and

eternal life.

V. 14. This Spirit is ho arrhabo`n tes kleronomi'as emon, the earnest

of our inheritance. It is at once the foretaste and the pledge of all

that is laid up for the believer in heaven. The word arrhabo`n is a

Hebrew term which passed first into the Greek and then into the Latin

vocabulary, retaining its original sense. It means first, a part of the

price of any thing purchased, paid, as a security for the full payment,

and then more generally a pledge. It occurs three times in reference to

the Holy Spirit in the New Testament, 2 Cor. 1, 22. 5, 5; and in the

passage before us. In the same sense the Scriptures speak of "the first

fruits of the Spirit," Rom. 8, 23. Those influences of the Spirit which

believers now enjoy are at once a prelibation or antepast of future

blessedness, the same in kind though immeasurably less in degree; and a

pledge of the certain enjoyment of that blessedness. Just as the first

fruits were a part of the harvest, and an earnest of its ingathering.

It is because the Spirit is an earnest of our inheritance, that his

indwelling is a seal. It assures those in whom he dwells of their

salvation, and renders that salvation certain. Hence it is a most

precious gift to be most religiously cherished.

Until the redemption of the purchased possession, eis apolu'trosin tes

peripoie'seos. It is doubtful whether these words should be connected

with the preceding clause or with the words were sealed in the 13th

verse. Our translators have adopted the former method. The Spirit is an

earnest until the redemption,' &c. The latter, however, is perhaps on

the whole preferable. Ye were sealed until, or in reference to, the

redemption,' &c. This view is sustained by a comparison with 4, 30,

where it is said: Ye were sealed unto the day of redemption.'

The word redemption, in its Christian sense, sometimes means that

deliverance from the curse of the law and restoration to the favour of

God, of which believers are in this life the subjects. Sometimes it

refers to that final deliverance from all evil, which is to take a

place at the second advent of Christ. Thus in Luke 21, 28, "They shall

see the Son of man coming in a cloud with power and great glory; . . .

. then lift up your heads; for your redemption draweth nigh." Rom. 8,

23. Eph. 4, 30. There can be no doubt that it here refers to this final

deliverance.

The word rendered purchased possession, is peripoiesis; which means

either the act of acquiring, or, the thing acquired. If the former

signification be adopted here, the word can only be taken as a

participial qualification of the preceding word. The redemption of

acquisition,' for acquired or purchased redemption.' But this is

unnatural. Redemption in itself includes the idea of purchased

deliverance. Purchased redemption' is therefore tautological. If the

word be taken for the thing acquired,' then it may refer to heaven, or

the inheritance here spoken of. But heaven is never said to be

redeemed. It is therefore most naturally understood of God's people.

They are his possession, his peculium. They are in 1 Pet. 2, 9 called

lao`s eis peripoi'esin, a peculiar people. And in Mal. 3, 17 it is

said, They shall be to me for a possession, e'sontai' moi eis

peripoi'esin. Comp. Acts 20, 28, ekklesi'a e`n periepoie'sato. This

interpretation is, therefore, peculiarly suited to the scriptural

usage, and the sense is perfectly appropriate. Ye are sealed, says the

apostle, until the redemption of God's peculiar people; i. e. unto the

great day of redemption spoken of in 4, 30.

Unto the praise of his glory, i. e. that his glory or excellence should

be praised. Comp. vs. 6 and 12. This is the end both of the final

redemption and of the present acceptance of believers. This clause,

therefore, is to be referred to the whole of the preceding passage. Ye

have received an inheritance, have been sealed, and have received the

Holy Spirit as an earnest, in order that God may be glorified. This is

the last and highest end of redemption.

SECTION III.--Vs. 15-23.

15. Wherefore I also, after I heard of your faith in the Lord Jesus,

and love unto all the saints,

16. cease not to give thanks for you, making mention of you in my

prayers;

17. that the God of our Lord Jesus Christ, the Father of glory, may

give unto you the spirit of wisdom and revelation in the knowledge of

him:

18. the eyes of your understanding being enlightened; that ye may know

what is the hope of his calling, and what the riches of the glory of

his inheritance in the saints,

19. and what is the exceeding greatness of his power to us-ward who

believe, according to the working of his mighty power,

20. which he wrought in Christ, when he raised him from the dead, and

set him at his own right hand in the heavenly places,

21. far above all principality, and power, and might, and dominion, and

every name that is named, not only in this world, but also in that

which is to come:

22.and hath put all things under his feet, and gave him to be the head

over all things to his church:

23. which is his body, the fulness of him that filleth all in all.

ANALYSIS.

Having in the preceding Section unfolded the nature of those blessings

of which the Ephesians had become partakers, the apostle gives thanks

to God for their conversion, and assures them of their interest in his

prayers, vs. 15. 16. He prays that God would give them that wisdom and

knowledge of himself of which the Spirit is the author, v. 17; that

their eyes might be enlightened properly to apprehend the nature and

value of that hope which is founded in the call of God; and the glory

of the inheritance to be enjoyed among the saints, v. 18; and the

greatness of that power which had been already exercised in their

conversion, v. 19. The power which effected their spiritual

resurrection, was the same as that which raised Christ from the dead,

and exalted him above all created beings and associated him in the

glory and dominion of God, vs. 20. 21. To him all things are made

subject, and he is constituted the supreme head of the church, which is

his body, the fulness or complement of the mystical person of him who

fills the universe with his presence and power, vs. 22. 23.

COMMENTARY.

V. 15. Wherefore. This word is to be referred either to the whole

preceding paragraph, or specially to v. 13. Because you Ephesians, you

Gentile Christians, have obtained a portion in this inheritance, and,

after having believed, have been sealed with the Holy Spirit of

promise, &c.'--I also, i. e. as well as others, and especially

yourselves.' The Ephesians might well be expected to be filled with

gratitude for their conversion. The apostle assures them he joins them

in their perpetual thanksgiving over this glorious event.

Having heard of your faith in the lord Jesus. As Paul was the founder

of the church in Ephesus, and had laboured long in that city, it has

always excited remark that he should speak of having heard of their

faith, as though he had no personal acquaintance with them. This form

of expression is one of the reasons why many have adopted the opinion,

as mentioned in the Introduction, that this epistle was addressed not

to the Ephesians alone or principally, but to all the churches in the

western part of Asia Minor. It is, however, not unnatural that the

apostle should speak thus of so large and constantly changing a

congregation, after having been for a time absent from them. Besides,

the expression need mean nothing more than that he continued to hear of

their good estate. The two leading graces of the Christian character

are faith and love--faith in Christ and love to the brethren. Of these,

therefore, the apostle here speaks. Your faith; te`n kath' umas

pi'stin, which either means the faith which is with you; or as our

version renders the words, your faith. Comp. in the Greek Acts 17, 28.

18, 15. Faith in the Lord Jesus, i. e. faith or trust which has its

ground in him. For examples of the construction of pistis with en, see

Gal. 3, 26. Col. 1, 4. 1 Tim. 1, 14. 3, 13. 2 Tim. 1, 13. 3, 15. Comp.

Mark 1, 15, and in the Septuagint Jer. 12, 6. Ps. 78, 22. This

construction, though comparatively rare, is not to be denied, nor are

forced interpretations of passages where it occurs to be justified, in

order to get rid of it.

In the Old Testament the phrases, the Lord said, the Lord did, our

Lord, and the like, are of constant occurrence; and are used only, in

this general way, of the Supreme God. We never hear of the Lord, nor

our Lord, when reference is had to Moses or any other of the prophets.

In the New Testament, however, what is so common in the Old Testament

in reference to God, is no less common in reference to Christ. He is

the Lord; the Lord Jesus; our Lord, &c. &c. It is this constant mode of

speaking, together with the exhibition of his divine excellence, and

holding him up as the object of faith and love, even more than any

particular declaration, which conveys to the Christian reader the

conviction of his true divinity. His being the object of faith and the

ground of trust to immortal beings, is irreconcilable with any other

assumption than that he is the true God and eternal life.

And love towards all the saints, i. e. towards those who are saints;

those who have been cleansed, separated from the world, and consecrated

to God. This love is founded upon the character and relations of its

objects as the people of God, and therefore it embraces all the saints.

V. 16. I cease not giving thanks for you, making mention of you, &c.

This does not mean, praying I give thanks;' but two things are

mentioned--constant thanksgiving on their account, and intercession.

V. 17. The burden of his prayer is contained in this and the verses

following. The object of his prayer, or the person to whom it is

addressed, is designated, first, as the God of our Lord Jesus Christ,

i. e. the God, whose work Christ came to do, by whom he was sent, of

whom he testified and to whom he has gone;--and secondly, o pate`r tes

do'xes, the Father of glory. This designation is variously explained.

By glory many of the Fathers understood the divine nature of Christ,

and remarked that Paul here calls God, the God of Christ as a man, but

his Father as God. [3] This interpretation of the phrase Father of

glory,' is without the least support from the analogy of Scripture. It

means either, the source or author of glory; or the possessor of glory,

i. e. who is glorious. Comp. Acts 7, 1. 1 Cor. 2, 8, "Lord of glory."

James 2, 1, and in Ps. 24, 7, "the king of glory."

There are three leading petitions expressed in the prayer here

recorded. First, for adequate knowledge of divine truth. Second, for

due appreciation of the future blessedness of the saints. Third, for a

proper understanding of what they themselves had already experienced in

their conversion.

His first prayer is thus expressed: That he may give unto you the

Spirit of wisdom and revelation, in the knowledge of him. By pneuma

sophi'as, the Spirit of wisdom, is to be understood the Holy Spirit,

the author of wisdom, and not merely a state of mind, which consists in

wisdom. It is true the word spirit is sometimes used in periphrases

expressive of mental acts or states. As in 1 Cor. 4, 21, "spirit of

meekness;" and 2 Cor. 4, 13, "The same spirit of faith," i. e. the same

confidence. But in the present case the former interpretation is to be

preferred. 1. Because the Holy Spirit is so constantly recognized as

the source of all right knowledge; and 2. Because the analogy of

Scripture is in favour of this view of the passage. In such passages as

the following the word spirit evidently is to be understood of the Holy

Spirit. John 15, 26, "Spirit of truth;" Rom. 8, 15, "Spirit of

adoption;" comp. Gal. 4, 6, "God sent forth the Spirit of his Son into

your hearts, crying, Abba, Father." 1 Thess. 1, 6, "Joy of the Holy

Spirit." Rom. 15, 30, "Love of the Spirit." Gal. 5, 5, "We by the

Spirit wait," &c. The Holy Spirit is the author of that wisdom of which

the apostle speaks so fully in 1 Cor. 2, 6-10; and which he describes,

first negatively as not of this world, and then affirmatively, as the

hidden wisdom of God, which he had revealed, by the Spirit, for our

glory. It is the whole system of divine truth, which constitutes the

Gospel. Those who have this wisdom are the wise. There is a twofold

revelation of this wisdom, the one outward, by inspiration, or through

inspired men; the other inward, by spiritual illumination. Of both

these the apostle speaks in 1 Cor. 2, 10-16, and both are here brought

into view. Comp. Phil. 3, 15. By apokalupsis, revelation, therefore, in

this passage is not to be understood, the knowledge of future events,

nor the prophetic gift, nor inspiration. It is something which all

believers need and for which they should pray. It is that manifestation

of the nature or excellence of the things of God, which the Spirit

makes to all who are spiritually enlightened, and of which our Saviour

spoke, when he said in reference to believers, They shall all be taught

of God.

In the knowledge of him. The pronoun him refers not to Christ, but to

God the immediate subject in this context. The word epignosis here

rendered knowledge means accurate and certain, and especially,

experimental knowledge; as in Rom. 3, 20, "By the law is the knowledge

(the conviction) of sin." Eph. 4, 13. Phil. 1, 9. 1 Tim. 2, 4. The word

expresses adequate and proper knowledge, the precise nature of which

depends on the object known. The phrase is en epignosei, which some

render as though eis with the accusative were used--unto knowledge, i.

e. so as to know. Others connect these words with those which precede,

and translate, wisdom in knowledge,' i. e. wisdom consisting in

knowledge. Others again connect them with the following clause, Through

knowledge your eyes being enlightened.' The simplest method is to refer

them to what precedes.' May give you wisdom together with the knowledge

of himself.' Comp. v. 8, and Phil. 1, 9, "That your love may abound in,

i. e. together with, knowledge." The apostle's prayer is for the Holy

Spirit to dwell in them, as the author of divine wisdom, and as the

revealer of the things of God, which insight into the things of the

Spirit, is connected with that knowledge of God in which eternal life

essentially consists.

V. 18. The eyes of your understanding being enlightened. Instead of

dianoias understanding, the great majority of ancient manuscripts and

versions read kardias head, which is no doubt the true reading. The

word heart in Scripture is often used as we use the word soul, to

designate the whole spiritual nature in man. Rom. 1, 21. 2 Cor. 4, 6.

This clause pephotisme'nous tou`s ophthalmou`s tes kardi'as umon, may

either be taken absolutely as our translators have understood it--or

considered as in apposition and explanatory of what precedes. That he

may give you the spirit of wisdom, &c., eyes enlightened, &c.' This

latter mode of explanation is the one commonly adopted. The effect of

the gift of the spirit of wisdom is this illumination, not of the

speculative understanding merely, but of the whole soul. For light and

knowledge in Scripture often include the ideas of holiness and

happiness, as well as that of intellectual apprehension. Comp. such

passages as John 8, 12, "Light of life." Acts 26, 18, "To turn from

darkness to light." Eph. 5, 8, "Ye were.sometime darkness, but now are

ye light in the Lord." Believers, therefore, are called "children of

the light." Luke 16, 8. 1 Thess. 5, 5.

The residue of this verse eis to` eide'nai umas, ktl. contains a second

petition. Having prayed that the Ephesians might be enlightened in the

knowledge of God and of divine things, the apostle here prays, as the

effect of that illumination, that they may have a proper appreciation

of the inheritance to which they have attained.

That ye may know what is the hope of his calling, i. e. the hope of

which his calling is the source; or to which he has called you. The

vocation here spoken of is not merely the external call of the Gospel,

but the effectual call of God by the Spirit, to which the word klesis

in the epistles of Paul always refers. The word hope is by many here

understood objectively for the things hoped for; as in Rom. 8, 24, and

Col. 1, 5, "The hope laid up for you in heaven." It is then identical

with the inheritance mentioned in the latter part of the verse. This,

however, is a reason against that interpretation. There are two things

which the apostle mentions and which he desires they may know. First,

the nature and value of the hope which they are now, on the call of

God, authorized to indulge; and secondly, the glory of the inheritance

in reserve for them. It is better, therefore, to take the word in its

ordinary subjective sense. It is a great thing to know, or estimate

aright the value of a well founded hope of salvation.

And what the riches of the glory of his inheritance, kai ti's o ploutos

tes do'xes tes kleronomi'as autou, i. e. what is the abundance and

greatness of the excellence of that inheritance of which God is the

author. The apostle labours here, and still more in the following

verses, for language to express the greatness of his conceptions. This

inheritance is not only divine as having God for its author; but it is

a glorious inheritance; and not simply glorious, but the glory of it is

inconceivably great.

In the saints, en tois agi'ois. These words admit of different

constructions, but the most natural is to refer them to the immediately

preceding clause, His inheritance in the saints; i. e. which is to be

enjoyed among them. Comp. Acts 20, 32, and 26, 18, "An inheritance

among them that are sanctified." Col. 1, 12, "Partakers of the

inheritance of the saints in light." It was one part of the peculiar

blessedness of the Gentile Christians, who had been strangers and

foreigners, that they were become fellow-citizens of the saints. It was

therefore an exaltation of the inheritance, now set before them, to

call it the inheritance prepared for the saints, or peculiar people of

God.

V. 19. And what is the exceeding greatness of his power to us-ward who

believe. This is the third petition in the apostle's prayer. He prays

that his readers may have right apprehensions of the greatness of the

change which they had experienced. It was no mere moral reformation

effected by rational considerations; nor was it a self-wrought change,

but one due to the almighty power of God. Grotius indeed, and

commentators of that class, understand the passage to refer to the

exertion of the power of God in the future resurrection and salvation

of believers. But 1. It evidently refers to the past and not to the

future. It is something which believers, as believers, had already

experienced that he wished them to understand. 2. The apostle never

compares the salvation of believers with the resurrection of Christ,

whereas the analogy between his natural resurrection and the spiritual

resurrection of his people, is one to which he often refers. 3. This is

the analogy which he insists upon in this immediate connection. As God

raised Christ from the dead and set him at his own right hand in

heavenly places; so you, that were dead in sins, hath he quickened and

raised you up together in him. This analogy is the very thing he would

have them understand. They had undergone a great change; they had been

brought to life; they had been raised from the dead by the same

almighty power which wrought in Christ. There was as great a difference

between their present and their former condition, as between Christ in

the tomb and Christ at the right hand of God. This was something which

they ought to know. 4. The parallel passage in Col. 2, 12, seems

decisive of this interpretation. "Buried with him in baptism, wherein

also ye are risen with him through faith of the operation of God, who

raised him from the dead. And you, being dead in your sins and the

uncircumcision of your flesh, hath he quickened together with him,

having forgiven you all trespasses." In this passage it cannot be

doubted that the apostle compares the spiritual resurrection of

believers with the resurrection of Christ, and refers both events to

the operation of God, or to the divine power. Such also is doubtless

the meaning of the passage before us; and in this interpretation there

has been a remarkable coincidence of judgment among commentators.

Chrysostom says: "The conversion of souls is more wonderful than the

resurrection of the dead." Oecumenius remarks on this passage: "To

raise us from spiritual death is an exercise of the same power that

raised Christ from natural death." Calvin says, "Some (i. e. Stulti

homines) regard the language of the apostle in this passage as frigid

hyperbole, but those who are properly exercised find nothing here

beyond the truth." He adds: "Lest believers should be cast down under a

sense of their unworthiness, the apostle recalls them to a

consideration of the power of God; as though he had said, their

regeneration is a work of God, and no common work, but one in which his

almighty power is wonderfully displayed." Luther, in reference to the

parallel passage in Colossians, uses the following language: "Faith is

no such easy matter as our opposers imagine, when they say, Believe,

Believe, how easy is it to believe.' Neither is it a mere human work,

which I can perform for myself, but it is a divine power in the heart,

by which we are new born, and whereby we are able to overcome the

mighty power of the Devil and of death; as Paul says to the Colossians,

In whom ye are raised up again through the faith which God works."'

It is then a great truth which the apostle here teaches. He prays that

his readers may properly understand ti' to` uperba'llon me'gethos tes

duna'meos autou. The conversion of the soul is not a small matter; nor

is it a work effected by any human power. It is a resurrection due to

the exceeding greatness of the power of God.

According to the working of his mighty power, kata` te`n ene'rgeian tou

kra'tous tes ischu'os autou. The original here offers a remarkable

accumulation of words.--According to the energy of the might of his

power.' Ischus, kratos, energeia; Robur, Potential, Efficacia. The

first is inherent strength; the second power; the third the exercise or

efficiency of that strength. Or, as Calvin says, The first is the root,

the second the tree, the third the fruit. Whatever be the precise

distinction in the signification of the words, their accumulation

expresses the highest form of power. It was nothing short of the

omnipotence of God to which the effect here spoken of is due. No

created power can raise the dead, or quicken those dead in trespasses

and sins.

The connection of this clause is somewhat doubtful. It may be referred

to the words exceeding greatness of his power, i. e. kata` ene'rgeian

may be referred to to` uperba'llon me'gethos, ktl. The sense would then

be--That ye may know the exceeding greatness of his power, to us-ward

that believe, which was, according to, or like, the working of his

mighty power which wrought in Christ.' Or, pisteu'ontas kata`

ene'rgeian may be connected, Who believe in virtue of the working of

his mighty power.' In the one case this clause is a mere illustration

or amplification of the idea of the divine power of which believers are

the subject. In the other, it expresses more definitely the reason why

the power which they had experienced was to be considered so great,

viz., because their faith was due to the same energy that raised Christ

from the dead. In either case the doctrinal import of the passage is

the same. The considerations in favour of the latter mode of

construction are: 1. The position of the clauses. According to this

interpretation they are taken just as they stand. Us who believe in

virtue of (kata) the working, &c.' 2. The frequency with which the

apostle uses the preposition kata in the sense thus given to it. In ch.

3, 7, he says, his conversion and vocation were (kata) in virtue of the

working of God's power.' See also 3, 20. 1 Cor. 12, 8. Phil. 3, 21.

Christ will fashion our bodies (kata) in virtue of the energy whereby

he is able to subdue all things unto himself.' Col. 1, 29. 2 Thess. 2,

9. To say, therefore, we believe in virtue of, &c.,' is in accordance

with a usage familiar to this apostle. 3. The parallel passage in Col.

2, 12, expresses the same idea. There the phrase is pi'stis ton

energeias, faith of the operation of God, i. e. which he operates; here

it is pi'stis kata ten energeian, faith in virtue of the operation,.

The analogy between the expressions is so striking, that the one

explains and authenticates the other.

The prayer recorded in these verses is a very comprehensive one. In

praying that the Ephesians might be enlightened with spiritual

apprehensions of the truth, the apostle prays for their sanctification.

In praying that they might have just conceptions of the inheritance to

which they were called, he prayed that they might be elevated above the

world. And in praying that they might know the exceeding greatness of

the power exercised in their conversion, he prayed that they might be

at once humble and confident; humble, in view of the death of sin from

which they had been raised; and confident, in view of the omnipotence

of that God who had begun their salvation.

V. 20. Which he wrought in Christ when he raised him from the dead,

?hen ene'rgesen, ktl. There are two things evidently intended in these

words. First, that the power which raises the believer from spiritual

death, is the same as that which raised Christ from the, grave. And

secondly, that there is a striking analogy between these events and an

intimate connection between them. The one was not only the symbol, but

the pledge and procuring cause of the other. The resurrection of Christ

is both the type and the cause of the spiritual resurrection of his

people, as well of their future rising from the grave in his glorious

likeness. On this analogy and connection the apostle speaks at large in

Rom. 6, 1-10, and also in the following chapters of this epistle. As

often therefore as the believer contemplates Christ as risen and seated

at the right hand of God, he has at once an illustration of the change

which has been effected in his own spiritual state, and a pledge that

the work commenced in regeneration shall be consummated in glory.

And caused him to sit at his own right hand in the heavenly places.

Kings place at their right hand those whom they design to honour, or

whom they associate with themselves in dominion. No creature can be

thus associated in honour and authority with God, and therefore to none

of the angels hath he ever said: Sit thou at my right hand. Heb. 1, 13.

That divine honour and authority are expressed by sitting at the right

hand of God, is further evident from those passages which speak of the

extent of that dominion and of the nature of that honour to which the

exalted Redeemer is entitled. It is an universal dominion. Matt. 28,

18. Phil. 2, 9. 1 Pet. 3, 22; and it is such honour as is due to God

alone. John 5, 23.

V. 21. The immediate subject of discourse in this chapter is the

blessings of redemption conferred on believers. The resurrection and

exaltation of Christ are introduced incidentally by way of

illustration. The apostle dwells for a moment on the nature of this

exaltation, and on the relation of Christ, at the right hand of God, to

his church, and then, at the beginning of the following chapter,

reverts to his main topic.

The subject of the exaltation here spoken of is not the Logos, but

Christ; the Theanthropos, or God-man. The possession of divine

perfections was the necessary condition of this exaltation because, as

just remarked, the nature and extent of the dominion granted to him,

demand such perfections. It is a dominion not only absolutely

universal, but it extends over the heart and conscience, and requires

the obedience not only of the outward conduct but of the inward life,

which is due to God alone. We therefore find the divine nature of

Christ presented in the Scriptures as the reason of his being invested

with this peculiar dominion. Thus in the second Psalm, it is said,

"Thou art my Son; ask of me, I will give thee the heathen for thine

inheritance. &c." That is, because thou art my son, ask and I will give

thee this dominion. And in the first chapter of the epistle to the

Hebrews, it is said, The Son, being the brightness of the Father's

glory, and the express image of his person, and upholding all things by

the word of his power, is set down at the right hand of the majesty on

high. That is, because he is of the same nature with the Father and

possesses the same almighty power, he is associated with him in his

dominion. While the divine nature of Christ is the necessary condition

of his exaltation, his mediatorial work is the immediate ground of the

Theanthropos, God manifested in the flesh, being invested with this

universal dominion. This is expressly asserted, as in Phil. 2, 9.

Though equal with God, he humbled himself to become obedient unto

death, wherefore also God hath highly exalted him.

In illustration of the exaltation of Christ mentioned in v. 20, the

apostle here says, He is seated huper ano, up above, high above all

principality, and power, and might, and dominion. That these terms

refer to angels is plain from the context, and from such passages as

Rom. 8, 38. Col. 1, 16. Eph. 3, 10. 6, 12. Where angels are either

expressly named, or the powers spoken of are said to be in heaven, or

they are opposed to "flesh and blood," i. e. man, as a different order

of beings. The origin of the application of these terms to angels

cannot be historically traced. The names themselves suggest the reason

of their use. Angels are called principalities, powers and dominions,

either because of their exalted nature; or because through them God

exercises his power and dominion; or because of their relation to each

other. It is possible indeed that Paul had a polemic object in the use

of these terms. This epistle and especially that to the Colossians,

contain many intimations that the emanation theory, which afterwards

assumed the form of Gnosticism, had already made its appearance in Asia

Minor. And as the advocates of that theory used these terms to

designate the different effluxes from the central Being, Paul may have

borrowed their phraseology in order to refute their doctrine. Be this

as it may, the obvious meaning of the passage is that Christ is exalted

above all created beings.

And every name, i. e., as the connection shows, every name of

excellence or honour, that is named. That is, above every creature

bearing such name as prince, potentate, ruler, or whatever other title

there may be.

Not only in this world, but also in that which is to come, en to aioni

tou'to alla` kai` en to me'llonti. That is, not only in this age, but

in the age to come. The words may have the general sense of, here or

hereafter; as in Matt. 12, 32. According to Jewish usage, they

designate the period before and the period after the advent of the

Messiah. To this, however, there is no reference in the context. As in

Matthew these words are used to express in the strongest terms that the

sin against the Holy Ghost can never be forgiven; so here they are

intended to add universality to the preceding negation. There is no

name here or hereafter, in this world or in the next, over which Christ

is not highly exalted.

V. 22. And hath put all things under his feet. Christ is not only

exalted above all creatures, but he has dominion over them; all are

placed in absolute subjection to him. They are under his feet. This

passage is a quotation from Ps. 8, 7. It is applied to Christ by this

same apostle in 1 Cor. 15, 27, and Heb. 2, 8. In both of these passages

the word all is pressed to the full extent of its meaning. It is made

to include all creatures, all capable of subjection; all beings save

God alone, are made subject to man in the person of Jesus Christ, the

Lord of lords, and King of kings.

There are two principles on which the application of this passage of

Ps. 8 to Christ may be explained. The one is that the Psalm is a

prophetic exhibition of the goodness of God to Christ, and of the

dominion to be given to him. There is nothing, however, in the contents

of the Psalm to favour the assumption of its having special reference

to the Messiah. The other principle admits the reference of the Psalm

to men generally, but assumes its full meaning to be what the apostle

here declares it to be, viz., that the dominion which belongs to man is

nothing less than universal. But this dominion is realized only in the

Man Christ Jesus, and in those who are associated with him in his

kingdom. This latter mode of explanation satisfies all the exigencies

both of the original Psalm and of the passages where it is quoted in

the New Testament.

And gave him to be head over all things to the church, kai` auto`n

e'doken kephale`n upe`r pa'nta te ekklesi'a. This may mean either, he

gave him to the church as her head; or, he constituted him head for the

church. The former is more consistent with the meaning of the verb

didomi. It may, however, also signify to constitute; see 4, 11, and

compare 1 Cor. 12, 28. In either case, Christ is declared to be head

not of the universe, but of the church. This being admitted, upe`r

pa'nta may be taken in immediate connection with kephalen, head over

all, i. e. supreme head. This does not mean head over all the members

of the church, as the Vulgate translates: caput super omnem ecclesiam;

for pa'nta and ekklesi'a are not grammatically connected; but simply

supreme head. Or we may adopt the interpretation of Chrysostom: ton

onta huper panta ta oromena kai ta nooumena Christon, "Him, who is over

all things visible and invisible, he gave to the church as her head."

This gives a good sense, but supposes an unnatural trajection of the

words. Luther also transposes the words: Und hat ihn gesetzt zum Haupt

der Gemeinde �ber alles. So does De Wette: Und ihn gesetzet �ber alles

zum Haupte der Gemeinde, And placed him over all as head of the church.

In all these interpretations the main idea is retained; viz. that

Christ is the head of the church. As in Col. 2, 10, it is said Christ

is e kephale` pa'ses arches kai` exousi'as, the head of all

principality and power, in the sense of supreme ruler; and as here in

the immediately preceding context he is said to be exalted over all

principality and power, and in the following context he is said to be

the head of the church, which is his body, the two ideas may be here

combined. Him he gave as head over all things, as head to his

church.'--This is Meyer's interpretation. He, the exalted Saviour, the

incarnate Son of God, seated as head of the universe, is made head of

his church. This view of the passage has the advantage of giving panta

the same reference here that it has in the preceding verse. All things

are placed under his feet, and he head over all things, is head of the

church.

The sense in which Christ is the head of the church, is that he is the

source of its life, its supreme ruler, ever present with it,

sympathizing with it, and loving it as a man loves his own flesh. See

4, 15. 16. 5, 23. 29. Rom. 12, 5. 1 Cor. 12, 27. Intimate union,

dependence, and community of life, are the main ideas expressed by this

figure.

V. 23. Which is his body. This is the radical, orI formative idea of

the church. From this idea are to be developed its nature, its

attributes, and its prerogatives. It is the indwelling of the Spirit of

Christ, that constitutes the church his body. And, therefore, those

only in whom the Spirit dwells are constituent members of the true

church. But the Spirit does not dwell in church officers, nor

especially in prelates, as such; nor in the baptized, as such; nor in

the mere external professors of the true religion; but in true

believers, who therefore constitute that church which is the body of

Christ, and to which its attributes and prerogatives belong.

The main question which this verse presents for consideration is: In

what sense is the church the fulness of Christ? There are, however, two

other points which must be previously determined. In the first place,

it is the church, and not Christ to whom the word fulness here refers.

Some commentators adopt the following interpretation of the passage:

Christ, the supreme head to the church (which is his body), the

fulness, i. e. Christ is the fulness, of him that filleth all in all.'

But 1. This interpretation violates the grammatical construction of the

passage. 2. It rends the clauses very unnaturally asunder. 3. It

assumes that the last clause of the verse, viz. who fills all in all,'

refers to God, whereas it refers to Christ. 4. The sense thus obtained

is unscriptural. The fulness of the Godhead is said to be in Christ;

but Christ is never said to be the fulness of God.

In the second place, the church is here declared to be the fulness of

Christ, and not the fulness of God.--Some commentators understand the

passage thus: The church, which is the body of Christ, is the fulness

of him who fills all in all, i. e. of God.' But to this it is objected,

1. That the construction of the passage requires that the last clause

in the verse be referred to Christ; and 2. This interpretation supposes

the word ple'roma fulness, to mean multitude.'The multitude belonging

to him who fills all in all.' But this is a signification which the

word never has in itself, but only in virtue of the word with which it

is at times connected. The expression ple'roma tes poleos may be freely

rendered, the multitude of the city, because that which fills a city is

a multitude. But this does not prove that the word ple'roma itself

signifies a multitude. There is no good reason then for departing from

the ordinary interpretation, according to which, the church is declared

to be the fulness of Christ.

There are two opinions as to the meaning of this phrase, between which

commentators are principally divided. First, the church may be called

the fulness of Christ, because it is filled by him. As the body is

filled, or pervaded by the soul, so the church is filled by the Spirit

of Christ. Or, as God of old dwelt in the temple, and filled it with

his glory, so Christ now dwells in his church and fills it with his

presence. The sense is then good and scriptural. The church is filled

by him, who fills all in all.' Or secondly, the church is the fulness

of Christ, because it fills him, i. e. completes his mystical person.

He is the head, the church is the body. It is the complement, or that

which completes, or renders whole. As both these interpretations give a

sense that is scriptural and consistent with the context, the choice

between them must be decided principally by the New Testament usage of

the word ple'roma. The former interpretation supposes the word to have

a passive signification--that which is filled. But in every other case

in which it occurs in the New Testament, it is used actively--that

which does fill. Matt. 9, 16, The piece put into an old garment is

called its fulness, i. e. that which is put in to fill it up.' Mark 6,

43, The fragments which filled the baskets, are called their fulness.

John 1, 16, Of his fulness,' means the plenitude of grace and truth

that is in him. Gal. 4, 4, The fulness of the time, is that which

renders full the specified time. Col. 2, 9, The fulness of the Godhead,

is all that is in the Godhead. Eph. 3, 19, The fulness of God, is that

of which God is full--the plenitude of divine perfections. 1 Cor. 10,

26, The fulness of the earth, is that which fills the earth. The common

usage of the word in the New Testament is therefore clearly in favour

of its being taken in an active sense here. The church is the fulness

of Christ--in that it is the complement of his mystic person. He is the

head, the church is his body.

In favour of the other interpretation it may be urged,--1. That

ple'roma has in the Classics, in Philo, in the writings of the

Gnostics, at times, a passive sense. 2. The meaning thus afforded is

preferable. It is a more scriptural and more intelligible statement, to

say that Christ fills his church, as the soul pervades the body--or as

the glory of the Lord filled the temple, than to say that the church in

any sense fills Christ. 3. Ple'roma must be taken in a sense which

suits the participle pleroumenou; the church is filled by him who fills

all things.' The second and third of these reasons are so strong as to

give this interpretation the preference in the minds of those to whom

the usus loquendi of the New Testament is not an insuperable objection.

That filleth all in all, tou ta` pa'nta en pasi pleroume'nou. This

clause, as before remarked, refers to Christ, as the construction

obviously demands. The participle pleroume'nou is by almost all

commentators assumed to have in this case an active signification. This

assumption is justified by the exigency of the place, and by the fact

that in common Greek the passive forms of this verb are at times used

in an active sense. That there is no such case in the New Testament, is

not therefore a sufficient reason for departing from the ordinary

interpretation.

The expression, ta` pa'nta en pasi, all in all, or, all with all, does

not mean all the church in all its members, or with all grace, but the

universe in all its parts. There is nothing in the context to restrict

or limit ta` pa'nta. The words must have the latitude here which

belongs to them in the preceding verses. The analogy of Scripture is in

favour of this interpretation. God's relation to the world, or totality

of things external to himself, is elsewhere expressed in the same

terms. Jer. 23, 24, " Do not I fill heaven and earth? saith the Lord."

Comp. 1 Kings 8, 27. Ps. 139, 7. In the New Testament Christ is set

forth as creating, sustaining, and pervading the universe. Col. 1, 16.

17. Heb. 1, 3. Eph. 4, 10. This, therefore, determines the sense in

which he is here said to fill all things. It is not that he replenishes

all his people with his grace; but that he fills heaven and earth with

his presence. There is no place where he is not. There is no creature

from which he is absent. By him all things consist; they are upheld by

his presence in them and with them. The union, therefore, which the

church sustains, and which is the source of its life and blessedness,

is not with a mere creature, but with Christ, God manifested in the

flesh, who pervades and governs all things by his omnipresent power.

The source of life, therefore, to the church is inexhaustible and

immortal.

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[1] CALVIN thinks there is a sense in which good angels may be said to

be redeemed by Christ. On this passage, he says: Nihil tamen impedit,

quominus angelos quoque dicamus recollectos fuisse, non ex

dissipatione, sed primum. ut perfecte et solide adhereant Deo; deinde

ut perpetuum statum retineant . . . . Quis neget, tam angelos quam

homines, in firmum ordinem Christo gratia fuisse redactos? homines enim

perditi erant, angeli vero non erant extra periculum. Again, on the

parallel passage in Colossians, he says: Duabus de causis angelos

quoque oportuit cum Deo pacificari, nam quam creaturae sint extra

lapsus periculum non erant, non nisi Christi gratia fuissent confirmati

. . . . Deinde in hac ipsa obedientia, quam pr�stant Deo, non est tam

exquisita perfectio, ut Deo omni ex parte et extra veniam satisfaciat.

[2] His words are: kleroun, dicitur, qui alteri dat possessionem,

klerousthai, qui eam accipit.

[3] So BENGEL, who explains the expression thus: Pater gloriae,

infinitae illius, quae refulget in facie Christi; immo gloriae quae est

ipse filius Dei.

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CHAPTER II.

THE APOSTLE CONTRASTS THE SPIRITUAL STATE OF THE EPHESIANS BEFORE THEIR

CONVERSION, WITH THAT INTO WHICH THEY HAD BEEN INTRODUCED BY THE GRACE

OF GOD, VS. 1-10.--HE CONTRASTS THEIR PREVIOUS CONDITION AS ALIENS,

WITH THAT OF FELLOW-CITIZENS OF THE SAINTS AND MEMBERS OF THE FAMILY OF

GOD, VS. 11-22.

SECTION I.--Vs. 1-10.

And you hath he quickened, who were dead in trespasses and sins,

2. wherein in time past ye walked according to the course of this

world, according to the prince of the power of the air, the spirit that

now worketh in the children of disobedience:

3. among whom also we all had our conversation in times past in the

lusts of our flesh, fulfilling the desires of the flesh and of the

mind; and were by nature the children of wrath, even as others.

4. But God, who is rich in mercy, for his great love wherewith he loved

us,

5. even when we were dead in sins, hath quickened us together with

Christ, (by grace ye are saved;)

6. and hath raised us up together, and made us sit together in heavenly

places in Christ Jesus:

7. that in the ages to come he might show the exceeding riches of his

grace in his kindness towards us, through Christ Jesus.

8. For by grace are ye saved through faith; and that not of yourselves:

it is the gift of God:

9. not of works, lest any man should boast.

10. For we are his workmanship, created in Christ Jesus unto good

works, which God hath before ordained that we should walk in them.

ANALYSIS.

There are three principal topics treated of in this Section. First, the

spiritual state of the Ephesians before their conversion. Second, the

change which God had wrought in them. Third, the design for which that

change had been effected.

I. The state of the Ephesians before their conversion, and the natural

state of men universally, is one of spiritual death, which includes--1.

A state of sin. 2. A state of subjection to Satan and to our own

corrupt affections. 3. A state of condemnation, vs. 1-3.

II. The change which they had experienced was a spiritual resurrection;

concerning which the apostle teaches--1. That God is its author. 2.

That it is a work of love and grace. 3. That it was through Christ, or

in virtue of union with him. 4. That it involves great exaltation, even

an association with Christ in his glory, vs. 4-6.

III. The design of this dispensation is the manifestation through all

coming ages of the grace of God. It is a manifestation of grace--1.

Because salvation in general is of grace. 2.. Because the fact that the

Ephesian Christians believed or accepted of this salvation was due not

to themselves but to God. Faith is his gift. 3. Because good works are

the fruits not of nature, but of grace. We are created unto good works.

COMMENTARY.

V. 1. And you hath he quickened, who were dead in trespasses and sins.

There is an intimate connection between this clause and the preceding

paragraph. In v. 19 of the first chapter the apostle prays that the

Ephesians might duly appreciate the greatness of that power which had

been exercised in their conversion. It was to be known from its

effects. It was that power which was exercised in the resurrection and

exaltation of Christ, and which had wrought an analogous change in

them. The same power which quickened Christ has quickened you. The

conjunction kai therefore is not to be rendered also, "you also," you

as well as others. It serves to connect this clause with what precedes.

God raised Christ from the dead, and he has given life to you dead in

trespasses and sins.'

The grammatical construction of these words is doubtful. Some connect

them immediately with the last clause of the first chapter.--Who fills

all in all and you also,' i. e. umas is made to depend on pleroume'nou.

This, however, to make any tolerable sense, supposes the preceding

clause to have a meaning which the words will not bear. Others refer

the beginning of this verse to the 20th ver. of the preceding chapter

or at least borrow from that verse the verb required to complete the

sense in this. God raised Christ, and he has raised you, egeiras ton

Christon, kai humas egeire. There is indeed this association of ideas,

but the two passages are not grammatically thus related. The first

seven verses of this chapter form one sentence, which is so long and

complicated that the apostle is forced, before getting to the end of

it, slightly to vary the construction; a thing of very frequent

occurrence in his writings. He dwells so long in vs. 2, 3, 4, on the

natural state of the Ephesians, that he is obliged in v. 5, to repeat

substantially the beginning of v. 1, in order to complete the sentence

there commenced. You dead on account of sin,--wherein ye walked

according to the course of the world, subject to Satan, associated with

the children of disobedience, among whom we also had our conversation,

and were the children of wrath even as others--us, dead on account of

trespasses hath God quickened.' This is the way the passage stands. It

is plain, therefore, that the sentence begun in the first verse, is

resumed with slight variation in the fifth. This is the view taken by

our translators, who borrow from the fifth verse the verb ezoopoi'ese

necessary to complete the sense of the first.

Paul describes his readers before their conversion as dead. In

Scripture the word life is the term commonly used to express a state of

union with God, and death a state of alienation from him. Life,

therefore, includes holiness, happiness and activity; and death,

corruption, misery and helplessness. All the higher forms of life are

wanting in those spiritually dead; they are secluded from all the

sources of true blessedness, and they are beyond the reach of any help

from creatures. They are dead.

The English version renders the clause, tois parapto'masi kai` tais

amarti'ais, dead in trespasses and sins.' But there is no preposition

in the original text, and therefore, the great majority of commentators

consider the apostle as assigning the cause, and not describing the

nature of this death, Dead on account of trespasses and sins.' [4] The

former of these words is generally considered as referring to outward

transgressions, the latter is more indefinite, and includes all sinful

manifestations of amarti'a, i. e. of sin considered as an inherent

principle. [5]

V. 2. Wherein in time past ye walked. Their former condition, briefly

described in the first verse, as a state, of spiritual death, is in

this and the verses following. more particularly characterized. They

walked in sin. They were daily conversant with it, and devoted to it.

They were surrounded by it, and clothed with it. They lived according

to the course of this world. In this clause we have not only the

character of their life stated, but the governing principle which

controlled their conduct. They lived according to, and under the

control of, the spirit of the world. The expression to`n aiona tou

ko'smou does not elsewhere occur, and is variously explained. The most

common interpretation assumes that the word aion is here used in its

classical, rather than its Jewish sense. It is referred to the old verb

ao, to breathe, and hence means, breath, vital principle, life,

life-time, and then duration indefinitely. According to the life of

this world, therefore, means according to the ruling principle, or

spirit of the world.' This is substantially the sense expressed in our

version, and is much to be preferred to any other interpretation. In

all such forms of speech the depravity of men is taken for granted. To

live after the manner of men, or according to the spirit of the world,

is to live wickedly, which of course implies that men are wicked; that

such is the character of the race in the sight of God.

Others, adhering to the New Testament sense of the aion, translate this

clause thus: according to the age of this world, i. e. in a way suited

to the present age of the world, as it is now, compared to what it is

to be when Christ comes. Others again give aion a Gnostic

sense--according to the Eon of this world, i. e. the devil. To this

Meyer objects: 1. That it is more than doubtful whether any distinct

reference to nascent Gnosticism is to be found in this epistle; and 2.

That such a designation of Satan would have been unintelligible to all

classes of readers.

This subjection to sin is, at the same time, a subjection to Satan, and

therefore the apostle adds, kata` to`n a'rchonta tes exousi'as tou

ae'ros, according to the prince of the power of the air. In 2 Cor. 4,

4, Satan is called the god, and in John 12, 31, the prince, of this

world. He is said to be the prince of the demons. Matt. 9, 34. A

kingdom is ascribed to him, which is called the kingdom of darkness.

All wicked men and evil spirits are his subjects, and are led captive

by him at his will. It is according to this ruler of the darkness of

this world, agreeably to his will and under his control, that the

Ephesians lived before their conversion. Though there is perfect

unanimity among commentators, that the phrase to`n a'rchonta tes

exousi'as is a designation of Satan, there is much difference of

opinion as to the precise import of the terms. First, the genitive,

exousi'as, may be taken as qualifying the preceding noun--Prince of the

power,' for powerful prince,' or, prince to whom power belongs.' Or,

secondly, exousi'a may be taken metonymically for those over whom power

is exercised, i. e. kingdom, as it is used in Col. 1, 13. Or, thirdly,

it may designate those to whom power belongs, as in the preceding ch.

v. 21. All principality and power' there means, all those who have

dominion and power. This last mentioned explanation is the one

generally preferred, because most in accordance with Paul's use of the

word, and because the sense thus obtained is so suited to the context

and the analogy of Scripture. Satan is the prince of the powers of the

air, i. e. of those evil spirits, who are elsewhere spoken of as

subject to his dominion.

Of the air. The word aer signifies either the atmosphere, or darkness.

The whole phrase, therefore, may mean either, the powers who dwell in

the air, or the powers of darkness. In favour of the former explanation

is the common meaning of the word, and the undoubted fact that both

among the Greeks and Jews it was the current opinion of that age that

our atmosphere was the special abode of spirits. In favour of the

latter, it may be urged that the Scriptures nowhere else recognize or

sanction the doctrine that the air is the dwelling place of spirits.

That opinion, therefore, in the negative sense at least, is

unscriptural, i. e. has no scriptural basis, unless in this place. And

secondly, the word skotos, darkness, is so often used just as aer is

here employed, as to create a strong presumption that the latter was

meant to convey the same meaning as the former. Thus, "the power of

darkness," Luke 22, 53; "the rulers of darkness," Eph. 6, 12; "the

kingdom of darkness," Col. 1, 13, are all scriptural expressions, and

are all used to designate the kingdom of Satan. Thirdly, this

signification of the word is not without the authority of usage. The

word properly, especially in the earlier writers, means the lower,

obscure, misty atmosphere, as opposed to aither, the pure air. Hence it

means obscurity, darkness, whatever hides from sight.

There is a third interpretation of this phrase, which retains the

common meaning of the word, but makes it express the nature and not the

abode of the powers spoken of. Of the earth' may mean earthy; so of the

air' may mean aerial. These demons do not belong to our earth, they

have not a corporeal nature; they belong to a different and higher

order of beings. They are aerial or spiritual. This passage is thus

brought into accordance with what is said in Eph. 6, 12. Evil spirits

are there said to be in heavenly places,' i. e. in heaven. That is,

they do not belong to this earth; they are heavenly in their nature, as

spirits without the trammels of flesh and blood. Such at least is one

interpretation of Eph. 6, 12. By powers of the air, according to this

view, we are to understand, unearthly, superhuman, incorporeal,

spiritual beings over whom Satan reigns. This interpretation seems to

have been the one generally adopted in the early church.

The spirit that now worketh in the children of disobedience, tou

pneu'matos tou nun energountos, ktl. This again is a difficult clause.

Our version assumes that the word pneu'matos, spirit, is in apposition

with the word a'rchonta, prince. The prince of the power of the air, i.

e. the spirit, who now works in the children of disobedience.' The

objection to this is that pneu'matos is in the genitive and a'rchonta

in the accusative. This interpretation therefore cannot be adopted

without assuming an unusual grammatical irregularity. Others prefer

taking pneu'matos as in apposition to exousi'as. The sense is then

either: Prince of the power of the air, i. e. prince of the spirit, i.

e. spirits, who now work;' or, Prince of the spirit, which controls the

children of disobedience.' The former of these expositions gives a good

sense. Satan is the prince of those spirits who are represented in

Scripture as constantly engaged in leading men into sin. But it does

violence to the text, as there is no other case where the singular

pneuma is thus used collectively for the plural. To the latter

interpretation it may be objected that the sense thus obtained is

feeble and obscure, if the word spirit is made to mean disposition of

men;' which, to say the least, is a very vague and indefinite

expression, and furnishes no proper parallelism to the preceding clause

"powers of the air." But by spirit may be meant the evil principle

which works in mankind. Compare 1 Cor. 2, 12. Luther and Calvin both

give the same interpretation that is adopted by our translators. Beza,

Bengel, and most of the moderns make spirit mean the spirit of the

world as opposed to the Spirit of God.

The phrase children of disobedience (en tois uiois tes apeithei'as)

does not mean disobedient children--for that would imply that those

thus designated were represented as the children of God, or children of

men, who were disobedient. The word children expresses their relation,

so to speak, to disobedience, which is the source of their distinctive

character. The word son is often used in Scripture to express the idea

of derivation or dependence in any form. Thus the 'sons of famine' are

the famished; the 'sons of Belial' are the worthless; the 'sons of

disobedience' are the disobedient. The word apeitheia means,

unwillingness to be persuaded, and is expressive either of disobedience

in general, or of unbelief which is only one form of disobedience. In

this case the general sense is to be preferred, for the persons spoken

of are not characterized as unbelievers, or as obstinately rejecting

the gospel, but as disobedient or wicked. The fact asserted in this

clause, viz., that Satan and evil spirits work in men, or influence

their opinions, feelings and conduct, is often elsewhere taught in

Scripture. Matt. 13, 38. John 12, 31; 8, 44. Acts 26, 18. 2 Cor. 4, 4.

The fact is all that concerns us, we need not understand how they exert

this influence. We do not know how the intercourse of disembodied

spirits is conducted, and therefore cannot tell how such spirits have

access to our minds to control their operations. The influence,

whatever it is, and however effectual it may be, does not destroy our

freedom of action, any more than the influence of one man over his

fellows. Still it is an influence greatly to be dreaded. These spirits

of wickedness are represented as far more formidable adversaries than

those who are clothed in flesh and blood. Blessed are those for whom

Christ prays, as he did for Peter, when he sees them surrounded by the

wiles of the devil.

V. 3. Among whom also we all had our conversation in times past. It

appears not only from ch. 1: 11, 13, and from the connection in this

place, but still more clearly from v. 11 and those following, in this

chapter, that by you in this whole epistle, the apostle means Gentiles;

and by we, when the pronouns are contrasted as here, the Jews. The

spiritual condition of the Ephesians before their conversion was not

peculiar to them as Ephesians or as heathen. All men, Jews and

Gentiles, are by nature in the same state. Whatever differences of

individual character, whatever superiority of one age or nation over

another may exist, these are but subordinate diversities. There is as

to the main point, as this apostle elsewhere teaches. no difference;

for all have sinned and come short of the glory of God. There is also

no essential difference as to the way in which different communities or

individuals manifest the depravity common to them all. There is very

great difference as to the degree and the grossness of such

manifestations, but in all the two comprehensive forms under which the

corruption of our nature reveals itself, "the desires of the flesh and

of the mind," are clearly exhibited. The apostle therefore does not

hesitate to associate his countrymen with the Gentiles in this

description of their moral condition, although the former were in many

respects so superior to the latter. Nay, he does not hesitate to

include himself, though he was before his conversion as touching the

righteousness which is of the law blameless.' All men, whatever their

outward conduct may be, in their natural state have "a carnal mind" as

opposed to "a spiritual mind." See Rom. 8, 5-7. They are all governed

by the things which are seen and temporal, instead of those which are

not seen and eternal. Paul therefore says of himself and fellow Jews

that they all had their conversation among the children of

disobedience. They were not separated from them as a distinct and

superior class, but were associated with them, congenial in character

and life.

Wherein this congeniality consisted is stated in the following clauses.

As the Gentiles so also the Jews had their conversation, i. e. they

lived in the lusts of the flesh. The word epithumi'a, lust, means

strong desire, whether good or bad. In Scripture most commonly it is

taken in a bad sense, and means inordinate desire of any kind. The

lusts of the flesh' are those irregular desires which have their origin

in the flesh. By the flesh, however, is not to be understood merely our

sensuous nature, but our whole nature considered as corrupt. The

scriptural usage of the word sarx is very extensive. It means the

material flesh, then that which is external, then that which is

governed by what is material, and in so far sinful; then that which is

sinful without that limitation; whatever is opposed to the Spirit, and

in view of all these senses it means mankind. See Phil. 3, 4, where the

apostle includes under the word flesh, his descent from the Hebrews,

his circumcision, and his legal righteousness. Gal. 3, 3. 5, 19-21. In

this latter passage, envy, hatred, heresy, are included among the works

of the flesh, as well as revellings and drunkenness. It depends on the

immediate context whether the word, in any given place, is to be

understood of our whole nature considered as corrupt, or only of the

sensuous or animal part of that nature. When it stands opposed to what

is divine, it means what is human and corrupt; when used in opposition

to what is intellectual or spiritual in our nature, it means what is

sensuous. In the present case it is to be taken in its wide sense

because there is nothing to limit it, and because in the following

clause it is defined as including both,--"the desires of the flesh (in

the restricted sense of the word) and of the mind." The word thele'mata

rendered desires, means rather behests, commands. The things done were

those which the flesh and the mind willed to be done. They were the

governing principles to whose will obedience was rendered. Dianoia,

mind, is used here for the whole thinking and sentient principle, so

far as distinguished from the animal principle. Frequently it means the

intellect, here it refers more to the affections. Comp. Col. 1, 21,

"Enemies in your mind." Lev. 19, 7, "Thou shalt not hate thy brother in

thy mind." Numbers 15, 39, "Follow not after your own minds." Jews and

Gentiles, all men, therefore, are represented in their natural state as

under the control of evil. They fulfil the commands of the flesh and of

the mind.

And were by nature the children of wrath even as others, kai` e'metha

te'kna phu'sei orges. The expression " \children of wrath," agreeably

to a Hebrew idiom above referred to, means the objects of wrath,'

obnoxious to punishment. Compare Deut. 25, 2, 'son of stripes,' one to

be beaten. 1 Sam. 20, 31. 2 Sam. 12, 5, 'son of death,' one certainly

to die. The idea of worthiness is not included in the expression,

though often implied in the context. The phrase 'son of death,' means

one who is to die, whether justly or unjustly. So children of wrath,'

means simply the objects of wrath.' But as the wrath spoken of is the

displeasure of God, of course the idea of ill-desert is necessarily

implied.

The word phu'sis in signification and usage corresponds very nearly to

our word nature. When used, as in this case, to indicate the source or

origin of any thing in the character or condition, it always expresses

what is natural or innate, as opposed to what is made, taught,

superinduced, or in any way incidental or acquired. This general idea

is of course variously modified by the nature of the thing spoken of.

Thus when the apostle says, Gal. 2, 15, hemeis phu'sei Ioudaioi, we by

nature Jews, he means Jews by birth, in opposition to profession. In

Gal. 4, 8, it is said of the heathen deities that they are not by

nature gods, they are such only by appointment, or in virtue of the

opinions of men. In Rom. 2, 13, men are said to do by nature the things

of the law, i. e. the source of these moral acts is to be sought in

their natural constitution, not in the instruction or example of

others. In Rom. 2, 27, uncircumcision is said to be by nature, i. e.

natural, not acquired. This usage is common in the classic writers.

Thus Plato, de Legibus, lib. 10, says, Some teach that the gods are hou

phusei, alla tisi nomois,' i. e. that they owe their divinity not to

nature but to certain laws. Afterwards he says, Some things are right

by nature, others by law.' In another place, he says, of certain

persons, They were phusei barbarians, no'mo Greeks;' by birth

barbarians, but by law Greeks. In these writers the expressions, by

nature selfish,' by nature swift to anger,' by nature avaricious,' &c.,

are of very frequent occurrence. In all such cases the general sense is

the same. The thing predicated is affirmed to be natural. It is

referred to the natural constitution or condition as opposed to what is

acquired. According to this uniform usage the expression, We were by

nature the children of wrath,' can only mean, We were born in that

condition.' It was something natural. We did not become the children of

wrath, but were already such as we were born. [6] The simple fact is

asserted, not the reason of it. It is by nature, not on account of

nature that we are here declared to be the children of wrath. The

Scriptures do indeed teach the doctrine of inherent, hereditary

depravity, and that that depravity is of the nature of sin, and

therefore justly exposes us to the divine displeasure. And this

doctrine may be fairly implied in the text, but it is not asserted. In

other words, phu'sis does not mean natural depravity, and the dative

(phu'sei) does not here mean on account of. The assertion is that men

are born in a state of condemnation, and not that their nature is the

ground of that condemnation. This is, indeed, an old and widely

extended interpretation; but it does violence to the force of the word

phu'sis, which means simply nature, and not either holy or corrupt

nature. The idea of moral character may be implied in the context, but

is not expressed by the word. When we say, a man is by nature kind,' it

is indeed implied that his nature is benevolent, but nature does not

signify natural benevolence.' Thus when it is said, men are by nature

corrupt,' or, by nature the children of wrath,' all that is asserted is

that they are born in that condition.

Others take phu'sis to mean in this place simply disposition,

character, inward state of mind; very much as we often use the word

heart. According to this view, the word means not quod nascenti inest,

sed quod consuetudo in naturam vertit. The sense then is: We, as well

as others are, as to our inward disposition or state of mind, children

of wrath.' All the expressions quoted by Clericus and other advocates

of this interpretation, are really proofs that the word phu'sis has not

the signification which they assign to it. When it is said that

Barbarians are by nature rapacious, the Syrians by nature fickle, the

Lacedemonians taciturn, more is meant than that such is the actual

character of these people. The characteristic trait asserted of them is

referred to what is innate or natural. In other words phu'sis does not

mean, in such cases, simply disposition, but innate disposition.

Still more remote from the proper meaning of the terms is the

interpretation which renders phu'sei truly, really. This is

substituting an idea implied in the context for the signification of

the word. When Paul says, the heathen deities are not by nature gods,

he does indeed say they are not really gods; but this does not prove

that by nature means truly.

Another exposition of this passage is, that the apostle here refers to

the incidental cause of our being the children of wrath. Our exposure

to the divine displeasure is due to our nature, because that nature

being what it is, filled with various active principles innocent or

indifferent, leads us into sin, and we thus become children of wrath.

It is not by nature, but durch Entwickelung nat�rlicher Disposition,

through the development of natural disposition,' as Meyer expresses

this idea. This is a theological hypothesis rather than an

interpretation. When it is said men are by nature desirous of truth, by

nature honest, by nature cruel, more is affirmed than that they become

such, under the influence of natural principles of which these

characteristics cannot be predicated. The very reverse is the thing

asserted. It is affirmed that love of truth, honesty, or cruelty are

attributes of the nature of those spoken of. In like manner when it is

said, We are by nature the children of wrath,' the very thing denied

is, that we become such by a process of development. The assertion is

that we are such by nature, as we were born. The truth here taught,

therefore, is that which is so clearly presented in other parts of

Scripture, and so fully confirmed by the history of the world and faith

of the church, viz. that mankind as a race are fallen; they had their

probation in Adam, and therefore are born in a state of condemnation.

They need redemption from the moment of their birth; and therefore the

seal of redemption is applied to them in baptism, which otherwise would

be a senseless ceremony.

V. 4. The apostle having thus described the natural state of men, in

this and the following verses, unfolds the manner in which those to

whom he wrote had been delivered from that dreadful condition. It was

by a spiritual resurrection. God, and not themselves, was the author of

the change. It was not to be referred to any goodness in them, but to

the abounding love of God. The objects of this love were not Jews in

distinction from the Gentiles, nor the Gentiles as such, nor men in

general, but us, i. e. Christians, the actual subjects of the

life-giving power here spoken of. All this is included in this verse.

?Ho de` Theo`s, but God, i. e. notwithstanding our guilt and

corruption, God, being rich in mercy, plou'sios o`n en ele'ei, i. e.

because he is rich in mercy. Eleos is, ipsum miseris succurrendi

studium,' the desire to succour the miserable;' oiktirmos is pity. Love

is more than either. It was not merely mercy which has all the

miserable for its object; but love which has definite individual

persons for its objects, which constrained this intervention of God for

our salvation. Therefore the apostle adds, dia` te`n polle`n aga'pen

autou. Dia is not to be rendered through, but on account of. It was to

satisfy his love, that he raised us from the death of sin.

V. 5. Kai` o'ntas emas. The conjunction kaidoes not serve merely to

resume the connection; nor is it to be referred to emas, us also, us as

well as others; but it belongs to the participle.--And being,' i. e.

even when we were dead in trespasses. Notwithstanding our low, and

apparently helpless condition, God interfered for our recovery.

Sunezoopoi'ese to Christo, he quickened us together with Christ.

Zoopoiein means, to make alive, to impart life. In the New Testament it

is almost always used of the communication of the life of which Christ

is the author. It either comprehends every thing which is included in

salvation, the communication of life in its widest scriptural sense; or

it expresses some one point or moment in this general life-giving

process. As the death from which the Christian is delivered includes

condemnation (judicial death), pollution, and misery; so the life which

he receives comprehends forgiveness (justification), regeneration, and

blessedness. Thus in 2 Cor. 2, 12. 13, the apostle says, "And you being

dead in your sins and the uncircumcision of your flesh, hath he

quickened together with him, having forgiven you all trespasses." As,

however, in the passage before us, the words "hath raised us up," and

"hath made us to sit in heavenly places," are connected with the word

"he hath quickened," the latter must be limited to the commencement of

this work of restoration. That is, it here expresses deliverance from

death and the imparting of life, and not the whole work of salvation.

We are said to be quickened together with Christ.' This does not mean

merely that we are quickened as he was, that there is an analogy

between his resurrection from the grave, and our spiritual

resurrection; but the truth here taught is that which is presented in

Rom. 6, 6. 8. Gal. 2, 19. 20. 2 Cor. 5, 14. 1 Cor. 15, 22. 23, and in

many other passages, viz. that in virtue of the union, covenant and

vital, between Christ and his people, his death was their death, his

life is their life, and his exaltation is theirs. Hence all the verbs

used in this connection, sunezoopoi'ese, sunegeire, sunekathise, are in

the past tense. They express what has already taken place, not what is

future; not what is merely in prospect. The resurrection, the

quickening and raising up of Christ's people were in an important sense

accomplished, when he rose from the dead and sat down at the right hand

of God. Ei gar he aparche ze, kai hemeis, is the pregnant comment of

Chrysostom. The life of the whole body is in the head, and therefore

when the head rose, the body rose. Each in his order however; first

Christ, and then they that are Christ's.

The apostle says, by way of parenthesis, by grace are ye saved. The

gratuitous nature of salvation is one of the most prominent ideas of

the context and of the epistle. The state of men was one of

helplessness and ill-desert. Their deliverance from that state is due

to the power and the unmerited love of God. They neither deserved to be

saved, nor could they redeem themselves. This truth is so important and

enters so deeply into the very nature of the Gospel, that Paul brings

it forward on every fit occasion. And if the mode in which le speaks of

our deliverance, does not of itself show it to be gratuitous, he

introduces the declaration parenthetically, lest it should be for a

moment forgotten.

V. 6. And hath raised us up and caused us to sit together in heavenly

places in Christ Jesus. This is an amplification of what precedes. In

its widest sense the life, which in v. 5 is said to be given to us,

includes the exaltation expressed in this verse. It is, therefore, only

by way of amplification that the apostle, after saying we are made

partakers of the life of Christ, adds that we are raised up and

enthroned with him in heaven. To understand this we must know what is

here meant by "heavenly places," and in what sense believers are now

the subjects of the exaltation here spoken of. Throughout this epistle

the expression "heavenly places" means heaven. But the latter phrase

has in Scripture a wide application. It means not only the atmospheric

heavens in which the clouds have their habitation; and the stellar

heavens in which the sun, moon and stars dwell; and the third heavens,

i. e. the place where God specially manifests his presence and where

the glorified body of Christ now is, but also the state into which

believers are introduced by their regeneration. In this last sense it

coincides with one of the meanings of the phrase "kingdom of heaven."

It is that state of purity, exaltation and favour with God, into which

his children are even in this world introduced. The opposite state is

called "the kingdom of Satan;" and hence men are said to be translated

from "the kingdom of darkness into the kingdom of God's dear Son." It

is in this sense of the word that we are said, Phil. 3, 20, to be the

citizens of heaven. We, if Christians, belong not to the earth, but

heaven; we are within the pale of God's kingdom; we are under its laws;

we have in Christ a title to its privileges and blessings, and possess,

alas! in what humnble measure, its spirit. Though we occupy the lowest

place of this kingdom, the mere suburbs of the heavenly city, still we

are in it. The language of the apostle in the context will appear the

less strange, if we apprehend aright the greatness of the change which

believers, even in this life, experience. They are freed from the

condemnation of the law, from the dominion of Satan, from the lethargy

and pollution of spiritual death; they are reconciled to God, made

partakers of his Spirit, as the principle of everlasting life; they are

adopted into his family and have a right to all the privileges of the

sons of God both in this life and in that which is to come. This is a

change worthy of being expressed by saying: "He hath quickened us, and

raised us up, and made us to sit together with Christ in heavenly

places."--All this is in Christ. It is in virtue of their union with

Christ that believers are partakers of his life and exaltation. They

are to reign with him. The blessings then of which tile apostle here

speaks, are represented as already conferred for two reasons: first,

because they are in a measure already enjoyed; and secondly, because

the continuance and consummation of these blessings are rendered

certain by the nature of the union between Christ and his people. In

him they are already raised from the dead and seated at the right hand

of God.

V. 7. Why has God done all this? Why from eternity has he chosen us to

be holy before him in love? Why has he made us accepted in the Beloved?

Why when dead in trespasses and sins hath he quickened us, raised us up

and made us to sit together in heavenly places in Christ? The answer to

these questions is given in this verse. It was, in order that, in the

ages to come, he might show the exceeding riches of his grace in his

kindness towards us, through Christ Jesus, ?i'na endei'xetai--ton

plouton tes cha'ritos--en chresto'teti eph' emas. The manifestation of

the grace of God, i. e. of his unmerited love, is declared to be the

specific object of redemption. From this it follows that whatever

clouds the grace of God, or clashes with the gratuitous nature of the

blessings promised in the gospel, must be inconsistent with its nature

and design. If the salvation of sinners be intended as an exhibition of

the grace of God, it must of necessity be gratuitous.

The words, in the ages to come, en tois aiosin tois eperchome'nois, are

by many understood to refer to the future generations in this world;

secula, aetates seu tempora inde ab apostolicis illis ad finem mundi

secuturas, as Wolf expresses it. Calvin, who understands the apostle to

refer specially to the calling of the Gentiles in the preceding verses,

gives the same explanation. Gentium vocatio mirabile est divinae

bonitatis opus, quod filiis parentes et avi nepotibus tradere per manus

debent, ut nunquam ex hominum animis silentio deleatur. As however

there is nothing in the context to restrict the language of the apostle

to the Gentiles, so there is nothing to limit the general expression

ages to come to the present life. Others, restricting verse 6th to the

resurrection of the body, which is to take place at the second advent

of Christ, understand the phrase in question to mean the world to

come,' or the period subsequent to Christ's second coming. Then, when

the saints are raised up in glory, and not before, will the kindness of

God towards them be revealed. But the preceding verse does not refer

exclusively to the final resurrection of the dead, and therefore this

phrase does not designate the period subsequent to that event. It is

better therefore to take it without limitation, for all future time.

The simplest construction of the passage supposes that en chresto'teti

is to be connected with endei'xetai; eph' emas with chresto'teti, and

en Christo with the words immediately preceding. God's grace is

manifested through his kindness towards us, and that kindness is

exercised through Christ and for his sake. The ground of this goodness

is not in us but in Christ, and hence its character as grace, or

unmerited favour.

Vs. 8, 9. These verses confirm the preceding declaration. The

manifestation of the grace of God is the great end of redemption. This

is plain, for salvation is entirely of grace. Ye are saved by grace; ye

are saved by faith and not by works; and even faith is not of

yourselves, it is the gift of God. We have then here a manifold

assertion, affirmative and negative, of the gratuitous nature of

salvation. It is not only said in general, ye are saved by grace,' but

further that salvation is by faith, i. e. by simply receiving or

apprehending the offered blessing. From the very nature of faith, as an

act of assent and trust, it excludes the idea of merit. If by faith, it

is of grace; if of works, it is of debt; as the apostle argues in Rom.

4, 4. 5. Faith, therefore, is the mere causa apprehendens, the simple

act of accepting, and not the ground on which salvation is bestowed.

Not of works. The apostle says works, without qualification or

limitation. It is not, therefore, ceremonial, as distinguished from

good works; or legal, as distinguished from evangelical or gracious

works; but works of all kinds as distinguished from faith, which are

excluded. Salvation is in no sense, and in no degree, of works; for to

him that worketh the reward is a matter of debt. But salvation is of

grace and therefore not of works lest any man should boast. That the

guilty should stand before God with self-complacency, and refer his

salvation in any measure to his own merit, is so abhorrent to all right

feeling that Paul assumes it (Rom. 4, 2) as an intuitive truth, that no

man can boast before God. And to all who have any proper sense of the

holiness of God and of the evil of sin, it is an intuition; and

therefore a gratuitous salvation, a salvation which excludes with works

all ground of boasting, is the only salvation suited to the relation of

guilty men to God.

The only point in the interpretation of these verses of any doubt,

relates to the second clause. What is said to be the gift of God? Is it

salvation, or faith? The words kai` touto only serve to render more

proninent the matter referred to. Compare Rom. 13, 11. 1 Cor. 6, 6.

Phil. 1, 28. Heb. 11, 12. They may relate to faith (to pisteuein), or

to the salvation spoken of (sesosmenous einai). Beza, following the

fathers, prefers the former reference; Calvin, with most of the modern

commentators, the latter. The reasons in favour of the former

interpretation are, 1. It best suits the design of the passage. The

object of the apostle is to show the gratuitous nature of salvation.

This is most effectually done by saying, Ye are not only saved by faith

in opposition to works, but your very faith is not of yourselves, it is

the gift of God.' 2. The other interpretation makes the passage

tautological. To say: Ye are saved by faith; not of yourselves; your

salvation is the gift of God; it is not of works,' is saying the same

thing over and over without any progress. Whereas to say: Ye are saved

through faith (and that not of yourselves it is the gift of God), not

of works,' is not repetitious; the parenthetical clause instead of

being redundant does good service and greatly increases the force of

the passage. 3. According to this interpretation the antithesis between

faith and works, so common in Paul's writings, is preserved. Ye are

saved by faith, not by works, lest any man should boast.' The middle

clause of the verse is therefore parenthetical, and refers not to the

main idea ye are saved, but to the subordinate one through faith, and

is designed to show how entirely salvation is of grace, since even

faith by which we apprehend the offered mercy, is the gift of God. 4.

The analogy of Scripture is in favor of this view of the passage, in so

far that elsewhere faith is represented as the gift of God. 1 Cor. 1,

26-31. Eph. 1, 19. Col. 2, 12, et passim.

V. 10. That salvation is thus entirely the work of God, and that good

works cannot be the ground of our acceptance with him, is proved in

this verse--1st. By showing that we are God's workmanship. He, and not

ourselves, has made us what we are. And 2d. By the consideration that

we are created unto good works. As the fact that men are elected unto

holiness, proves that holiness is not the ground of their election; so

their being created unto good works shows that good works are not the

ground on which they are made the subjects of this new creation, which

is itself incipient salvation.

?Autou ga'r esmen poi'ema. The position of the pronoun at the beginning

of the sentence renders it emphatic. His workmanship are we. He has

made us Christians. Our faith is not of ourselves. It is of God that we

are in Christ Jesus. The sense in which we are the workmanship of God

is explained in the following clause, created in Christ Jesus; for if

any man is in Christ he is a new creature. Union with him is a source

of a new life, and a life unto holiness; and therefore it is said

created unto good works. Holiness is the end of redemption, for Christ

gave himself for us that he might redeem us from all iniquity, and

purify unto himself a peculiar people zealous of good works. Titus 2,

14. Those therefore who live in sin are not the subjects of this

redemption.

Oi?s proetoi'mase, is variously interpreted. The verb signifies

properly to prepare beforehand. As this previous preparation may be in

the mind, in the form of a purpose, the word is often used in the sense

of preordaining, or appointing. Compare Gen. 24, 14. Matt. 25, 34. 1

Cor. 2, 9. Rom. 9, 23. This however is rather the idea expressed in the

context than the proper signification of the word. The relative is by

Bengel and others connected, agreeably to a common Hebrew idiom, with

the following pronoun, hois oen autois, in which, and the verb taken

absolutely. The sense then is,' In which God has preordained that we

should walk.' By the great majority of commentators hois is taken for

ha, by the common attraction, which God had prepared beforehand, in

order that we should walk in them.' Before our new creation these works

were in the purpose of God prepared to be our attendants, in the midst

of which we should walk. A third interpretation supposes hois to be

used as a proper dative, and supposes hemas as the object of the verb.

To which God has predestined us, that we should walk in them.' The

second of these explanations is obviously the most natural.

Thus has the apostle in this paragraph clearly taught that the natural

state of man is one of condemnation and spiritual death; that from that

condition believers are delivered by the grace of God in Christ Jesus;

and the design of this deliverance is the manifestation, through all

coming ages, of the exceeding riches of his grace.

SECTION II.--Vs. 11-22. 11.

11. Wherefore remember, that ye being in time past Gentiles in the

flesh, who are called Uncircumcision by that which is called the

Circumcision in the flesh made by hands;

12. that at that time ye were without Christ, being aliens from the

commonwealth of Israel, and strangers from the covenants of promise,

having no hope, and without God in the world;

13. but now, in Christ Jesus, ye, who sometimes were far off, are made

nigh by the blood of Christ.

14. For he is our peace, who hath made both one, and hath broken down

the middle wall of partition between us;

15. having abolished in his flesh the enmity, even the law of

commandments contained in ordinances: for to make in himself of twain

one new man, so making peace;

16. and that he might reconcile both unto God in one body by the cross,

having slain the enmity thereby:

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

that were nigh.

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

Father.

19. Now therefore ye are no more strangers and foreigners, but

fellow-citizens with the saints, and of the household of God;

20. and are built upon the foundation of the apostles and prophets,

Jesus Christ himself being the chief corner stone;

21. in whom all the building, fitly framed together, groweth unto a

holy temple in the Lord:

22. in whom ye also are builded together, for a habitation of God

through the Spirit.

ANALYSIS.

In the preceding paragraph the apostle had set forth--1. The moral and

spiritual condition of the Ephesians by nature. 2. The spiritual

renovation and exaltation which they had experienced. 3. The design of

God in this dispensation. In this paragraph he exhibits the

corresponding change in their relations. In doing this he sets forth:--

I. Their former relation--1st. To the church as foreigners and aliens.

2d. To God as those who were far off, without any saving knowledge of

him, or interest in his promises, vs. 11. 12.

II. The means by which this alienation from God and the church had been

removed, viz. by the blood of Christ. His death had a twofold

effect.--l. By satisfying the demands of justice, it secured

reconciliation with God. 2. By abolishing the law in the form of the

Mosaic institutions, it removed the wall of partition between the Jews

and Gentiles. A twofold reconciliation was thus effected; the Jews and

Gentiles are united in one body, and both are reconciled to God, vs.

13-18.

III. In consequence of this twofold reconciliation, the Ephesians were

intimately united with God and his people. This idea is set forth under

a threefold figure.--1. They are represented as fellow-citizens of the

saints. 2. They are members of the family of God. 3. They are

constituent portions of that temple in which God dwells by his Spirit,

vs. 19-22.

The idea of the church which underlies this paragraph, is that which is

every where presented in the New Testament. The church is the body of

Christ. It consists of those in whom he dwells by his Spirit. To be

alien from the church, therefore, is to be an alien from God. It is to

be without Christ and without hope. The church of which this is said is

not the nominal, external, visible church as such, but the true people

of God. As, however, the Scriptures always speak of men according to

their profession, calling those who profess faith, believers, and those

who confess Christ, Christians; so they speak of the visible church as

the true church, and predicate of the former what is true only of the

latter. The Gentiles while aliens from the church were without Christ,

without God, and without hope; when amalgamated with the church they

became the habitation of God through the Spirit. Such many of them

truly were, such they all professed to be, and they are therefore

addressed in that character. But union with the visible church no more

made them real partakers of the Spirit of Christ, than the profession

of faith made them living believers.

COMMENTARY.

V. 11. Wherefore remember, i. e. since God has done such great things

for you, call to mind your former condition, as a motive both for

humility and gratitude. That ye being in time past Gentiles in the

flesh, e'thne en sarki', i. e. uncircumcised heathen. This gives in a

word the description of their former state. All that follows, in this

and the succeeding verse, is but amplification of this idea. The words

in the flesh, do not mean origine carnali, natalibus, by birth; nor as

to external condition, which would imply that spiritually, or as to

their internal state, they were not heathen. The context shows that it

refers to circumcision, which being a sign in the flesh, is designated

with sufficient clearness by the expression in the text. As

circumcision was a rite of divine appointment, and the seal of God's

covenant with his people, to be uncircumcised was a great misfortune.

It showed that those in that condition were without God and without

hope. The apostle therefore adds, as explanatory of the preceding

phrase, oi lego'menoi akrobusti'a, who are called Uncircumcision. This

implied that they did not belong to the covenant people of God; and in

the lips of the Jews it was expressive of a self-righteous abhorrence

of the Gentiles as unclean and profane. This feeling on their part

arose from their supposing that the mere outward rite of circumcision

conveyed holiness and secured the favour of God. As the apostle knew

that the circumcision of the flesh was in itself of no avail, and as he

was far from sympathizing in the contemptuous feeling which the Jews

entertained for the Gentiles, he tacitly reproves this spirit by

designating the former as the so called circumcision in the flesh, made

with hands. This is a description of the Israel kata sarka, the

external people of God, who were Jews outwardly, but who were destitute

of the true circumcision which was of the heart. They were the

concision, as the apostle elsewhere says, we are the circumcision,

which worship God in the Spirit, and rejoice in Christ Jesus, and have

no confidence in the flesh, Phil. 3, 3. The Jews were a striking

illustration of the effect of ascribing to external rites objective

power, and regarding them as conveying grace and securing the favour of

God, irrespective of the subjective state of the recipient. This

doctrine rendered them proud, self-righteous, malignant, and

contemptuous, and led them to regard religion as an external service

compatible with unholiness of heart and life. This doctrine the apostle

every where repudiates and denounces as fatal. And therefore in this

connection, while speaking of the real advantage of circumcision, and

of the covenant union with God of which it was the seal, he was careful

to indicate clearly that it was not the circumcision in the flesh, made

with hands, which secured the blessings of which he speaks. Compare

Rom. 2, 25-29. 1 Cor. 7, 19. Phil. 3, 3-6. Col. 2, 11.

V. 12. The sentence begun in verse 11 is here resumed. Remember, ?o'ti

ete to kairo ekei'no chori`s Christou, that at that time ye were

without Christ. This means more than that they were as heathen,

destitute of the knowledge and expectation of the Messiah. As Christ is

the only redeemer of men, and the only mediator between God and man, to

be without Christ, was to be without redemption and without access to

God. To possess Christ, to be in Him, is the sum of all blessedness; to

be without Christ includes all evil.

What follows is a confirmation of what precedes. They were without

Christ because aliens from the commonwealth of Israel. The idea of

separation and estrangement is strongly expressed by the word

apellotriome'noi. They stood as alloi, as others, distinguished as a

separate class from the people of God. The word politei'a means--1.

Citizenship. 2. The order or constitution of the state. 3. The

community or state itself. The last signification best suits the

connection. Israel means the theocratical people; and politei'a tou

Israel is that community or commonwealth which was Israel. This

includes the other senses, for in being aliens from the community of

God's people, they were of course destitute of citizenship among them,

and outside of the theocratical constitution.

And strangers from the covenants of promise, kai` xe'noi ton diathekon

tes epangeli'as. The word covenants is in the plural because God

entered repeatedly into covenant with his people. It is called a

covenant of promise, or rather of the promise, because the promise of

redemption was connected therewith. That the promise meant is that

great promise of a redeemer made to Abraham, and so often afterwards

repeated, is plain not only from the context, but from other passages

of Scripture. "The promise made to the fathers," says the apostle, in

Acts 13, 32, "hath God fulfilled in that lie hath raised up Jesus."

Comp. Rom. 4, 14-16. Gal. 3, 16. As the heathen were not included in

the covenant God made with his people, they had no interest. in the

promise, the execution of which that covenant secured. Their condition

was therefore most deplorable. They were without hope--elpi'da me`

e'chontes, not having hope. They had nothing to hope, because shut out

of the covenant of promise. The promise of God is the only foundation

of hope, and therefore those to whom there is no promise, have no hope.

And having no hope of redemption, the great blessing promised, they

were, in the widest sense of the word, hopeless. They were moreover

without God, a'theoi. This may mean that they were atheists, in so far

that they were destitute of the knowledge of the true God, and served

those who by nature were no gods. Jehovah was not their God; they had

no interest in him, they were without him. This includes the idea that

they were forsaken of him--he had left them in the world. They stood

outside of that community which belonged to God, who knew and

worshipped him, to whom his promises were made, and in the midst of

whom he dwelt. In every point, therefore, their condition as heathen

afforded a melancholy contrast to that of the true people of God, and

to that into which they had been introduced by the Gospel. Their

alienation from the theocracy or church involved in it, or implied, a

like alienation from God and his covenant.

V. 13. But now in Christ Jesus, i. e. in virtue of union with Christ;

umeis hoi tote o'ntes makra`n, engu`s egene'thete, ye who sometime were

afar of, are made nigh. As under the old dispensation God dwelt in the

temple, those living near his abode and having access to him, were his

people. Israel was near; the Gentiles were afar off. They lived at a

distance, and had no liberty of access to the place where God revealed

his presence. Hence in the prophets, as in Isaiah 49, 1. 57, 19, by

those near are meant the Jews, and by those afar off the Gentiles. This

form of expression passed over to the New Testament writers. Acts 2,

39, "The promise is to you and to your children, and to all that are

far off." Eph. 2, 17, "Preached peace to you that were far off, and to

them that were nigh." Among the later Jews the act of receiving a

proselyte, was called "making him nigh." [7] As being far from God

included both separation from his people, and spiritual distance or

alienation from himself; so to be brought nigh includes both

introduction into the church and reconciliation with God. And these two

ideas are clearly presented and intended by the apostle in this whole

context. This twofold reconciliation is effected, en to ai'mati tou

Christou, by the blood of Christ. This clause is explanatory of the

words at the beginning of the verse. In Christ Jesus, i. e. by the

blood of Christ, ye are made nigh.' Without shedding of blood there is

no remission and no reconciliation of sinners with God. When Moses

ratified the covenant between God and his people, "He took the blood of

calves and of goats and sprinkled both the book and all the people,

saying, This is the blood of the covenant which God hath enjoined unto

you. It was necessary that the patterns of things in the heavens should

be purified with these; but the heavenly things themselves with better

sacrifices than these." Heb. 9, 19-23. As under the typical and ritual

economy of the Old Testament the people were brought externally nigh to

God, by the blood of calves and goats, through which temporal

redemption was effected and the theocratical covenant was ratified; so

we are brought spiritually nigh to God by the blood of Christ, who has

obtained eternal redemption for us, being once offered to bear the sins

of many, and to ratify by his death the covenant of God with all his

people, whether Jews or Gentiles.

Vs. 14. 15. These verses contain a confirmation and illustration of

what precedes. Ye who were far off are made nigh by the blood of

Christ. For he is our peace. He has effected the twofold reconciliation

above referred to.' This he has accomplished by abolishing the law. The

law, however, is viewed in a twofold aspect in this connection. First,

it was that original covenant of works, demanding perfect obedience,

whose conditions must be satisfied in order to the reconciliation of

men with God. Christ by being made under the law, Gal. 4, 4, and

fulfilling all righteousness, has redeemed those who were under the

law. He delivered them from the obligation of fulfilling its demands as

the condition of their justification before God. In this sense they are

not under the law. Comp. Rom. 6, 14. 7, 4. 6. Gal. 5, 18. Col. 2, 14.

But secondly, as Christ abolished the law as a covenant of works by

fulfilling its conditions, so he abolished the Mosaic law by fulfilling

all its types and shadows. He was the end of the law in both these

aspects, and therefore, it ceased to bind the people of God in either

of these forms. Of this doctrine the whole of the New Testament is

full. The epistles especially are in large measure devoted to proving

that believers are not under the law in either of these senses, but

under grace. Thus it is that Christ is our peace. The abolition of the

law as a covenant of works reconciles us to God; the abolition of the

Mosaic law removes the wall between the Jews and Gentiles. This is what

is here taught. By abolishing the law of commandments, i. e. the law in

both its forms, the apostle says, Christ has, first, of the twain made

one new man, v. 15; and secondly, he has reconciled both unto God in

one body by the cross, v. 16.

Though the general sense of this passage is plain, there is no little

diversity as to the details of the interpretation. The Greek is printed

for the convenience of the reader. Auto`s ga'r estin e eire'ne emon, o

poie'sas ta` ampho'tera e`n, kai` to` meso'toichon tou phragmou lu'sas,

te`n e'chthran, en te sarki` autou, to`n no'mon ton entolon en do'gmasi

katarge'sas. Our translators, by assuming that e'chthran depends on

katarge'sas, and of course that no'mon is in apposition with it, have

in a great measure determined thereby the interpretation of the whole

passage. The words meso'toichon, e'chthran, and no'mon must all refer

to the same thing. The sense would then be, For he is our peace, having

made the two one by having destroyed the middle wall of partition, that

is, by having destroyed, by his flesh, the enmity, viz., the law of

commandments with ordinances.' The preferable construction is to make

e'chthran depend on lusas. It is then in apposition with meso'toichon,

but not with no'mon; and katarge'sas ton nomon, instead of being a mere

repetition of lusas to` meso'toichon, is an independent clause

explaining the manner in which the reconciliation of the Jews and

Gentiles had been effected. The passage then means, He is our peace

because he has made the two one by removing the enmity or middle wall

which divided the Jews and Gentiles, and this was done by abolishing

the law.' The reconciliation itself is expressed by saying, He made the

two one, having removed the wall or enmity between them.' The mode in

which this was done, is expressed by saying, He abolished the law.'

In the phrase meso'toichon tou phragmou, middle wall of partition, the

latter noun is explanatory of the former, i. e. phragmou is the

genitive of apposition. The middle wall which consisted in the hedge,

which separated the two parties. What that hedge was is immediately

expressed by the word e'chthran. It was the enmity subsisting between

them. Having removed the middle wall, i. e. the enmity, or their mutual

hatred.' By enmity, therefore, is not to be understood the law, as the

cause of this alienation, but the alienation itself; because in what

follows the removal of the enmity and the abolition of the law are

distinguished from each other, the latter being the means of

accomplishing the former.

That e'chthran is to be connected with lu'sas and not, as our

translation assumes, with katarge'sas, is argued first from the

position of the words, which favours this construction; secondly,

because the expression luein e'chthran is common, and katargein

e'chthran never occurs; and thirdly, because the sense demands this

construction, inasmuch as the ambiguous phrase middle wall of partition

thus receives its needed explanation. The apostle first states, what it

was that divided the Jews and Gentiles, viz., their mutual hatred, and

then how that hatred had been removed.

The words en te sarki` autou, are not to be connected with lusas. That

is, the apostle does not mean to say that Christ has removed the enmity

between the Jews and Gentiles by his flesh. They are to be connected

with the following participle (katarge'sas). "Having by his flesh, i.

e. by his death, abolished the law." This is the great truth which Paul

had to teach. Christ by his death has freed us from the law. We are no

longer under the law but under grace. Rom. 6, 14. We are no longer

required to seek salvation on the ground of obedience to the law, which

says: "Do this, and live," and "Cursed is every one that continueth not

in all things written in the book of the law to do them." Christ has

freed us from the law as a covenant of works, by being himself made

subject to it, Gal. 4, 5; by bearing its penalty, Gal. 3, 13; by his

body, Rom. 7, 4; by the body of his flesh, Col. 1, 22; by his cross,

Col. 2, 14. In this connection the expressions, "by the blood of

Christ," v. 13; "by his flesh," v. 14; by his cross," all mean the same

thing. They are but different modes of expressing his sacrificial, or

atoning death, by which the law was satisfied and our reconciliation to

God is effected. The "abolishing," therefore, of which the apostle

speaks, does not consist in setting the law aside, or suspending it by

a sovereign, executive act. It is a causing it to cease; or rendering

it no longer binding by satisfying its demands, so that we are

judicially free from it; free not by the act of a sovereign but by the

sentence of a judge; not by mere pardon, but by justification. Who is

he that condemns, when God justifies? Rom. 8, 34. The law which Christ

has thus abolished is called "the law of commandments in ordinances."

This may mean the law of commandments with ordinances-referring to the

two classes of laws (entole and dogma), moral and positive; or it may

refer to the form in which the precepts are presented in the law, as

positive statutes, or commands, ton entolon giving the contents of the

law, and en do'gmasi the form. The idea probably is that the law in all

its compass, and in all its forms, so far as it was a covenant

prescribing the conditions of salvation, is abolished. The law of which

the apostle here speaks is not exclusively the Mosaic law. It is so

described in various parallel passages, as holy, just and good, as

taking cognizance of the inward feelings, as to make it evident it is

the law of God in its widest sense. It is the law which binds the

heathen and which is written on their hearts. It is the law fiom which

the death of Christ redeems men. But redemption is not mere deliverance

from Judaism, and therefore the law from which we are freed by the

death of Christ is not merely the law of Moses. Deliverance from the

Mosaic institutions could not have the effects ascribed to the freedom

from the law of which Paul speaks. It could not secure reconciliation

to God, justification, and holiness, all of which, according to the

apostle, flow from the redemption effected by Christ. The antithetical

ideas always presented in Paul's writings, on this subject, are the law

and grace, the law and tile gospel, the system which says: "Do and

live,"--and the system which says: "Believe and live;"--as, however,

the form in which the law was ever present to the minds of the early

Christians was that contained in the Mosaic institutions; as all, who

in that day were legalists, were Judaizers, and as the Mosaic economy

was included in the law which Christ abolished, in many cases (as in

the passage before us), special reference is had to the law in that

particular form. But in teaching that men cannot be saved by obedience

to the law of Moses, Paul taught that we cannot be saved by obedience

to the law in any form. Or rather, by teaching that salvation is not of

works of any kind, but of grace and through faith, he teaches it is not

by the specific, ceremonial works enjoined in the law of Moses.

It is objected to the above interpretation of this passage, which is

the common one, that in order to justify connecting en do'gmasi with

entolon (the law of commandments in ordinances), the article should be

used. It is therefore urged that en do'gmasi must be connected with

katargesas and the passage read, "having abolished by doctrine the law

of commandments." To this, however, it is answered--1. That the

connecting article is frequently omitted in cases where the qualifying

word is intimately connected with the word to be qualified, so as to

form one idea with it. See Eph. 2, 11. 2 Cor. 7, 7. Col. 1, 4. 2. That

katargesas has its qualifying clause in the words en te sarki. It would

be incongruous to say that Christ abolished the law by his death, by

doctrine. 3. The word do'gma never means doctrine in the New Testament,

and therefore cannot have that meaning, here. 4. And finally the sense

is bad, contrary to the whole analogy of Scripture. The law was not

abolished by Christ as a teacher; but by Christ as a sacrifice. It was

not by his doctrine, but by his blood, his body, his death, his cross,

that our deliverance from the law was effected. The doctrine of the

passage, therefore, is that the middle wall of partition between the

Jews and Gentiles, consisting in their mutual enmity, has been removed

by Christ's having, through his death, abolished the law in all its

forms, as a rule of justification, and thus, opening one new way of

access to God, common to Jews and Gentiles.

The design of Christ in thus abolishing the law was two-fold. First,

the union of the Jews and Gentiles in one holy, Catholic church. And,

Secondly, the reconciliation of both to God. The former is expressed,

by saying: "In order that he might create the two, in himself, one new

man, making peace." The two, tou`s du'o, are of course the two spoken

of above, the Jews and Gentiles. They were separate, hostile bodies,

alike dead in trespasses and sins, equally the children of wrath. They

are created anew, so as to become one body of which Christ is the head.

And, therefore, it is said, en heauto, in himself, i. e. in virtue of

union with him. Union with Christ being the condition at once of their

unity and of their holiness. They are created eis e'na kaino`n

a'nthropon. They are one, and they are new, i. e. renewed. Kainos means

newly made, uninjured by decay or use; and in a moral sense renewed,

pure. See 4, 24. 2 Cor. 5, 17. Gal. 6. 15. Col. 3, 10. Making peace,

poion eire'nen. The present participle is here used, because the effect

or operation is a continuous one. The union or peace which flows from

the abrogation of the law by the death of Christ, is progressive, so

far as it is inward or subjective. The outward work is done. The long

feud in the human family. is healed. The distinction between Jew and

Gentile is abolished. All the exclusive privileges of the former are

abrogated. The wall which had so long shut out the nations is removed.

There is now one fold and one shepherd. Since the abrogation of the law

there is neither Jew nor Greek, there is neither bond nor free, there

is neither male nor female; for all believers are one in Christ Jesus.

Gal. 3, 28.

V. 16. The second part of Christ's purpose is expressed in this verse.

It was that he might reconcile (apokatalla'xe) the two, united in one

body, unto God, by means of the cross, having thereby slain the enmity.

The end effected was reconciliation with God;--the subjects of this

reconciliation are the church, the one body into which Jews and

Gentiles are merged (so that the one is sussoma with the other, Eph. 3,

6); the means of this reconciliation is the cross, because the

crucifixion of our Lord removes the enmity which prevented the

reconciliation here spoken of.

To reconcile is to effect peace and union between parties previously at

variance. Neither the English nor Greek terms (diallassein,

katallassein) indicate whether the change effected is mutual or only on

one side. A child is reconciled to an offended father who receives him

into favour, though the father's feelings only have been changed.

Whether the reconciliation effected by Christ between man and God

results from an inward change in men, or from the propitiation of

God--or whether both ideas are to be included, is determined not by the

signification of the word, but by the context and the analogy of

Scripture. When Christ is said to reconcile men to God, the meaning is

that he propitiated God, satisfied the demands of his justice, and thus

rendered it possible that he might be just and yet justify the ungodly.

This is plain, because the reconciliation is always said to be effected

by the death, the blood, the cross of Christ; and the proximate design

of a sacrifice is to propitiate God, and not to convert the offerer or

him for whom the offering is made. What in one place is expressed by

saying Christ reconciled us to God, is in another place expressed by

saying, he was a propitiation, or made propitiation for our sins.

The subjects of this reconciliation are the Jews and Gentiles united in

one body, i. e. the church --tou`s amphote'rous en eni` so'mati. His

death had not reference to one class to the exclusion of the other. It

was designed to bring unto God, the whole number of the redeemed,

whether Jews or Gentiles, as one living body, filled with his Spirit as

well as washed in his blood.

Many commentators understand the words "in one body" to refer to

Christ's own body, and the words "by the cross," at the close of the

sentence, to be merely explanatory. The sense would then be, "That he

might reconcile both unto God, by one body, i. e. by the one offering

of himself, i. e. by his cross." The obvious objection to this

interpretation is, that "one body" cannot naturally be explained to

mean " one offering of his body." Besides this, the passage, vs. 13-16,

would then repeat five times the idea: the sacrifice of Christ

reconciled us to God. The natural opposition between "the two" and "the

one body," favours the common interpretation. Christ created the two

into one new man, and as thus united in one body, he reconciled both

unto God.

The means by which this reconciliation was effected is the

cross--because on it he slew the enmity which separated us from God.

The latter clause of the verse is therefore explanatory of what

precedes. He reconciled both to God, having, by the cross, slain the

enmity.' The enmity in this place, as in v. 15, many understand to be

the enmity between the Jews and Gentiles, and make the apostle say:

Christ by his crucifixion has destroyed the enmity between the Jews and

Gentiles and then reconciled them thus united in one body to God.' It

is urged in favour of this interpretation that it is unnatural to make

the word enmity in this verse and in verse 15 refer to different

things. The great doctrine in the whole context is the unity of all

believers, and therefore, that is to be kept in view. It is the enmity

between the Jews and Gentiles and their union of which the apostle is

treating. But that idea had just before been expressed. It is perfectly

pertinent to the apostle's object to show that the union between the

Jews and Gentiles was effected by the reconciliation of both, by his

atoning death, to God. The former flows from the latter. In this

connection the words "having slain the enmity on it," serve to explain

the declaration that the cross of Christ reconciles us to God. His

death satisfied justice, it propitiated God, i. e. removed his wrath,

or his enmity to sinners; not hatred, for God is love, but the calm and

holy purpose to punish them for their sins. This view is sustained by

the constantly recurring representations of Scripture. In Col. 1,

20-22, we have a passage which is exactly parallel to the one before

us. It is there said, that God, having made peace by the blood of the

cross, reconciled by Christ all things unto himself, and "you," the

apostle adds, "that were sometime alienated and enemies in your mind by

wicked works, yet now hath he reconciled in the body of his flesh

through death." Here it is obvious that the peace intended is peace

between God and man. So too in Col. 2, 13. 14, it is said: "You being

dead . . . hath he quickened together with him, having forgiven you all

trespasses; blotting out the handwriting of ordinances that was against

us, which was contrary to us, and took it out of the way, nailing it to

his cross." Here again the reconciliation is between man and God; the

means, the cross--the mode, the abrogation or satisfaction of the law.

The epistles to the Ephesians and to the Colossians are so much a

reflection the one of the other, that they serve for mutual

illustration. As there can be no doubt as to what Paul meant in the

passages addressed to the Colossians, they serve to determine his

meaning in the parallel passages to the Ephesians. The context, so far

from opposing, favours the interpretation given above. Reconciliation

involves the removal of enmity; the reconciliation is to God, therefore

the enmity is that which subsisted between God and man--the peace

announced in consequence of this reconciliation, verse 17, is peace

with God; it consists in the liberty of access to him spoken of in

verse 18. Thus all is natural in the relation of the several clauses to

each other.

V. 17. And having come, he preached peace, for you afar of, and peace

[8] for those near. The connection is not with verse 14, but with

verses 14-16. Christ having effected peace, announced it. This is the

burden of the Gospel, Peace on earth, and good-will toward man. God is

reconciled. Being justified by faith we have peace with God. Christ

having redeemed us from the curse of the law; having reconciled us to

God by his death, came and preached peace. To what preaching does the

apostle refer? Some say to Christ's personal preaching while here on

earth. Having come, i. e. in the flesh, he preached. This supposes the

connection is not with what immediately precedes, but with verse

14.--He is our peace, and having come into the world he preached

peace.' But this breaks the concatenation of the ideas. The

reconciliation is represented as preceding the annunciation of it.

Having died, he came and preached. The preaching is, therefore, the

annunciation of the favour of God, made by Christ, either in person, or

through his apostles and his Spirit. Having come, elthon, is not

redundant, nor does it refer to his coming into the world, but to that

reappearing which took place after his resurrection, which was

temporarily in person and continuous in his Spirit. He is with the

church always, even to the end of the world; and it is his annunciation

of peace which is made, by the word and Spirit, through the church. The

peace meant, according to one interpretation, is peace between Jews and

Gentiles, according to another, peace with God. The decision between

the two depends on the view taken of the context. If the interpretation

given above of the preceding verses be correct, then the peace here

mentioned can only be peace with God. The dative umin does not depend

immediately on the verb, and point out the object to which the

preaching was directed. It indicates those for whose benefit this peace

has been procured. Christ announced that peace with God had, by the

cross, been secured for those afar off, viz. the Gentiles. as well as

for the Jews, or those who were nigh.

V. 18. The proof that peace has thus been obtained for both is, that

both have equally free access to God. The ?o'ti at the beginning of the

verse is not to be rendered that, as indicating the nature of the

peace; but since, as introducing the evidence that such peace was

procured. That evidence is found in the fact that we have access to

God. Had not his wrath been removed, Rom. 5, 10, the enmity been slain,

we could have no access to the divine presence. And since Gentiles have

as free access to God as the Jews, and upon the same terms and in the

same way, it follows that the peace procured by the death of Christ,

was designed for the one class as well as for the other.

Access is not mere liberty of approach; it is prosagoge, introduction.

Christ did not die simply to open the way of access to God, but

actually to introduce us into his presence and favour. This all

Scripture teaches, and this the context demands. Those for whom the

death of Christ has procured peace, are declared in what follows to be

fellow-citizens of the saints; members of the family of God,

constituent parts of that temple in which God dwells by his Spirit. It

is a real not a mere potential redemption and reconciliation which the

blood of Christ effects. He died, the just for the unjust, to bring us

nigh unto God. This introduction into a state of grace, Rom. 5, 3, is

not identical with the peace procured by Christ, but the effect or

sequence of it. Having made propitiation, or secured peace, he

introduces us as our mediator and advocate into the divine presence.

As to this access we are taught that it is --1. To the Father. 2. It is

through Christ. 3. It is by the Spirit. The doctrine of the Trinity as

involved in the whole scheme of redemption, evidently underlies the

representation contained in this passage. In the plan of salvation as

revealed in Scripture, the Father represents the Godhead, or God

absolutely. He gave a people to the Son, sent the Son for their

redemption, and the Spirit to apply to them that redemption. Hence, in

the beginning of this epistle, it is said that God as the God and

Father of our Lord Jesus Christ, hath blessed us with all spiritual

blessings, chose us before the foundation of the world to be holy,

having predestinated us to be his children. He, therefore, has made us

acceptable in the Beloved, in whom we have redemption through his

blood. It is the Father, therefore, as the apostle says, who has made

known to us his purpose to reconcile all things unto himself by Jesus

Christ. Thus also in Col. 1, 19. 20, it is said it pleased the Father

that in him all fulness should dwell, and having made peace through the

blood of the cross by him to reconcile all things unto himself. In 1

Cor. 8, 6, it is said there is to us one God even the Father, by whom

are all things, and we in him; and one Lord, Jesus Christ, through whom

are all things, and we by him. This representation will be recognized

as pervading the Scripture. It is the Father as representing the

Godhead, to whom we are said to be reconciled, to be brought near, into

whose family we are adopted, and of whose glory we are heirs.

Secondly, this access is through Christ. This means, 1st, as explained

in the context, by his blood, his flesh, his cross. That is, it is by

his vicarious death. It is by his dying, the just for the unjust, that

he brings us near to God. 2. It is by his intercession, for he has not

only died for us, but he has passed through the heavens there to appear

before God for us. It is, therefore, through him, as our mediator,

intercessor, introducer, forerunner, that we draw near to God. This is

a truth so plainly impressed on the Scriptures and so graven on the

hearts of believers, that it gives form to all our modes of approach to

the throne of God. It is in the name of Christ, all our praises,

thanksgivings, confessions, and prayers are offered, and for his sake

alone do we hope to find them accepted.

Thirdly, this access to the Father is by the Spirit. The inward change

by which we are enabled to believe in Christ, the feelings of desire,

reverence, filial confidence which are essential to our communion with

God, are the fruits of the Spirit. Hence we are said to be drawn or led

by the Spirit, and the Spirit also as well as Christ is called our

advocate, or paraclete; and God, it is said, because we are sons, hath

sent forth the Spirit of his Son into our hearts, crying, Abba, Father,

Gal. 4, 6. The words en eni` pneu'mati, by one spirit, are not to be

understood as expressing the inward concord or fellowship of the Jews

and Gentiles in drawing near to God, nor simply that we are influenced

by a common spirit of life, but the words are to be understood of the

Holy Ghost.--1. Because the word pneuma, without as well as with the

article so generally refers to the Spirit in the New Testament. 2.

Because the obvious reference to the Trinity in the passage, ("to the

Father, through Christ, by the Spirit,") demands this interpretation.

And 3. Because the same office is elsewhere characteristically referred

to the Spirit. The other interpretations are included in this. If Jews

and Gentiles are led by the Spirit to draw near to God, it follows that

they come with one heart; and are animated by one principle of life.

The preposition en may be taken instrumentally, and rendered by, as in

the following verse. Or it may mean in communion with. The Holy Ghost

is designated here as one Spirit, in opposition to the two classes,

Jews and Gentiles. Both have access by one and the same Spirit. The

two, therefore, are not only one body as stated in verse 16, but they

are inhabited and controlled by one Spirit. Thus in 1 Cor. 12, 11, "one

and the self-same Spirit," is said to divide to every man severally as

he wills; and in verse 12, it is, "By one Spirit we are all baptized

into one body." Thus has the divine purpose of which the apostle spoke

in the first chapter--his purpose to unite all his people in one

harmonious body--been consummated. Christ by his cross has reconciled

them, both Jews and Gentiles, unto God; the distinction between the two

classes is abolished; united in one body, filled and guided by one

Spirit, they draw near to God as his common children.

V. 19. The consequences of this reconciliation are that the Gentiles

are now fellow-citizens of the saints, members of the family of God,

and part of that temple in which God dwells by his Spirit. Formerly

they were xe'noi, strangers, now they are sumpolitai, fellow-citizens.

Formerly the Gentiles stood in the same relation to the theocracy or

commonwealth of Israel, that we do to a foreign State. They had no

share in its privileges, no participation in its blessings. Now they

are "fellow-citizens of the saints." By saints are not to be understood

the Jews, nor the ancient patriarchs, but the people of God. Christians

have become, under the new dispensation, what the Jews once were, viz.

saints, men selected and separated from the world, and consecrated to

God as his peculiar people. They now constitute the theocracy--which is

no longer confined to any one people or country, but embraces all in

every country who have access to God by Christ Jesus. In this spiritual

kingdom the Gentiles have now the right of citizenship. They are on

terms of perfect equality with all other members of that kingdom. And

that kingdom is the kingdom of heaven. The same terms of admission are

required, and neither more nor less, for membership in that kingdom,

and for admission into heaven; all who enter the one enter the other;

the one is but the infancy of the other; we are now, says Paul, the

citizens of heaven. It is not, therefore, to the participation of the

privileges of the old, external, visible theocracy, nor simply to the

pale of the visible Christian church, that the apostle here welcomes

his Gentile brethren, but to the spiritual Israel, the communion of

saints; to citizenship in that kingdom of which Christ is king, and

membership in that body of which he is the head. It is only a change of

illustration without any essential change of sense, when the apostle

adds, they are no longer pa'roikoi but oikeioi. The family is a much

more intimate brotherhood than the State. The relation to a father is

much more sacred and tender than that which we bear to a civil ruler;

and therefore, there is an advance in this clause beyond what is said

in the former. If in the former we are said to be fellow-citizens with

the saints, here we are said to be the children of God; whose character

and privileges belong to all those in whom God dwells by his Spirit.

V. 20. As oikos means both a family and a house, the apostle passes

from the one figure to the other. The Gentiles are members of the

family of God, and they are parts of his house. They are built, epi` to

themeli'o ton aposto'lon kai` propheton, on the foundation of the

apostles and prophets, Christ himself being the chief corner-stone.

That the prophets here mentioned are those of the new dispensation, is

evident--first from the position of the terms. It would more naturally

be prophets and apostles if the Old Testament prophets had been

intended. As God has set in the church, first apostles, and second,

prophets,' it is obvious that these are the classes of teachers here

referred to. 2. The statement here made that the apostles and prophets

are, or have laid, the foundation of that house of which the Gentiles

are a part, is more obviously true of the New, than of the Old

Testament prophets. 3. The passage in ch. 3, 5, in which it is said,

"The mystery of Christ is now revealed to holy apostles and prophets by

the Spirit," is also strongly in favour of this interpretation.

On account of the omission of the article before propheton some render

the clause thus: The apostle-prophets--or apostles who are prophets.'

But this is unnecessary, because the repetition of the article is often

dispensed with, when the connected nouns belong to one category, and

constitute one class. Both apostles and prophets belong to the class of

Christian teachers. This interpretation is not only unnecessary, it is

also improbable; because apostles and prophets were not identical.

There were many prophets who were not apostles. The latter were the

immediate messengers of Christ, invested with infallible authority as

teachers, and supreme power as rulers in his church. The prophets were

a class of teachers who spoke by inspiration as the Spirit from time to

time directed.

The principal difference of opinion as to the interpretation of this

clause, is whether "the foundation of the apostles and prophets" means

the foundation which they constitute--or, which they laid. In favour of

the latter view, it is urged that Christ, and not the apostles, is the

foundation of the church; that Paul, 1 Cor. 3, 10, speaks of himself as

having laid the foundation, and not as being part of it; and that it is

derogatory to Christ to associate him with the apostles on terms of

such apparent equality, he being one part and they another of the

foundation. On the other hand, however, it may be said, that there is a

true and obvious sense in which the apostles are the foundation of the

church; secondly, they are expressly so called in Scripture--as in Rev.

21, 14, besides the disputed passage, Matt. 16, 18; and thirdly, the

figure here demands this interpretation. In this particular passage

Christ is the corner stone, the apostles the foundation, believers the

edifice. The corner stone is distinguished from the foundation. To

express the idea that the church rests on Christ, he is sometimes

called the foundation and sometimes the corner stone of the building;

but where he is called the one, he is not represented as the other.

This representation no more implies the equality of Christ and the

apostles, than believers being represented as constituting with him one

building, implies their equality with him.

As the corner stone of a building is that which unites and sustains two

walls, many suppose that the union and common dependence on Christ of

the Jews and Gentiles, are intended in the application of this term to

the Redeemer. But as the same figure is used where no such reference

can be assumed, it is more natural to understand the apostle as

expressing the general idea that the whole church rests on Christ. This

Isaiah predicted should be the case, when he represents Jehovah as

saying: "Behold I lay in Zion for a foundation, a stone, a tried stone,

a precious corner stone, a sure foundation; he that believeth shall not

make haste." Isaiah 28, 16. Ps. 118, 22. Matt. 21, 42. Acts 4, 11. 1

Cor. 3, 11. 1 Pet. 2, 6-8.

V. 21. Christ being the corner stone, every thing depends on union with

him. Therefore the apostle adds, "In whom all the building fitly framed

together groweth unto a holy temple in the Lord." Christ is the

principle at once of support and of growth. He not only sustains the

building, but carries it on to its consummation. The words en are not

to be rendered, on which, referring to the foundation, but, in whom,

referring to Christ. Union with him is the sole essential condition of

our being parts of that living temple of which he is the corner stone.

The words pasa he oikodome, even without the article, which, because

wanting in the oldest manuscripts, many critics omit, must here mean

"the whole," and not "every building." It would destroy the whole

consistency of the figure to represent "every congregation," as a

temple by itself resting on Christ as the corner stone. Christ has but

one body, and there is but one temple composed of Jews and Gentiles, in

which God dwells by his Spirit.

All the parts of this temple are "fitly framed together,"

sunarmologoume'ne. Intimate union by faith with Christ is the necessary

condition of the increase spoken of immediately afterwards. The

building however is not only thus united with the corner stone, but the

several parts one with another, so as to constitute a well compacted

whole. This union, as appears from the nature of the building, is not

external and visible, as a worldly kingdom under one visible head, but

spiritual.

"Groweth unto a holy temple," au'xei eis nao`n a'gion, i. e. increases

so as to become a holy temple. A temple is a building in which God

dwells. Such a temple is holy, as sacred to him. It belongs to him, is

consecrated to his use, and can neither be appropriated by any other,

nor used for any thing but his service, without profanation. This is

true of the church as a whole, and of all its constituent members. The

money-changers of the world cannot, with impunity, make the church a

place of traffic, or employ it in any way to answer their sordid or

secular ends. The church does not belong to the state, and cannot

lawfully be controlled by it. It is "sacred," set apart for God. It is

his house in which he alone has any authority.

The words en Kuri'o, in the Lord, at the end of this verse, admit of

different constructions. They may be connected with the word temple

immediately preceding, and be taken as equivalent to the genitive

Temple in the Lord,' for Temple of the Lord.' But as the word Lord must

refer to Christ, and as the temple is the house of God, this

explanation produces confusion. They may be connected with the word

holy; holy in the Lord,' i. e. holy in virtue of union with the Lord,

which gives a very good sense. Or they may be referred to the verb,

Grows by,' or better, in union with the Lord.' This has in its favour

the parallel passage, 4, 16. The church compacted together in him,

grows in him, in virtue of that union, into a holy temple.

V. 22. What was said of the whole body of believers, is here affirmed

of the Ephesian Christians. "In whom ye also are builded together for

an habitation of God through the Spirit." Builded together,

sunoikodomeisthe, may mean either, you together with other believers;'

or, you severally are all united in this building.' The former appears

more consistent with the context. Habitation of God, katoikete'rion tou

theou, is only an equivalent expression to the phrase "holy temple" of

the preceding verse. There seems to be no sufficient reason, for

considering that the katoikete'rion of this verse refers to individual

believers, and naos a'gios in the preceding, to the united body. So

that the sense were, God, by dwelling in each of you by his Spirit,

makes you collectively his temple.' This confuses the whole figure. The

two verses are parallel. The whole building grows to a holy temple. And

you Ephesians are builded together with other believers so as to form

with them this habitation of God.

The words en pneu'mati, at the end of the verse, are variously

explained. Some make them qualify adjectively the preceding word.'

Habitation in the Spirit,' for Spiritual habitation.' Others express

the sense paraphrastically, thus: Habitation of God in virtue of the

indwelling of the Spirit.' This is in accordance with other passages in

which the church is called the temple of God because he dwells therein

by the Spirit. The Spirit being a divine person, his presence is the

presence of God. Finally, the words may be connected with the verb, and

the preposition have an instrumental force. Ye are builded by the

Spirit into an habitation of God.' This is perhaps the best

explanation. The church increases in the Lord, v. 21, and is builded by

the Spirit, v. 22. It is in union with the one, and by the agency of

the other this glorious work is carried on.

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[4] Dicit mortuos fuisse: et simul exprimit mortis causam; nempe

peccata.--CALVIN.

[5] "The word amarti'ai," says HARLESS, "has, according to the

metonymical use of the plurals of abstract nouns, a different sense

from the singular; viz. manifestations of sin, undetermined however,

whether by word or deed or some other way. The assertion of David

Schulz that amarti'a never expresses a condition, but always an act,

deserves no refutation, as such refutation may be found in any

grammar."

[6] In this interpretation commentators of all classes agree. RUECKERT,

one of the ablest and most untrammelled of the recent German

commentators, says: "It is perfectly evident from Rom. 5, 12-20, that

Paul was far from being opposed to the view expressed in Ps. 51, 7,

that men are born sinners; and as we interpret for no system, so we

will not attempt to deny that the thought,' we were born children of

wrath,' i. e. such as we were from our birth we were exposed to the

divine wrath, is the true sense of the words." HARLESS, a commentator

of higher order, says: " Unless we choose to explain the word phu'sei

in a senseless and inconsistent manner, we can account for its use only

by admitting that Paul proceeds on the assumption of an enmity to God

at present natural and indwelling. And since such a native condition is

not a fatuity, we can properly acknowledge no other explanation of the

fact here incidentally mentioned, than that which in perfect

consistency with the whole apostolic system of doctrine, is given in

Rom. 5th."

[7] The Rabbins said: Quicunque gentilem appropinquare facit, et

proselytum facit, idem est ac si ipsum creasset. WETSTEIN.

[8] The repetition of eirenen before tois engus, has in its favour many

of the oldest MSS. and versions, and is adopted by Lachmann, Meyer, and

others.

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CHAPTER III.

THE NATURE AND DESIGN OF PAUL'S COMMISSION, VS. 1-13 --HIS PRAYER FOR

THE EPHESIANS, VS. 14-21.

SECTION I.--Vs. 1-13.

1. For this cause, I Paul, the prisoner of Jesus Christ for you

Gentiles,

2. if ye have heard of the dispensation of the grace of God which is

given me to you-ward:

3. how that by revelation he made known unto me the mystery, as I wrote

afore in few words;

4. whereby, when ye read, ye may understand my knowledge in the mystery

of Christ,

5. which in other ages was not made known unto the sons of men, as it

is now revealed unto his holy apostles and prophets by the Spirit;

6. that the Gentiles should be fellow-heirs, and of the same body, and

partakers of his promise in Christ by the gospel:

7. whereof I was made a minister, according to the gift of the grace of

God given unto me by the effectual working of his power.

8. Unto me, who am less than the least of all saints, is this grace

given, that I should preach among the Gentiles the unsearchable riches

of Christ;

9. and to make all men see what is the fellowship of the mystery, which

from the beginning of the world hath been hid in God, who created all

things by Jesus Christ:

10. to the intent that now unto the principalities and powers in

heavenly places might be known by the church the manifold wisdom of

God,

11. according to the eternal purpose which he purposed in Christ Jesus

our Lord:

12. in whom we have boldness and access with confidence by the faith of

him.

13. Wherefore I desire that ye faint not at my tribulations for you,

which is your glory.

ANALYSIS.

The office which Paul had received was that of an apostle to the

Gentiles, vs. 1-2. For this office he was qualified by direct

revelation from Jesus Christ, concerning the purpose of redemption, of

his knowledge of which the preceding portions of his epistle, were

sufficient evidence, vs. 3, 4. The special truth, now more plainly

revealed than ever before, was the union of the Gentiles with the Jews

as joint partakers of the promise of redemption, by means of the

gospel, vs. 5, 6. As the gospel is the means of bringing the Gentiles

to this fellowship with the saints, Paul was, by the special grace and

almighty power of God, converted and made a minister of the gospel, vs.

7, 8. The object of his ministry was to make known the unsearchable

riches of Christ, and enlighten men as to the purpose of redemption

which had from eternity been hid in the divine mind, v. 9. And the

object or design of redemption itself is the manifestation of the

wisdom of God to principalities and powers in heaven, v. 10. This

glorious purpose has been executed in Christ, in whom we as redeemed

have free access to God. Afflictions endured in such a cause were no

ground of depression, but rather of glory, vs. 11-13.

COMMENTARY.

V. 1. For this cause, i. e. because you Gentiles are fellow-citizens of

the saints, and specially because you Ephesians are included in the

temple of God.

As there is no verb of which the words, ego` Paulos, I Paul, are the

nominative, there is great diversity of opinion as to the proper

construction of the passage. The most common view is that the sentence

here begun is recommenced and finished in v. 14, where the words, "For

this cause" are repeated. The apostle intended saying at the beginning

of the chapter what he says in v. 14. "For this cause, I Paul, bow my

knees," i. e. because you Ephesians have been brought to God, I pray

for your confirmation and growth in grace.'

Others supply simply the substantive verb (eimi). For this cause I am

the prisoner of Jesus Christ.' But in this case to say the least, the

article (o de'smios) before the predicate is unnecessary. Others make

the clause, the prisoner of Christ, to be in apposition to I Paul, and

supply the predicate I am a prisoner. The sense would then be, I Paul,

the prisoner of Jesus Christ, am a prisoner, and in bonds for you

Gentiles.' This is better than any of the various modes of explanation

which have been proposed, except the one first mentioned, which gives a

far better sense. It is far more elevated and more in keeping with

Paul's character, for him to say, Because you are now part of God's

spiritual temple, I pray for your confirmation and growth;' than,

Because you are introduced into the communion of saints, I am a

prisoner of Jesus Christ.'

The expression, o de'smios tou Christou, the prisoner of Christ, does

not mean prisoner on account of Christ. Those for whom he suffered

bonds are immediately afterwards said to be the Gentiles. It means

Christ's prisoner. As he was Christ's servant, apostle, and minister,

so he was Christ's prisoner. In all his relations he belonged to

Christ. He was a prisoner, upe`r umon ton ethnon, for you Gentiles. It

was preaching the Gospel to the Gentiles which brought down upon him

the hatred of his countrymen, and led them to accuse him before the

Roman magistrates, and to his being sent a prisoner to Rome.

V. 2. This verse is connected with the immediately preceding words.--My

apostolic mission is to the Gentiles; I am a prisoner for your sake,

since ye have heard of the office which God has given me for your

benefit.' The word ?ei'ge rendered in our version by if, does not

necessarily express doubt. Paul knew that the Ephesians were aware that

he was an apostle to the Gentiles. The word is often used where the

thing spoken of is taken for granted. Eph. 4, 21. 2 Cor. 5, 3. In such

cases, it may properly be rendered, since, inasmuch as. It is only a

more refined or delicate form of assertion. It is unnecessary,

therefore, to assume either that this epistle was not addressed to the

Ephesians particularly; or that akouei9n is to be taken in the sense of

bene intelligere (if so be ye have well understood); or that Paul, when

preaching at Ephesus, had preserved silence on his apostleship. He

speaks of himself as a prisoner for their sake, inasmuch as they had

heard he was the apostle to the Gentiles. The expression, dispensation

of the grace given unto me, is the designation of his office. It was an

oikonomi'a, a stewardship. A stewardship of the grace given, tes

cha'ritos tes dothei'ses, means either a stewardship which is a grace,

or favour, or which flows from grace, i. e. was graciously conferred.

Compare verse 8, in which he says, "To me was this grace given." Not

unfrequently the office itself is called charis, a grace or favour.

Rom. 12, 3. 15, 15. 1 Cor. 3, 10. Gal. 2, 9. Paul esteemed the office

of a messenger of Christ as a manifestation of the undeserved kindness

of God towards him, and he always speaks of it with gratitude and

humility. It was not its honours, nor its authority, much less any

emolument connected with it, which gave it value in his eyes; but the

privilege which it involved of preaching the unsearchable riches of

Christ.

Instead of understanding oikonomi'a in the sense above given, of

office, it may refer to the act of God, and be rendered, dispensation.

If, or since, ye have heard how God dispensed the grace given unto me,'

i. e. if ye understand the nature of the gift I have received. In Col.

1, 25, Paul speaks of the oikonomi'a as given; here it is charis which

is said to be given. In both cases the general idea is the same, the

form alone is different. His office and the grace therewith connected,

including all the gifts ordinary and extraordinary, which went to make

him an apostle, were both an oikonomi'a and a charis. The apostleship

was not a mere office like that of a prelate or prince, conferring

certain rights and powers; it was an inward grace, including plenary

and infallible knowledge. You could no more appoint a man an apostle,

than you could appoint him a saint. Neither inspiration nor holiness

come by appointment. An apostle without inspiration is as much a

solecism as a saint without holiness. Rome, here as every where,

retains the semblance without the reality; the form without the power.

She has apostles without inspiration, the office without the grace of

which the office was but the expression. Thus she feeds herself and her

children upon ashes.

To you-ward. Paul's mission was to the Gentiles. It was in special

reference to them that he had received his commission and the gifts

therewith connected. When Christ appeared to him on his journey to

Damascus, he said to him, "I have appeared unto thee for this purpose,

to make thee a minister and witness both of these things which thou

hast seen, and of those things in the which I will appear unto thee;

delivering thee from the people and from the Gentiles, unto whom now I

send thee, to open their eyes, and to turn them from darkness to light,

and from the power of Satan unto God, that they may receive forgiveness

of sins, and inheritance among them which are sanctified by faith that

is in me." Acts 26, 16-18. Here we have an authentic account of Paul's

mission. He was appointed a witness of what had been and of what should

be made known to him by revelation, He was sent to the Gentiles, to

turn them from Satan to God in order that they might be saved.

V. 3. How that by revelation was made known unto me, &c. This clause is

connected with what precedes and explains it.--Ye have heard of the

grace which I have received, i. e. ye have heard how that by revelation

was made known to me.' Kata` apoka'lupsin, after the manner of a

revelation, i. e. di' apokalupseos, Gal. 1, 12. He was not indebted for

his knowledge of the Gospel to the instructions of others, as he proves

in his epistle to the Galatians by a long induction of facts in his

history. This was one of the indispensable qualifications for the

apostleship. As the apostles were witnesses, their knowledge must be

direct and not founded on hearsay. The thing made known was a

"mystery;" i. e. a secret, something undiscoverable by human reason,

the knowledge of which could only be attained by revelation. This

revelation was a grace or favour conferred on the apostle himself.

The mystery of which he here speaks is that of which the preceding

chapters treat, viz. the union of the Gentiles with the Jews. Of that

subject he had just written briefly; en oli'go, with little, i. e. few

words.

V. 4. By reading what he had written, they could judge of his knowledge

of the mystery of Christ. pro`s o`, according to which. What he had

written might be taken as the standard or evidence of his knowledge.

Mystery of Christ, may mean the mystery or revelation concerning

Christ; or of which he is the author (i. e. of the secret purpose of

redemption), or which is Christ. Christ himself is the great mystery of

godliness, God manifest in the flesh. He is the revelation of the

musterion or secret purpose of God, which had been hid for ages. Thus

the apostle in writing to the Colossians says: "God would make known

the riches of the glory of the mystery among the Gentiles; which (i. e.

the mystery) is Christ in you, the hope of glory." Col. 1, 27.

What Paul had written respecting the calling of the Gentiles in the

preceding chapter, was an indication of his knowledge of the whole plan

of salvation--here designated as "the mystery of Christ," which

includes far more than the truth that the Gentiles were fellow-citizens

of the saints. It has the same extensive meaning in Col. 4, 3, where

Paul prays that God would open a door of utterance for him "to speak

the mystery of Christ." This verse is, therefore, virtually a

parenthesis, in so far as the relative ho at the beginning of the next

verse refers to the word musterion in v. 3; or if referred to that word

as used in v. 4, it is to it as including the more limited idea

expressed in v. 3.

V. 5. God by revelation had made known to Paul a mystery, or purpose,

which was not revealed as it now was to the apostles. That the Gentiles

were to partake of the blessings of the Messiah's reign, and to be

united as one body with the Jews in his kingdom, is not only frequently

predicted by the ancient prophets, but Paul himself repeatedly and at

length quotes their declarations on this point to prove that what he

taught was in accordance with the Old Testament; see Rom. 9, 25-33. The

emphasis must, therefore, be laid on the word as. This doctrine was not

formerly revealed as, i. e. not so fully or so clearly as under the

Gospel.

The common text reads en ete'rais geneais, in other generations. But

most editors, on the authority of the older MSS., omit the preposition.

Still the great majority of commentators interpret the above phrase as

determining the time, and render it, during other ages. To this,

however, it is objected that genea never means, an age in the sense of

period of time, but always a generation, the men of any age, those

living in any one period. If this objection is valid geneais must be

taken as the simple dative, and uiois ton anthro'pon be regarded as

explanatory. The passage would then read, "Which was not made known to

other generations, i. e. to the sons of men," &c. But in Acts 14, 16.

15, 21, and especially in Col. 1, 26 (apo` ton aio'non kai` apo` ton

geneon), genea is most naturally taken in the sense of age, or period

of duration. In the same sense it is used in the Septuagint, Ps. 72, 5.

102, 25. Is. 51, 8.

As it is now revealed to his holy apostles and to the prophets by the

Spirit, os nun apokalu'phthe . . . . en pneu'mati. The apostles and

prophets of the new dispensation were the only classes of inspired men;

the former being the permanent, the latter the occasional organs of the

Spirit. They therefore were the only recipients of direct revelations.

They are here called holy in the sense of sacred, consecrated. They

were men set apart for the peculiar service of God. In the same sense

the prophets of the old economy are called holy. Luke 1, 70. 2 Peter 1,

21. The pronoun his in connection with apostles may refer to God as the

author of the revelation spoken of, or to Christ whose messengers the

apostles were. My knowledge of the mystery of Christ, which, in former

ages, was not made known, as it is now revealed to his apostles,' &c.

By the Spirit, i. e. revealed by the Spirit. Pneu'mati, though without

the article, refers to the Holy Spirit, the immediate author of these

divine communications. It follows from the scriptural doctrine of the

Trinity, which teaches the identity as to substance of the Father, Son,

and Spirit, that the act of the one is the act of the others. Paul,

therefore, refers the revelations which he received sometimes to God,

as in verse 3; sometimes to Christ as in Gal. 1, 12; sometimes to the

Spirit.

V. 6. The mystery made known to the apostles and prophets of the new

dispensation, was einai ta` e'thne sunklerono'ma, ktl., i. e. that the

Gentiles are, in point of right and fact, fellow-heirs, of the same

body, and partakers of this promise. The form in which the calling of

the Gentiles was predicted in the Old Testament led to the general

impression that they were to partake of the blessings of the Messiah's

reign by becoming Jews, by being as proselytes merged into the old

theocracy, which was to remain in all its peculiarities. It seems never

to have entered into any human mind until the day of Pentecost, that

the theocracy itself was to be abolished, and a new form of religion

was to be introduced, designed and adapted equally for all mankind,

under which the distinction between Jew and Gentile was to be done

away. It was this catholicity of the Gospel which was the expanding and

elevating revelation made to the apostles, and which raised them from

sectarians to Christians.

The Gentiles are fellow-heirs. They have the same right to the

inheritance as the Jews. The inheritance is all the benefits of the

covenant of grace; the knowledge of the truth, all church privileges,

justification, adoption, and sanctification; the indwelling of the

Spirit, and life everlasting; an inheritance so great that simply to

comprehend it requires divine assistance, and elevates the soul to the

confines of heaven. Hence Paul prays (1, 17. 18), that God would give

the Ephesians the Spirit of revelation that they might know what is the

riches of the glory of the inheritance to which they had been called.

They are su'ssoma; i. e. they are constituent portions of the body of

Christ; as nearly related to him, and as much partakers of his life as

their Jewish brethren. The hand is not in the body by permission of the

eye, nor the eye by permission of the hand. Neither is the Gentile in

the church by courtesy of the Jews, nor the Jew by courtesy of the

Gentiles. They are one body.

What in the preceding terms is presented figuratively is expressed

literally, when it is added, they are partakers of his (God's) promise.

The promise is the promise of redemption; the promise made to our first

parents, repeated to Abraham, and which forms the burden of all the Old

Testament predictions. Gal. 3, 14. 19. 22, 29.

The only essential and indispensable condition of participation in the

benefits of redemption is union with Christ. The Gentiles are

fellow-heirs, and of the same body and partakers of the promise, says

the apostle, in Christ, i. e. in virtue of their union with him. And

this union is effected or brought about, by the Gospel. It is not by

birth nor by any outward rite, nor by union with any external body, but

by the Gospel, received and appropriated by faith, that we are united

to Christ, and thus made heirs of God. This verse teaches therefore--1.

The nature of the blessings of which the Gentiles are partakers, viz.

the inheritance promised to the people of God. 2. The condition on

which that participation is suspended, viz. union with Christ; and 3.

The means by which that union is effected, viz. the Gospel. Hence the

apostle enlarges on the dignity and importance of preaching the Gospel.

This is the subject of the verses which follow.

V. 7. Of which (Gospel) I was made a minister; a dia'konos, a runner,

servant, minister. Minister of the Gospel, means one whose business it

is to preach the Gospel. This is his service; the work for which he is

engaged, and to which he is bound to devote himself. There are two

things which Paul here and in the verse following says in reference to

his introduction into the ministry; first, it was a great favour; and

secondly, it involved the exercise of divine power.

He was made a minister, kata` te`n dorea`n tes cha'ritos tou Theou,

according to the gift of the grace of God given to him. According to

the common text (dorea`n--dotheisan), the gift was given. "The gift of

the grace of God," may mean the gracious gift, i. e. the gift due to

the grace of God; or, the gift which is the grace of God; so that the

charis, grace, as Paul often calls his apostleship, is the thing given.

In either way the gift referred to was his vocation to be an apostle.

That he who was a persecutor and blasphemer should be called to be an

apostle, was in his view a wonderful display of the grace of God.

The gift in question was given, kata` te`n ene'rgeian tes duna'meos

autou, by the effectual working of his (God's) power. Paul's vocation

as an apostle involved his conversion, and his conversion was the

effect of the power of God. This refers to the nature of the work, and

not to its mere circumstances. It was not the blinding light, nor the

fearful voice, which he refers to the power of God, but the inward

change, by which he, a malignant opposer of Christ, was instantly

converted into an obedient servant. The regeneration of the soul is

classed among the mighty works of God, due to the exceeding greatness

of his power. See ch. 1, 19.

V. 8. To me, adds the apostle, who am less than the least of all

saints, is this grace given, that I should preach among the Gentiles,

the unsearchable riches of Christ.

By the word saints is to be understood not the apostles, but the people

of God, who are "called to be saints," 1 Cor. 1, 7. Rom. 1, 7. Less

than the least, elachistote'ros, a comparative formed from a

superlative. It was not merely the sense of his sinfulness in general,

which weighed so heavily on the apostle's conscience. It was the sin of

persecuting Christ, which he could never forgive himself. As soon as

God revealed his Son in him, and he apprehended the infinite excellence

and love of Christ, the sin of rejecting and blaspheming such a Saviour

appeared so great that all other sins seemed as comparatively nothing.

Paul's experience in this matter is the type of the experience of other

Christians. It is the sin of unbelief; the sin of rejecting Christ, of

which, agreeably to our Saviour's own declaration, the Holy Spirit is

sent to convince the world. John 16, 9.

To one thus guilty it was a great favour to be allowed to preach

Christ. The expression to`n anexichni'aston ploutos tou Christou,

unsearchable riches of Christ; riches which cannot be traced; past

finding out, may mean either the riches or blessings which Christ

bestows, or the riches which he possesses. Both ideas may be included,

though the latter is doubtless the more prominent. The unsearchable

riches of Christ, are the fulness of the Godhead, the plenitude of all

divine glories and perfections which dwell in him; the fulness of grace

to pardon, to sanctify and save; every thing in short, which renders

him the satisfying portion of the soul.

V. 9. It was Paul's first duty to preach the unsearchable riches of

Christ among the Gentiles, for he was especially the "apostle of the

Gentiles." But his, duty was not confined to them. He was commissioned

both to preach to the Gentiles, and to make all see, &c. This is the

common interpretation of the passage. Others, however, insist that the

all is here limited by the context to the Gentiles. But the force of

and, which marks the accession of a new idea, is thus in a great

measure lost. And the following verse favours the widest latitude that

can be given to the words in question.

The word photizein properly means, to shine, as any luminous body does,

and then to illuminate, to impart light to, as a candle does to those

on whom it shines, and as God does to the minds of men, and as the

Gospel does, which is as a light shining in a dark place, and hence the

apostle, 2 Cor. 4, 4, speaks of the photismos tou euangeli'ou. Utitur

apta similitudine, says Calvin, quum dicit, photisai pantas, quasi

plena luce effulgeat Dei gratia in suo apostolatu. The Church is

compared to a candlestick, and ministers to stars. Their office is to

dispense light. The light imparted by the Gospel was knowledge, and

hence to illuminate is, in fact, to teach; which is the idea the word

is intended here to express.

The thing taught was, e oikonomi'a tou musteri'ou tou apokekrumme'nou,

the economy of the mystery which from the beginning of the world hath

been hid in God. The common text in this clause reads konomi'a,

fellowship, but all the corrected editions of the New Testament, on the

authority of the ancient MSS., read oikonomi'a, plan, or, economy. The

mystery or secret, is not the simple purpose to call the Gentiles into

the church, but the mystery of redemption. This mystery, apo` ton

aio'non, from ages, from the beginning of time, had been hid in God.

Compare Rom. 16, 25, "The mystery which was kept secret since the world

began." 1 Cor. 2, 7, "The wisdom of God in a mystery, the hidden

wisdom, which God ordained before the world." Col. 1, 26, "The mystery

which hath been hid from ages and from generations." In all these

places the mystery spoken of is God's purpose of redemption, formed in

the counsels of eternity, impenetrably hidden from the view of men

until revealed in his own time. It was this plan of redemption thus

formed, thus long concealed, but now made known through the Gospel,

that Paul was sent to bear as a guiding and saving light to all men.

Who created all things by Jesus Christ. The words dia Iesou Christou,

(by Jesus Christ,) being wanting in the great majority of oldest MSS.,

are generally regarded as spurious. The all things here referred to are

by some restricted to every thing pertaining to the Gospel

dispensation. For this interpretation there is no necessity in the

context; and it is contrary to the common usage and force of the terms.

There must be some stringent necessity to justify making "creator of

all things," mean "author of the new dispensation." Others restrict the

terms to all men: He who created all men now calls all.' [9] This

however is arbitrary and uncalled for. The words are to be taken in

their natural sense, as referring to the universe. It was in the bosom

of the Creator of all things that this purpose of redemption so long

lay hid. The reference to God as creator in this connection, may be

accounted for as merely an expression of reverence. We often call God

the Infinite, the Almighty, the Creator, &c., without intending any

special reference of the titles to the subject about which we may be

speaking. So Paul often calls God, blessed, without any special reason

for the appellation. Some however think that in the present case the

apostle uses this expression in confirmation of his declaration that

the plan of redemption was from ages hid in God--for he who created all

things must be supposed to have included redemption in his original

purpose. Others suppose the association of the ideas is--he who

created, redeems--the same God who made the universe has formed the

plan of redemption. None but the creator can be a redeemer.

V. 10. To the intent that now might be made known, ?i'na gnoristhe nun.

If this clause depend on the immediately preceding, then the apostle

teaches that creation is in order to redemption. God created all things

in order that by the church might be made known his manifold wisdom.

This is the supralapsarian view of the order of the divine purposes,

and as it is the only passage in Scripture which is adduced as directly

asserting that theory, its proper interpretation is of special

interest. It is objected to the construction just mentioned--1. That

the passage would then teach a doctrine foreign to the New Testament,

viz. that God created the universe in order to display his glory in the

salvation and perdition of men; which supposes the decree to save to

precede the decree to create, and the decree to permit the fall of men.

2. Apart from the doctrinal objections to this theory, this connection

of the clauses is unnatural, because the words who created all things,'

is entirely subordinate and unessential, and therefore not the proper

point of connection for the main idea in the whole context. That clause

might be omitted without materially affecting the sense of the passage.

3. The apostle is speaking of his conversion and call to the

apostleship. To him was the grace given to preach the unsearchable

riches of Christ, and teach all men the economy of redemption, in order

that through the church might be made known the manifold wisdom of God.

It is only thus that the connection of this verse with the main idea of

the context is preserved. It is not the design of creation, but the

design of the revelation of the mystery of redemption of which he is

here speaking. 4. This interpretation is further sustained by the force

of the particle now as here used. Now stands opposed to hid from ages.'

God sent Paul to preach the Gospel, in order that what had been so long

hid might now be made known. It was the design of preaching the Gospel,

and not the design of creation of which the apostle had occasion to

speak. The natural connection of ?i'na, therefore, is with the verbs

euangelisasthai and photisai, which express the main idea in the

context. "Paul," says Olshausen, "contrasts the greatness of his

vocation with his personal nothingness, and he therefore traces the

design of his mission through different steps. First, he says, he had

to preach to the heathen; then, to enlighten all men concerning the

mystery of redemption, and both, in order to manifest even to angels

the infinite wisdom of God."

The Bible clearly teaches not only that the angels take a deep interest

in the work of redemption, but that their knowledge and blessedness are

increased by the exhibition of the glory of God in the salvation of

men.

The expression, e polupoi'kilos sophi'a, "manifold wisdom," refers to

the various aspects under which the wisdom of God is displayed in

redemption; in reconciling justice and mercy; in exalting the unworthy

while it effectually humbles them; in the person of the Redeemer, in

his work; in the operations of the Holy Spirit; in the varied

dispensations of the old and new economy, and in the whole conduct of

the work of mercy and in its glorious consummation. It is by the church

redeemed by the blood of Christ and sanctified by his Spirit, that to

all orders of intelligent beings is to be made, through all coming

ages, the brightest display of the divine perfections. It is tais

archais kai` tais exousi'ais en tois epourani'ois that this exhibition

of the manifold wisdom of God is to be made dia` tes ekklesi'as. This

gives us our highest conception of the dignity of the church. The works

of God manifest his glory by being what they are. It is because the

universe is so vast, the heavens so glorious, the earth so beautiful

and teeming, that they reveal the boundless affluence of their maker.

If then it is through the church God designs specially to manifest to

the highest order of intelligence, his infinite power, grace and

wisdom, the church in her consummation must be the most glorious of his

works. Hence preaching the Gospel, the appointed means to this

consummate end, was regarded by Paul as so great a favour. To me, less

than the least, was this grace given.

V. 11. This exhibition of the manifold wisdom of God was contemplated

in the original conception of the plan of redemption; for the apostle

adds, it was according to the eternal purpose which he purposed in

Christ Jesus our Lord. Pro'thesin ton aio'non, purpose formed in

eternity--which existed through all past ages--not, purpose concerning

the ages, or different periods of the world. Compare 2 Tim. 1, 9,

pro'thesin--pro` chro'non aioni'on. The words hen epoi'ese may be

rendered either, as by our translators, which he purposed, or, which he

executed. The latter method is preferred by the majority of

commentators, as better suited to the context, and especially to the

words in Christ Jesus our Lord, as the title Christ Jesus always refers

to the historical Christ, the incarnate Son of God. The purpose cf God

to make provision for the redemption of men has been fulfilled in the

incarnation and death of his Son.

V. 12. Hence, as the consequence of this accomplished work, we have, in

him, te`n parrhesi'an kai` prosagoge`n en pepoithe'sei, boldness and

access with confidence, i. e. free and unrestricted access to God, as

children to a father. We come with the assurance of being accepted,

because our confidence does not rest on our own merit, but on the

infinite merit of an infinite Saviour. It is in Him we have this

liberty. We have this free access to God; we believers; not any

particular class, a priesthood among Christians to whom alone access is

permitted, but all believers without any priestly intervention, other

than that of one great High Priest who has passed through the heavens,

Jesus the Son of God. Parrhesi'a as used in Scripture, is not merely

freespokenness, nor yet simple frankness, but fearlessness, freedom

from apprehension of rejection or of evil. It is this Christ has

procured for us. Even the vilest may, in Christ, approach the

infinitely holy, who is a consuming fire, with fearlessness. Nothing

short of an infinite Saviour could effect such a redemption. The

accumulation of substantives in this sentence, boldness, access,

confidence, shows that there was no word which could express what Paul

felt in view of the complete reconciliation of men to God through Jesus

Christ.

We have this free access to God with full confidence of acceptance

through faith of Him, i. e. by faith in Christ. This is explanatory of

the first clause of the verse, ?en ho--dia` tes pi'steos autou, in

whom, i. e. by faith of Him; faith of which he is the object. Comp. 2,

13. It is the discovery of the dignity of his person, confidence in the

efficacy of his blood, and assurance of his love, all of which are

included, more or less consciously, in faith, that enables us joyfully

to draw near to God. This is the great question which every sinner

needs to have answered.--How may I come to God with the assurance of

acceptance? The answer given by the apostle and confirmed by the

experience of the saints of all ages is, By faith in Jesus Christ.' It

is because men rely on some other means of access, either bringing some

worthless bribe in their hands, or trusting to some other mediator,

priestly or saintly, that so many fail who seek to enter God's

presence.

V. 13. Wherefore, i. e. because we have this access to God, the sum of

all good, we ought to be superior to all the afflictions of this life,

and maintain habitually a joyful spirit. Being the subjects of such a

redemption and having this liberty of access to God, believers ought

not to be discouraged by all the apparently adverse circumstances

attending the propagation of the Gospel. As neither the object of the

verb aitoumai, nor the subject of the verb ekkakein is expressed, this

verse admits of different explanations. It may mean, I pray you that

you faint not;' or, I pray God that I faint not;' or, I pray God that

ye faint not.' Whether the object of the verb be "God," or "you," it is

hard to decide; as it would be alike appropriate and agreeable to usage

to say, I pray God,' or, I pray you,' i. e. I beseech you not to be

discouraged. The latter is on the whole to be preferred, as there is

nothing in the context to suggest God as the object of address, and as

the verb aitein, though properly signifying simply to ask, whether of

God or man, is often used in a stronger sense, to require, or demand,

Luke 23, 23. Acts 25, 3. 15. Paul might well require of the Ephesians,

in view of the glories of the redemption of which they had become

partakers, not to be discouraged. As to the second point, viz. the

subject of the verb ekkakein, there is less room to doubt. It is far

more in keeping with the whole tone of the passage, that Paul should

refer to their fainting than to his own. There was far more danger of

the former than of the latter. And what follows ("which is your

glory"), is a motive by which his exhortation to them is enforced.

The relative e'tis, in the next clause, admits of a twofold reference.

It may relate thli'psesi, afflictions; or to me` ekkakein, not

fainting. In the one case the sense would be: The afflictions which I

suffer for you instead of being a ground of discouragement are a glory

to you.' In the other: Not fainting is an honour to you.' The latter is

flat, it amounts to nothing in such a context. It is perfectly in

keeping with the heroic character of the apostle, who himself gloried

ix his afflictions, and with the elevated tone of feeling pervading the

context, that he should represent the afflictions which he endured for

the Gentiles as an honour and not as a disgrace and a cause of

despondency.

SECTION II.--Vs. 14-21.

14. For this cause I bow my knees unto the Father of our Lord Jesus

Christ,

15. of whom the whole family in heaven and earth is named,

16. that he would grant you, according to the riches of his glory, to

be strengthened with might by his Spirit in the inner man;

17. that Christ may dwell in your hearts by faith: that ye, being

rooted and grounded in love,

18. may be able to comprehend with all saints what is the breadth, and

length, and depth, and height;

19. and to know the love of Christ, which passeth knowledge, that ye

might be filled with all the fulness of God.

20. Now unto him that is able to do exceeding abundantly above all that

we ask or think, according to the power that worketh in us,

21. unto him be glory in the church by Christ Jesus throughout all

ages, world without end. Amen.

ANALYSIS.

The prayer of the apostle is addressed to the Father of our Lord Jesus

Christ, who is also in him our Father. He offers but one petition, viz.

that his readers might be strengthened by the Holy Ghost in the inner

man; or that Christ might dwell in their hearts by faith. The

consequence of this would be, that they would be confirmed in love, and

thus enabled in some measure to comprehend the infinite love of Christ,

which would enlarge their capacity unto the fulness of God; that is,

ultimately render them, in their measure, as full of holiness and

blessedness, as God is in his.

COMMENTARY.

V. 14. This verse resumes the connection interrupted in verse 1st. The

prayer which the apostle there commenced, he here begins anew. For this

cause, tou'tou cha'rin, repeated from v. 1, and therefore the

connection is the same here as there, i. e. because you Ephesians are

made partakers of the redemption purchased by Christ. I bow my knees.

The posture of prayer, for prayer itself. Unto the Father of our Lord

Jesus Christ. [10] The peculiar Christian designation of God, as

expressing the covenant relation in which he stands to believers. It is

because he is the Father of our Lord Jesus Christ, our incarnate God

and Saviour, that he is our Father, and accessible to us in prayer. We

can approach him acceptably in no other character than as the God who

sent the Lord Jesus to be our propitiation and mediator. It is

therefore by faith in him as reconciled, that we address him as the

Father of our Lord Jesus Christ.

V. 15. Of whom the whole family in heaven and earth is named. The word

patria is a collective term for the descendants of the same father,

immediate or remote. In Luke 2, 4, we read of the house and family of

David, and in Acts 3, 25, of all the families of the earth. The most

important question here is, whether pasa patria is to be rendered every

family, or, the whole family. In favour of the latter are the

considerations that the omission of the article, which usage doubtless

demands, is not unfrequent where either the substantive has acquired

the character of a proper name, or where the context is so clear as to

prevent mistake. (See Winer's Gram. p. 131.) And secondly, the sense is

better suited to the whole context. If Paul intended to refer to the

various orders of angels, and the various classes of men, as must be

his meaning if pasa patria is rendered every family, then he

contemplates God as the universal Father, and all rational creatures as

his children. But the whole drift of the passage shows that it is not

God in his relation as creator, but God in his relation as a spiritual

father--who is here contemplated. He is addressed as the "Father of our

Lord Jesus Christ," and therefore our Father. It is plain therefore

that those who are here contemplated as children, are those who are by

Jesus Christ brought into this relation to God. Consequently the word

patria cannot include any but the subjects of redemption. The whole

family in heaven therefore cannot mean the angels, but the redeemed

already saved, and the family on earth, the company of believers still

living.

As children derive their name from their father and their relation to

him is thereby determined, so the apostle says, the whole family of God

derive their name from him and are known and recognized as his

children.

V. 16. This verse contains the apostle's prayer in behalf of the

Ephesians. He prays that God, according to the riches of his glory,

would strengthen them with might by his Spirit in the inner man.

The riches of his glory, ploutos tes do'xes, means the plenitude of

divine perfection. It is not his power to the exclusion of his mercy,

nor his mercy to the exclusion of his power, but it is every thing in

God that renders him glorious, the proper object of adoration. The

apostle prays that God would deal with his people according to that

plenitude of grace and power, which constitutes his glory and makes him

to his creatures the source of all good.

duna'mei krataiothenai. Duna'mei may be rendered adverbially,

"powerfully strengthened," or it may be rendered as to power,

indicating the principle which was to be confirmed or strengthened; or,

"with power," as expressing the gift to be communicated. They were to

receive power communicated through the Holy Spirit. This is to be

preferred, because the subject of this invigorating influence is not

any one principle, but the whole " inner man."

There are two interpretations of the phrase krataiothenai eis to`n e'so

a'nthropon, to be strengthened as to the inner man, the choice between

which must depend on the analogy of Scripture. According to one theory

of human nature, the higher powers of the soul, the reason, the mind,

the spirit, the inner man, retain their integrity since the fall, but

in themselves are too weak to gain the victory over the animal or lower

principles of our nature, designated as the flesh, or outward man.

There is a perpetual struggle, even before regeneration, between the

good and evil principles in man, between the reason, or pneuma, and the

flesh, or sarx. The former being the weaker needs to be strengthened by

the divine Spirit. "The inner man," says Meyer, " is the nous, the

rational moral Ego, the rational soul of man which harmonizes with the

divine will, but needs to be strengthened by the Spirit of God

(duna'mei krataiothe?nai dia` tou pneu'matos), in order not to be

overcome by the sinful lusts of the sarx, whose animating or life

principle is the psuche, the animal soul." This is the theory of

semi-Pelagianism, embodied and developed in the theology of the church

of Rome. The opposite, or Augustinian theory, adopted by the Lutheran

and Reformed churches, is that of total depravity, i. e. that the whole

soul, the higher, as well as lower powers of our nature, are the seat

and subject of original sin, and that the natural man is thereby

disabled and made opposite to all spiritual good. Consequently the

conflict of which the Scriptures speak is not between the higher and

lower powers of our nature,--but between nature and what is not nature,

between the old and new man. The new principle is something

supernatural communicated by the Spirit of God. The classical passages

of Scripture relating to this subject, are Rom. 7, 14-25. 1 Cor. 2, 14.

15. Gal. 5, 17-26. In none of these passages does pneuma designate the

reason as opposed to the sensual principle, but the Spirit of God as

dwelling in the renewed soul and giving it its own character, and

therefore also its own name. It is the soul as the subject of divine

influence, or as the dwelling place of the Holy Ghost, that is called

Spirit. By the "inner man," therefore, in this passage is not to be

understood the soul as opposed to the body, or the rational, as

distinguished from the sensual principle; but the interior principle of

spiritual life, the product of the almighty power of the Spirit of

God--as is clearly taught in ch. 1, 19 of this epistle. Even in 2 Cor.

4, 16, where the apostle says: "Though our outward man perish, our

inward man is renewed day by day," the meaning is the same. That

language could not be used of an unrenewed man. It does not mean simply

that though the body was wasted, the mind was constantly refreshed. The

inner man that was renewed day by day was the renewed or spiritual man;

the soul as the organ and temple of the Spirit of God.

V. 17. That Christ may dwell in yours hearts by faith, katoikesai to`n

Christo`n dia` tes pi'steos en tais kardi'ais umon. Christ dwells in

his people--he dwells in their hearts; he dwells in them through faith.

These are the truths contained in this passage.

As to the first, viz. the indwelling of Christ, it does not differ from

what is expressed in the preceding verse, further than as indicating

the source or nature of that spiritual strength of which that verse

speaks. When Paul prayed that his readers might be strengthened in the

inner man, he prayed that Christ might dwell in. them. The omnipresent

and infinite God is said to dwell wherever he specially and permanently

manifests his presence. Thus he is said to dwell in heaven, Ps. 123, 1;

to dwell among the children of Israel, Numb. 35, 34; in Zion, Ps. 9,

11; with him that is of an humble and contrite spirit, Is. 57, 11; and

in his people, 2 Cor. 6, 16. Sometimes it is God who is said to dwell

in the hearts of his people, sometimes the Spirit of God, sometimes, as

in Rom. 8, 9, it is the Spirit of Christ; and sometimes, as Rom. 8, 10,

and in the passage before us, it is Christ himself. These varying modes

of expression find their solution in the doctrine of the Trinity. In

virtue of the unity of the divine substance, he that had seen the Son,

hath seen the Father also; he that hath the Son hath the Father; where

the Spirit of God is, there God is; and where the Spirit of Christ is,

there Christ is. The passage in Rom. 8, 9. 10 is specially instructive.

The apostle there says, "The Spirit of God dwelleth in you. Now, if any

man have not the Spirit of Christ, he is none of his; and if Christ be

in you, &c." From this it is plain that Christ's being in us, means

that we have his Spirit; and to have his Spirit means that the Spirit

of God dwells in us. When, therefore, the apostle speaks of Christ

dwelling in our hearts, he refers to the indwelling of the Holy Ghost,

for Christ dwells in his people by his Spirit. They thus become

partakers of his life, so that it is Christ that liveth in them, Gal.

2, 20. This is the true and abiding source of spiritual strength and of

all other manifestations of the divine life.

Christ is said to dwell in en tais kardi'ais, the hearts of his people.

The two common figurative senses of the word heart in Scripture, are,

the feelings as distinguished from the understanding, and the whole

soul, including the intellect and affections. It is in this latter

sense the Scriptures speak of an understanding heart, 1 Kings 3, 9. 12.

Prov. 8, 5; and of the thoughts, devices and counsels of the heart.

Judges 5, 15. Prov. 19, 21; 20, 5. According to the Bible religion is

not a form of feeling to the exclusion of the intellect, nor a form of

knowledge to the exclusion of the feelings. Christ dwells in the heart,

in the comprehensive sense of the word. He is the source of spiritual

life to the whole soul; of spiritual knowledge as well as of spiritual

affections.

By faith, dia` tes pi'steos, by means of faith. There are two essential

conditions of this indwelling of Christ; a rational nature, and, so far

as adults are concerned, faith. The former is necessarily presupposed

in all communion with God. But it is not with every rational nature

that God enters into fellowship. The indwelling of Christ includes more

than the communion of spirit with spirit. It implies congeniality. This

faith produces or involves; because it includes spiritual

apprehension--the perception of the truth and excellence of "the things

of the Spirit;" and because it works by love; it manifests itself in

the exercise of complacency, desire and delight. The most beautiful

object might be in the apartment of a blind man, and he not be sensible

of its presence; or if by any means made aware of its nearness, he

could have no delight in its beauty. Christ dwells in us by faith,

because it is by faith we perceive his presence, his excellence, and

his glory, and because it is by faith we appropriate and reciprocate

the manifestations of his love. Faith is to this spiritual communion,

what esteem and affection are to the fellowships of domestic life.

V. 18. The construction of the clause, en aga'pe errizome'noi kai`

tethemeliome'noi i'na, ktl., is a matter of doubt. By many of the older

and later commentators, it is connected with the preceding clause. The

sense would then be: That thus Christ may dwell in the hearts of you,

en tais kardi'ais umon, errhizome'noi, rooted and grounded in love.'

This supposes the grammatical construction to be irregular, as errhiz

does not agree with umon. The only reason urged for this interpretation

is, that as Paul contemplates his readers as regenerated, he could not

pray that Christ should dwell in their hearts, for such indwelling is

inseparable from the new-birth which they already enjoyed. To pray for

the indwelling of Christ would be to pray for their regeneration. The

inward sense, therefore, despite the grammatical form of the words,

requires such a construction as shall harmonize with that idea. Paul

prays, not that Christ may dwell in their hearts, but that he may dwell

in their hearts as confirmed in love. It is not, therefore, for the

indwelling of Christ, but for their confirmation in love, for which he

prays. There does not seem to be much force in this reasoning. The

indwelling of Christ, is a thing of degrees. God manifests himself more

fully and uniformly in the hearts of his people at one time than at

another. Any Christian may pray for the presence of God, and what is

his indwelling but the manifestation of his presence? The majority of

commentators, therefore, assuming merely a trajection of the particle

?i'na (comp. Acts 19, 4. Gal. 2, 10. 2 Thess. 2, 7), connect the clause

in question with what follows; in order that, being rooted and grounded

in love, ye may understand, &c. The effect of the inward strengthening

by the Spirit, or of the indwelling of Christ, is this confirmation of

love; and the effect of the confirmation of love, is ability to

comprehend (in our measure) the love of Christ.

The love in which we are to be rooted is not the love of God or of

Christ toward us, but either brotherly love or love as a Christian

grace without determining its object. It is that love which flows from

faith, and of which both God and the brethren are the objects. It is

for the increase and ascendency of this grace through the indwelling of

Christ, till it sustains and strengthens the whole inner man, so that

the believer may stand as a well-rooted tree or as a well-founded

building, that the apostle here prays.

exischu'sete katalabe'sthai, may be fully able (as the ek is intensive)

to comprehend. Without being strengthened by the Spirit in the inner

man, without the indwelling of Christ, without being rooted and

grounded in love, it is impossible to have any adequate apprehension of

the gospel or of the love of Christ therein revealed. The apostle

therefore prays that his readers may be thus strengthened, in order

that, with all saints, they may be able to comprehend the truth of

which he speaks. The knowledge in question is peculiar to the holy, i.

e. the saints. It is a spiritual knowledge, both because of its origin

and of its nature. It is derived from the Spirit, and it consists in

those views which none but the spiritual can experience. The object of

this knowledge is infinite. "It is high as heaven; what canst thou do?

deeper than hell; what canst thou know? The measure thereof is longer

than the earth, and broader than the sea?" Job 11, 8. 9. This language

is used to express the infinitude of God. The apostle employs a similar

mode of representation to indicate the boundless nature of the object

of the believer's knowledge. To know what is infinite, and which

therefore passes knowledge, can only mean to have some due appreciation

of its nature, and of the fact that it is infinite. It is only thus

that we can know space, immensity, eternity or God. Paul therefore

would have us understand that the subject of which he speaks has a

length and breadth, a depth and height, which pass all understanding.

But what is this immeasurable theme? The answers given to this question

are too numerous to be detailed. The main point is, whether the

additional particular indicated by te, in the phrase gnonai te, is to

be sought in the difference between katalabe'sthai and gnonai (between

comprehending and knowing), or in the difference of the objects. In the

former case, the sense of the passage would be: 'That ye may comprehend

and know the length and breadth, the depth and height of the love of

Christ which passes knowledge.' Just as we would say, That ye may know

and feel.' In knowing, according to Scriptural usage, the idea of

experimental knowledge, or knowledge united with appropriate feeling,

may well be included. This is the simpler explanation and gives a very

good sense. According to the other view, the meaning is: That ye may

comprehend the length and breadth, the depth and height of--and also

know the love of Christ;' something different from the love of Christ,

being the object intended in the first clause. The great body of

commentators, who adopt this view, suppose the reference is to the

economy of redemption spoken of in v. 9. Paul prays that his hearers

may comprehend the immensity of that plan of mercy, and know the love

of Christ. Others refer to the manifold wisdom displayed in the

salvation of men. Others to the unsearchable riches of Christ. All

these subjects are indeed spoken of in the preceding context; but not

in the prayer. At v. 14, there is such a change of the subject and in

the progress of the discourse, as to make it harsh to go back of that

verse to seek for an object. It is more natural to look for it in the

following clause, where one is found which makes further search

unnecessary. It is the love of Christ, i. e. his love to us which

passes knowledge. It is infinite; not only because it inheres in an

infinite subject, but because the condescension and sufferings to which

it led, and the blessings which it secures for its objects, are beyond

our comprehension. This love of Christ, though it surpasses the power

of our understanding to comprehend, is still a subject of experimental

knowledge. We may know how excellent, how wonderful, how free, how

disinterested, how long-suffering, how manifold and constant, it is,

and that it is infinite. And this is the highest and most sanctifying

of all knowledge. Those who thus know the love of Christ towards them,

purify themselves even as he is pure.

That ye might be filled with all the fulness of God. The words, eis pan

to` ple'roma tou Theou, are not properly translated, with all the

fulness of God; but unto the complete fulness of God. That is the

standard which is to be reached. Ple'roma may have its ordinary

signification, that by which any thing is filled,'--or its secondary

meaning, abundance, as we would say, the fulness of a stream.' If the

latter sense of the word be retained, Theou is the genitive of the

object,--and the fulness of God' is that fulness, or plenitude which

flows from him, and which he communicates. If the former and ordinary

sense be adhered to, then Theou is the genitive of the subject, and the

fulness of God' is that fulness of which God is full. It is the

plenitude of the divine perfection, as in Col. 2, 9, where the fulness

of the Godhead is said to dwell in Christ bodily. The majority of

commentators take the phrase here in the same general sense. The

fulness of God is that excellence, says Chrysostom, of which God

himself is full. The expression is then parallel to that in Matt. 5,

48, "Be ye perfect even as your Father which is in heaven is perfect."

And the truth presented is the same substantially as that in Eph. 4,

13, "Until we all come--unto a perfect man, unto the measure of the

stature of the fulness of Christ;" and 1 Cor. 13, 12, "Then shall I

know even as also I am known." Absolute perfection is the standard to

which the believer is to attain. He is predestinated to be conformed to

the image of the Son of God, Rom. 8, 29. He is to be perfect as man, as

God is perfect as God; and the perfection of man consists in his being

full of God; God dwelling in him so as absolutely to control all his

cognitions, feelings, and outward actions. This is expressed in

Theodoret's interpretation of the phrase in question: ?i'na teleios

auton enoikon dexesthe.

If, however, the other view be adopted the result is nearly the same.

"The fulness of God," is then the abundance of gifts and grace which

flows from God; and the meaning of the whole clause is: That ye may be

filled until the whole plenitude of the divine beneficence has passed

over to you.' The end contemplated is the reception of the donorum

plenitudo, or the donorum Dei perfectio. "He who has Christ," says

Calvin, "' has every thing that is required to our perfection in God,

for this is what is meant by the fulness of God."

In favour, however, of the former view is the ordinary meaning of the

word pleroma, the meaning of the phrase fulness of God, in other

passages, the analogy of Scripture as exhibited in the parallel

passages above quoted, and the simplicity of the interpretation, no

paraphrase being necessary to bring out the sense. We are to grow to

the stature of Christ; to be perfect as our Father is perfect; to be

filled unto the measure of the fulness of God. When we are thus filled

the distance between us and God will still be infinite. This is the

culminating point of the apostle's prayer. He prays that they may be

strengthened in order to comprehend the infinite love of Christ; and

that they might comprehend the love of Christ, in order that they might

be filled unto the measure of God's fulness.

Vs. 20, 21. Paul's prayer had apparently reached a height beyond which

neither faith, nor hope, nor even imagination could go, and yet he is

not satisfied. An immensity still lay beyond. God was able to do not

only what he had asked, but infinitely more than he knew how either to

ask or think. Having exhausted all the forms of prayer, he casts

himself on the infinitude of God, in full confidence that he can and

will do all that omnipotence itself can effect. His power, not our

prayers nor our highest conceptions, is the measure of the apostle's

anticipations and desires. This idea he weaves into a doxology, which

has in it more of heaven than of earth.

There are two forms of expression here united; Paul says, to upe`r

pa'nta poiesai du'nameno, to him who is able to do more than, all

things; and as though this were not enough, he adds, uper ekperissou

hon aitou'metha e` nooumen, exceeding abundantly above all we ask or

think. God is not only unlimited in himself, but is unrestricted by our

prayers or knowledge. No definite bounds, therefore, can be set to what

they may expect in whom, Christ dwells, and who are the objects of his

infinite love.

Kata` te`n du'namin te`n energoume'nen en emin, according to the power

that worketh in us. The infinite power of God from which so much may be

expected, is the same of which we are now the subjects. It is that

power which wrought in Christ when it raised him from the dead, and set

him at the right hand of God, ch. 1, 19-20; and which has wrought an

analogous change in the believer in raising him from the death of sin,

and making him to sit in heavenly places in Christ Jesus; and which

still sustains and carries on the work of salvation in the soul. The

past is a foretaste and pledge of the future. Those who have been

raised from the dead, who have been transformed by the renewing of

their minds, translated from the kingdom of darkness into the kingdom

of God's dear Son, and in whom God himself dwells by his Spirit, having

already experienced a change which nothing but omnipotence could

effect, may well join in the doxology to Him who is able to do

exceeding abundantly above all we can ask or think.

The glory; e do'xa is either the glory that is due, or the glory which

God has. To give glory to God, is either to praise him, or to reveal

his glory, i. e. cause it to be seen and acknowledged. Thus the

doxology, To Him be glory--may mean either, Let Him be praised;' or,

Let His glory be acknowledged.'

In the church by Christ Jesus. [11] The original is, en te ekklesi'a

kai` en Christo Iesou, which Luther renders, in the church which is in

Christ, i. e. the Christian church. This interpretation is adopted by

several modern commentators. But in that case the article te before en

Christo. ought not to be omitted. Besides, as the Christian church is

the only church which could be thought of, the addition of the words in

Christ would be unnecessary. The ordinary interpretation, therefore, is

to be preferred. Glory is to be rendered to God in the church, and in

and through Christ Jesus, as her head and representative. The church is

the company of the redeemed here and in heaven; which constitutes one

body through which God is to manifest his manifold wisdom, and which is

through all ages to ascribe unto him glory, honour, and dominion.

The idea of eternity or of endless duration is variously expressed in

Scripture. Sometimes eternity is conceived of as one, and the singular

aion is used; sometimes as an endless succession of periods or ages,

and then the plural aiones is used. Thus eis ton aiona, to eternity,

and eis tous aionas, or eis tous aionas ton aionon, to the ages

indefinitely, i. e. endless ages, alike mean, for ever. So basileus tou

aionos, king of eternity, and basileus ton aionon, king of endless

ages, both mean the king eternal. The peculiarity of the case before us

is, that the apostle combines these two forms: eis pa'sas ta`s genea`s

tou aionos ton aio'non, to all the generations of an eternity of ages.

This is in keeping with the cumulative character of the whole context.

Finding no ordinary forms of expression suited to his demands, the

apostle heaps together terms of the largest import to give some vent to

thoughts and aspirations which he felt to be unutterable. These things

belong to the stenagmoi alaletoi of which he speaks in Rom. 8, 26.

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[9] Unus Deus omnes populos condidit, sic etiam nunc omnes ad se vocat.

BEZA.

[10] The MSS. A. B. C. 17. 67, the Coptic-Ethiopic, and Vulgate

versions, and many of the Fathers omit the words tou Kuriou hemon Iesou

Christou. As however important external authorities and the context are

in their favour, the majority of recent editions and commentators

retain them.

[11] The Text here varies considerably. The Uncial MSS., A and C,

several of the later ones, the Coptic and Vulgate, Jerome and Pelagius

read, en te ekklesi'a kai` en Christo Iesou; D, F, G invert the order

and read, en Christo Iesou kai en te ekklesi'a. The majority of editors

retain the common Text.

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CHAPTER IV.

AN EXHORTATION TO UNITY, VS. 1-16.--AN EXHORTATION TO HOLINESS AND TO SPECIFIC

VIRTUES, VS. 17-32.

SECTION I.--Vs. 1-16.

1. I therefore, the prisoner of the Lord, beseech you that ye walk

worthy of the vocation wherewith ye are called,

2. with all lowliness and meekness, with long-suffering, forbearing one

another in love;

3. endeavouring to keep the unity of the Spirit in the bond of peace.

4. There is one body, and one Spirit, even as ye are called in one hope

of your calling;

5. one Lord, one faith, one baptism,

6. one God and Father of all, who is above 7. all, and through all, and

in you all.

7. But unto every one of us is given grace according to the measure of

the gift of Christ.

8. Wherefore he saith, When he ascended up on high, he led captivity

captive, and gave gifts unto men.

9. Now that he ascended, what is it but that he also descended first

into the lower parts of the earth?

10. He that descended is the same also that ascended up far above all

heavens, that he might fill all things.

11. And he gave some, apostles; and some, prophets; and some,

evangelists; and some, pastors and teachers;

12. for the perfecting of the saints, for the work of the ministry, for

the edifying of the body of Christ;

13. till we all come in the unity of the faith, and of the knowledge of

the Son of God, unto a perfect man, unto the measure of the stature of

the fulness of Christ:

14. that we henceforth be no more children, tossed to and fro, and

carried about with every wind of doctrine, by the sleight of men, and

cunning craftiness, whereby they lie in wait to deceive:

15. but speaking the truth in love, may grow up into him in all things,

which is the head, even Christ:

16. from whom the whole body fitly joined together and compacted by

that which every joint supplieth, according to the effectual working in

the measure of every part, maketh increase of the body untc the

edifying of itself in love.

ANALYSIS.

The apostle exhorts his readers to walk worthy of their vocation. Such

a walk should be characterized by humility, meekness, long-suffering,

and zeal to promote spiritual unity and peace, vs. 1-3. The church is

one because it is one body, has one Spirit, one hope, one Lord, one

faith, one baptism, and one God and Father who is over, through, and in

all its members, vs. 4-6. This unity, however, is consistent with great

diversity of gifts, which Christ distributes according to his own will,

v. 7. This is confirmed by a passage from the Psalms which speaks of

the Messiah as giving gifts to men; which passage it is shown must

refer to Christ, since it speaks of a divine person ascending to

heaven, which necessarily implies a preceding descent to the earth, vs.

9-10. The gifts which Christ bestows on his church are the various

classes of ministers, apostles, prophets, evangelists, and pastors who

are teachers. v. 11. The design of the ministry is the edification of

the church, and to bring all its members to unity of faith and

knowledge, and to the full stature of Christ; that they should no

longer have the instability of children, but be a firm, compact, and

growing body in living union with Christ its head, vs. 12-16.

COMMENTARY.

V. 1. Parakalo oun umas ego` o de'smios en Kuri'o. The exhortation is a

general one; it flows from the preceding doctrines, and is enforced by

the authority, and the sufferings of him who gave it. As you are

partakers of the redemption purchased by Christ, "I therefore beseech

you." I the prisoner, not of, but in the Lord, en Kuri'o. He was a

prisoner because he was in the Lord and for his sake. It was as a

Christian and in the cause of Christ he suffered bonds. Compare the

frequently occurring expressions, sunergos en Christo, agapetos en

Kurio, dokimos en Christo, eklektos en Kurio. He speaks as a prisoner

not to excite sympathy, not merely to add weight to his exhortation,

but rather as exulting that he was counted worthy to suffer for

Christ's sake. This is in accordance with the beautiful remark of

Theodoret: tois dia ton Christon desmois enabrunetai mallon e basileus

diademati, he glories in his chains more than a king in his diadem. I,

the martyr Paul, the crowned apostle, exhort you,' &c. All is thus in

keeping with the elevated tone of feeling which marks the preceding

passage.

The exhortation is, axi'os peripatesai tes kle'seos hes ekle'thete, to

walk worthy of the vocation wherewith they were called. That vocation

was to sonship; ch. 1, 5. This includes three things--holiness,

exaltation, and unity. They were called to be conformed to the image of

Christ, to share in his exaltation and glory, and to constitute one

family as all are the children of God. A conversation becoming such a

vocation, therefore, should be characterized by holiness, humility, and

mutual forbearance and brotherly love. The apostle, therefore,

immediately adds, with all lowliness and meekness. Undeserved honour

always produces these effects upon the ingenuous. To be raised from the

depths of degradation and misery and made the sons of God, and thus

exalted to an inconceivable elevation and dignity, does and must

produce humility and meekness. Where these effects are not found, we

may conclude the exaltation has not taken place. Lowliness of mind,

tapeinophrosu'nes, includes a low estimate of one's self, founded on

the consciousness of guilt and weakness, and a consequent disposition

to be low, unnoticed, and unpraised. It stands opposed not only to

self-complacency and self-conceit, but also to self-exaltation, and

setting one's self up to attract the honour which comes from men. This

is taught in Rom. 12, 16, where ta` upsela` phronountes, seeking high

things, is opposed to the lowliness of mind here inculcated. There is a

natural connection between humility and meekness, and therefore they

are here jcined together as in so many other places. Praotes is

softness, mildness, gentleness, which when united with strength, is one

of the loveliest attributes of our nature. The blessed Saviour says of

himself, "I am meek (praos) and lowly in heart," Matt. 11, 29; and the

apostle speaks of "the gentleness of Christ," 2 Cor. 10, 1. Meekness is

that unresisting, uncomplaining disposition of mind, which enables us

to bear without irritation or resentment the faults and injuries of

others. It is the disposition of which the lamb, dumb before the

shearers, is the symbol, and which was one of the most wonderful of all

the virtues of the Son of God. The most exalted of all beings was the

gentlest.

The third associated virtue which becomes the vocation wherewith we are

called, is long-suffering; makrothumi'a, a disposition which leads to

the suppression of anger, 2 Cor. 6, 6. Gal. 3, 22. Col. 3, 12; to

deferring the infliction of punishment, and is therefore often

attributed to God, Rom. 2, 4; 9, 22. 1 Pet. 3, 10; and to patient

forbearance towards our fellow men, 2 Tim. 4, 2. 1 Tim. 1, 16. It is

explained by what follows, forbearing one another in love. Or, rather,

the three virtues, humility, meekness, and long-suffering, are all

illustrated and manifested in this mutual forbearance. Anecho, is to

restrain, anechomai to restrain oneself, anecho'menoi alle'lon en

aga'pe, therefore, means restraining yourselves in reference to each

other in love. Let love induce you to be forbearing towards each other.

The construction of the passage adopted by our translators is

preferable to either connecting meta` makroth. with anech. "with

long-suffering forbearing," or detaching en aga'pe from this clause and

connecting it with the following one, so as to read en aga'pe

spouda'zontes. The participle spouda'zontes is of course connected with

what precedes. They were to walk worthy of their vocation, forbearing

one another, endeavouring to keep the unity of the Spirit. Of the

phrase unity of the spirit, there are three interpretations. 1.

Ecclesiastical unity, so Grotius: unitatem ecclesiae, quod est corpus

spirituale. Instead of that discordance manifested in the church of

Corinth, for example, not only in their division into parties, but in

the conflict of "spirits," or contentions among those endowed with

spiritual gifts, the apostle would have the Ephesians manifest in the

church that they were animated by one spirit. But this is foreign not

only to the simple meaning of the terms, but also to the context. 2.

The word spirit is assumed to refer to the human spirit, and the unity

of the spirit to mean, concordia animorum, or harmony. 3. The only

interpretation in accordance with the ordinary usage of the words and

with the context, is that which makes the phrase in question mean that

unity of which the Spirit is the author. Every where the indwelling of

the Holy Ghost is said to be the principle of unity in the body of

Christ. This unity may be promoted or disturbed. The exhortation is

that the greatest zeal should be exercised in its preservation; and the

means by which it is to be preserved is the bond of peace. That is,

that bond which, is peace. The peace which results from love, humility,

meekness, and mutual forbearance, is essential to the union and

communion of the members of Christ's body, which is the fruit and

evidence of the Spirit's presence. As hatred, pride and contention

among Christians cause the Spirit to withdraw from them, so love and

peace secure his presence. And as his presence is the condition and

source of all good, and his absence the source of all evil, the

importance of the duty enjoined cannot be over-estimated. Our Lord

said: "Blessed are the peace-makers." Blessed are those who endeavour

to preserve among the discordant elements of the church, including as

it does men of different nations, manners, names and denominations,

that peace which is the condition of the Spirit's presence. The apostle

labours in this, as in his other epistles, to bring the Jewish and

Gentile Christians to this spirit of mutual forbearance, and to

convince them that we are all one in Christ Jesus. [12]

As in Col. 3, 14, love is said to be "the bond of perfectness," many

commentators understand "the bond of peace" in this passage to be love.

So Bengel: Vinculum quo pax retinetur est ipse amor. But as the

passages are not really parallel, and as in Colossians love is

mentioned and here it is not; and as the sense is simple and good

without any deviation from the plain meaning of the words, the great

majority of interpreters adopt the view given above.

V. 4. Having urged the duty of preserving unity, the apostle proceeds

to state both its nature and grounds. It is a unity which arises from

the fact--there is and can be but one body, one Spirit, one hope, one

Lord, one faith, one baptism, and one God.

One body, e`n soma. This is not an exhortation, but a declaration. The

meaning is not, Let us be united in one body, or in soul and body; but,

as the context requires, it is a simple declaration. There is one body,

viz. one mystical body of Christ. All believers are in Christ; they are

all his members; they constitute not many, much less conflicting

bodies, but one. "We, being many, are one body in Christ, and every one

members one of another." Rom. 12, 5. 1 Cor. 10, 17; 12, 27. In ch. 1,

23, the church is said "to be his body, the fulness of him that filleth

all in all." As all true believers are members of this body, and as all

are not included in any one external organization, it is obvious that

the one body of which the apostle speaks, is not one outward visible

society, but a spiritual body of which Christ is the head and all the

renewed are members. The relation, therefore, in which believers stand

to each other, is that which subsists between the several members of

the human body. A want of sympathy is evidence of want of membership.

One spirit, e`n pneuma. This again does not mean one heart. It is not

an exhortation to unanimity of feeling, or a declaration that such

unanimity exists, Quasi diceret, nos penitus corpore et anima, non ex

parte duntaxat, debere esse unitos. The context and the analogy of

Scripture, as a comparison of parallel passages would evince, prove

that by spirit is meant the Holy Spirit. As there is one body, so there

is one Spirit, which is the life of that body and dwells in all its

members. "By one Spirit," says the apostle, "are we all baptized into

one body, whether we be Jews or Gentiles, whether we be bond or free;

and have all been made to drink into one Spirit." 1 Cor. 12, 13. Of all

believers, he says, " The Spirit of God dwelleth in you." 1 Cor. 3, 16;

6, 19. Rom. 8, 9. 11. There is no doctrine of Scripture more plainly

revealed than that the Spirit of God dwells in all believers, and that

his presence is the ultimate ground of their unity as the body of

Christ. As the human body is one because pervaded by one soul; so the

body of Christ is one because it is pervaded by one and the same

Spirit, who dwelling in all is a common principle of life. All sins

against unity, are, therefore, sins against the Holy Ghost. They

dissever that which he binds together. Our relation to Christ as

members of his body; and our relation to the Holy Spirit who is our

life, demands of us that we love our brethren and live at peace with

them.

Even as ye are called in one hope of your calling. katho`s kai`

ekle'thete en mia elpi'di tes kle'seos umon. Inasmuch as. That is,

believers are one body and have one spirit, because they have one hope.

The fact that they all have the same high destiny, and are filled with

the same expectations, proves that they are one. The unity of their

hope is another evidence and element of the communion of saints. The

Holy Ghost dwelling in them gives rise to the same aspirations, to the

same anticipations of the same glorious inheritance, to a participation

of which they had been called. The word hope is sometimes used for the

things hoped for, as when the apostle speaks of the hope laid up in

heaven. Col. 1, 5. See also Titus 2, 13. Heb. 6, 18. Most frequently of

course it has its subjective sense, viz. the expectation of future

good. There is no reason for departing from that sense here, though the

other is intimately allied with it, and is necessarily implied. It is

because the object is the same, that the expectation is the same. Hope

of your calling, is the hope which flows from your vocation. The

inward, effectual call of the Holy Spirit gives rise to this hope for

two reasons. First, because their call is to the inheritance of the

saints in light. They naturally hope to obtain what they are invited to

receive. They are invited to reconciliation and fellowship with God,

and therefore they hope for his salvation; and in the second place, the

nature of this call makes it productive of hope. It is at once an

earnest and a foretaste of their future inheritance. See ch. 1, 14, and

1 Cor. 1, 22. It assures the believer of his interest in the blessings

of redemption, Rom. 8, 16; and as a drop of water makes the thirsty

traveller long for the flowing stream, so the first fruits of the

Spirit, his first sanctifying operations on the heart, cause it to

thirst after God. Ps. 42, 1. 2. Hope includes both expectation and

desire, and therefore the inward work of the Spirit being of the nature

both of an earnest and a foretaste, it necessarily produces hope.

Another ground of the unity of the church is, that all its members have

ONE LORD. Lordship includes the ideas of possession and authority. A

lord, in proper sense, is both owner and sovereign. When used in

reference to God or Christ, the word expresses these ideas in the

highest degree. Christ is THE LORD, i. e. omnium rerum summus dominus

et possessor. He is our Lord, i. e. our rightful owner and absolute

sovereign. This proprietorship and sovereignty pertain to the soul and

to the body. We are not our own, and should glorify him in our body and

spirit which are his. Our reason is subject to his teaching, our

conscience to his commands, our hearts and lives to his control. We are

his slaves. And herein consists our liberty. It is the felix necessitas

boni of which Augustin speaks. It is analogous to absolute subjection

to truth and holiness, only it is to a person who is infinite in

knowledge and in excellence. This lordship over us belongs to Christ

not merely as God, or as the Logos, but as the Theanthropos. It is

founded not simply on his divinity, but also and specially on the work

of redemption. We are his because he has bought us with his own most

precious blood. 1 Cor. 6, 20. 1 Pet. 1, 1. For this end he both died

and rose again, that he might be Lord both of dead and of living. Rom.

14, 9. Such being the nature and the grounds of the sovereignty of

Christ, it necessarily binds together his people. The slaves of one

master and the subjects of the same sovereign are intimately united

among themselves, although the ownership and authority are merely

external. But when, as in our relation to Christ, the proprietorship

and sovereignty are absolute, extending to the soul as well as to the

body, the union is unspeakably more intimate. Loyalty to a common Lord

and master animates with one spirit all the followers of Christ.

One faith. This is the fifth bond of union enumerated by the apostle.

Many commentators deny that the word pi'stis is ever used for the

object of faith, or the things believed; they therefore deny that one

faith here means one creed. But as this interpretation is in accordance

with the general usage of language, and as there are so many cases in

which the objective sense of the word is best suited to the context,

there seems to be no sufficient reason for refusing to admit it. In

Gal. 1, 23, Paul says, "He preached the faith;" in Acts 6, 7, men, it

is said, "were obedient to the faith." The apostle Jude speaks of "the

faith once delivered to the saints." In these and in many other

instances the objective sense is the natural one. In many cases both

senses of the word may be united. It may be said of speculative

believers that they have one faith, so far as they profess the same

creed, however they may differ in their real convictions. All the

members of the Church of England have one faith, because they all

profess to adopt the Thirty-Nine Articles, although the greatest

diversity of doctrine prevails among them. But true believers have one

faith, not only because they profess the same creed, but also because

they really and inwardly embrace it. Their union, therefore, is not

merely an external union, but inward and spiritual. They have the same

faith objectively and subjectively. This unity of faith is not perfect.

That, as the apostle tells us in a subsequent part of this chapter, is

the goal towards which the church contends. Perfect unity in faith

implies perfect knowledge and perfect holiness. It is only as to

fundamental doe trines, those necessary to piety and therefore

necessary to salvation, that this unity can be affirmed of the whole

church as it now exists on earth. Within these limits all the true

people of God are united. They all receive the Scriptures as the word

of God, and acknowledge themselves subject to their teachings. They all

recognize and worship the Lord Jesus as the Son of God. They all trust

to his blood for redemption and to his Spirit for sanctification.

One baptism. Under the old dispensation when a Gentile became a Jew, he

professed to accede to the covenant which God had made with his people,

and he received the sign of circumcision not only as a badge of

discipleship but as the seal of the covenant. All the circumcised

therefore were foederati, men bound together by the bonds of a covenant

which united them to the same God and to each other. So under the new

dispensation the baptized are foederati; men bound together in covenant

with Christ and with each other. There is but one baptism. All the

baptized make the same profession, accept the same covenant, and are

consecrated to the same Lord and Redeemer. They are, therefore, one

body. " For as many as have been baptized into Christ, have put on

Christ. There is neither Jew nor Greek, there is neither bond nor free,

there is neither male nor female, for ye are all one in Christ Jesus."

Gal. 3, 27. 28.

V. 6. One God and Father of all, who is over all, and through all and

in us all, heis Theo`s kai` Pate`r pa'nton, o epi` pa'nton kai` dia`

pa'nton kai` en pasin hemin. As the church is one because pervaded by

one Spirit, and because it is owned and governed by one Lord, so it is

one because it has one God and Father; one glorious Being to whom it

sustains the twofold relation of creature and child. This God is not

merely over us, as afar off, but through all and in us all, i. e.

pervading and filling all with his sustaining and life-giving presence.

There are many passages to which the doctrine of the Trinity gives a

sacred rhythm, though the doctrine itself is not directly asserted. It

is so here. There is one Spirit, one Lord, one God and Father. The

unity of the church is founded on this doctrine. It is one because

there is to us one God the Father, one Lord, one Spirit. It is a truly

mystical union; not a mere union of opinion, of interest, or of

feeling; but something supernatural arising from a common principle of

life. This life is not the natural life which belongs to us as

creatures; nor intellectual: which belongs to us as rational beings;

but it is spiritual life, called elsewhere the life of God in the soul.

And as this life is common, on the one hand, to Christ and all his

members--and on the other, to Christ and God, this union of the church

is not only with Christ, but with the Triune God. Therefore in

Scripture it is said that tile Spirit dwells in believers, that Christ

dwells in them, and that God dwells in them. And, therefore, also our

Lord prays for his people, "That they all may be one; as thou, Father,

art in me, and I in thee, that they also may be one in us." John 17,

21.

It is obvious from the whole connection that the word pa'nton ("of

all," and "through all"), is not neuter. The apostle does not refer to

the dominion of God over the universe, or to his providential agency

throughout all nature. Neither is the reference to his dominion over

rational creatures or over mankind. It is the relation of God to the

church, of which the whole passage treats. God as Father is over all

its members, through them all and in them all. The church is a

habitation of God through the Spirit. It is his temple in which he

dwells and which is pervaded in all its parts by his presence. The

preposition dia, therefore, does not here express instrumentality, but

diffusion. It is not that God operates "through all" (dia pa'nton), but

that he pervades all and abides in all. This is the climax. To be

filled with God; to be pervaded by his presence, and controlled by him,

is to attain the summit of all created excellence, blessedness and

glory.

V. 7. This unity of the church, although it involves the essential

equality of all believers, is still consistent with great diversity as

to gifts, influence, and honour. According to the apostle's favourite

illustration, it is like the human body, which is composed of many

members with different functions. It is not all eye nor all ear. This

diversity of gifts is not only consistent with unity, but is essential

to it. The body is not one member but many. In every organism a

diversity of parts is necessary to the unity of the whole. If all were

one member, asks the apostle, where were the body? Summa praesentis

loci est, says Calvin, quod Deus in neininem omnia contulerit; sed

quisque certam mensuram receperit; ut alii aliis indigeant et in

commune conferendo quod singulis datum est, alii alios mutuo juvent.

The position, moreover, of each member in the body, is not determined

by itself, but by God. The eye does not make itself the eye, nor the

ear, the ear. It is thus in the church. The different positions, gifts,

and functions of its members, are determined not by themselves but by

Christ. All this is taught by the apostle when he says, "But (i. e.

notwithstanding the unity of the church) unto every one of us is given

grace, according to the measure of the gift of Christ." There is this

diversity of gifts, and the distribution of these gifts is in the hand

of Christ. The grace here spoken of includes the inward spiritual gift,

and the influence, function or office, as the case might be, flowing

from it. Some were apostles, some prophets, some evangelists. The grace

which made them such, was the inward gift and the outward office.

The giver is Christ; he is the source of the spiritual influence

conferring power, and the official appointment conferring authority.

He, therefore, is God, because the source of the inward life of the

church and of its authority and that of its officers. He is sovereign

in the distribution of his gifts. They are distributed, kata` to`

me'tron tes doreas tou Christou, according to the measure of the gift

of Christ; that is, as he sees fit to give. The rule is not our merit,

or our previous capacity, nor our asking, but his own good pleasure.

Paul was made an apostle, who before was a blasphemer and injurious.

The duty, as the apostle teaches, which arises from all this is, that

every one should be contented with the position assigned him; neither

envying those above, nor despising those below him. To refuse to occupy

the position assigned us in the church, is to refuse to belong to it at

all. If the foot refuses to be the foot, it does not become the hand,

but is cut off and perishes. Sympathy is the law of every body having a

common life. If one member suffers, all suffer; and if one rejoices,

all rejoice. We can tell, therefore, whether we belong to the body of

Christ, by ascertaining whether we have this contentment with our lot,

and this sympathy with our fellow members.

V. 8. The position which the preceding verse assigns to the Lord Jesus

as the source of all life and power in the church, is so exalted, that

the apostle interrupts himself to show that this representation is in

accordance with what the Scriptures had already taught on this subject.

The seventh verse speaks of Christ giving gifts. As this was his

office, the Scriptures speak of him as a conqueror laden with spoils,

enriched by his victories, and giving gifts to men. That the Psalmist

had reference to the Messiah, is evident, because the passage speaks of

his ascending. But for a divine person to ascend to heaven, supposes a

previous descent to the earth. It was the Son of God, the Messiah, who

descended, and therefore it was the Son of God who ascended, and who is

represented by the sacred writer as enriched by his triumphant work on

earth, and distributing the fruits of his conquest as he pleased. This

seems to be the general sense of the passage in the connection,

although it is replete with difficulties. The great truth is, that

Christ's exaltation is the reward of his humiliation. By his obedience

and sufferings he conquered the Prince of this world, he redeemed his

people, and obtained the right to bestow upon them all needed good. He

is exalted to give the Holy Ghost, and all his gifts and graces, to

grant repentance and remission of sins. This great truth is

foreshadowed and foretold in the Old Testament Scriptures. Wherefore he

saith, dio` le'gei, i. e. God, or the Scriptures. "Having ascended up

on high, he led captivity captive, and gave gifts unto men." That is,

what I have said respecting Christ being the distributor of spiritual

gifts, is in accordance with the prophetic declaration, that the

ascended Messiah should give gifts to men. The Messiah is represented

by the Psalmist as a conqueror, leading captives in triumph, and laden

with spoils which he distributes to his followers. Thus Christ

conquered. He destroyed him that hath the power of death, i. e. the

devil. He delivered those who through the fear of death were subject to

bondage. Heb. 2, 15. Having spoiled principalities and powers, he made

a show of them openly, triumphing over them. Col. 2. 15. When a strong

man armed keepeth his palace, his goods are in peace; but when a

stronger than he cometh upon him, and overcometh him, he taketh from

him all his armour wherein he trusted, and divideth his spoil. Luke,

11, 21. 22. Such is the familiar mode of representation respecting the

work of Christ. He conquered Satan. He led captivity captive. The

abstract is for the concrete--captivity for captives--aichmalosia for

aichmalotoi as summachia for summachoi. Compare Judges 5, 12, "Awake,

awake, Deborah, awake, awake, utter a song: arise, Barak, and lead thy

captivity captive, thou son of Abinoam." These captives thus led in

triumph may be either the enemies of Christ, Satan, sin, and death,

which is the last enemy which shall be destroyed; or his people,

redeemed by his power and subdued by his grace. The former is perhaps

the more consistent with the figure, and with the parallel passages

quoted above. Both are true; that is, it is true that Christ has

conquered Satan, and leads him captive; and it is also true that he

redeems his people and subdues them to himself, and leads them as

willing captives. They are made willing, in the day of his power.

Calvin, therefore, unites both representations: Neque enim Satanam modo

et peccatum et mortem totosque inferos prostravit, sed ex rebellibus

quotidie facit sibi obsequentem populum, quum verbo suo carnis nostr�

lasciviam domat; rursus hostes suos, h. e. impios omnes quasi ferreis

catenis continet constrictos, dum illorum furorem cohibet sua virtute,

ne plus valeant, quam illis concedit. This clause of the quotation is,

however, entirely subordinate. The stress lies on the last clause, "He

gave gifts to men."

There are two serious difficulties connected with this citation. The

first is, that the quotation does not agree with the original. In the

Ps. 68, 18, the passage is, "Thou hast received gifts among men." Paul

has it, "He gave gifts to man." To get over this difficulty some have

supposed that the apostle does not quote the Psalm, but some Hymn which

the Ephesians were in the habit of using. But this is not only contrary

to the uniform usage of the New Testament writers, but also to the

whole context, for the apostle argues from the passage quoted as of

divine authority. Others have assumed an error in the Hebrew text.

Rationalists say it is a misquotation from failure of memory. Others

argue that the word lqch, used by the Psalmist, means to give as well

as to take. Or, at least, it often means to bring; and therefore, the

original passage may be translated, "Thou hast brought gifts among

men;" the sense of which is, Thou hast given gifts to men.' The

difference is thus reduced to a mere verbal alteration, the sense

remaining the same. It is a strong confirmation of this view that the

Chaldee Paraphrase expresses the same sense: dedisti dona filiis

hominum. Dr. Addison Alexander in his comment on Ps. 68, 18 remarks,

"To receive gifts on the one hand and bestow gifts on the other are

correlative ideas and expressions, so that Paul, in applying this

description of a theocratic triumph to the conquests of our Saviour,

substitutes one of these expressions for the other." This is perhaps

the most natural solution. The divine writers of the New Testament,

filled with the same Spirit, which moved the ancient prophets, are not

tied to the mere form, but frequently give the general sense of the

passages which they quote. A conqueror always distributes the spoils he

takes. He receives to give. And, therefore, in depicting the Messiah as

a conqueror, it is perfectly immaterial whether it is said, He received

gifts, or, He gave gifts. The sense is the same. He is a conqueror

laden with spoils, and able to enrich his followers.

The second difficulty connected with this quotation is that Ps. 68 is

not Messianic. It does not refer to the Messiah, but to the triumphs of

God over his enemies. Yet the apostle not only applies it to Christ,

but argues to prove that it must refer to him. This difficulty finds

its solution in three principles which are applicable not only to this,

but also to many similar passages. The first is the typical character

of the old dispensation. It was a shadow of good things to come. There

was not only a striking analogy between the experience of the ancient

people of God, in their descent into Egypt, their deliverance from the

house of bond. age, their journey through the wilderness, and their

entrance into Canaan, and the experience of the church, but this

analogy was a designed prefiguration--God's dealings as the head of the

ancient theocracy, were typical of his dealings with the church. His

delivering his people, his conquering their enemies, and his enriching

his followers with their spoil, were all adumbrations of the higher

work of Christ. As the passover was both commemorative of the

deliverance out of Egypt and typical of the redemption effected by

Christ; so, many of the descriptions of the works and triumphs of God

under the old economy are both historical and prophetic. Thus the Psalm

quoted by the apostle is a history of the conquests of God over the

enemies of his ancient people, and a prophecy of the conquests of the

Messiah.

The second principle applicable to this and similar cases, is the

identity of the Logos or Son manifested in the flesh under the new

dispensation with the manifested Jehovah of the old economy. Hence what

is said of the one, is properly assumed to be said of the other.

Therefore, as Moses says Jehovah led his people through the wilderness,

Paul says Christ led them. 1 Cor. 10, 4. As Isaiah saw the glory of

Jehovah in the temple, John says he saw the glory of Christ. John 12,

41. As it is written in the prophets, "As I live, saith Jehovah, every

knee shall bow to me, and every tongue shall confess to God," Is. 45,

23, Paul says, this proves that we must all stand before the judgment

seat of Christ. Rom. 14, 10. 11. What in Ps. 102, 25, &c., is said of

God as creator, and as eternal and immutable, is in Hebrews 1, 10,

applied to Christ. On the same principle what is said in Ps. 68, 18, of

Jehovah as ascending to heaven and leading captivity captive, is here

said to refer to Christ.

There is still a third principle to be taken into consideration. Many

of the historical and prophetic descriptions of the Old Testament are

not exhausted by any one application or fulfilment. The promise that

Japheth should dwell in the tents of Shem, was fulfilled every time the

descendants of the former were made to share in the blessings temporal

or spiritual of the latter. The predictions of Isaiah of the redemption

of Israel were not exhausted by the deliverance of the people of God

from the Babylonish captivity, but had a direct reference to the higher

redemption to be effected by Christ. The glowing descriptions of the

blessings consequent on the advent of the Messiah, relate not merely to

the consequences of his first advent, but to all that is to follow his

coming the second time without sin unto salvation. The prediction that

every knee shall bow to God and every tongue confess to him, is a

prediction not only of the universal prevalence of the true religion;

but also, as the apostle teaches, of a general judgment at the last

day. In like manner, what the Old Testament says of Jehovah descending

and ascending, of his conquering his enemies and enriching his people,

is not exhausted by his figurative descending to manifest his power,

nor by such conspicuous theophanies as occurred on Sinai and in the

Temple, or in the triumphs recorded in the Hebrew Scriptures, but refer

also to his personal advent in the flesh, to his ascension and his

spiritual triumphs. It is, therefore, in perfect accordance with the

whole analogy of Scripture, that the apostle applies what is said of

Jehovah in Ps. 68 as a conqueror, to the work of the Lord Jesus, who,

as God manifested in the flesh, ascended on high leading captivity

captive and giving gifts unto men.

Vs. 9. 10. Now that he ascended, what is it but that he also descended

first into the lower parts of the earth? He that descended is the same

also that ascended up far above all heavens, that he might fill all

things.

The obvious design of these verses is to show that the passage quoted

from the Psalmist refers to Christ. The proof lies in the fact that

ascension in the case of a divine person, a giver of spiritual gifts to

men, implies a previous descent. It was Christ who descended, and

therefore, it is Christ who ascended. It is true the Old Testament

often speaks of God's descending, and therefore, they may speak of his

ascending. But according to the apostle, the divine person intended in

those representations was the Son, and no previous descent or ascent,

no previous triumph over his enemies, included all that the Spirit of

prophecy intended by such representations. And, therefore, the Psalmist

must be understood as having included in the scope of his language the

most conspicuous and illustrious of God's condescensions and

exaltations. All other comings were but typical of his coming in the

flesh, and all ascensions were typical of his ascension from the grave.

The apostle, therefore, here teaches that God, the subject of the

sixty-eighth Psalm, descended "into the lower parts of the earth;" that

"he ascended up above all heavens," and that this was with the design

"that he might fill all things."

The Hebrew phrase tchtyvt 'rts to which the apostle's ta katotera mere

tes ges, (the lower parts of the earth,) answers, is used for the earth

in opposition to heaven, Is. 44, 23; probably for the grave in Ps. 63,

10; as a poetical designation for the womb in Ps. 139, 15; and for

Hades or the invisible world, Ez. 32, 24. Perhaps the majority of

commentators take this last to be the meaning of the passage before us.

They suppose the reference is to the desensus ad inferos, or to

Christ's "descending into hell." But in the first place this idea is

entirely foreign to the meaning of the passage in the Psalm on which

the apostle is commenting. In the second place, there as here, the only

descent of which the context speaks is opposed to the ascending to

heaven. He that ascended to heaven is he who first descended to earth.'

In the third place, this is the opposition so often expressed in other

places and in other forms of expression, as in John 3, 13, "No man hath

ascended up to heaven, but he that came down from heaven, even the Son

of Man who is in heaven." John 6, 38, "I came down from heaven." John

8, 14, "I know whence I came and whither I go." John 16, 28, "I came

forth from the Father, and am come into the world; again, I leave the

world, and go to the Father." The expression of the apostle therefore

means, "the lower parts, viz. the earth." The genitive tes ges is the

common genitive of apposition. Compare Acts 2, 19, where the heaven

above is opposed to the earth beneath; and John 8, 23.

He that descended to earth, who assumed our nature, is the same also

that ascended up far above all heavens. Hupera'no, longe supra,

expressing the highest exaltation. As the Hebrew word for heaven is in

the plural form, the New Testament writers often use the plural even

when the heavens are considered as one, as in the phrase basileia ton

ouranon. But often there is a reference to a plurality of heavens, as

when the expression "all heavens" is used. The Jews reckoned seven

heavens, and Paul, 2 Cor. 12, 2, speaks of the third heavens; the

atmosphere, the region of the stars, and above all the abode of God.

Above all heavens plainly means above the whole universe; above all

that is created visible and invisible; above thrones, principalities,

and powers. All things, all created things, are subject to the ascended

Redeemer.

He is thus exalted, i'na plero'se ta` pa'nta, that he might fill all

things. As the word pleroo signifies to fill, to fulfil, to render

perfect, and to accomplish, these words may mean--1. That he might fill

all things, i. e. the universe with his presence and power. 2. That he

might fulfil all the predictions and promises of God respecting his

kingdom. 3. That he might render all perfect, replete with grace and

goodness. 4. That he might accomplish all things necessary to the

consummation of his work. The first interpretation is greatly to be

preferred. Ta panta properly means the universe; and if taken to mean

any thing else, it must be because the context demands it, which is not

the case here. Secondly, this passage is evidently parallel with ch. 1,

21, where also it is said of Christ as exalted, that "he fills the

universe in all its parts." Thirdly, the analogy of Scripture is in

favour of this interpretation. The omnipresence and universal dominion

of God are elsewhere expressed in a similar way. "Do I not fill heaven

and earth, saith the Lord." Jer. 23, 24. The same grand idea is

expressed in Matt. 28, 18, "All power is given unto me in heaven and

upon earth;" and in Phil. 2, 9. 10, and in many other places. It is not

of the ubiquity of Christ's body of which the apostle speaks, as the

Lutherans contend, but of the universal presence and power of the

ascended Son of God. It is God clothed in our nature, who now exercises

this universal dominion; and, therefore, the apostle may well say of

Christ, as the incarnate God, that he gives gifts unto men.

V. 11. Kai` auto`s e'doke, and He gave. He, the ascended Saviour, to

whom all power and all resources have been given--he gave, some,

apostles; and some, prophets; and some, evangelists; and some, pastors

and teachers. These were among the gifts which Christ gave his church;

which, though implying diversity of grace and office, were necessary to

its unity as an organized whole. These offices are mentioned in the

order of their importance. First the apostles the immediate messengers

of Christ, the witnesses for him, of his doctrines, his miracles, and

of his resurrection; infallible as teachers and absolute as rulers in

virtue of the gift of inspiration and. of their commission. No man,

therefore, could be an apostle unless--1. He was immediately appointed

by Christ. 2. Unless he had seen him after his resurrection and had

received the knowledge of the Gospel by immediate revelation. 3. Unless

he was rendered infallible by the gift of inspiration. These things

constituted the office and were essential to its authority. Those who

without these gifts and qualifications claimed the office, are called

"false apostles."

2. Prophets. A prophet is one who speaks for another, spokesman, as

Aaron was the prophet of Moses. Those whom God made his organs in

speaking to men were prophets, whether their communications were

doctrinal, preceptive, or prophetic in the restricted sense of the

term. Every one who spoke by inspiration, was a prophet. The prophets

of the New Testament differed from the apostles, in that their

inspiration was occasional, and therefore their authority as teachers

subordinate. The nature of their office is fully taught in 1 Cor. 14,

1-40. As the gift of infallibility was essential to the apostolic

office, so the gift of occasional inspiration was essential to the

prophetic office. It is inconceivable that God should invest any set of

men with the authority claimed and exercised by the apostles and

prophets of the New Testament, requiring all men to believe their

doctrines and submit to their authority, on the pain of perdition,

without giving the inward gifts qualifying them for their work. This is

clearly stated by Calvin in his comment on this verse; to a certain

difficulty, he says, "Respondeo, quoties a Deo vocati sunt homines,

dona necessarie conjuncta esse officiis; neque enim Deus, apostolos aut

pastores instituendo, larvam illis duntaxat imponit; sed dotibus etiam

instruit, sine quibus rite functionem sibi injunctam obire nequennt.

Quisquis ergo Dei auctoritate constituitur apostolus, non inani et nudo

titulo, sed mandato simul et facultate praeditus est."

And some, evangelists. There are two views of the nature of the office

of the evangelists. Some regard them as vicars of the apostles--men

commissioned by them for a definite purpose and clothed with special

powers for the time being, analogous to the apostolic vicars of the

Romanists; or to the temporary superintendents appointed after the

Reformation in the Scottish church, clothed for a limited time and for

a definite purpose with presbyterial powers, i. e. to a certain extent,

with the powers of a presbytery, the power tc ordain, install and

depose. Evangelists in this sense were temporary officers. This view of

the nature of the office prevailed at the time of the Reformation. [13]

According to the other view, the evangelists were itinerant preachers,

hoi periiontes ekerutton, as Theodoret and other early writers describe

them. They were properly missionaries sent to preach the Gospel where

it had not been previously known. This is the commonly received view,

in favour of which may be urged--1. The signification of the word,

which in itself means nothing more than preacher of the Gospel. 2.

Philip was an evangelist, but was in no sense a vicar of the apostles;

and when Timothy was exhorted to do the work of an evangelist, the

exhortation was simply to be a faithful preacher of the Gospel. Acts

21, 8; Eph. 4, 11; and 2 Tim. 4, 5, are the only passages in which the

word occurs, and in no one of them does the connection or any other

consideration demand any other meaning than the one commonly assigned

to it. 3. Euangelisthai and didaskein are both used to express the act

of making known the Gospel; but when as here, the euangelistes is

distinguished fromr the didaskalos, the only point of distinction

implied or admissible is between one who makes known the Gospel where

it had not been heard, and an instructor of those already Christians.

The use of euangelisthai in such passages as Acts 8, 4; 14, 7; 1 Cor.

1, 17, and 2 Cor. 10, 16, serves to confirm the commonly received

opinion that an evangeli1st is one who makes known the Gospel. That

Timothy and Titus were in some sense apostolic vicars, i. e. men

clothed with special powers for a special purpose and for a limited

time, may be admitted, but this does not determine the nature of the

office of an evangelist. They exercised these powers not as

evangelists, but as delegates or commissioners.

And some pastors and teachers, tou`s de` poime'nas kai` didaska'lous.

According to one interpretation we have here two distinct offices--that

of pastor and that of teacher. The latter, says Calvin, "had nothing to

do with discipline, nor with the administration of the sacraments, nor

with admonitions or exhortations, but simply with the interpretation of

Scripture." Institutes IV, 3, 4. All this is inferred from the meaning

of the word teacher. There is no evidence from Scripture that there was

a set of men authorized to teach but not authorized to exhort. The

thing is well nigh impossible. The one function includes the other. The

man who teaches duty and the grounds of it, does at the same time

admonish and exhort. It was however on the ground of this unnatural

interpretation that the Westminster Directory made teachers a distinct

and permanent class of jure divino officers in the church. The Puritans

in New England endeavoured to reduce the theory to practice, and

appointed doctors as distinct from preachers. But the attempt proved to

be a failure. The two functions could not be kept separate. The whole

theory rested on a false interpretation of Scripture. The absence of

the article before didaska'lous proves that the apostle intended to

designate the same persons as at once pastors and teachers. The former

term designates them as episkopoi, overseers, the latter as

instructors. Every pastor or bishop was required to be apt to teach.

This interpretation is given by Augustin and Jerome; the latter of whom

says: Non enim ait: alios autem pastores et alios magistros, sed alios

pastores et magistros, ut qui pastor est, esse debeat et magister. In

this interpretation the modern commentators almost without exception

concur. It is true the article is at times omitted between two

substantives referring to different classes, where the two constitute

one order--as in Mark 15, 1, meta` ton presbute'ron kai` grammate'on,

because the elders and scribes formed one body. But in such an

enumeration as that contained in this verse, tous men apostolous, tous

de prophetas, tou de euangelistas, tous de poimenas, the laws of the

language require tous de didaskalous, had the apostle intended to

distinguish the didaskaloi from the poimenes. Pastors and teachers,

therefore, must be taken as a two-fold designation of the same

officers, who were at once the guides and instructors of the people.

V. 12. Having mentioned the officers Christ gave his church, the

apostle states the end for which this gift was conferred--it was pro`s

to`n katartismo`n ton agi'on, eis e'rgon diakoni'as, eis oikodome`n tou

so'matos tou Christou, for the perfecting of the saints, for the work

of the ministry, for the edifying of the body of Christ.

Both the meaning of the words and the relation of the several clauses

in this verse, are doubtful. The word katartismos, rendered perfecting,

admits of different interpretations. The root aro, means to unite or

bind together. Hence artios signifies united, complete, perfect; and

the verb katartizo is literally to mend, Matt. 4, 21; to reduce to

order, to render complete, or perfect, Luke 6, 40; 2 Cor. 13, 11; to

prepare or render fit for use, Heb. 10, 5; 13, 21. The substantive may

express the action of the verb in the various modifications of its

meaning. Hence it has been rendered here-1. To the completion of the

saints, i. e. of their number. 2. To their renewing or restoration. 3.

To their reduction to order and union as one body. 4. To their

preparation (for service). 5. To their perfecting. This last is to be

preferred because agreeable to the frequent use of the verb by this

apostle, and because it gives the sense best suited to the context.

The word diakonia, service, may express that service which one man

renders to another--Luke 10, 40, "with much serving;" or specially the

service rendered to Christians, 1 Cor. 16, 15, "addicted themselves to

the ministry of the saints;" or the official service of the ministry.

Hence the phrase eis e'rgon diakoni'as may mean to the work of mutual

service or kind offices,' or to the work of the ministry--in the

official sense. The latter is the common interpretation, and is to be

preferred not only on account of the more frequent use of the word in

that sense, but also on account of the connection, as here the apostle

is speaking of the different classes of ministers of the word.

The principal difficulty connected with this verse concerns the

relation of its several clauses. 1. Some propose to invert the first

and second so that the sense would be, Christ appointed the apostles,

&c., for the work of the ministry, the design of which is the

perfecting of the saints and the edifying of the body of Christ.' But

although the sense is thus good and pertinent, the transposition is

arbitrary. 2. Others regard the clauses as coordinate. These officers

were given for the perfecting of the saints, for the work of the

ministry, for the edifying the body of Christ.' To this is objected the

change in the prepositions (pros, eis--eis), and the incongruity of the

thoughts--the expressions not being parallel. 3. The two latter clauses

may be made subordinate to the first. Christ has appointed the ministry

with the view of preparing the saints, for the work of serving one

another,' (compare eis diakonian tois hagiois, 1 Cor. 16, 15,) and for

the edification of his body. This however assumes diakonia to have a

sense unsuited to the context. 4. Others make the two clauses with eis

explanatory of the first clause, Christ appointed these officers for

the preparation of the saints, some for the work of the ministry, and

some for the edifying of his body.' But this is inconsistent with the

structure of the passage. It would require the introduction of tous

men--tous de, 'some, for this, and some, for that.' 5. Others again,

give the sense thus, For the sake of perfecting the saints, Christ

appointed these officers to the work of the ministry, to the

edification of his body.' The first clause pros kat. expresses the

remote, eis--eis the immediate end of the appointment in question. The

"work of the ministry" is that work which the ministry perform, viz.

the edifying of the body of Christ. This last view is perhaps the best.

"He could not," says Calvin, "exalt more highly the ministry of the

Word, than by attributing to it this effect. For what higher work can

there be than to build up the church that it may reach its perfection?

They therefore are insane, who neglecting this means hope to be perfect

in Christ, as is the case with fanatics, who pretend to secret

revelations of the Spirit; and the proud, who content themselves with

the private reading of the Scripture, and imagine they do not need the

ministry of the church." If Christ has appointed the ministry for the

edification of his body, it is in vain to expect that end to be

accomplished in any other way.

V. 13. The ministry is not a temporary institution, it is to continue

until the church has reached the goal of its high calling. This does

not prove that all the offices mentioned above are permanent. By common

consent the prophets were temporary officers. It is the ministry and

not those particular offices, that is to continue. The goal of the

church is here described in three equivalent forms--1. Unity of faith

and knowledge of the Son of God. 2. A perfect man. 3. The measure of

the stature of the fulness of Christ.

1. Till we all come to the unity, &c., me'chri katante'somen oi

pa'ntes. The all here mentioned is not all men, but all the people of

Christ. The reference is not to the confluence of nations from all

parts of the earth, but to the body of Christ, the company of saints of

which the context speaks. The church is tending to the goal indicated.

[14] Our version has in unity, but the Greek is eis te`n eno'teta, and

therefore should be rendered, to or unto, just as in the following

clauses, eis a'ndra te'leion and eis me'tron, ktl. The unity of faith

is the end to which all are to attain. The genitive uiou tou Theou

belongs equally to pistis and epignosis. The Son of God is the object

both of the faith and of the knowledge here spoken of. Many

commentators understand knowledge and faith as equivalent, and

therefore make the latter member of the clause explanatory of the

former: to the unity of the faith, that is, to the knowledge of the Son

of God.' But this overlooks the kai. The apostle says, "faith and

knowledge." Thus distinguishing the one from the other. And they are in

fact different, however intimately related, and however often the one

term may be used for the other. Faith is a form of knowledge, and

therefore may be expressed by that word. But knowledge is not a form of

faith, and therefore cannot be expressed by it. Knowledge is an element

of faith; but faith, in its distinctive sense, is not an element of

knowledge. The Greek word here used is not gnosis but epignosis. We

have no word to express the distinction as the Germans have in their

Kennen and Erkennen. It is not merely cognition but recognition. Faith

and knowledge, pistis and epignosis, express or comprehend all the

elements of that state of mind of which the Son of God, God manifested

in the flesh, who loved us and gave himself for us, who died on Calvary

and is now enthroned in heaven, is the object. A state of mind which

includes the apprehension of his glory, the appropriation of his love,

as well as confidence and devotion. This state of mind is in itself

eternal life. It includes excellence, blessedness, and the highest form

of activity, i. e. the highest exercise of our highest powers. We are

like him when we see him. Perfect knowledge is perfect holiness.

Therefore when the whole church has come to this perfect knowledge

which excludes all diversity, then it has reached the end. Then it will

bear the image of the heavenly.

The object of faith and knowledge is the Son of God. This designation

of our Lord declares him to be of the same nature with the Father,

possessing the same attributes and entitled to the same honour. Were

this not the case the knowledge of Christ as the Son of God, could not

be eternal life; it could not fill, enlarge, sanctify, and render

blessed the soul; nor constitute the goal of our high calling; the full

perfection of our nature.

It has excited surprise that the apostle should here present unity of

faith as the goal of perfection, whereas in ver. 6, Christians are said

now to have "one faith," as they have one Lord and one baptism. Some

endeavour to get over this difficulty by laying the emphasis upon all.

The progress of the church consists in bringing all to this state of

unity. But Paul includes all in his assertion in ver. 6. And if the

"one faith" of that verse, and "unity of faith" here are the same, then

the starting-point and the goal of the church are identical. Others say

that "the unity of faith and knowledge" means not that all should be

united in faith and knowledge, but that all should attain that state in

which faith and knowledge are identified--faith is to be lost in

knowledge. The unity, therefore, here intended, is unity between faith

and knowledge, and not the unity of believers. But this is evidently

unnatural. "We all come to unity," can only mean, " we are all united."

There is no real difficulty in the case. Unity is a matter of degrees.

The church is now and ever has been one body, but how imperfect is

their union! Our Lord's praying that his people may be one, does not

prove that they are not now one. It is here as in other cases. Holiness

is the beginning and holiness is the end. We must be holy to belong to

the church, and yet holiness is the ultimate perfection of the church.

The unity of faith is now confined to the first principles; the unity

of faith contemplated in this place is that perfect unity which implies

perfect knowledge and perfect holiness.

Unto a perfect man, eis a'ndra te'leion. This clause is explanatory of

the former and determines its meaning. Perfection is the end; perfect

manhood. Te'leios signifies ad finem perductus; when used of a man, it

means an adult, one who has reached the end of his development as a

man. When applied to a Christian it means one who has reached the end

of his development as a Christian, Heb. 12, 23; and the church is

perfect when it has reached the end of its development and stands

complete in glory. In 1 Cor. 13, 10, to te'leion stands opposed to to

ek merous, and there as here indicates the state which is to be

attained hereafter when we shall know even as we are known. The

standard of perfection for the church is complete conformity to Christ.

It is to attain eis me'tron eliki'as tou plero'matos tou Christou.

These words are explanatory of the preceding. The church becomes adult,

a perfect man, when it reaches the fulness of Christ. However these

words may be explained in detail, this is the general idea. Whether

eliki'a means stature or age depends upon the context. Most

commentators prefer the latter signification here, because te'leios in

the preceding clause means adult, in reference to age rather than to

stature, and ne'pios in the following verse means a child as to age and

not as to size.

If the phrase "fulness of Christ," be explained according to the

analogy of the phrases " fulness of God," " fulness of the Godhead,"

&c., it must mean the plenitude of excellence which Christ possesses or

which he bestows. And the " age of the fulness of Christ," means the

age at which the fulness of Christ is attained. Compare 3, 19, where

believers ars said to be filled unto the fulness of God.

If, however, reference is had to the analogy of such expressions as

"fulness of the blessing of the Gospel," Rom. 15, 29, which means the

full or abundant blessing,' then the passage before us means the full

age (or stature) of Christ.' The church is to become a perfect man, i.

e. it is to attain the measure of the full maturity of Christ. In other

words, it is to be completely conformed to him, perfect as he is

perfect. This interpretation, which supposes plero'matos to qualify

adjectively eliki'as, is in accordance with a familiar characteristic

of Paul's style, who frequently connects three genitives in this way,

the one governing the others, where one is to be taken adjectively. See

Col. 1, 13, eis basilei'an tou uiou tes aga'pes autou, "Son of his

love," for his beloved Son;' "age of fulness," for full age.' Col. 2,

2. 18. 2 Thess. 1, 9.

Commentators are much divided on the question whether the goal, the

terminus ad quem of the church's progress here spoken of, is to be

attained in this world or the next. Those who say it is to be attained

here, rely principally on the following verse: We are to become men in

order that we should be no longer children,' &c. To determine this

question it would seem to be enough to state what the contemplated

consummation is. It is perfection, and perfection of the whole church.

We are to become perfect men, we are to attain complete conformity to

Christ; and we are all to reach this high standard. The Bible, however,

never represents the consummation of the church as occurring in this

life. Christ gave himself for the church that he might present it to

himself a glorious church without spot or wrinkle, but this

presentation is not to take place until he comes a second time to be

glorified in the saints and admired in all them that believe. The

context instead of forbidding, demands this view of the apostle's

meaning. It would be incongruous to say we must reach perfection in

order to grow. But it is not incongruous to say that perfection is made

the goal in order that we may constantly strive after it.

V. 14. What has been said may be sufficient to indicate the connection

between this and the preceding verses, as indicated by i'na (in order

that). This and the following verses are not subordinate to the 13th,

as though the sense were, we are to reach perfection in order to

grow,'--but they are co�rdinate--all relating to the design of the

ministry mentioned in v. 12. Between the full maturity aimed at, and

our present state is the period of growth--and Christ appointed the

ministry to bring the church to that end, in order that we should be no

longer children but make constant progress. This intermediate design is

expressed negatively in this verse and affirmatively in the 15th and

16th. We are not to continue children, v. 13, but constantly to advance

toward maturity, vs. 15. 16. The characteristic of children here

presented is their instability and their liability to be deceived and

led astray. The former is expressed by comparing them to a ship without

a rudder, tossed to and fro by the waves, and driven about by every

wind--kludonizo'menoi kai` periphero'menoi panti` ane'mo--or to two

unstable things, a restless wave, and something driven by the wind. In

the use of much the same figure the apostle in Heb. 13, 9 exhorts

believers not "to be carried away with diverse and strange doctrines."

And the apostle James compares the unstable to "a wave of the sea

driven with the wind and tossed," 1, 6. One of the principal elements

of the perfection spoken of in v. 13, is stability in the truth; and,

therefore, the state of imperfection as contrasted with it is described

as one of instability and liability to be driven about by every wind of

doctrine.

Children are not only unstable but easily deceived. They are an easy

prey to the artful and designing. The apostle therefore adds: en te

kubei'a ton anthro'pon, through (en being instrumental) the artifice of

men. Kubeia from kubos (cube, die) means dice-playing; in which there

are many arts of deception, and therefore the word is used for craft or

deceit. It is explained by the following phrase, en panourgi'a pro`s

te`n methodei'an tes pla'nes, which, according to Luther's version,

means Tauscherei damit sie uns erschleichen zu verfuhren, the cunning

with which they track us to mislead. The artifice (kubeia) is that

craft which is used by seducers or errorists. The preposition pros may

mean according to. Cunning according to the craft which error uses; or

which is characteristic of error.' Or it may agreeably to its common

force indicate direction or tendency. The cunning which is directed to

the craft of error, i. e. that craft which is designed to seduce.' The

sense is the same. The word methodei'a occurs only here and in 6,

11--where in the plural form it is rendered wiles; "the wiles of the

devil." It is derived from methodeuo (meta hodos), to follow any one,

to track him, as a wild animal its prey. Hence the substantive means

the cunning or craft used by those who wish to entrap or capture.

There are two things in this connection which can hardly escape notice.

The one is the high estimate the apostle places on truth; and the other

is the evil of error. Holiness without the knowledge and belief of the

truth, is impossible; perfect holiness implies, as v. 13 teaches,

perfect knowledge. Error, therefore, is evil. Religious error springs

from moral evil and produces it. "False teachers" are in Scripture

always spoken of as bad, as selfish, malignant, or deceitful. This

principle furnishes incidentally one of the surest of the criteria of

truth. Those doctrines which the good hold, which are dear to the

spiritual, to the humble and the holy, and true. This is the only real

authority which belongs to tradition. In this passage the apostle

attributes departure from the truth to the cunning and deceit which are

characteristic of error, or of false teachers. In Rom. 16,17. 18; 2

Cor. 2, 17; 11, 13; Gal. 2, 4; Col. 2, 8. 18, the same character is

given of those who seduce men from the faith. Error, therefore, can

never be harmless, nor false teachers innocent. Two considerations

however should secure moderation and meekness in applying these

principles. The one is, that though error implies sin, orthodoxy does

not always imply holiness. It is possible "to hold the truth in

unrighteousness;" to have speculative faith without love. The character

most offensive to God and man is that of a malignant zealot for the

truth. The other consideration is, that men are often much better than

their creed. That is, the doctrines on which they live are much nearer

the truth, than those which they profess. They deceive themselves by

attaching wrong meaning to words, and seem to reject truth when in fact

they only reject their own misconceptions. It is a common remark that

men's prayers are more orthodox than their creeds.

V. 15. These remarks are not foreign to the subject; for the apostle,

while condemning all instability with regard to faith, and while

denouncing the craft of false teachers, immediately adds the injunction

to adhere to the truth in love. It is not mere stability in sound

doctrine, but faith as combined with love that he requires. The only

saving, salutary faith is such as works by love and purifies the heart.

Aletheu'ontes de` en aga'pe our version renders "but speaking the truth

in love." But this does not suit the context. This clause stands

opposed to what is said in verse 14. We are not to be children driven

about by every wind of doctrine, but we are to be steadfast in

professing and believing the truth. This interpretation which is

demanded by the connection is justified by the usage of the word

aletheu'ein, which means not only to speak the truth, but also to be

alethes in the sense of being open, upright, truthful, adhering to the

truth. And the truth here contemplated is the truth of God, the truth

of the Gospel, which we are to profess and abide by. The words en

aga'pe are commonly and properly connected with aletheu'ontes,

"professing the truth in love." They may however be connected with the

following word, so as to give the sense, "let us increase in love." But

this leaves the participle too naked, and is not indicated by the

position of the words. Besides, in the next verse, which is part of the

same sentence, we have au'xesin poieitai eis oikodome`n, en aga'pe,

which would be a needless repetition of the same idea.

We are "to grow up into (rather unto) him," eis auton. This is to be

explained by a reference to the expressions eis a'ndra te'leion, eis

me'tron eliki'as, ktl. in v. 13. These are different forms of

expressing the idea that conformity to Christ is the end to be

attained. We are to grow so as to be conformed to him, ta panta, as to

all things. Him, "who is the head, viz. Christ." We are to be conformed

to our head--because he is our head, i. e. because of the intimate

union between him and us. The slight confusion in the metaphor which

presents Christ as the model to which we are to be conformed, and the

head with whose life we are to be pervaded, is no serious objection to

this interpretation, which is demanded by the context.

V. 16. From whom the whole body fitly joined together, and compacted by

that which every joint supplieth, according to the effectual working in

the measure of every part, maketh increase of the body to the edifying

of itself in love. The church is Christ's body; he is the head. The

body grows. Concerning this growth the apostle says--1. It is from him,

(ex hou). He is the causal source, from whom all life and power are

derived. 2. It depends on the intimate union of all the parts of the

body with the head by means of appropriate bonds. 3. It is symmetrical.

4. It is a growth in love. Such is the general meaning of this passage;

though there is much diversity of opinion as to the meaning of some of

the terms employed, and as to the relation of the several clauses.

First as to the meaning of the words: Sunarmologeo (harmos and lego) to

bind together the several parts of any thing. It is used of a building

2, 21, and of the human body. In both cases there is a union of parts

fitted to each other. It is peculiarly appropriate here, as the church

is compared to the body composed of many members intimately connected.

Sumbibazo, to bring together, to convene, to join; figuratively, to

combine mentally. It is properly used of bringing persons together, so

as to reconcile them, or to unite them in friendship. It therefore

serves to explain the preceding term. The church is figuratively a body

composed of many joints or members; and literally, it is a company of

believers intimately united with each other. Hence the apostle uses

both terms in reference to it. Haphe (hapto) properly means touch, the

sense of touch. Hence metonymically feeling. Therefore dia` pa'ses

aphes epichoregi'as may mean, by every feeling, or experience of aid.'

The word however is sometimes used in the sense of band or joint. The

parallel passage in Col. 2, 19, dia` ton aphon kai` sunde'smon, by

joints and bands, seems to be decisive for that sense here. The word

epichoregi'a (choregeo, choros, ago), supply, aid, has no difficulty in

itself. The only question is what aid or contribution is meant, and

what is the force of the genitive. The word may refer to the mutual

assistance furnished each other by the constituent members of the body.

Thus Luther, who paraphrases the clause in question,--durch alle

Gelenke, dadurch eins dem andern Handreichung thut--by every joint

whereby one member aids another. Or it may refer to the supplies of

vital influence received from Christ the head. "Through every joint of

supply," then means, through every joint or band which is the means of

supply. The parallel passage in Col. 2, 19, is in favour of the latter

view. There it is said: to` soma dia` ton aphon epichoregou'menon, the

body receiving nourishment or supplies through the joints or bands. The

nourishing and sustaining influence, the epichoregia, is certainly in

this case that which flows from Christ, and therefore the same

interpretation should be given to the passage before us. As to the

force of the case, it is by some taken as the genitive of apposition.

"Joint or band of supply," would then mean, the band which is a supply.

The divine influence furnished by Christ is the bond by which the

members of his body are united. This is true, but in Col. 2, 19, which,

being the plainer passage, must be our guide in interpreting this, the

supply is said to be dia` ton aphon, through the joints. Here,

therefore, the parallel phrase, dia` pases aphes tes epichoregias, must

mean, through every joint for supply;' that is, which is the means or

channel of the divine influence. There is an obvious distinction

between "the bands" and "the aid" here spoken of. The latter is the

divine life or Holy Spirit communicated to all parts of the church; the

former (the haphaa) are the various spiritual gifts and offices which

are made the channels or means of this divine communication.

The second point to be considered is the relation of the several

clauses in this passage. The clause dia` pases aphes, ktl. may be

connected with the last clause of the verse, au'xesin poieitai. The

sense would then be, The body by means of every joint of supply makes

increase of itself.' This sense is correct and suited to the context.

This however is not the most natural construction. The relative

position of the members of the sentence is in favour of referring this

clause to the preceding participles. The body joined together and

united by means of every joint of supply.' The parallel passage in

Colossians determines this to be the apostle's meaning. He there refers

the union of the body, and not its growth, to the bands (haphai) of

which he speaks. He describes the body as sumbibazo'menon dia` ton

aphog, and therefore here sumbib. dia` pases aphes, which are in

juxtaposition, should go together.

The clause, "according to the effectual working in the measure of every

part," admits of three constructions. It may be connected with the

preceding participles--"joined together by every joint of supply

according to the working, &c., sumbib. dia--kata. Or it may be

connected with the preceding words, epichoregi'as kat' ene'rgeian,--the

supply is according to the working of each particular part.' Or

thirdly, it may be connected with au'xesin poieitai; the increase is

according to the working, &c. It is hard to decide between these two

latter methods. In favour of the second is the position of the

words--and also the congruity of the figure. It is more natural to say

that the divine influence is according to the working of every part, i.

e. according to its capacity and function; than to say, "the growth is

according to the working, &c." The increase of the body is due to the

living influence which pervades it, and not to the efficiency of the

several members. In either case, however, the idea of symmetrical

development is included.

The body--maketh increase of the body, i. e. of itself. The substantive

is repeated on account of the length of the sentence. This increase is

an edification in love, i. e. connected with love. That is the element

in which the progress of the church to its consummation is effected.

As then the human body, bound together by the vital influence derived

from the head through appropriate channels and distributed to every

member and organ according to its function, constantly advances to

maturity; so the church, united as one body by the divine influence

flowing from Christ its head through appropriate channels, and

distributed to every member according to his peculiar capacity and

function, continually advances towards perfection. And as in the human

body no one member, whether hand or foot, can live and grow unless in

union with the body; so union with the mystical body of Christ is the

indispensable condition of growth in every individual believer.

Faltitur ergo siquis seorsum crescere appetit.--CALVIN. And further, as

in the human body there are certain channels through which the vital

influence flows from the head to the members, and which are necessary

to its communication; so also there are certain divinely appointed

means for the distribution of the Holy Spirit from Christ to the

several members of his body. What these channels of divine influence

are, by which the church is sustained and carried forward, is clearly

stated in v. 11, where the apostle says, "Christ gave some, apostles;

and some, prophets; and some evangelists; and some, pastors and

teachers, for the perfecting of the saints." It is, therefore, through

the ministry of the word that the divine influence flows from Christ

the head to all the members of his body, so that where that ministry

fails the divine influence fails. This does not mean that the ministry

as men or as officers are the channels of the Spirit to the members of

the church, so that without their ministerial intervention no man is

made a partaker of the Holy Ghost. But it means that the ministry as

dispensers of the truth are thus the channels of divine communication.

By the gifts of revelation and inspiration, Christ constituted some

apostles and some prophets for the communication and record of his

truth; and by the inward call of his Spirit he makes some evangelists

and some pastors for its constant proclamation and inculcation. And it

is only (so far as adults are concerned) in connection with the truth,

as thus revealed and preached, that the Holy Ghost is communicated. The

ministry, therefore, apostles, prophets, evangelists and teachers, were

given for the edification of the church, by the communication of that

truth in connection with which alone the Holy Ghost is given.

All this Rome perverts. She says that prelates, whom she calls

apostles, are the channels of the Holy Spirit, first to the priests and

then to the people; and that this communication, is not by the truth,

but tactual, by the laying on of hands. No one therefore can be united

to Christ except through them, or live except as in communion with

them. Thus error is always the caricature of truth.

SECTION II.--Vs. 17-32.--C. V. 1-2.

17. This I say therefore, and testify in the Lord, that ye henceforth

walk not as other Gentiles walk, in the vanity of their mind,

18 having the understanding darkened, being alienated from the life of

God through the ignorance that is in them, because of the blindness of

their heart:

19. who, being past feeling, have given themselves over unto

lasciviousness, to work all uncleanness with greediness.

20. But ye have not so learned Christ;

21. if so be that ye have heard him, and have been taught by him, as

the truth is in Jesus:

22. that ye put off concerning the former conversation the old man,

which is corrupt according to the deceitful lusts;

23. and be renewed in the spirit of your mind;

24. and that ye put on the new man, which after God is created in

righteousness and true holiness.

25. Wherefore putting away lying, speak every man truth with his

neighbour: for we are members one of another.

26. Be ye angry, and sin not: let not the sun go down upon your wrath:

27. neither give place to the devil.

28. Let him that stole, steal no more: but rather let him labour,

working with his hands the thing which is, good, that he may have to

give to him that needeth.

29. Let no corrupt communication proceed out of your mouth, but that

which is good to the use of edifying, that it may minister grace unto

the hearers.

30. And grieve not the Holy Spirit of God, whereby ye are sealed unto

the day of redemption.

31. Let all bitterness, and wrath, and anger, and clamour, and

evil-speaking, be put away from you, with all malice:

32. and be ye kind one to another, tender-hearted, forgiving one

another, even as God for Christ's sake hath forgiven you.

CH. V. 1. Be ye therefore followers of God as dear children;

2. and walk in love, as Christ also hath loved us, and hath given

himself for us an offering and a sacrifice to God for a sweet-smelling

savour.

ANALYSIS.

This Section contains first a general exhortation to holiness, vs.

17-24; and secondly, injunctions in respect to specific duties, vs.

25-ch. V. 2. The exhortation to holiness is, agreeably to the apostle's

manner, first in the negative form not to walk as the heathen do, vs.

17-19, and secondly, positive, to walk as Christ had taught them, vs.

20-24. The heathen walk in the vanity of their mind, i. e. in a state

of moral and spiritual fatuity, not knowing what they are about, nor

whither they are going, v. 17; because they are in mental darkness, and

are alienated from the life of God through the ignorance that is in

them, and through the hardness of their hearts, v. 18; as is evinced by

their giving themselves up to uncleanness and avarice, v. 19. The

Christian walk is the opposite of this--because believers have been

taught. Instead of ignorance, truth dwells in them, enlightening and

purifying. Hence they are led to put off the old man--and to put on the

new man, which is more and more conformed to the image of God, vs.

20-24. Therefore, they must avoid lying and speak the truth, v. 25;

abstain from anger and guard against giving Satan any advantage, vs.

26. 27. Avoid theft, and be diligent and liberal, v. 28. Avoid all

corrupting language, but let their conversation be edifying, so as not

to grieve the Holy Spirit, vs. 29. 30. Instead of malicious feelings,

they should exercise and manifest such as are mild, benevolent, and

forgiving, being in this matter the followers of God, vs. 31--ch. V. 2.

COMMENTARY.

V. 17. The apostle, having in the preceding section taught that Christ

had destined his church to perfect conformity to himself, and made

provision for that end, as a natural consequence, solemnly enjoins on

those who profess to be Christians to live in accordance with this high

vocation. "This therefore I say and testify in the Lord, that he

henceforth walk not as the other Gentiles walk, in the vanity of their

mind." To testify, in this case, is solemnly to enjoin, as a man does

who calls upon God to bear witness to the truth and importance of what

he says. Martureo is to act as a witness, and martu'romai to invoke as

a witness. The latter is the word here used. In the Lord, means in

communion with the Lord. Paul speaks as one who had access to the mind

of Christ, knew his will, and could therefore speak in his name. The

exhortation is, not to walk as the Gentiles do. To walk, in Scripture

language, includes all the manifestations of life, inward and outward,

seen and unseen. It does not express merely the outward, visible

deportment. Men are said to walk with God, which refers to the secret

fellowship of the soul with its Maker, more than to the outward life.

So here the walk, which the apostle enjoins us to avoid, is not only

the visible deportment characteristic of the Gentiles, but also the

inward life of which the outward deportment is the manifestation.

They walk "in the vanity of their mind." The language of the New

Testament being the language of Jews, is more or less modified by

Hebrew usage. And the usage of Hebrew words is of course modified by

the philosophy and theology of the people who employed them. There are

two principles which have had an obvious influence on the meaning of a

large class of Hebrew words, and therefore on the meaning of the Greek

terms which answer to them. The one is the unity of the soul which

forbids any such marked distinction between its cognitive and emotional

faculties, i. e. between the understanding and the heart, as is assumed

in our philosophy, and therefore is impressed on our language. In

Hebrew the same word designates what we commonly distinguish as

separate faculties. The Scriptures speak of an "understanding heart,"

and of "the desires of the understanding," as well as of "the thoughts

of the heart." They recognize that there is an element of feeling in

our cognitions and an element of intelligence in our feelings. The idea

that the heart may be depraved and the intellect unaffected is,

according to the anthropology of the Bible, as incongruous, as that one

part of the soul should be happy and another miserable, one faculty

saved and another lost.

Another principle nearly allied to the former is the moral and

spiritual excellence of truth. Truth is not merely speculative, the

object of cognition. It has moral beauty. In scriptural language,

therefore, knowledge includes love; wisdom includes goodness; folly

includes sin; the wise are holy, fools are wicked. Truth and holiness

are united as light and heat in the same ray. There cannot be the one

without the other. To know God is eternal life; to be without the

knowledge of God is to be utterly depraved. Saints are the children of

light; the wicked are the children of darkness. To be enlightened is to

be renewed; to be blinded is to be reprobated. Such is the constant

representation of Scripture.

The nous, mind, therefore, in the passage before us, does not refer to

the intellect to the exclusion of the feelings, nor to the feelings to

the exclusion of the intellect. It includes both; the reason, the

understanding, the conscience, the affections are all comprehended by

the term. Sometimes one and sometimes another of these modes of

spiritual activity is specially referred to, but in the present case

the whole soul is intended. The word mataio'tes, vanity, according to

the scriptural usage just referred to, includes moral as well as

intellectual worthlessness, or fatuity. It is of all that is

comprehended under the word nous, the understanding and the heart, that

this vanity is predicated. Every thing included in the following verses

respecting the blindness and depravity of the heathen is therefore

comprehended in the word vanity.

V. 18. Having the understanding darkened, being alienated from the life

of God through the ignorance that is in them, because of the blindness

of their heart. This verse at once explains and confirms the preceding

statement. The heathen walk in vanity, i. e. in intellectual and moral

darkness, because their understanding is darkened, and because they are

alienated from the life of God.

The word dianoi'a, understanding, in the first clause, means a thinking

through; the mind (quatenus intelligit, appetit et sentit) as opposed

to the body; an act of the mind, a thought, purpose, or disposition;

the intelligence as opposed to the feelings. We are required to love

God, en hole te dianoi'a, with the whole mind; men are said to be

enemies, te dianoi'a, Col. 1, 21, as to their state of mind, and proud

te dianoi'a tes kardi'as auton. The apostle Peter exhorts us "to gird

up the loins of the mind;" and speaks of our "pure mind." And the

apostle John says: " God has given us dianoian that we may know." The

word is opposed sarx in Eph. 2, 3, and to kardi'a in Matt. 22, 37, Heb.

8, 10 and elsewhere. It depends therefore on the connection whether the

word is to be understood of the whole soul, or of the intelligence, or

of the disposition. In this case it means the intelligence; because it

is distinguished from nous in the preceding verse, and from kardi'a in

the last clause of this one.

"Alienated from the life of God," means strangers to that life. "The

life of God," means the life of which God is the author. It is

spiritual life. That is, the life of which the indwelling Spirit is the

principle or source. "Vitam Dei," says Beza, "appellat vitam illam, qua

Deus vivit in suis." Comp. 3, 16, 17, and the remarks on that passage.

In the last clause of the verse porosis is rendered blindness, it more

properly means hardness. It does not come from poros, blind, but from

poros a peculiar kind of stone, and then any thing hard or callous. The

verb poroo is rendered to harden, Mark 6, 52; 8, 17; John 12, 40, and

in all these passages it is used of the heart. So in Rom. 11, 7, "the

rest were hardened." The noun is rendered "hardness" in Mark 3, 5, and

"blindness" in Rom. 11, 25. This is easily accounted for, as the verb

is often used in reference to the eyes when covered with an opaque

hardened film, and hence peporotai is the same at times with

tetuphlotai. The phrase, therefore, po'rosin tes kardi'as, may be

rendered either blindness or hardness of the heart. The latter is the

proper meaning, unless the other be required by the context, which is

not the case in the present instance.

The principal difficulty in this verse concerns the relation of its

several clauses. First, the participle o'ntes may be connected with the

second clause, so as to read, "Dark as to the understanding, being

(o'ntes) alienated from the life of God." This is the view taken by our

translators, which supposes that the first clause merely expresses a

characteristic of the heathen, for which the second assigns the reason.

They are darkened, because alienated.' But this is not consistent with

the relation of this verse to the preceding. The heathen walk in vanity

because darkened,' &c. Besides, according to the apostle, the heathen

are not in darkness because alienated from the life of God, but they

are alienated from that life because of their ignorance. Secondly, the

four clauses included in the verse may be considered as so related that

the first is connected with the third, and the second with the fourth.

The passage would then read, Having the understanding darkened on

account of the ignorance that is in them; alienated from the life of

God on account of the hardness of their hearts.' But this unnaturally

dissociates the clauses, contrary to one of the most marked

peculiarities of the apostle's style; whose sentences are like the

links of a chain, one depending on another in regular succession. This

mode of construction also makes ignorance the cause of the darkness,

whereas it is the effect. A man's being enveloped in darkness is the

cause of his not seeing, but his not seeing is not the cause of the

darkness. Idiocy is the cause of ignorance and not the reverse. The

apostle conceives of the heathen as men whose minds are impaired or

darkened, and therefore they are ignorant. Thirdly, the clauses may be

taken as they stand, o'ntes being connected with the first clause. The

heathen walk in vanity, being (i. e. because they are) darkened as to

the understanding, alienated from the life of God through the ignorance

that is in them, through the hardness of their heart.' Darkness of mind

is the cause of ignorance, ignorance and consequent obduracy of heart

are the cause of alienation from God. This is both the logical and

theological order of sequence. The soul in its natural state cannot

discern the things of God--therefore it does not know them, therefore

the heart is hard and therefore it is destitute of holiness. This is

what the apostle teaches in 1 Cor. 2, 14-16. The blind cannot see;

therefore they are ignorant of the beauty of creation, therefore they

are destitute of delight in its glories. You cannot heal them by light.

The eye must first be opened. Then comes vision, and then joy and love.

This view of the passage is in accordance with the analogy of

Scripture; which constantly represents regeneration as necessary to

spiritual discernment, and spiritual discernment as necessary to holy

affections. Therefore the apostle says of the heathen that their

understanding is darkened, a film is over their eyes, and they are

alienated from God because of the ignorance consequent on their mental

blindness.

V. 19. Who, not the simple relative, but ?oi'tines, such as who. The

practical proof of their being in the state described is to be found in

the fact that being without feeling they give themselves over to the

sins mentioned. Apelgeko'tes, no longer susceptible of pain. Conscience

ceases to upbraid or to restrain them. They, therefore, give themselves

up to excess, to practise all kinds of uncleanness, en pleonexi'a, with

greediness, i. e. insatiably. The parallel passage, 2 Pet. 2, 14,

"Having eyes full of adultery, and that cannot cease from sin," would

favour this interpretation so far as the idea is concerned. But the

word pleonexi'a always elsewhere means, covetousness; a desire to have

more. And as this gives a good sense it is not right to depart from the

established meaning. En pleonexi'a, therefore, means with, i. e.

together with, covetousness. The heathen give themselves up to

uncleanness and covetousness. These two vices are elsewhere thus

associated, as in ch. 5, 3. 5, "Let not uncleanness or covetousness be

named among you." "No unclean person, nor covetous man, &c." See also

Col. 3, 5. Rom. 1, 29. 1 Cor. 5, 10. Here as in Rom. 1, 24, immorality

is connected with impiety as its inevitable consequence. Men in their

folly think that morality may be preserved without religion, and even

that morality is religion; but reason, experience and Scripture all

prove that if men do not love and fear God they give themselves up to

vice in some form, and commonly either to uncleanness or avarice. There

is a two-fold reason for this; one is the nature of the soul which has

no independent source of goodness in itself, so that if it turns from

God it sinks into pollution, and the other is the punitive justice of

God. He abandons those who abandon him. In Rom. 1, 24 and elsewhere, it

is said God gives the impious up to uncleanness;' here it is said, they

give themselves up. These are only different forms of the same truth.

Men are restrained from evil by the hand of God, if he relaxes his hold

they rush spontaneously to destruction. All systems of education, all

projects of reform in social or political life, not founded in

religion, are, according to the doctrine of this passage and of all

Scripture, sure to lead to destruction.

V. 20. But ye have not so learned Christ. That is, your knowledge of

Christ has not led you to live as the heathen. As we are said to learn

a thing, but never to learn a person, the expression manthanein to`n

Christo'n, is without example. But as the Scriptures speak of preaching

Christ, which does not mean merely to preach his doctrines, but to

preach Christ himself, to set him forth as the object of supreme love

and confidence, so "to learn Christ" does not mean merely, to learn his

doctrines, but to attain the knowledge of Christ as the Son of God, God

in our nature, the Holy one of God, the Saviour from sin, whom to know

is holiness and life. Any one who has thus learned Christ cannot live

in darkness and sin. Such knowledge is in its very nature light. Where

it enters, the mind is irradiated, refined, and purified. Nihil ergo de

Christo didicit qui nihil vita ab infidelibus differt; neque eninm a

mortificatione carnis separari potest Christi cognitio.--CALVIN.

V. 21. If so be ye have heard him. "To hear him does not mean to hear

about him. This the apostle in writing to Christians could not express

in a hypothetical form. He knew that the Ephesian Christians had heard

about Christ. To hear, in this connection, implies intelligence and

obedience, as in the frequently occurring phrase, "He that hath ears to

hear, let him hear;" and "To-day if ye will hear his voice, &c.," and

in a multitude of other cases. To hear the voice of God or of Christ,

therefore, is not merely to perceive with the outward ear but to

receive with the understanding and the heart. The particle ?ei'ge, if

indeed, does not express doubt; but if, as I take for granted.' The

apostle assumes that they were obedient to the truth. Ye have not so

learned Christ as to allow of your living as do the Gentiles, if, as I

take for granted, you have really heard his voice and have been taught

by him. En auto, however, does not properly mean by him, but in

communion with him.' Ye have been taught in him, inasmuch as truth is

in Jesus, to put off the old man.' The knowledge of Christ, hearing

him, union with him, his inward teaching, are necessarily connected

with the mortification of sin.

The clause katho's estin ale'theia en to Iesou, rendered in our version

as the truth is in Jesus, is variously explained. The interpretation

intimated above supposes katho's, to have its frequent causal sense;

since, inasmuch as; and truth to mean moral truth, or excellence. This

sense it very often has. It frequently means true religion, and is used

antithetically to unrighteousness, as in Rom. 2, 8. The principle here

involved is, that knowledge of God is inconsistent with a life of sin,

because knowledge implies love, and God is holy. To know him,

therefore, is to love holiness. The apostle's argument is: If you know

Christ you will forsake sin, because he is holy--truth, i. e. moral

excellence is in him. If you have been taught any thing in virtue of

your communion with him, you have been taught to put off the old man.'

Another interpretation supposes katho's to mean as, expressing the

manner. If ye have been taught as the truth is in Jesus,' i. e.

correctly taught. But this requires the article even in English--the

truth, meaning the definite system of truth which Jesus taught. In the

Greek, however, the article necessary to give colour to this

interpretation is wanting. Besides, the expression "the truth is in

Jesus" is obscure and unscriptural, if truth be taken to mean true

doctrine. And more than this, this interpretation supposes there may be

a true and false teaching by, or in communion with, Christ. This cannot

be. The apostle's hypothesis is, not whether Christ has taught them

correctly, but whether he has taught them at all.

A third interpretation makes the following infinitive the subject of

the sentence; Truth in Jesus is, to put off the old man.' The meaning

of the whole passage would then be, If you know Christ ye cannot live

as the heathen, for truth in Jesus is to put away sin,' i. e. true

fellowship with Christ is to put off, &c. But this violates the natural

construction of the passage, according to which the infinitive

apothe'sthai depends on edida'chthete, Ye have been taught to put off,

&c.' And the expression, It is truth in Jesus to put away sin' is in

itself awkward and obscure. The first mentioned interpretation,

therefore, is on the whole to be preferred.

V. 22. Sanctification includes dying to sin, or mortification of the

flesh, and living to righteousness; or as it is here expressed, putting

off the old man and putting on the new man. The obvious allusion is to

a change of clothing. To put off, is to renounce, to remove from us, as

garments which are laid aside. To put on, is to adopt, to make our own.

We are called upon to put off the works of darkness, Rom. 13, 12, to

put away lying, Eph. 4, 25; to put off anger, wrath, malice, &c., Col.

3, 8; to lay aside all filthiness, James 1, 21. On the other hand, we

are called upon to put on the Lord Jesus Christ, Rom. 13, 14, Gal. 3,

27; the armour of light, Rom. 13, 12; bowels of mercy, Col. 3, 12; and

men are said to be clothed with power from on high, Luke 24, 49; with

immortality or incorruption, &c., 1 Cor. 15, 53. As a man's clothes are

what strike the eye--so these expressions are used in reference to the

whole phenomenal life--all those acts and attributes by which the

interior life of the soul is manifested;--and not only that, but also

the inherent principle itself whence these acts flow. For here we are

said to put off the old man, that is, our corrupt nature, which is old

or original as opposed to the new man or principle of spiritual life.

Comp. Col. 3, 9, "Lie not one to another, seeing you have put off the

old man with his deeds." Rom. 6, 6, "Knowing this, that our old man is

crucified with him." What is here called "the old man " Paul elsewhere

calls himself, as in Rom. 7, 14, "I am carnal," "In me there dwelleth

no good thing," v. 18; or, "law in the members," v. 23; or "the flesh"

as opposed to the spirit, as in Gal. 5, 16. 17. This evil principle or

nature is called old because it precedes what is new, and because it is

corrupt. And it is called "man," because it is ourselves. We are to be

changed--and not merely our acts. We are to crucify ourselves. This

original principle of evil is not destroyed in regeneration, but is to

be daily mortified, in the conflicts of a whole life.

The connection, as intimated above, is with the former clause of v.

21,edida'chthete--?apothe'sthai umas. When the subject of the

infinitive in such construction is the same with that of the governing

verb, it is usually not expressed. The presence of umas therefore in

the text is urged as a fatal objection to this construction. A

reference, however, to Luke 20, 20, Rom. 2, 19, Phil. 3, 13, will show

that this rule has its exceptions.

The intervening clause, kata` te`n prote'ran anastrophe`n, concerning

the former conversation, belongs to the verb and not to the following

noun. The meaning is not, the old man as to the former conversation,'

(which would require ton kata` te`n prot. ktl.); but, put away as

concerns the former conversation the old man.' It is not the old nature

as to its former manifestations only that is to be put away, but the

old principle entirely. And as that was formerly dominant, the apostle

says, as to your former manner of life, put off the old man.

"Which is corrupt," phtheiro'menon; "which tends to destruction." This

latter rendering is to be preferred, because the epithet old includes

the idea of corruption. It would be, therefore, tautological to say,

the corrupt man which is corrupt.' It is the old man or corrupt nature

which tends to perdition (qui tendit ad exitium.--GROTIUS), which is to

be laid aside, or continually mortified.

It tends to destruction, kata` ta`s epithumi'as tes apa'tes, according

to the deceitful lusts, or as apa'tes has the article and therefore is

not so properly a mere qualifying genitive--the lusts which deceit has.

The apostle says, Rom. 7, 11, sin deceived him, and Heb. 3, 11, speaks

of "the deceitfulness of sin." It is indwelling sin itself which

deceives by means of those desires which tend to destruction.

V. 23. In this and the following verse we have the positive part of

sanctification which is expressed by "renewing" and "putting on the new

man." The verb ?ananeousthai, to be made new, is passive. This renewal

is always represented as the work of God. "We are his workmanship

created in Christ Jesus unto good works," ch. 2, 10. It is therefore

called "a renewing of the Holy Ghost." Titus 3, 5. Both these phrases

"to be renewed" and "to put on the new man" may express either the

instantaneous act of regeneration, or the gradual work of

sanctification. Thus in Rom. 12, 2, we are exhorted "not to be

conformed to the world, but to be transformed by the renewing of the

mind." So in this place, and in the parallel passage in Col. 3, 9. 10,

these terms express the whole process by which the soul is restored to

the image of God. It is a process of renewal from the beginning to the

end. The apostle says, "his inner man is renewed day by day." 2 Cor. 4,

16.

The distinction between neos, young, new as to origin; and kainos,

fresh, bright, unused, new as to natue or character, is generally

preserved in the New Testament. Thus i n Matt 9, 17, oinon ne'on eis

askou`s kainous, recent, or newly made wine into fresh bottles.

Mnemeion kaino`n, new sepulchre, i. e. one which had not been used,

however long it may have been prepared. Hence kainos, is an epithet of

excellence. In the passage "Until I drink it new with you in the

kingdom of God," Mark 14, 25, the word is kainon, not neon. The same

idea is implied in all the expressions, new creature, new heavens, new

commandment, new name, new Jerusalem, &c., &c. In all these cases the

word is kainos. The same distinction properly belongs to the

derivatives of these words; ananeoo is to make neos, and anakainizo,

anakainoo, is to make kainos. Hence when reference is had to the

renewal of the soul, which is a change for the better, the words used

are always the derivatives of kainos, except in this passage. See Rom.

12, 2; 2 Cor. 4, 16; Col. 3, 10; Tit. 3, 5. Still as what is neos is

also kainos; as freshness, vigour and beauty are the attributes of

youth, the same thing may be designated by either term. The soul as

renewed is, therefore, called in this passage kaino`s a'nthropos and

neos a'nthropos in Col. 3, 10; and the spiritual change which in Col.

3, 10, is expressed by anakainoo, and in Rom. 12, 2, and Tit. 3, 5, by

anakainosis, is here expressed by ananeoo.

The subject of this renewal, that as to which men are to be made new,

is expressed in the clause to pneu'mati tou noo`s umon, i. e. as to the

spirit of your mind. This combination is unexampled. Grotius says:

Spiritus mentis est ipsa mens; as Augustin before him had said:

Spiritum mentis dicere voluit eum spiritum, quae mens vocatur. But here

spirit and mind are distinguished. The spirit of a man is not that

spirit which is a man; but which man has. Others take the word spirit

here to be temper, disposition. "Renewed as to the temper of your

mind." This is a very unusual, if not doubtful meaning of the word in

the New Testament. Others, again, say that the word spirit means the

Holy Spirit, and that the passage should be rendered, "by the Spirit

which is in your mind." But this is impossible. The "spirit of the

mind" is here as plainly distinguished from the Spirit of God as in

Rom. 8, 16, where the Spirit of God is said to bear witness with our

spirit.

It may be remarked in reference to this phrase:--1. That although the

passage in Rom. 12, 2, "renewal of your mind," obviously expresses the

same general idea as is here expressed by saying, " renewed as to the

spirit of the mind," it does not follow that "mind" and "spirit of the

mind," mean exactly the same thing. The one expression is general, the

other precise and definite. 2. The words pneuma, nous, kardia, psuche,

spirit, mind, heart, soul, are used in Scripture both for the whole

immaterial and immortal element of our nature, that in which our

personality resides; and also for that element under some one of its

modes of manifestation, sometimes for one mode and sometimes for

another; as nous sometimes designates the soul as intelligent and

sometimes the soul as feeling. 3. Though this is true, yet

predominantly one of these terms designates one, and another a

different mode of manifestation; as nous the understanding, kardia the

feelings, psuche the seat of sensation. 4. Of these terms pneuma is the

highest. It means breath, wind, invisible power, life. The idea of

power cannot be separated from the term; to` pneuma' estin to`

zoopoioun. John 6, 63. It is, therefore, applied to God, to the Holy

Ghost, to angels, to Satan, to demons, to the soul of man. The "spirit

of the world," 1 Cor. 2, 12, is the controlling, animating principle of

the world, that which makes it what it is. The spirit of the mind

therefore is its interior life; that of which the nous, kardia, psuche

are the modes of manifestation. That, therefore, which needs to be

renewed, is not merely outward habits or modes of life; not merely

transient tempers or dispositions, but the interior principle of life

which lies back of all that is outward, phenomenal, or transient.

V. 24. ?Kai` endu'sasthai to`n kaino`n a'nthropon, and that ye put on

the new man. As we are called to put off our corrupt nature as a ragged

and filthy garment, so we are required to put on our new nature as a

garment of light. And as the former was personified as an old man,

decrepit, deformed, and tending to corruption, so the latter is

personified as a new man, fresh, beautiful, and vigorous, like God, for

it is to`n kata` Theo`n ktisthe'nta, ktl., after God created in

righteousness and holiness of the truth. In the parallel passage it is

said to be renewed "after the image of God," Col. 3, 10. "After God,"

therefore, means after his image. That in which this image consists is

said to be righteousness and holiness. The former of these words,

dikaiosu'ne, when it stands alone often includes all the forms of moral

excellence; but when associated with osio'tes, the one means rectitude,

the being or doing right; and the other, holiness. The one renders us

just to our neighbours; the other, pious towards God. The two

substantives are united in Luke 1, 75; the adjectives, just and holy,

in Tit. 1, 8; and the adverbs, holily and justly, in 1 Thess. 2, 10.

The Greeks made the same distinction, pros theous hosion kai pros

anthropous dikaion esti. In our version this clause is rendered, "in

righteousness and true holiness;" but the word alethei'as stands in the

same relation to both nouns, and if taken as a mere qualifying genitive

the translation should be, "in true righteousness and holiness." Most

modern commentators, however, consider "the truth" here as opposed to

"the deceit" spoken of in verse 22. "Righteousness and holiness of the

truth" would then mean that righteousness and holiness which the truth

has, or which the truth produces. If the principle of indwelling sin is

there personified as apate, deceit, producing and exercising those

lusts which lead to destruction; the principle of spiritual life is

here personified as aletheia, truth, which produces righteousness and

holiness. Truth is spiritual knowledge, that knowledge which is eternal

life, which not only illuminates the understanding but sanctifies the

heart. The Holy Ghost is called the Spirit of truth as the author of

this divine illumination which irradiates the whole soul. This truth

came by Jesus Christ, John 1, 17. He is the truth and the life, John

14, 6. We are made free by the truth, and sanctified by the truth. The

Gospel is called the word of truth, as the objective revelation of that

divine knowledge which subjectively is the principle of spiritual life.

Taking the word in this sense, the passage is brought into nearer

coincidence with the parallel passage in Col. 3, 10. Here the image of

God is said to consist in righteousness and holiness of the truth;

there it is said to consist in knowledge. "The new man is renewed unto

knowledge after the image of him that created him." These passages

differ only in that the one is more concise than the other. Knowledge

(the epignosis tou Theou) includes righteousness, holiness, and truth.

Nothing, therefore, can be more contrary to Scripture than to

undervalue divine truth, and to regard doctrines as matters pertaining

merely to the speculative understanding. Righteousness and holiness,

morality and religion, are the products of the truth, without which

they cannot exist.

This passage is of special doctrinal importance, as teaching us the

true nature of the image of God in which man was originally created.

That image did not consist merely in man's rational nature, nor in his

immortality, nor in his dominion, but specially in that righteousness

and holiness, that rectitude in all his principles, and that

susceptibility of devout affections which are inseparable from the

possession of the truth, or true knowledge of God. This is the

scriptural view of the original state of man, or of original

righteousness, as opposed, on the one hand, to the Pelagian theory that

man was created without moral character; and on the other, to the

Romish doctrine, that original righteousness was a supernatural

endowment not belonging to man's nature. Knowledge, and consequently

righteousness and holiness, were immanent or concreated in the first

man, in the same sense as were his sense of beauty and susceptibility

of impression from the external world. He opened his eyes and saw what

was visible, and perceived its beauty; he turned his mind on God,

perceived his glory, and was filled with all holy affections.

V. 25. Having enforced the general duty of holiness, or of being

conformed to the image of God, the apostle insists on specific duties.

It will be observed that in almost every case there is first a

negative, then a positive statement of the duty, and then a motive.

Thus here: lie not, but speak truth, for ye are members one of another.

Wherefore, i. e. on the ground of the general obligation to be

conformed to the divine image, putting away lying, as one part of the

filthy garments belonging to the old man; speak every man truth with

his neighbour. A neighbour, ho plesi'on, the Scripture teaches us, is

any one near to us, a fellow man of any creed or nation; and to all

such we are bound to speak the truth. But the context shows that Paul

is here speaking to Christians, and the motive by which the duty is

enforced shows that by neighbour he here means a fellow-Christian, as

in Rom. 15, 2. The motive in question is the intimate relation in which

believers stand to each other. They are all members of the same body

intimately united, as he taught in verse 16, with each other and with

Christ their common head. As it would be unnatural and absurd for the

hand to deceive the foot, or the eye the ear, so there is a violation

of the very law of their union for one Christian to deceive another. It

is characteristic of the apostle and of the Scriptures generally, to

enforce moral duties by religious considerations. This method, while it

presents the higher and peculiar ground of obligation, is not intended

to exclude other grounds. The obligation of veracity rests on the

intrinsic excellence of truth, on the command of God, and on the rights

of our fellow men. They have the same right that we should not deceive

them as that we should not defraud them. But all this does not hinder

that the duty should be enforced by a reference to the peculiar

relation of believers as united by the indwelling of the Holy Spirit

into the mystical body of Christ.

Vs. 26. 27. His next exhortation has reference to anger; with regard to

which he teaches --1. Not to allow anger to be an occasion of sin. 2.

Not to cherish it. 3. Not to give Satan any advantage over us when we

are angry. The words ?orgi'zesthe kai` me` amarta'nete, be ye angry and

sin not, are borrowed from the Septuagint version of Ps. 4, 5, and

admit of different interpretations. 1. As the original text in Ps. 4,

5, admits of being rendered Rage and sin not, i. e. do not sin by

raging [15] --so the words of the apostle may mean, do not commit the

sin of being angry. To this it is objected, that it makes the negative

qualify both verbs, while it belongs really only to the latter. It is

not necessary to assume that the apostle uses these words in the

precise sense of the original text; for the New Testament writers often

give the sense of an Old Testament passage with a modification of the

words, or they use the same words with a modification of the sense.

This is not properly a quotation; it is not cited as something the

Psalmist said, but the words are used to express Paul's own idea. In

Rom. 10, 18, "Their sound is gone into all the earth," we have the

language of the 19th Ps. but not an expression of the sense of the

Psalmist. 2. Others make the first imperative in this clause permissive

and the second commanding, Be angry and (but) do not sin.' 3. Or the

first is conditional, if angry, sin not.' That is, sin not in anger;

let not your anger be an occasion of sin. Repress it and bring it under

control that it may not hurry you into the commission of sin. The

meaning is the same as would be expressed by saying, ?orgi'zomenoi` me`

amarta'nete, being angry sin not. This is perhaps the most satisfactory

view of the passage. It is indeed objected that the apostle is here

speaking of sins, and that in v. 31, he forbids all anger, and

therefore any interpretation which assumes that anger is not itself a

sin is inadmissible. But it is certain that all anger is not sinful.

Christ himself, it is said, regarded the perverse Jews "with anger."

Mark 3, 5. The same generic feeling, if mingled with holy affections,

or in a holy mind, is virtuous; if mingled with malice it is sinful.

Both feelings, or both combinations of feeling, are expressed in

Scripture by the term anger. Nothing in itself sinful can be attributed

to God, but anger is attributed to him. Verse 31 is not inconsistent

with this interpretation, for there the context shows the apostle

speaks of malicious anger--just as "all hatred" means all malice, and

not the hatred of evil.

Let not the sun go down upon your wrath. The word is here parorgismos,

paroxysm or excitement. Anger even when justifiable is not to be

cherished. The wise man says: "Anger resteth in the bosom of fools."

Eccl. 7, 9.

Neither give place to the devil.--"So give place to" is to get out of

the way of, to allow free scope to; and therefore to give an occasion

or advantage to any one. We are neither to cherish anger, nor are we to

allow Satan to take advantage of our being angry. Anger when cherished

gives the Tempter great power over us, as it furnishes a motive to

yield to his evil suggestions. The word diabolos is rendered by Luther,

L�sterer, slanderer. It is used as an adjective in that sense in 1 Tim.

3, 11; 2 Tim. 3, 3, and Tit. 2, 3, but with the article (ho diabolos)

it always means Satan--the great accuser--the prince of the demons or

fallen angels, who is the great opposer of God and seducer of men

against whose wiles we are commanded to be constantly on our guard.

V. 28. The next exhortation relates to theft--we are not to steal--but

to labour, that we may not only honestly support ourselves, but be able

also to give to those who need.

The word ?o kle'pton does not mean one who stole, but one who steals,

the thief. But how, it is asked, could the apostle assume that there

were thieves in the Ephesian church, especially as he is addressing

those who had been renewed, and whom he is exhorting to live agreeably

to their new nature? To get over this difficulty Calvin says, Paul does

not refer merely to such thefts as the civil law punishes, but to all

unjust acquisition. And Jerome says, Ephesios monet, ne sub occasione

emolumenti furti crimen incurrant, furtum nominans, omne quod alterius

damno quaeritur. This enlargement of the idea of theft, though it

transcends the limits assigned the offence in human laws, does not go

beyond the law of God. As the command, "Thou shalt do no murder,"

includes the prohibition of malice; so the command, "Thou shalt not

steal," forbids every thing that doth or may unjustly hinder our

neighbour's wealth or outward estate. It is very certain that many

things tolerated by the customs of men; many modes of getting the

property of others into our own possession practised even by those

professing to be Christians, are in the light of the divine law only

different forms of theft, and will be revealed as such in the judgment

of the last day. The spirit of the apostle's command no doubt includes

all the forms of dishonesty. Still it may be questioned if this

principle gives the true explanation of the passage. Others say, that

as in the Corinthian church fornication and even incest was tolerated,

See 1 Cor. 6, 1-6,--it is not incredible that theft should be

disregarded in the church of Ephesus, or at least not visited with

discipline. It is however probable that our version, which agrees with

the Vulgate and with Luther's translation, expresses the true sense.

Not that ?o kle'pton means the same with ho klepsas, but as "murderer"

means one guilty of murder, however penitent, so "thief" may. mean one

guilty of theft. Certain inmates of the prisons are called thieves

because of their past, and not because of their present conduct.

The positive part of the apostle's injunction is, instead of sustaining

himself unjustly on the labour of others, let him labour, working with

his hands the thing that is good. As he used his hands to steal, let

him use them in doing what is right--i. e. in honest labour. Paul

elsewhere lays down the general principle, "if any would not work

neither should he eat." 2 Thess. 3, 10. No one is entitled to be

supported by others, who is able to support himself. This is one great

principle of scriptural economics. Another, however, no less important

is, that those who cannot work are entitled to aid--and therefore the

apostle adds as a motive why the strong should labour--that they may

have to contribute to him that hath need. No man liveth for himself;

and no man should labour for himself alone, but with the definite

object to be able to assist others. Christian principles, if fairly

carried out, would speedily banish pauperism and other cognate evils

from our modern civilization.

Vs. 29, 30--Forbid corrupt communication--enjoin profitable discourse,

assign as a motive the good of others and reverence for the Holy

Spirit.

Let no corrupt communication proceed out of your mouth. Pas lo'gos

sapros, any foul word. The word sapros means literally putrid, and then

figuratively offensive and injurious. But that which is good to the use

of edifying, agatho`s pro`s oikodome`n, adapted to edification. The

words oikodome`n tes chrei'as, edification of the necessity, means the

edification the necessity calls for--or which is suited to the

occasion. This is the common and satisfactory interpretation. Our

version "to the use of edifying"--transposes the words. That it may

give grace to the hearers. The phrase cha'rin didonai, to give grace,

is one of frequent occurrence, and always means--to confer a favour--i.

e. to give pleasure or profit. There is no necessity for departing from

this sense here. The meaning is, that it may benefit the hearers.' And

grieve not the Holy Spirit of God, i. e. by such corrupt language.

Under the head of pas lo'gos sapros the apostle includes, as appears

from Col. 3, 8, all irreligious, malicious and impure language, which

not only injures others, but grieves the Holy Spirit. As a temple is

sacred, and every thing that profanes it is an offence to God, so the

indwelling of the Holy Ghost in the people of God is made the reason

why we should treat them with reverence, as this apostle teaches when

he says, "Know ye not that ye are the temple of God, and that the

Spirit of God dwelleth in you? If any man defile the temple of God, him

will God destroy; for the temple of God is holy, which temple ye are."

1 Cor. 3, 16. 17. To pollute, therefore, the souls of believers by

suggesting irreligious or impure thoughts to them, is a profanation of

the temple of God and an offence to the Holy Ghost. This is one phase

of the truth here presented. Another, and the one more immediately

intended in this clause is, that the blessed Spirit who condescends to

dwell in our own hearts is grieved and offended whenever we thus sin.

Thus in 1 Cor. 6, 19, Paul says, "What! know ye not that your body is

the temple of the Holy Ghost, which is in you, which ye have of God,

and ye are not your own?" Reverence, therefore, for the Holy Spirit who

dwells in others, and for that same Spirit as dwelling in ourselves,

should prevent our ever giving utterance to a corrupting thought. The

Spirit, says the apostle, is grieved. Not only is his holiness

offended, but his love is wounded. If any thing can add to the guilt of

such conduct, it is its ingratitude, for it is by him, as the apostle

adds, We are sealed unto the day of redemption. His indwelling

certifies that we are the children of God, and secures our final

salvation. See 1, 13. To grieve Him, therefore, is to wound him on whom

our salvation depends. Though he will not finally withdraw from those

in whom he dwells, yet when grieved he withholds the manifestations of

his presence. And a disregard for those manifestations is proof that we

have not the Spirit of Christ and are none of his.

The apostle next exhorts his readers to put away all malicious and

revengeful feelings, to be kind and forgiving. This exhortation is

enforced by the consideration of the mercy of God, and the great love

of Christ, vs. 31-ch. V. 2.

V. 31. Let all bitterness, and wrath, and anger, and clamor, and evil

speaking, be put away from you. These are intimately related evils.

Bitterness, a word transferred from the sphere of sensations to that of

the mind. The adjective pikros means sharp, as an arrow, then pungent

to the taste, disagreeable, and then venomous. The poisonous water

given to the woman suspected of adultery, Numbers 5, 18, is called the

"bitter water." The word bitterness, therefore, in its figurative sense

means what is corroding, as grief, or any thing which acts on the mind

as poison does on the body, or on the minds of others as venom does on

their bodies. The venom of the serpent lies harmless in his fang; but

all evil feelings are poison to the subject of them as well as venom to

their object. The command, therefore, to lay aside all bitterness, is a

command to lay aside every thing which corrodes our own minds or wounds

the feelings of others. Under this head are the particulars which

follow, viz. wrath; thumos, (from thuo, to burn,) means the mind itself

as the seat of passions and desires--then the mind in the commotion of

passion. Orge, anger, is the passion itself, i. e. the manifestation of

thumos, as clamor and evil speaking are the outward expression of

anger. The context shows that blasphemi'a is neither blasphemy as

directed against God, nor merely slander as directed against men; but

any form of speech springing from anger, and adapted either to wound or

to injure others. With all malice. Kaki'a is a general term for badness

or depravity of any kind. Here the context shows that it means

malevolence, the desire to injure. We are to lay aside not only wrath

and anger but all other forms of malevolent feeling.

V. 32. Exhortation to the opposite virtues. We are required to be

chrestoi'. The word properly means useful; then disposed to do good.

Thus God is said to be chrestos, kind or benignant, to the unthankful

and the evil, Luke 6, 35. Tender-hearted, eu'splanchnoi, which in the

parallel passage, Col. 3, 12, is expressed by "bowels of compassion."

That is, pity, compassion towards the suffering. Forgiving one another,

charizo'menoi eautois. The verb means to give as a matter of favour,

then to forgive, to pardon freely. Even as, i. e. because God in Christ

hath freely forgiven you. This is the motive which should constrain us

to forgive others. God's forgiveness towards us is free; it precedes

even our repentance and is the cause of it. It is exercised

notwithstanding the number, the enormity and the long continuance of

our transgressions. He forgives us far more than we can ever be called

upon to. forgive others. God forgives us in Christ. Out of Christ he

is, in virtue of his holiness and justice, a consuming fire; but in

him, he is long-suffering, abundant in mercy, and ready to forgive.

Vs. 1. 2. As God has placed us under so great obligation, "be ye,

therefore, imitators of God." The exhortation is enlarged. We are not

only to imitate God in being forgiving, but also as becomes dear

children, by walking in love. As God is love, and as we by regeneration

and adoption are his children, we are bound to exercise love

habitually. Our whole walk should be characterized by it. As Christ

also hath loved us. This is the reason why we should love one another.

We should be like Christ, which is being like God, for Christ is God.

The apostle makes no distinction between our being the objects of God's

love and our being the objects of the love of Christ. We are to be

imitators of God in love, for Christ hath loved us. And given himself

for us. Here as elsewhere the great evidence of divine love is the

death of Christ. See ver. 25. ch. 3, 19. John 15, 13. "Greater love

hath no man than this, that a man lay down his life for his friends."

Gal. 2, 20, "Who loved me and gave himself for me." 1 John 3, 16,

"Hereby perceive we the love of God, because he laid down his life for

us, and we ought to lay down our lives for the brethren." Christ's

death was for us as a sacrifice, and therefore, from the nature of the

transaction, in our place. Whether the idea of substitution be

expressed by upe`r emon depends on the context rather than on the force

of the preposition. To die for any one, may mean either for his benefit

or in his stead, as the connection demands. Christ gave himself, as an

offering and a sacrifice, prosphora`n kai` thusi'an; the latter term

explains the former. Any thing presented to God was a prosphora, but

thusi'a was something slain. The addition of that term, therefore,

determines the nature of the offering. This is elsewhere determined by

the nature of the thing offered, as in Heb. 10, 10, "the offering of

the body of Christ;" or, "himself," Heb. 9, 14. 25; by the effects

ascribed to it, viz. expiation of guilt and the propitiation of God,

which are the appropriate effects of a sin-offering; see Heb. 2, 17;

10, 10. 14; Rom. 3, 25; 5, 9. 10: by explanatory expressions, "the one

offering of Christ" is declared to be mi'an upe`r amartion thusi'an,

Heb. 10, 12; "a sacrifice for sin," and prosphora` peri` amarti'as,

Heb. 10, 18; anti'lutron, and lu'tron anti` pollon, as in 1 Tim. 2, 6.

Matt. 20, 28; it is called a propitiation, Rom. 3, 25, as well as a

ransom. Christ himself, therefore, is called the Lamb of God who bore

our sins; his blood is the object of faith or ground of confidence, by

which, as the blood of a sacrifice, we are redeemed, 1 Pet. 1, 18. 19.

He saves us as a priest does, i. e. by a sacrifice. Every victim ever

slain on Pagan altars was a declaration of the necessity for such a

sacrifice; all the blood shed on Jewish altars was a prophecy and

promise of propitiation by the blood of Christ; and the whole New

Testament is the record of the Son of God offering himself up as a

sacrifice for the sins of the world. This, according to the faith of

the church universal, is the sum of the Gospel--the incarnation and

death of the eternal Son of God as a propitiation for sin. There can,

therefore, be no doubt as to the sense in which the apostle here

declares Christ to be an offering and a sacrifice.

There is some doubt as to the construction of the words, "to God." They

may be connected with what precedes, "He gave himself as a sacrifice to

God;" or with the following clause, "For a sweet savour to God," i. e.

acceptable to him. The sense of the whole would then be, He gave

himself, pare'doken eauto`n, (unto death, eis thanaton,) an offering

and sacrifice well pleasing to God.' The reasons in favour of this

construction are--1. That paradidonai means properly to deliver up to

the power of any one, and is not the suitable or common term to express

the idea of presenting as a sacrifice. The word almost always used in

such cases is prospherein, to bring near to, to offer. 2. With Paul the

favourite construction of paradidonai is with eis and not with the

dative. 3. In Hebrew, from which the phrase eis osme`n euodi'as here

used is borrowed, the expression is rychnychch lyhvh, (a sweet smelling

savour to Jehovah), which the Septuagint render, osme euodias to Kurio.

It is not probable in using so familiar a scriptural phrase Paul would

depart from the common construction. The Hebrew phrase properly means a

savour of rest; that is, one which composes, pacifies, or pleases. The

last is what the Greek expresses, and therefore the equivalent

expression is eua'reston to Theo, well pleasing to God. Rom. 12, 1.

Phil. 4, 18. It was in the exercise of the highest conceivable love,

which ought to influence all our conduct, that Christ delivered himself

unto death, an offering and sacrifice well pleasing unto God.

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[12] O si animis nostris insideret haec cogitatio, hanc legem nobis

esse propositam, ut non magis dissidere inter se possint filii Dei,

quam regnum coelorum dividi, quanto in colenda fraterna benevolentia

essemus cautiores? quanto nobis horrori essent omnes simultates, si

reputaremus, ut decet, eos omnes se alienare a regno Dei, qui a

fratribus se disjungunt? sed nescio qui fit, ut secure nos esse filios

Dei gloriemur, mutuae inter nos fraternitatis obliti. Discamus itaque

ex Paulo, ejusdem hereditatis minime esse capaces, nisi qui unum corpus

sunt et unus spiritus.--CALVIN.

[13] CALVIN in his comment on this verse, says: Apostolis proximi erant

Evangelistae, et munus affine habebant; tantum gradu dignitatis erant

dispares; ex quo genere erant Timotheus et similes. Nam quum in

salutationibus illum sibi adjungit Paulus, non tamen facit in

apostolatu socium, sed nomen hoc peculiariter sibi vindicat. Ergo,

secundum Apostolos, istorum subsidiaria opera usus est Dominus.--And in

his Institutes IV, 3, 4, he says: Per Evangelistas eos intelligo, qui

quum in dignitate apostolis minores, officio tamen proximi erant,

adeoque vices eorum gerebant. Quales fuerunt, Lucas, Timotheus, Titus,

et reliqui similes.

[14] The ministry is to continue until katante'somen we (all) shall

have attained to unity of faith.

[15] See Dr. J. A. Alexander's Commentary on the Psalms.

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CHAPTER V.

SPECIFIC EXHORTATIONS, VS. 3-20.--RELATIVE DUTIES OF HUSBANDS AND WIVES, vs.

21-33.

SECTION I.--Vs. 3-20.

3. But fornication, and all uncleanness, or covetousness, let it not be

once named among you, as becometh saints;

4. neither filthiness, nor foolish talking, nor jesting, which are not

convenient: but rather giving of thanks.

5. For this ye know, that no whoremonger, nor unclean person, nor

covetous man, who is an idolater, hath any inheritance in the kingdom

of Christ and of God.

6. Let no man deceive you with vain words: for because of these things

cometh the wrath of God upon the children of disobedience.

7. Be not ye therefore partakers with them.

8. For ye were sometime darkness, but now are ye light in the Lord:

walk as children of light;

9. (for the fruit of the Spirit is in all goodness, and righteousness,

and truth;)

10. proving what is acceptable unto the Lord.

11. And have no fellowship with the unfruitful works of darkness, but

rather reprove them.

12. For it is a shame even to speak of those things which are done of

them in secret.

13. But all things that are reproved, are made manifest by the light:

for whatsoever doth make manifest is light.

14. Wherefore he saith, Awake, thou that sleepest, and arise from the

dead, and Christ shall give thee light.

15. See that ye walk circumspectly; not as fools, but as wise,

16. redeeming the time, because the days are evil.

17. Wherefore be ye not unwise, but understanding what the will of the

Lord is.

18. And be not drunk with wine, wherein is excess; but be filled with

the Spirit;

19. speaking to yourselves in psalms, and hymns, and spiritual songs,

singing and making melody in your heart to the Lord;

20. giving thanks always for all things unto God and the Father in the

name of our Lord Jesus Christ.

ANALYSIS.

It becomes saints to avoid not only the sins of uncleanness and

covetousness, but also all impropriety of conduct and frivolity of

language, vs. 3-4. Because uncleanness and covetousness not only

exclude from heaven, but, whatever errorists may say, bring down the

wrath of God, vs. 5-6. Christians, therefore, should not participate in

those sins, seeing they have been divinely enlightened and made the

recipients of that light whose fruits are goodness, righteousness and

truth. They are bound to exemplify this in their conduct, avoiding and

reproving the deeds of darkness, vs. 7-10. Those deeds are too shameful

to be named; still they may be corrected by the power of that light

which it is the prerogative of believers to disseminate. Therefore the

Scriptures speak of the light which flows from Christ as reaching even

to the dead, vs. 12-14. Christians therefore should be wise, making the

most of every occasion for good, in the midst of the evils by which

they are surrounded, vs. 13-16. They should seek exhilaration not from

wine, but from the Holy Spirit, and give expression to their gladness

in psalms and hymns, praising and thanking God through Jesus Christ,

vs. 17-20.

COMMENTARY.

V. 3. But fornication and all uncleanness, or covetousness, let it not

be once named among you, as becometh saints.

In the preceding section the apostle had spoken of sins against our

neighbour; here from v. 3 to v. 20 he dwells principally on sins

against ourselves. Not only fornication, but every thing of the same

nature, or that leads to it, is to be avoided--and not only avoided,

but not even named among believers. The inconsistency of all such sins

with the character of Christians, as saints, men selected from the

world and consecrated to God, is such as should forbid the very mention

of them in a Christian society. With the sins of uncleanness the

apostle here, as in the preceding chapter, v. 19, connects pleonexia,

covetousness. The word is to be taken in its ordinary sense, as there

is nothing in the context to justify any departure from it. The

assumption that sins of sensuality are alone mentioned in this and the

following verse, leads to very forced interpretations of several of the

terms employed.

V. 4. Neither filthiness. The word aischro'tes, is not simply

obscenity, but whatever is morally hateful. The adjective aischros

means deformed, revolting, what excites disgust, physical or moral. It

is the opposite of kalos, which means both beautiful and good; and

hence to kalon kai to aischron, means virtue and vice, The substantive

is equally comprehensive, and includes whatever is vile or disgusting

in speech or conduct. Lesser evils are expressed by the words morologia

and eutrapelia, foolish talking and jesting. The former means such talk

as is characteristic of fools, i. e. frivolous and senseless. The

latter, according to its etymology and early usage, means urbanity,

politeness. Naturally enough however the word came to have a bad sense,

as the adjective eutrapelos, what turns easily, as the wind, when

applied to language or speech, means not only adroit, skilful,

agreeable, witty, but also flippant, satirical, scurrilous. Hence the

substantive is used for jesting and scurrility. The former sense is

best suited to this passage, because it is connected with foolish

talking, and because the apostle says of both simply that they are not

convenient, not becoming or suitable. This is too mild a form of

expression to be used either of aischro'tes (filthiness) or of

eutrapelia in the worse sense of those terms. Paul says, these things

(foolish talking and jesting) do not become Christians; ouk anekonta,

what does not pertain to any one, or, to his office. Foolish talking

and jesting are not the ways in which Christian cheerfulness should

express itself, but rather giving of thanks. Religion is the source of

joy and gladness, but its joy is expressed in a religious way, in

thanksgiving and praise.

V. 5. The apostle reverts to what he said in v. 3. and enforces the

exhortation there given. "For this ye know, that no whoremonger, nor

unclean person, nor covetous man, who is an idolater, hath any

inheritance in the kingdom of Christ and of God." The form of

expression is peculiar, i'ste [16] gino'skontes, ye know knowing. Many

refer this to the familiar Hebrew idiom, in which the infinitive and

finite tense of a verb are thus joined, which in Greek and English is

imitated by uniting the participle and verb; as "dying thou shalt die,"

"multiplying I will multiply," "blessing I will bless," &c. But in all

these cases the infinitive and finite tense are different forms of the

same verb. Here we have different words. The preferable interpretation

is to refer i'ste to what precedes in v. 3, and gino'skontes to what

follows: This ye know, viz., that such vices should not be named among

you, knowing that no one who indulges in them, &c.'

Covetous man who is an idolater. The words o's estin eidolola'tres are

by many referred to all the preceding nouns, so that the fornicator,

the unclean person, and the covetous man, are all alike declared to be

idolaters. This is possible so far as the grammatical construction is

concerned; but it is not natural, and not consistent with the parallel

passage in Col. 3, 5, where the apostle singles out covetousness from a

list of sins, and says, It is idolatry.' This too has its foundation

both in nature and in Scripture. The analogy between this supreme love

of riches, this service of Mammon and idolatry, is more obvious and

more distinctly recognized in Scripture than between idolatry and any

other of the sins mentioned. It is well that this should be understood,

that men should know, that the most common of all sins, is the most

heinous in the sight of God. For idolatry, which consists in putting

the creature in the place of God, is every where in his word denounced

as the greatest of all sins in his sight. The fact that it is

compatible with outward decorum and with the respect of men, does not

alter its nature. It is the permanent and controlling principle of an

irreligious heart and life, turning the soul away from God. There is no

cure for this destructive love of money, but using it for other than

selfish purposes. Riches, therefore, must ruin their possessor, unless

he employs them for the good of others and for the glory of God.

It is of the covetous man no less than of the fornicator, the apostle

says, he has no inheritance in the kingdom of Christ. That is, in that

kingdom which Christ came to establish--which consists of all the

redeemed, washed in his blood, sanctified by his Spirit, and made

perfectly blessed in the full enjoyment of God to all eternity. This

kingdom is sometimes called the kingdom of Christ, and sometimes the

kingdom of God; for where Christ reigns, God reigns. Here it is

designated the basilei'a tou Christou kai` Theou, that is, of him who

is at once Christos and Theos; Christ and God. This is certainly the

most natural interpretation. As every one admits that to Theo kai patri

means "to him who is at once God and Father." There is no reason why

the same rule should not be applied in this case. Compare Titus 2, 13.

This view of the passage, which makes it a direct assertion of the

divinity of our Lord, is strenuously insisted upon by some of the most

eminent of modern interpreters, as Harless and R�ckert, the one

orthodox and the other rationalistic. Others, however, say that Christ

here designates the Redeemer, and God, the divine Being; and that the

kingdom is called not only the kingdom of Christ, but also the kingdom

of God. This is the view more commonly adopted, though in violation of

a general rule of grammar, the article being omitted before Theou. If,

in Titus 2, 13, epipha'neian tes do'xes tou mega'lou Theou kai` soteros

emon Iesou Christou, means that Jesus Christ is at once the great God

and our Saviour, and Winer admits (Gram. p. 148) that it is for

doctrinal reasons only he dissents from that interpretation; then there

can be no reasonable doubt in the present case, where the form of

expression is so similar, the writer being the same, that the idea is

the same. If it were a rare or uncertain thing for Paul to recognize

Christ as God, it would be wrong to press rules of grammar to make him

teach that doctrine. But since every page almost of his epistles teems

with evidence that Christ was his God, it is wrong to depart from those

rules in order to prevent his teaching it.

V. 6. It is not only among the heathen, but among the mass of men in

all ages and nations, a common thing to extenuate the particular sins

to which the apostle here refers. It is urged that they have their

origin in the very constitution of our nature; that they are not

malignant; that they may co-exist with amiable tempers; and that they

are not hurtful to others, that no one is the worse for them if no one

knows them, &c. Paul, therefore, cautions his readers in every age of

the church, not to be deceived by such vain words; assuring them that

for these things (for fornication and covetousness), the wrath of God

cometh on the children of disobedience. With vain words, kenois logois.

Kenos means empty. Kenoi logoi, therefore, are empty words; words which

contain no truth, and are therefore both false and fallacious, as those

will find who trust to them. The wrath of God. This expression is a

fearful one, because the wrath of man is the disposition to inflict

evil, limited by man's feebleness; whereas the wrath of God is the

determination to punish in a being without limit either as to his

presence or power. This wrath, the apostle says, cometh on the children

of disobedience. The present is either for the certain future, will

assuredly come;' or it has its proper force. The wrath of God against

these sins is now manifested in his dealings with those who commit

them. He withdraws from them his Spirit, and finally gives them up to a

reprobate mind. On the phrase "children of disobedience," see ch. 2, 2.

V. 7. Such being the determination of God to punish the unclean and the

covetous, the apostle says, "Be ye not therefore partakers with them."

That is, be not their associates in these sins, which of necessity

would expose you to the penalty threatened against them.

V. 8. This is enforced by a reference to their conversion from a

previous state of sin and misery to one of holiness and blessedness.

For ye were sometime darkness. As light stands for knowledge, and as

knowledge, in the scriptural sense of the word, produces holiness, and

holiness happiness; so darkness stands for ignorance, such ignorance as

inevitably produces sin, and sin misery. Therefore, the expression, "ye

were darkness," means, ye were ignorant, polluted, and wretched. But

now ye are light in the Lord, i. e. in virtue of union with the Lord,

ye are enlightened, sanctified, and blessed. Walk as children of the

light, i. e. as the children of holiness and truth. " Children of

light," means enlightened; as children of famine,' means the famished;'

see ch. 2, 2. The exhortation is that they should walk in a way

consistent with their character as men illuminated and sanctified by

their union with the Lord Jesus.

V. 9. For the fruit of light, [17] i. e. the fruit or effect of divine

illumination is in all, i. e. consists in all the forms of goodness,

righteousness, and truth. Goodness, agathosu'ne, is that which makes a

man agathos, good; and righteousness, dikaiosu'ne, is that which makes

a man dikaios, righteous. These Greek words differ very much as the

corresponding English terms do. Goodness is benevolence and

beneficence; righteousness is adherence to the rule of right. Yet both

are used for moral excellence in general. The evil and the good,

included all classes of the vicious and the virtuous. Good works are

works of any kind which are morally excellent. When however the words

are contrasted as in Rom. 5, 7, or distinguished as in Rom. 7, 12, good

means benevolent or beneficent; and righteous, just or upright.

Goodness is that quality which adapts a thing to the end for which it

was designed, and renders it serviceable. Hence we speak of a good

tree, of good soil, as well as of a good man. Righteousness can

properly be predicated only of persons or of what is susceptible of

moral character; as it means conformity to law; or if predicated of the

law itself, it means conformity to the nature of God, the ultimate

standard of rectitude. Truth, here means religious or moral truth, or

religion itself. The fruits of light, therefore, are all the forms of

piety and virtue.

V. 10. Verse 9 is a parenthesis, as the 10th verse is grammatically

connected with the 8th. "Walk as children of the light, proving, &c.,"

peripateite--?dokima'zontes. Dokimazein is to try, to put to the test,

to examine; then to judge or estimate; and then to approve. Thus it is

said, "The fire shall try every man's work;" God is said "To try the

heart;" we are said "To be renewed so as to prove the will of God,"

Rom. 12, 2, that is, to examine and determine what the will of God is.

And so in this passage believers are required to walk as children of

light, examining and determining what is acceptable to the Lord. They

are to regulate their conduct by a regard to what is well pleasing to

Him. That is the ultimate standard of judging whether any thing is

right or wrong, worthy or unworthy of those who have been enlightened

from above.

The word LORD is in the New Testament so predominantly used to

designate the Lord Jesus Christ, that it is always to be referred to

him unless the context forbids it. Here the context so far from

forbidding, requires such reference. For in the former part of the

sentence Lord evidently designates Christ. "Ye are light in the Lord,

therefore, walk as children of the light, proving what is acceptable to

the Lord." This, therefore, is one of the numerous passages in the New

Testament, in which Christ is recognized as the Lord of the conscience,

whose will is to us the ultimate standard of right and wrong, and to

whom we are responsible for all our inward and outward acts. It is thus

that the sacred writers show that Christ was their God, in whose

presence they constantly lived, whose favour they constantly sought,

and on whom all their religious affections terminated. He was not

merely the God of their theology, but of their religion.

V. 11. The apostle having in the previous verse insisted on the duty of

Christians of so walking as to show by their works that they were the

subjects of divine illumination, adds here a statement of their duty in

reference to the sins of those still in darkness. Those sins he calls

"the unfruitful works of darkness." By unfruitful is meant not merely

barren or worthless, but positively evil. For in a moral subject the

negation of good is evil. Works of darkness are those works which

spring from darkness, i. e. from ignorance of God; as "works of light"

are those works which light or divine knowledge produces.

The duty of Christians in reference to the works of darkness is

twofold; first, to have no communion with them; and secondly, to

reprove them. The former is expressed by the words me` sunkoinoneite,

have not fellowship with them. Those who have things in common; who are

congenial; who have the same views, feelings, and interests; and who

therefore delight in each other's society, are said to be in

fellowship. In this sense believers have fellowship with God and with

each other. So we are said to have fellowship in any thing which we

delight in and partake of. To have fellowship with the works of

darkness, therefore, is to delight in them and to participate in them.

All such association is forbidden as inconsistent with the character of

the children of light. Our second duty is to reprove them. Ele'ncheinis

not simply to reprove in the sense of admonishing or rebuking. It means

to convince by evidence. It expresses the effect of illumination by

which the true nature of any thing is revealed. When the Spirit is said

to reprove men of sin, it means that he sheds such light upon their

sins as to reveal their true character, and to produce the consequent

consciousness of guilt and pollution. In Paul says the effect of

intelligible preaching of the Gospel is conviction--which is explained

by saying "the secrets of the heart are revealed." The duty, therefore,

here enjoined is to shed light on these works of darkness; to exhibit

them in their true nature as vile and destructive. By this method they

are corrected; as is more fully taught in the following verses. The

ethics as well as the theology of the Bible are founded on the

principle, that knowledge and holiness, ignorance and sin, are

inseparable. If you impart knowledge you secure holiness; and if you

render ignorant you deprave. This of course is not true of secular

knowledge--i. e. of the knowledge of other than religious subjects; nor

is it true of mere speculative knowledge of religious truth. It is true

only of that knowledge which the Scriptures call spiritual discernment.

Of that knowledge, however, intellectual cognition is an essential

element. And so far as human agency in the production of the conviction

of sin is concerned, it is limited to holding forth the word of life;

or letting the light of divine truth shine into the darkened minds of

men, and upon their evil deeds.

V. 12. These works of darkness should be thus reproved, "for it is a

shame even to speak of those things which are done of them in secret."

There are two reasons why sins are called works of darkness. The first

and principal one is, as before remarked, because they spring from

darkness or ignorance of God; and the second is, because they are

committed in darkness. They shun the light. The exceeding turpitude of

these sins the apostle gives as the reason why they should be reproved.

V. 13. Vile however as those sins are, they are capable of being

corrected. They are not beyond cure. Reprove them. Let in the light of

divine truth upon them, and they will be corrected or healed. For the

truth is divinely efficacious. It is the organon of God; that through

which he exerts his power in the sanctification and salvation of men.

Such seems to be the general meaning of this difficult verse.

It is connected with the preceding verse, and is designed to enforce

the command, ele'nchete, reprove. Reprove the things done in secret by

the wicked--for though they are too bad to be even named, yet being

reproved, they are made manifest by the light, and thereby corrected,

for every thing made manifest, i. e. revealed in its true nature by

divine light, becomes light; that is, is reformed.' This interpretation

gives a simple and consistent sense, assumes no unusual signification

of the terms employed, nor any forced construction, and is suited to

the context. It supposes--1. That ta` pa'nta elencho'mena refers to ta`

kruphe gino'mena of v. 12. The things done in secret are the all

things, which being reproved, are manifested. 2. The words upo` tou

photos are not to be connected with elencho'mena, as though the sense

were, being reproved by the light;' but with phaneroutai, so that the

sense is, are made manifest by the light.' This construction is

required by the following clause. 3. phanerou'menon, is passive, and

not middle with an active sense. The meaning is, Whatever is

manifested;' not whatever makes manifest.' As the word phaneroutai just

before is passive, it is unnatural to make phanerou'menon active.

Besides, the apostle is not speaking of the nature of spiritual light,

but of its effects. It illuminates or turns into light all it touches,

or wherever it penetrates.

If phanerou'menon be taken as active, as is done by Calvin and many

others, and by our translators, the sense would be, Reprove these

things; it is your office to do so, for you are light, and light is

that which makes manifest.' This however is not what Paul says. He does

not say Reprove evil, for you are light,' but, Reprove evil, for evil

when reproved by light is manifest, and when manifest, it is light,'

that is, it is changed into light, or corrected. In v. 8, he had said,

"Ye are light;" so here he says, what is illuminated by the truth

becomes light. The sense is the same in both cases. The penetration of

spiritual light, or divine truth, carries with it such power, that it

illuminates and sanctifies all in whom it dwells. Hence the apostle

elsewhere prays that the word of God may dwell in the hearts of

believers in all wisdom and spiritual understanding. According to the

apostle, the relation between truth and holiness is analogous to that

between light and vision. Light cannot create the eye, or give to a

blind eye the power of vision. But it is essential to its exercise.

Wherever it penetrates, it dissipates darkness and brings every thing

into view--and causes it to produce its appropriate effect. So truth

cannot regenerate, or impart the principle of spiritual life. But it is

essential to all holy exercises. And wherever the truth penetrates, it

dissipates the clouds of error, and brings every thing to view, so that

when spiritually discerned it produces its proper effect on the soul.

Truth being thus essential, it is the duty of Christians to bring it to

bear upon all those who are ignorant and on all the works of darkness.

V. 14. As light is thus efficacious, and as it is accessible, or may be

obtained, therefore the Scriptures call even upon the sleeping and the

dead to arise and meet its life-giving beams. Dio` le'gei, scil. he

graphe. As this formula of quotation is never used in the New Testament

except when citations are made from the Old Testament, it cannot

properly be assumed that the apostle here quotes some Christian hymn

with which the believers in Ephesus were familiar; or some apocryphal

book; or some inspired book no longer extant. We must understand him

either as referring to many exhortations of the Old Testament

Scriptures, the substance of which he condenses in the few words here

used; or as giving the spirit of some one passage, though not its

words. Both these methods of explanation may be sustained by appeal to

similar passages. The apostles in quoting the Old Testament sometimes

combined several passages in the same quotation--and sometimes give as

the teaching of the prophets what is nowhere taught or asserted in

express terms, but is abundantly or clearly implied in what they say.

At other times again, the reference is obviously to some one passage,

and yet neither the Hebrew nor Septuagint is accurately followed, but

the general idea is reproduced. We without the authority and divine

guidance of the apostles deal in the same way with the word of God, of

which almost every sermon would furnish examples. It is generally

assumed that Paul here refers to Is. 60, 1, "Arise, shine; for thy

light is come, and the glory of the Lord is risen upon thee." Or, as De

Wette renders it; "Auf, werde licht, denn es kommt dein Licht, und die

Herrlichkeit Jehovah's gehet iiber dir auf." Up, become light; for thy

light comes, and the glory of Jehovah riseth over thee. The analogy

between this passage and the quotation of the apostle is plain. There

are in both--1. The call to those who are asleep or dead to rise. 2. To

receive the light. 3. The promise that Jehovah, Lord, or Christ,

equivalent terms in the mind of the apostle, would give them light.

There can, therefore, be little doubt that it was the language of

Isaiah Paul intended in substance to quote. Beza thinks that Is. 26,

19, "Awake and sing, ye that dwell in the dust," &c., is to be included

in the reference; and others join Is. 9, 2, "The people that walked in

darkness have seen a great light; they that dwell in the land of the

shadow of death, upon them hath the light shined." It is true that in

these, as well as in other passages, the power of light, i. e. of

divine truth, its advent in the person of Christ, and the call to those

who are in darkness to accept it, are included. But the probability is

that Is. 60, 1, was the passage most distinctly in the apostle's

Those asleep and the dead are in darkness, and therefore those involved

in spiritual darkness are addressed as sleeping. The light which comes

from Christ has power to reach even the dead--as our Lord, in the use

of another figure, says, "The hour is coming, and now is, that the dead

shall hear the voice of the Son of God, and they that hear shall live,"

John 5, 25. This does not mean that the dead must be revived before

they hear the voice of the Son of God, but his voice causes them to

hear and live. So the passage before us does not mean that those asleep

must arise from the dead and come to Christ for light; but that the

light which Christ sheds around him, has power to awake the sleeping

dead. Thus the passage is a confirmation of what is said in the

preceding verse, viz., that every thing made manifest by the light, is

light.

V. 15. If this verse be considered as connected inferentially by oun

with the preceding, then the association of ideas is: If believers are

bound to dispel the darkness from the hearts and lives of others, how

careful should they be not to be dark themselves, i. e. they should

walk as wise men.' This however seems forced. The exhortation contained

in this and the following verse is most naturally connected with that

contained in verses 10 and 11. Believers as children of light are

required to have no fellowship with the works of darkness, but rather

to reprove them; see therefore, i. e. take heed therefore, pos akribos

peripateite, that ye walk circumspectly. Pos, however, does not mean

that, though often used where o'ti or hina might be employed. It here

as elsewhere means how, in what manner. "See in what manner ye render

your deportment accurate." Akribos peripatein is to walk strictly by

rule, so as not to deviate by a hair's breadth. Not as unwise, but as

wise. Paul often uses the word sophia for divine truth. The sophoi are

those who possess this truth, which he had before called light, and the

a'sophoi are those who have it not. So that wise and unwise are here

equivalent to the enlightened and those in darkness. His exhortation,

therefore, is that believers should carefully deport themselves not as

the heathen and unrenewed, who have not the divine light of which he

had been speaking, but as those who are enlightened from above and are

therefore wise.

V. 16. ?Exagorazo'menoi to`n kairo'n, redeeming the time. This is one

manifestation of wisdom, one method in which their Christian character

as the children of light should be exhibited. The words have been

variously explained:--1. Making use of, availing yourselves of the

occasion for doing good, not allowing it to pass unimproved. 2. Buying

back the time, redeeming it, as it were, from Satan or from the world.

3. Making the most of time, i. e. using it to the best advantage. 4.

Adapting yourselves to the occasion, &c. The decision between these

different views depends partly on the sense to be given to

?exagorazo'menoi, and partly on the question whether kairos is to be

taken in its proper sense, opportunity, appropriate time; or in the

general sense of chronos, time. The words agorazein and exagorazein,

have in common the idea of acquiring by purchase. The latter in virtue

of the force of the ek properly means to purchase back, or tc make free

by purchase. But it is also used in the sense of the simple verb, as in

Daniel 2, 8, whence the expression in the text is probably derived.

There, according to the Septuagint, the king said to the Chaldeans, who

declined to interpret his dream until they knew what it was, oida ego

o'ti kairo`n umeis exagora'zete, "I know you wish to gain time." This

sense of the verb suits the passage before us. Then if kairos means

here what it does in almost every other passage, where it occurs in the

New Testament, the most natural interpretation of the clause is,

"availing yourselves of the occasion," i. e. improving every

opportunity for good. If kairos be taken for chronos, which is barely

admissible, the sense would be, " making the most of time," i. e.

rescuing it from waste or abuse. Both of these interpretations are good

and suited to the following clause, because the days are evil. Poneros,

evil, may be taken either in a physical or moral sense. The patriarch

said, "Few and evil have the days of the years of my life been;" Gen.

47, 9. The moral sense of the word, however, is better suited to the

context. Evil days, mean days in which sin abounds. It is parallel to

the expressions, "evil generation," Matt. 12, 39; and "evil world,"

Gal. 1, 4. Because sin abounds is a good reason why Christians should

seize upon every opportunity to do good; and also why they should make

the most of time. So that this clause suits either of the

interpretations of the first part of the verse. That kairos properly

and commonly means opportunity, or suitable time, is a strong reason

for preferring the former of the two interpretations mentioned. The

same exhortation and in the same connection is found in Col. 4, 5. Here

the apostle says, "See that ye walk as wise men, redeeming the time;"

there, "Walk in wisdom, redeeming the time." So that this right use of

time, or this seizing on every opportunity for doing good, is in both

places represented as the evidence and effect of wisdom, i. e. of

divine truth, which is the wisdom of God, which he has revealed, 1 Cor.

2, 6-13.

V. 17. Therefore, i. e. either because the days are evil; or, because

ye are bound to walk as wise men. The latter mode of connection is to

be preferred, because the reference is to the main idea of the

preceding verses 15 and 16, and not to a subordinate clause. Be ye not,

a'phrones, senseless, unthinking, trifling. Comp. Luke 11, 40, "Ye

fools (ye unthinking ones), did not he that made that which is without,

make that which is within also;" also Luke 12, 20; 1 Cor. 15, 36; 2

Cor. 11, 16, &c. In all these cases a'phron means one who does not make

a right use of his understanding; who does not see things in their true

light, or estimate them according to their relative importance. It is

here opposed to sunientes. Be ye not senseless, undiscriminating

between what is true and false, right and wrong, important and

unimportant, but understanding, i. e. discerning what the will of the

Lord is.' That is, seeing things as he sees them, and making his will

or judgment the standard of yours, and the rule of your conduct. The

will of the Lord is the will of Christ. That Lord here means Christ, is

plain not only from the general usage of the New Testament, so often

referred to, but also from the constant use of the word in this chapter

as a designation of the Redeemer. Here again, therefore, the divinity

of Christ is seen to be a practical doctrine entering into the daily

religious life of the believer. His will is the rule of truth and duty.

V. 18. And (especially) be not drunk with wine. This is an aphrosune, a

want of sense, especially inconsistent with the intelligence of the

true believer. The man who has a right discernment will not seek

refreshment or excitement from wine, but from the Holy Spirit.

Therefore the apostle adds, but be filled with the Spirit. In

drunkenness, he says, there is asoti'a, revelry, debauchery, riot,

whatever tends to destruction; for the word is derived from asotos,

which means, what cannot be saved, one given up to a destructive course

of life. Comp. Tit. 1, 6. 1 Pet. 4, 4. Men are said to be filled with

wine when completely under its influence; so they are said to be filled

with the Spirit, when he controls all their thoughts, feelings, words,

and actions. The expression is a common one in Scripture. Of our Lord

himself it was said, "He was full of the Holy Ghost," Luke 4, 1; so of

Stephen that "he was full of faith and of the Holy Ghost," Acts 6, 5;

and of Barnabas, Acts 11, 24, &c. To the Christian, therefore, the

source of strength and joy is not wine, but the blessed Spirit of God.

And as drunkenness produces rioting and debauchery, so the Holy Spirit

produces a joy which expresses itself in psalms, and hymns, and

spiritual songs. Quid gignit ebrietas? dissolutam proterviam, ut quasi

excusso freno indecenter homines exultent. Quid spiritualis laetitia,

quum ea perfusi sumus? hymnos, psalmos, laudes Dei, gratiarum actiones.

Hi sunt vere jucundi fructus et delectabiles. CALVIN.

V. 19. Lalountes eautois (i. e. allelois, as in 4, 32, and elsewhere),

speaking to each other, not to yourselves. Compare Col. 3, 16, where it

is, dida'skontes kai` nouthetountes eautou's, teaching and admonishing

one another. "Speaking to each other," signifies the interchange of

thoughts and feelings expressed in the psalms and hymns employed. This

is supposed to refer to responsive singing, in the private assemblies

and public worship of Christians, to which the well-known passage of

Pliny: Carmen Christo quasi Deo dicunt secum invicem, seems also to

refer. Whether the passage refers to the responsive method of singing

or not, which is somewhat doubtful from the parallel passage in

Colossians (where Paul speaks of their teaching one another), it at

least proves that singing was from the beginning a part of Christian

worship, and that not only psalms but hymns also were employed.

The early usage of the words psalmos, u'mnos, ode, appears to have been

as loose as that of the corresponding English terms, psalm, hymn, song,

is with us. A psalm was a hymn, and a hymn a song. Still there was a

distinction between them as there is still. A psalm was, agreeably to

the etymology of the word psalmos, a song designed to be sung with the

accompaniment of instrumental music. 2. It was one of the sacred poems

contained in the book of Psalms, as in Acts 13, 33, en to psalmo to

deute'ro, in the second Psalm; and Acts 1, 20, en bi'blo psalmon, in

the book of Psalms. 3. Any sacred poem formed on the model of the Old

Testament Psalms, as in 1 Cor. 14, 26, where psalmon appears to mean

such a song given by inspiration, and not one of the psalms of David. A

Hymn was a song of praise to God; a divine song. ARRIAN, Exped. Alex.

4, umnoi men es tous theous poiountai, epainoi de es anthropous. AMMON.

de differ. vocbl. ho men gar humnos esti theon, to de enkomion ton

anthropon. PHAVOR. humnos; he pros theon ode. Such being the general

meaning of the word, Josephus uses it of those Psalms which were songs

of praise to God: ho Dauidos odas eis ton Theon kai humnous sunetaxato,

Ant. 7. 12, 3. Psalms and hymns then, as now, were religious songs;

odai were religious or secular, and therefore those here intended are

described as spiritual. This may mean either inspired, i. e. derived

from the Spirit; or expressing spiritual thoughts and feelings. This

latter is the more probable; as not only inspired men are said to be

filled with the Spirit, but all those who in their ordinary thoughts

and feelings are governed by the Holy Ghost.

Singing and making melody in your hearts to the Lord. If this clause be

considered as coordinate with the preceding, then it refers to a

different kind of singing. The former expressed by lalountes eautois is

singing audibly, the latter by a'dontes en te kardi'a is the music of

the heart, the rhythm of the affections not clothed in words. In favour

of this view, which is adopted by several of the best modern

commentators, as Harless, R�ckert, Olshausen, and Meyer, it is urged

that the apostle says, en te kardi'a humon and not simply ek kardias,

from the heart; and that the pronoun humon, your, would be unnecessary,

had he meant only that the singing was to be cordial. Besides, the

singing here referred to is that of those filled with the Spirit, and

therefore the caution that it should not be a mere lip service is out

of place. Notwithstanding these reasons, the great majority of

commentators make this clause subordinate to the preceding and

descriptive of the kind of singing required, "You are to commence with

each in Psalms and Hymns, singing in your heart." Comp. Rom. 1, 9,

where the apostle says: ho latreu'o (not ek pneumatos but) en to

pneu'mati' mou, whom I serve in my spirit, and 1 Cor. 14, 15. There is

no sufficient reason for departing from the ordinary view of the

passage.

a'dontes kai` psa'llontes, singing and making melody, are two forms of

expressing the same thing. The latter term is the more comprehensive;

as aidein is to make music with the voice; psa'llein, to make music in

any way; literally, to play on a stringed instrument; then, to sing in

concert with such an instrument; then, to sing or chant. See 1 Cor. 14,

15; James 5, 13; Rom. 15, 9.

To the Lord, i. e. to Christ. In the parallel passage: Col. 3, 16, it

is to God. In either form the idea is the same. In worshipping Christ

we worship God. God in Christ, however, is the definite, special object

of Christian worship, to whom the heart when filled with the Spirit

instinctively turns. This special worship of Christ is neither

inconsistent with the worship of the Father, nor is it ever dissociated

from it. The one runs into the other. And

V. 20. Therefore the apostle connects the two; "Be ye filled with the

Spirit, singing hymns to Christ, and giving thanks to God even the

Father." The Spirit dictates the one as naturally as the other. We are

to give thanks always. It is not a duty to be performed once for all,

nor merely when new mercies are received; but always, because we are

under obligation for blessings temporal and spiritual already received,

which calls for perpetual acknowledgment. We are to give thanks for all

things; afflictions as well as for our joys, say the ancient

commentators. This is not in the text, though Paul, as we learn from

other passages, gloried in his afflictions. Here the words are limited

by the context, for all our mercies. In the name of the Lord Jesus. The

apostles preached in the name of the Lord Jesus; they wrought miracles

in his name; believers are commanded to pray in his name; to give

thanks in his name, and to do all things in his name. In all these

cases the general idea is that expressed by [Bengel: ut perinde sit, ac

si Christus faciat. What we do in the name of Christ we do by his

authority, and relying on him for success. Christ gives us access to

the Father; we come to God through him; he gives the right to come, and

it is on him we depend for acceptance when we come. To Theo kai`

patri', God even the Father, i. e. to God the Father of our Lord Jesus

Christ. This is the covenant title of God under the new dispensation,

and presents the only ground on which he can be approached as our

Father.

SECTION II.--Vs. 17-33.

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

22. Wives, submit yourselves unto your own husbands, as unto the Lord.

23. For the husband is the head of the wife, even as Christ is the head

of the church: and he is the Saviour of the body.

24. Therefore as the church is subject unto Christ, so let the wives be

to their own husbands in every thing.

25. Husbands, love your wives, even as Christ also loved the church,

and gave himself for it;

26. that he might sanctify and cleanse it with the washing of water by

the word:

27. that he might present it to himself a glorious church, not having

spot or wrinkle, or any such thing; but that it should be holy and

without blemish.

28. So ought men to love their wives, as their own bodies. He that

loveth his wife loveth himself.

29. For no man ever yet hated his own flesh; but nourisheth and

cherisheth it, even as the Lord the church:

30. for we are members of his body, of his flesh, and of his bones.

31. For this cause shall a man leave his father and mother, and shall

be joined unto his wife, and they two shall be one flesh.

32. This is a great mystery: but I speak concerning Christ and the

church.

33. Nevertheless, let every one of you in particular so love his wife

even as himself: and the wife see that she reverence her husband.

ANALYSIS.

The apostle enjoins mutual obedience as a Christian duty, v. 21. Under

this head he treats of the relative duties of husbands and wives,

parents and children, masters and servants. The remainder of this

chapter is devoted to the duties of husbands and wives. As the conjugal

relation is analogous to that which Christ sustains to the church, the

one serves to illustrate the others. The apostle, therefore, combines

the two subjects throughout the paragraph.

Wives should be subject to their husbands as the church is to Christ.

1. The motive to this subject is a regard to the Lord, v. 22. 2. The

ground of it is, that the husband is the head of the wife, as Christ is

the head of the church, v. 23. 3. This subjection is not confined to

any one sphere, but extends to all, v. 24.

Husbands should love their wives. 1. The measure of this love is

Christ's love for the church for whose redemption he died, vs. 25-27.

2. The ground of love is in both cases the same--the wife is flesh of

her husband's flesh, and bone of his bone. So the church is flesh of

Christ's flesh and bone of his bone. Husband and wife are one flesh; so

are Christ and the church. What is true of the one is true of the

other, vs. 29-31. 3. The union between Christ and his church is indeed

of a higher order than that between husband and wife--nevertheless the

analogy between. the two cases is such as to render it obligatory on

the husband to love his wife as being himself, and on the wife to

reverence her husband, vs. 32-33.

COMMENTARY.

V. 21. That a new paragraph begins with this verse is generally

conceded. First, because the preceding exhortations are evidently

brought to a close in v. 20--with the words to God even the Father. And

secondly, because the command to be obedient one to another, amplified

through this chapter and part of the next, does not naturally cohere

with what precedes. This being the case, the participle upotasso'menoi

being obedient, with which this verse begins, cannot be explained by

referring it to the verb plerousthe in v. 18. The sense would then be,

Be filled with the Spirit--submitting yourselves one to another.' This

construction of the passage for the reasons just stated is rejected by

most commentators. Others take the participle for the imperative and

render the words, Be subject one to another.' But this is contrary to

the usage of the language. The most common explanation is to connect

this verse with the following, Being subject one to another (as ye are

bound to be), ye wives be subject to your husbands.' From the general

obligation to obedience follows the special obligation of wives,

children, and servants, as explained in what follows.

This command to submit one to another is found in other passages of the

New Testament, as in 1 Pet. 5, 5, "All of you be subject one to

another, and be clothed with humility." Rom. 12, 10. Phil. 2. 3. The

scriptural doctrine on this subject is that men are not isolated

individuals, each one independent of all others. No man liveth for

himself and no man dieth for himself. The essential equality of men and

their mutual dependence lay the foundation for the obligation of mutual

subjection. The apostle however is here speaking of the duties of

Christians. It is, therefore, the Christian duty of mutual submission

of which this passage treats. It not only forbids pride and all

assumption of superiority, but enjoins mutual subjection, the

subjection of a part to the whole, and of each one to those of his

fellow believers with whom he is specially connected. Every Christian

is responsible for his faith and conduct to his brethren in the Lord,

because he constitutes with them one body having a common faith and a

common life. The independency of one Christian of all others, or of one

Christian society of all similar societies, is inconsistent with the

relation in which believers stand to each other, and with the express

commands of Scripture.

We are to be thus subject one to another en phobo Christou. [18] This

may mean either that the fear of Christ, at whose bar we are to stand

in judgment, should constrain us to this mutual subjection; or that the

duty should be religiously performed. The motive should be reverence

for Christ, a regard for his will and for his glory. It is in this way

all social duties, even the most humiliating, are raised into the

sphere of religion, and rendered consistent with the highest elevation

and liberty. This idea is specially insisted upon by the apostle when

he comes to speak of the duty of servants to their masters. It ought

not to escape the reader's notice that the relation in which this and

similar passages suppose us to stand to Christ, is such as we can

sustain to no other than to a divine person. He to whom we are

responsible for all our conduct, and reverence for whom is the great

motive to the performance of duty, is God.

V. 22. Wives, submit yourselves to your own husbands, as unto the Lord.

The general duty of mutual submission includes the specific duty of

wives to be subject to their husbands, and this leads the apostle to

speak of the relative duties of husbands and wives. And as the marriage

relation is analogous to the relation. between Christ and his church,

he is thus led to illustrate the one by the other. As the relation is

the same, the duties flowing from it are the same; obedience on the

part of the wife, and love on the part of the husband. The apostle

teaches the nature, the ground, and the extent of the obedience due

from the wife to the husband.

As to the nature of it, it is religious. It is os to Kuri'o, as to the

Lord. The os, as, does not express similarity, as though the obedience

of the wife to her husband was to be as devout and as unconditional as

that which she is bound to render to the Lord. But her obedience to her

husband is to be regarded as part of her obedience to the Lord. See 6,

5. 6. It terminates on him, and therefore is religious, because

determined by religious motives and directed towards the object of the

religious affections. This makes the burden light and the yoke easy.

For every service which the believer renders to Christ, is rendered

with alacrity and joy.

V. 23. But although the obedience of the wife to the husband is of the

nature of a religious duty because determined by religious motives, it

has in common with all other commands of God, a foundation in nature.

The apostle, therefore, says, wives are to be obedient to their

husbands, because the husband is the head of the wife, even as Christ

is the head of the church. The ground of the obligation, therefore, as

it exists in nature, is the eminency of the husband; his superiority in

those attributes which enable and entitle him to command. Ile is

larger, stronger, bolder; has more of those mental and moral qualities

which are required in a leader. This is just as plain from history as

that iron is heavier than water. The man, therefore, in this aspect, as

qualified and entitled to command, is said to be the image and glory of

God, 1 Cor. 11, 7; for, as the apostle adds in that connection, the man

was not made out of the woman, but the woman out of the man; neither

was the man created for the woman, but the woman for the man. This

superiority of the man, in the respects mentioned, thus taught in

Scripture, founded in nature, and proved by all experience, cannot be

denied or disregarded without destroying society and degrading both men

and women; making the one effeminate and the other masculine. The

superiority of the man, however, is not only consistent with the mutual

dependence of the sexes, and their essential equality of nature, and in

the kingdom of God, but also with the inferiority of men to women in

other qualities than those which entitle to authority. The scriptural

doctrine, while it lays the foundation for order in requiring wives to

obey their husbands, at the same time exalts the wife to be the

companion and ministering angel to the husband. The man, therefore, so

far as this particular point is concerned, stands in the same relation

to his wife, that Christ does to the church. There is however a

relation which Christ bears to his church, which finds no analogy in

that of the husband to the wife. Christ is not only the head of the

church, but he is its Saviour, kai autos esti sote`r tou so'matos. Why

the apostle added these words is not easy to determine. Perhaps it was

to mark the distinction between the cases otherwise so analogous.

Perhaps it was, as many suppose, to suggest to husbands their

obligation to provide for the safety and happiness of their wives.

Because Christ is the head of the church, he is its Saviour; therefore

as the husband is the head of the wife, he should not only rule, but

protect and bless. [19] The most probable explanation is, that as the

apostle's design is not merely to teach the nature of the relation

between husband and wife, but also that between Christ and the church,

the clause in question is added for that purpose, without any bearing

on the conjugal relation. This clause is not in apposition with the

preceding, but is an independent proposition. Christ is the head of the

church; and he is the Saviour of his body.

V. 24. But, ?alla`, i. e. notwithstanding there is this peculiarity in

the relation of Christ to the church which has no parallel in the

relation of the wife to the husband, nevertheless, as the husband is

the head of the wife, let the wife be subject to her husband in every

thing, even as the church is subject to Christ her head.' Our

translators give ?alla` here a syllogistic force and render it,

therefore, as though it introduced the conclusion from the preceding

argument. But this is contrary to the common use of the particle and is

unnecessary, as its ordinary meaning gives a good sense.

As verse 22 teaches the nature of the subjection of the wife to her

husband, and verse 23 its ground, this verse teaches its extent. She is

to be subject en panti', in every thing. That is, the subjection is not

limited to any one sphere or department of the social life, but extends

to all. The wife is not subject as to some things, and independent as

to others, but she is subject as to all. This of course does not mean

that the authority of the husband is unlimited. It teaches its extent,

not its degree. It extends over all departments, but is limited in all;

first, by the nature of the relation; and secondly, by the higher

authority of God. No superior, whether master, parent, husband or

magistrate, can make it obligatory on us either to do what God forbids,

or not to do what God commands. So long as our allegiance to God is

preserved, and obedience to man is made part of our obedience to him,

we retain our liberty and our integrity.

V. 25. As the peculiar duty of the wife is submission, the special duty

of the husband is love. With regard to this the apostle teaches its

measure and its ground. As to its measure it should be analogous to the

love which Christ bears to his church. Its ground is the intimate and

mysterious union which subsists between a man and his wife.

Husbands, love your wives, even as Christ also loved the church and

gave himself for it. Husbands should love their wives, kathos, even as,

i. e. both because and as. As their relation to their wives is

analogous to that of Christ to his church, it imposes the obligation to

love them as he loves the church. But Christ so loved the church as to

die for it. Husbands, therefore, should be willing to die for their

wives. This seems to be the natural import of the passage, and is the

interpretation commonly given to it. It has also its foundation in

nature. Christ's love is held up as an example and a rule. His love is

indeed elsewhere declared to be infinite. We cannot love as he loved,

in any other sense than that in which we can be merciful as our Father

in heaven is merciful. Nevertheless, it cannot be doubted that true

conjugal love will ever lead the husband to sacrifice himself for his

wife. [20]

Vs. 26. 27. As the apostle unites with his design of teaching the

duties arising from the conjugal relation, the purpose to illustrate

the nature of the union between Christ and his church, these verses

relate to the latter point and not to the former. They set forth the

design of Christ's death. Its remote design was to gain the church for

himself as an object of delight. Its proximate design was to prepare it

for that high destiny. These ideas are presented figuratively. The

church is regarded as the bride of Christ. This is designed to

teach--1. That it is an object of a peculiar and exclusive love. As the

love which a bridegroom has for his bride is such as he has for no one

else; so the love which Christ has for his church is such as he has for

no other order of creatures in the universe, however exalted. 2. As the

bride belongs exclusively to her husband, so the church belongs

exclusively to Christ. It sustains a relation to him which it sustains

to no other being, and in which no other being participates. 3. This

relation is not only peculiar and exclusive, but the union between

Christ and his church is more intimate than any which subsists between

him and any other order of creatures. We are flesh of his flesh, and

bone of his bones. 4. The church is the special object of delight to

Christ. It is said of Zion, "As the bridegroom rejoices over the bride,

so shall thy God rejoice over thee," Is. 62, 5. He is to present it to

himself as his own peculiar joy. Such being the high destiny of the

church, the proximate end of Christ's death was to purify, adorn, and

render it glorious, that it might be prepared to sit with him on his

throne. She is to be as a bride adorned for her husband. These are not

imaginations, nor exaggerations, nor empty figures; but simple,

scriptural, sanctifying, and saving truths. And what is true of the

church collectively, is true of its members severally. Each is the

object of Christ's peculiar love. Each sustains to him this peculiar,

exclusive, and intimate relation. Each is the object in which he thus

delights, and each is to be made perfectly holy, without spot, and

glorious.

Though the general sense of this passage is thus plain, there is no

little difficulty attending the interpretation of its details. Christ,

it is said, gave himself for the church, ?i'na aute`n agia'se, which

Calvin renders, Ut segregaret eam sibi, that he might separate it for

himself; which, he says, is done by the remission of sin, and the

renewing of the Holy Ghost. Though the verb hagiazein has this sense,

yet as in Paul's writings it is commonly used to express cleansing from

pollution, and as this sense best suits the context, it is generally

preferred. The design of Christ's death was to make his people holy. It

accomplishes this end by reconciling them to God, and by securing for

them the gift of the Holy Ghost. Thus in Gal. 3, 13. 14, it is said,

"Christ has redeemed us from the curse of the law, that we might

receive the promise of the Spirit."

With regard to the next clause, kathari'sas to loutro tou u'datos,

having cleansed (or cleansing) it with the washing of water, we must

inquire--1. What is intended by loutron tou u'datos. 2. What is meant

by kathari'sas; and 3. In what relation this clause stands to the

preceding. Does "the washing of water" here mean baptism, or a washing

which is analogous to a washing with water? The latter interpretation

is admissible. The apostle may mean nothing more than a spiritual

lustration. In Ez. 16, 9, speaking of Israel, God said, "Then washed I

thee with water; yea, I thoroughly washed away thy blood from thee, and

I anointed thee with oil." And in 36, 25, " Then will I sprinkle clean

water upon you, and ye shall be clean." Also in Heb. 10, 22, it is

said, "Let us draw near with a true heart, in full assurance of faith,

having our hearts sprinkled from an evil conscience, and our bodies

washed with pure water." In all these cases washing with water is a

figurative expression for spiritual purification. Commentators,

however, almost without exception understand the expression in the text

to refer to baptism. The great majority of them, with Calvin and other

of the Reformers, do not even discuss the question. or seem to admit

any other interpretation to be possible. The same view is taken by all

the modern exegetical writers. This unanimity of opinion is itself

almost decisive. Nothing short of a stringent necessity can justify any

one in setting forth an interpretation opposed to this common consent

of Christians. No such necessity here exists. Baptism is a washing with

water. It was the washing with water with which Paul's readers as

Christians were familiar, and which could not fail to occur to them as

the washing intended. Besides, nothing more is here attributed to

baptism than is attributed to it in many other passages of the word of

God. Compare particularly Acts 22, 16, "Arise, be baptized, and wash

away thy sins, apo'lousai ta`s amarti'as sou." There can be little

doubt, therefore, that by "the washing with water," the apostle meant

baptism.

As to the meaning of the participle kathari'sas, there is more doubt.

The verb signifies to cleanse either literally, ceremonially, or

figuratively. As the Scriptures speak of a twofold purification from

sin, one from guilt by expiation, the other from pollution by the

Spirit, and as kathari'zein is used in reference to both, the question

is, which is here intended. Does the apostle speak of pardon, or of

sanctification as effected by this washing with water? The word

expresses sacrificial purification. Heb. 9, 22. 23. 1 John 1, 7, "The

blood of Jesus Christ his Son cleanses us from all sin." Heb. 9, 14;

comp. Heb. 1, 3, "Having by himself made purification of our sin." In

favour of taking it in this sense here, is the fact that baptism is

elsewhere connected with the remission of sin; as in Acts 22, 16, and

Acts 2, 38, "Repent and be baptized every one of you in the name of

Jesus Christ, for the remission of sins." The meaning of the word,

however, depends upon its relation to the preceding clause. Kathari'sas

may be connected with agia'se, and taken in the same tense with it. It

then expresses the mode in which Christ cleanses his church. He gave

himself for it that he might cleanse it, purifying it by the washing of

water.' In this case, if agia'se expresses moral purification or

sanctification, so must kathari'sas. But if this participle be taken in

the past tense, according to its form, then it must express something

which precedes sanctification. The meaning would then be, Christ gave

himself for the church, that he might sanctify it, having purified it

by the washing with water.' [21] In this case kathari'sas must refer to

expiation or sacrificial purification, i. e. to washing away of guilt.

The context is in favour of this view, and so is the analogy of

Scripture. The Bible always represents remission of sin or the removal

of guilt as preceding sanctification. We are pardoned and reconciled to

God, in order that we may be made holy. Christ, therefore, having by

his blood cleansed his church from guilt, sanctifies or renders it

holy. In either view we are said to be cleansed (whether from guilt or

from pollution). by baptism. What does this mean? How does baptism in

either of these senses wash away sin? The Protestant and scriptural

answer to this question is, that baptism cleanses from sin just as the

word does. We are said to be saved by the truth, to be begotten by the

truth, to be sanctified by the truth. This does not mean--1. That there

is any inherent, much less magic, power in the word of God as heard or

read to produce these effects. 2. Nor that the word always and every

where, when rightly presented, thus sanctifies and saves, so that all

who hear are partakers of these benefits. 3. Nor does it mean that the

Spirit of God is so tied to the word as never to operate savingly on

the heart except in connection with it. For infants may be subjects of

regeneration, though incapable of receiving the truth. In like manner

when the Scriptures speak of baptism as washing away sin, Acts 22, 16;

or as uniting us to Christ, Gal. 3, 27; or as making Christ's death our

death, Rom. 6, 4; Col. 2, 12; or as saving us, 1 Pet. 3, 21; they do

not teach-i. That there is any inherent virtue in baptism, or in the

administrator, to produce these effects; nor 2. That these effects

always attend its right administration; nor 3. That the Spirit is so

connected with baptism that it is the only channel through which he

communicates the benefits of redemption, so that all the unbaptized

perish. These three propositions, all of which Romanism and Ritualism

affirm, are contrary to the express declarations of Scripture and to

universal experience. Multitudes of the baptized are unholy many of the

unbaptized are sanctified and saved.

How then is it true that baptism washes away sin, unites us to Christ,

and secures salvation? The answer again is, that this is true of

baptism in the same sense that it is true of the word. God is pleased

to connect the benefits of redemption with the believing reception of

the truth. And he is pleased to connect these same benefits with the

believing reception of baptism. That is, as the Spirit works with and

by the truth, so he works with and by baptism, in communicating the

blessings of the covenant of grace. Therefore, as we are said to be

saved by the word, with equal propriety we are said to be saved by

baptism; though baptism without faith is as of little effect as is the

word of God to unbelievers. The scriptural doctrine concerning baptism,

according to the Reformed churches is--1. That it is a divine

institution. 2. That it is one of the conditions of salvation.

"Whosoever believes and is baptized shall be saved," Mark 16, 16. It

has, however, the necessity of precept, not the necessity of a means

sine qua non. It is in this respect analogous to confession. "With the

heart man believeth unto righteousness, and with the mouth confession

is made unto salvation," Rom. 10, 10. And also to circumcision. God

said, "The uncircumcised male child --should be cut off from his

people," Gen. 17, 14. Yet children dying before the eighth day were

surely not cut off from heaven. And the apostle teaches that if an

uncircumcised man kept the law, his uncircumcision was counted to him

for circumcision," Rom. 3, 26. 3. Baptism is a means of grace, that is,

a channel through which the Spirit confers grace; not always, not upon

all recipients, nor is it the only channel, nor is it designed as the

ordinary means of regeneration. Faith and repentance are the gifts of

the Spirit and fruits of regeneration, and yet they are required as

conditions of baptism. Consequently the Scriptures contemplate

regeneration as preceding baptism. But if faith, to which all the

benefits of redemption are promised, precedes baptism, how can those

benefits be said to be conferred, in any case, through baptism? Just as

a father may give an estate to his son, and afterwards convey it to him

formally by a deed. Besides, the benefits of redemption, the remission

of sin, the gift of the Spirit, and the merits of the Redeemer, are not

conveyed to the soul once for all. They are reconveyed and appropriated

on every new act of faith, and on every new believing reception of the

sacraments. The sinner coming to baptism in the exercise of repentance

and faith, takes God the Father to be his Father; God the Son, to be

his Saviour; and God the Holy Ghost to be his Sanctifier, and his word

to be the rule of his faith and practice. The administrator then, in

the name and by the authority of God, washes him with water as a sign

of the cleansing from sin by the blood of Christ, and of sanctification

by the Holy Spirit; and as a seal to God's promise to grant him those

blessings on the condition of the repentance and faith thus publicly

avowed. Whatever he may have experienced or enjoyed before) this is the

public conveyance to him of the benefits of the covenant, and his

inauguration into the number of the redeemed. If he is sincere in his

part of the service, baptism really applies to him the blessings of

which it is the symbol. 4. Infants are baptized on the faith of their

parents. And their baptism secures to them all the benefits of the

covenant of grace, provided they ratify that covenant by faith; just as

circumcision secured the benefits of the theocracy, provided those

circumcised in infancy kept the law. The doctrine of baptismal

regeneration, that is, the doctrine that inward spiritual renovation

always attends baptism rightly administered to the unresisting, and

that regeneration is never effected without it, is contrary to

Scripture, subversive of evangelical religion, and opposed to universal

experience. It is, moreover, utterly irreconcilable with the doctrine

of the Reformed churches. For that doctrine teaches that all the

regenerated are saved. "Whom God calls them he also glorifies," Rom. 8,

30. It is, however, plain from Scripture, and in accordance with the

faith of the universal church, that multitudes of the baptized perish.

The baptized, therefore, as such, are not the regenerated.

The foregoing remarks are intended to show in what sense the Reformed

understand this and similar declarations of Scripture. Christ purifies

his church by baptism. That is the initiatory rite; which signifies,

seals, and applies to believers all the benefits of the Redeemer's

death. The apostle is speaking of the church, the body and bride of

Christ, and of the effect of baptism on those who constitute that

church, not of its effect on those who are not included in the covenant

and are aliens from the commonwealth of Israel. [22]

There is one other remark suggested by this passage. The turning point

in the discussion between Baptists and Paedobaptists, so far as the

mode of baptism is concerned, is, whether it is in its essential nature

an immersion, or a washing. If the former, then there is but one mode

in which it can be administered. If the latter, it may be administered

in any mode by which washing can be effected, either by sprinkling,

affusion, or immersion. In the passage before us, it is said to be a

"washing with water."

The principal exegetical difficulty in this verse is the explanation of

the words en rhe'mati, by the word. Rhema is used not only for any

particular dictum, whether command, promise, or prophecy, but also for

the word of God collectively, and that either with or without the

article; Rom. 10, 8. 17. Eph. 6, 17. These words may be connected, as

is commonly done, with the preceding clause, washing of water.' The

idea then is that this washing with water is connected with the word.

It is not an ordinary ablution, but one connected with the word of God.

This is considered a description of baptism, which is by that

connection distinguished from all other washings. By the word may then

be understood either, the formula of baptism, or the promise of

remission of sins and regeneration of which baptism is the sign and

seal, and which is the special object of faith to the recipient of the

sacrament. Luther's translation is, "Durch das Wasserbad im Wort;"

according to the saying of Augustine, which he often quotes, accedit

verbum ad elementum et fit sacramentum. To this interpretation it is

objected, first, that if rhema be made to mean any thing more than the

word of God in general, whether the command to baptize, or the promise,

or the formula of baptism, it must have the article. It should be, with

the word. But the article is wanting in the Greek. Secondly, the

obscurity of the expression, "washing of water with the word," or,

"baptism with the word." Thirdly, that in order to justify the

connection in question, the passage should read, to loutro tou hudatos

to, or tou en rhemati. Had Paul thus written there would, indeed, be no

question as to the connection intended, but the exceptions to the rule

requiring the connecting article in such cases, are very numerous in

Paul's writings. Still its absence is certainly in favour of seeking

another construction, if such can be found. Others connect the words en

rhemati with kathari'sas, and make them explanatory of the preceding

clause, Having purified it by the washing of water, i. e. having

purified it by the word.' But this is certainly unnatural, first

because kathari'sas has in to loutro, ktl., its limitation; and

secondly, because the phrase "washing with water," needs no

explanation. The third method of explanation is to connect the words

with agia'se, Christ cleansed his church, by the word, having purified

it with the washing of water.' The sense is thus good. In John 17, 17,

our Lord prays, "Sanctify them by thy truth;" and every where in

Scripture the word of God is represented as the great means of

sanctification. This interpretation is adopted by many of the best

expositors, as R�ckert, Meyer, and Winer The position of the words,

however, is so decidedly in favour of the first mentioned explanation,

that it has commanded the assent of the great body of interpreters.

V. 27. The ultimate end for which Christ gave himself for the church,

and for which he sanctifies it, is to present it to himself, i. e. to

gain it for himself as his peculiar possession. There are two questions

raised by commentators as to this verse. The first concerns the nature

of the metaphor here employed; and the second, the time contemplated in

which Christ is thus to present the church to himself. Some, although

very few, argue from the character of the epithets, without spot and

blameless, here applied to the church, that the figure is derived from

law of sacrifices. Christ is to present the church to himself as an

offering without defect. But 1. This is entirely out of keeping with

the whole context, which has reference to the conjugal relation, and is

intended to illustrate the union between Christ and the church, by a

reference to that between the bridegroom and the bride. 2. The

comparison of the church to an offering is not only out of keeping with

the context, but with the whole current of scriptural representation.

Whereas the comparison of it to a bride is appropriate and familiar. 3.

The epithets in question, though often used in reference to sacrifices,

are not only appropriate, but are actually employed to express personal

or corporeal beauty, which is here the symbol of inward purity.

A larger number of commentators take the ground that the end

contemplated in this verse is accomplished in the present life. In

other words, that the state of the church here described is one

attained in this world. Of those who take this view, some, as the

ancient Pelagians, interpret the passage as teaching that perfect

holiness is not only attainable, but is actually attained by believers

before death. Others do not understand the passage as speaking of

holiness, but of propitiation, which is effected once for all. In this

view it is parallel to Heb. 10, 10, where we are said to be "sanctified

by the offering of the body of Christ once for all;" and ver. 14, where

it is said, "By the one offering up of himself he hath for ever

perfected them that are sanctified." Both of these passages in Hebrews

evidently refer to the perfection of Christ's sacrifice, and they

undoubtedly prove, what no one questions, that the words agiazein and

katharizein here used, may express sacrificial purification or

expiation. But this is far from proving that these words, and

especially the former, are to be so taken here. To sanctify is

colmmonly, in Scripture language, to make spiritually holy, and this

sense is far better suited to the context than any other meaning of the

word. But if the design of Christ's death as here expressed is to

render his church perfectly holy, then there can be no debate as to the

time when this end is to be accomplished. For even should it be

granted, that here and there one among the multitude of believers does

attain perfection in this life, of which neither Scripture nor

experience affords any example, still this cannot be affirmed of the

whole body of believers. The great majority of commentators, therefore,

from Augustin down to the present time, understand the apostle as

stating what is to take place when Christ comes the second time to be

admired in all them that believe. It is then, when the dead are raised

in the likeness of the Son of God, and when those who shall be alive

shall be changed--when this corruption shall have put on incorruption,

and this mortal shall have put on immortality--it is then that the

church shall be "as a bride prepared for her husband," Rev. 21, 2, and

19, 7-9.

Hina paraste'se depends upon what immediately precedes: "having

purified it that he might present it," i. e. cause it to stand before

or near him as a bride. So the apostle writing to the Corinthians says,

he had "espoused them to one husband, parthenon hagnen parastesai to

Christo, to present you as a chaste virgin unto Christ." Here the

figure is somewhat different. Christ presents the church to himself,

auto`s eauto [23] he and no other, to himself. He does it. He gave

himself for it. He sanctifies it. He, before the assembled universe,

places by his side the bride purchased with his blood. He presents it

to himself a glorious church. That is glorious which excites

admiration. The church is to be an object of admiration to all

intelligent beings, because of its freedom from all defect, and because

of its absolute perfection. It is to be conformed to the glorified

humanity of the Son of God, in the presence of which the disciples on

the mount became as dead men, and from the clear manifestation of

which, when Christ comes the second time, the heavens and the earth are

to flee away. God has predestined his people to be conformed to the

image of his Son. And when he shall appear, we shall be like him, for

we shall see him as he is, 1 John 3, 2. The figure is preserved in the

description here given of the glory of the consummated church. It is to

be as a faultless bride; perfect in beauty and splendidly adorned. She

is to be without spot or wrinkle or any such thing, i. e. without any

thing to mar her beauty, free from every indication of age, faultless

and immortal. What is thus expressed figuratively is expressed

literally in the last clause of the verse, that it should be holy and

without blame, agi'a kai` a'momos. Compare 1, 4, where it is said God

hath chosen us, einai agious kai` amomous. It is, therefore, the

original purpose of election formed before the foundation of the world,

that is to be fulfilled in this consummation of the church.

V. 28. So ought men to love their wives, as their own bodies. This does

not mean that men ought to love their wives so as they love their own

bodies; as though the particles so and as, ou'tos and os, stood related

to each other. Ou'tos, so, at the beginning of the verse, refers to the

preceding representation. As Christ loves the church and gave himself

for it, and as the church is his body, so, in like manner and agreeably

to the analogous relation between them, husbands should love their

wives as, i. e. as being, or because they are, their own bodies. Christ

loves his church because it is his body. Husbands should love their

wives because they are their bodies. Hos, as, before the latter member

of the sentence is not comparative, but argumentative. It does not

indicate the measure of the husband's love, as though the meaning were,

he should love his wife as much as he loves his own body. But it

indicates the nature of the relation which is the ground of his love.

He should love his wife, because she is his body.

How is this to be understood? In what sense does the apostle say that

the wife is the body of the husband, or, in the following verse, that

they are one flesh? It is plain--1. That this does not refer to any

material identification. When Adam said of Eve, "This is bone of my

bones, and flesh of my flesh," Gen. 2, 23, reference was no doubt had

to her being formed out of his substance. But as these terms are used

to express the relation of all wives to their husbands, they must have

some other meaning than sameness of substance. 2. It is also plain that

these terms are not to be understood in any sense inconsistent with the

separate subsistence of husband and wife as distinct persons. The

consciousness of the one is not the consciousness of the other. 3. It

is further plain that the marriage relation is not essential to the

completeness or perfection of our nature, in all states of its

existence. It is to cease at the resurrection. In the future state men

are to be, in this respect, like the angels of God, neither marrying

nor given in marriage. 4. On the other hand the marriage union is not

merely one of interests and feeling. Husbands and wives are in such. a

sense one, that the husband is the complement of the wife and the wife

of the husband. The marriage relation is necessary to the completeness

of our nature and to its full development in the present state. Some

indeed, as Paul, may attain a higher degree of perfection in celibacy

than in marriage. But this arises from some peculiarity of character or

circumstances. There are faculties and virtues, excellencies and

feelings, which are latent until developed in the conjugal relation.

The Romish doctrine, therefore, which degrades marriage as a state less

holy than celibacy, is contrary to nature and the word of God. 5.

Besides this oneness between husband and wife arising from the original

constitution of their nature, rendering the one necessary as the

completion of the other, there is doubtless a oneness of life involved

in our Lord's declaration, "They are no more twain, but one flesh,"

which no one can understand.

Such being the nature of marriage, it follows:--1. That it is a union

for life between one man and one woman; and consequently that bigamy,

polygamy, and voluntary divorce are all inconsistent with its nature.

2. That it must be entered into freely and cordially by the parties, i.

e. with the conviction that the one is suited to the other, so that

they may complement each other, and become one in the scriptural sense

of those words. All coercion on the part of parents, therefore, is

contrary to the nature of the relation; and all marriages of mere

convenience are opposed to the design of the institution. 3. The State

can neither make nor dissolve the marriage tie. It may enact laws

regulating the mode in which it shall be solemnized and authenticated,

and determining its civil effects. It may shield a wife from ill-usage

from her husband, as it may remove a child from the custody of an

incompetent or cruel parent. When the union is in fact dissolved by the

operation of the divine law, the State may ascertain and declare the

fact, and free the parties from the civil obligation of the contract.

But it is impossible that the State should have authority to dissolve a

union constituted by God, the duties and continuance of which are

determined by his law. 4. According to the Scriptures, as interpreted

by Protestant churches, nothing but the death of one of the parties, or

adultery, or wilful desertion, can dissolve the marriage contract. When

either of the last mentioned causes of dissolution is judicially

ascertained and declared, the injured party is free to contract a new

marriage.

It is of vital importance to the best interests of society that the

true doctrine of marriage, as taught in this passage and in other

portions of God's word, should be known and regarded. The highest

social duty of a husband is to love his wife; and a duty which he

cannot neglect without entailing great injury on his own soul as well

as misery on his household. The greatest social crime, next to murder,

which any one can commit, is to seduce the affections of a wife from

her husband, or of a husband from his wife. And one of the greatest

evils which civil authorities can inflict on society, is the

dissolution of the marriage contract (so far as it is a civil contract,

for further the civil authority cannot go), on other than scriptural

grounds. The same remark may be made in reference to all laws which

tend to make those two whom God has pronounced one, by giving to the

wife the right to carry on business, contract debts, hold property, sue

and be sued, in her own name. This is attempting to correct one class

of evils at the cost of incurring others a hundred-fold greater. The

word of God is the only sure guide of legislative action as well as of

individual conduct.

If, as the Scriptures teach, husband and wife are one, he that loveth

his wife loveth himself, for she is himself. This is the language of

God, originally recorded in Gen. 2, 24, and repeated by our Lord, Matt.

19, 4-6, who after citing the passage in Genesis, adds, "Wherefore they

are no more twain, but one flesh." Calvin, in his comment on the

passage in Matthew, says, Hoc autem axioma sumit Christus, Ab initio

Deus marem adjunxit feminae, ut duo efficerent integrum hominem. Ergo

qui uxorem repudiat, quasi dimidiam sui partem a seipso avellit. Hoc

autem minime patitur natura, ut corpus suum quispiam discerpat. Neither

God by the mouth of Moses, nor our Lord says simply that husband and

wife ought to be, but that they are one. It is not a duty, but a fact

which they announce. So also it is a fact which the apostle declares

when he says, "He that loves his wife loves himself."

V. 29. Conjugal love, therefore, is as much a dictate of nature as

self-love; and it is just as unnatural for a man to hate his wife, as

it would be for him to hate himself, or his own body. A man may have a

body which does not altogether suit him. Ile may wish it were

handsomer, healthier, stronger, or more active. Still it is his body,

it is himself; and he nourisheth it and cherishes it as tenderly as

though it were the best and loveliest man ever had. So a man may have a

wife whom he could wish to be better, or more beautiful, or more

agreeable; still she is his wife, and by the constitution of nature and

ordinance of God, a part of himself. In neglecting or ill-using her he

violates the laws of nature as well as the law of God. It is thus Paul

presents the matter. If the husband and wife are one flesh, the husband

must love his wife, "for no man ever yet hated his own flesh, but

nourisheth and cherisheth it." Ektre'phein is properly to nourish up),

to train up by nurture, as a parent a child; comp. 6, 4. Thalpein is,

to warm m, to cherish as a mother does an infant in her bosom. Both

terms express tenderness and solicitude, and therefore both are suited

to express the care with which every man provides for the wants and

comfort of his own body.

Katho`s kai`, even as also, Christo`s te`n ekklesi'an, Christ the

church, i. e. Christ also nourishes and cherishes the church as a man

does his own body. The relation between a man and his wife is analogous

to that between a man and his own body. And the relation between Christ

and his church is analogous to that between a husband and his wife;

therefore Christ nourishes and cherishes the church as man does his own

body.

V. 30. This verse assigns the reason of the preceding declaration.

Christ acts towards his church as a man does towards his body, for we

are members of his body. This might mean simply that we stand to him in

the same intimate and vital union, that a man's body sustains to the

man himself. But the meaning is rendered more definite by the words

which follow, ek tes sarkos autou kai ek ton osteon autou; [24] not

members of, but derived from, and partakers of, his flesh and his

bones. This is the signification of the words, whatever their meaning

may be. Ek expresses derivation and participation. This is one of the

most difficult passages in the Bible. The doctrine which it teaches is

declared by the apostle, in a following verse, to be a great mystery.

Any explanation, therefore, which dispels that mystery, and makes the6

doctrine taught perfectly intelligible, must be false. All that can

properly be attempted is to guard against false interpretations, and

leave the matter just where the apostle leaves it, as something to be

believed and reverenced but not understood.

The lowest explanation of the passage before us is that which departs

entirely from the signification of the words, and supposes that the

apostle intended to teach nothing at all as to the nature of our union

with Christ, but simply to affirm the fact. Husbands and wives are

intimately united, and so are Christ and his church. This is no

explanation at all. It is simply saying that the apostle meant nothing,

or nothing specific, by what he says. The Scriptures teach in general

terms that Christ and his people are one. When our Lord says they are

one as the vine and its branches are one, he teaches something more

than the mere fact of union between himself and his people. So, too,

when the apostle says the union in question is analogous to that

between Adam and his posterity, he teaches not only the fact but also

one aspect of its nature. In like manner, when he illustrates it by a

reference to the conjugal relation, and says that the point of analogy

is that as Eve was formed out of the flesh and bone of Adam, so we are

partakers of the flesh and bones of Christ, it is impossible that

nothing more should be meant than that we are united to him.

A second interpretation takes the words figuratively, and supposes the

apostle meant that as Eve derived her physical existence from Adam, so

we derive our spiritual existence from Christ. This interpretation has

many advocates from Chrysostom downwards, but it is liable to the same

objection as the preceding. It refuses to admit what the apostle

asserts. He says not merely that we derive our life from Christ, which

is true; but also that we derive our life from his flesh, and are

partakers of it. This must mean something more specific than simply

that Christ is the author of our life, and that he lives in us. [25]

A third view of the passage assumes that the reference is to the

incarnation. We are partakers of the flesh of Christ because we have

the same human nature which he assumed. In Heb. 2, 10, it is said,

"Both he that sanctifieth and they who are sanctified are all of one,"

i. e. of one nature; and in ver. 14, " Forasmuch then as the children

were partakers of flesh and blood, he also himself likewise took part

of the same." These and similar passages do indeed prove that one of

the essential elements of the union with Christ is this community of

nature. And it is also true that the more specific union indicated in

the text presupposes and rests upon the fact of the incarnation. But

the incarnation cannot be what Paul here refers to. The incarnation

consists in the eternal Son of God taking to himself a true body and a

reasonable soul; but the union here spoken of arises from our

participation of Christ's body; that is, of his flesh and of his bones.

It is not his taking our flesh and blood, but our partaking of his,

after he had assumed them, that is here asserted. Besides, so far as

the mere assumption of human nature is concerned, it is a bond of union

between Christ and the whole human race; whereas the apostle is here

speaking of a union with Christ peculiar to his people.

Fourth; Romanists, Lutherans, and the elder Calvinists, as Calvin

himself and Beza, seek a solution of this passage in the Lord's Supper.

As in that ordinance we are said to partake of the body and blood of

Christ, it is assumed that the union here spoken of is that which is

thereby effected. We are "one flesh" with him, because we partake of

his flesh. This of course is differently understood according to the

different views entertained of that sacrament. Romanists, believing

that by the act of consecration the whole substance of the bread is

transmuted into the substance of Christ's body, which is received by

the communicant, of course believe that in the most literal sense of

the words, we are flesh of his flesh. Lutherans, although they believe

that the bread remains bread in the Eucharist after consecration, yet

as they hold that the true body of Christ is locally present in, with

and under the bread, and is received by the mouth, come to the same

conclusion as to the nature of the union thereby effected. Partaking

literally of Christ's flesh, Christians are literally of one flesh with

him. Calvin did not hold that Christ's body was locally present in the

Lord's Supper, nor that it was received by the mouth, nor that it was

received in any sense by unbelievers. Ife did hold, however, that the

substance of Christ's glorified body, as enthroned in heaven, was in

some miraculous way communicated to believers together with the bread

in that ordinance. He, therefore, understands the apostle as here

referring to that fact, and asserting that we are members of Christ's

body because the substance of his body is in the Eucharist communicated

to us. [26] There are two objections to these interpretations:--1.

That, according to the common belief of the Reformed churches, the

Bible teaches no such doctrine concerning the Lord's Supper, as either

of these several views of the passage supposes. 2. That there is not

only no allusion to the Lord's Supper in the whole context, but the

terms here employed are never used in Scripture when treating of that

ordinance. "Body and blood" are the sacramental words always used, and

never " flesh and bones." The reference is to the creation of woman and

to the marriage relation, and not to the Eucharist.

Fifth; The advocates of that philosophical form of theology of which

Schleiermacher was the founder, understand the passage before us to

teach that we are partakers of the theanthropic life of Christ. The

leading idea of that system, so far as the person of Christ is

concerned, is the denial of all dualism. He has but one life. That life

is not human, and not divine, but divine and human, or human made

divine. Neither is there any dualism as to soul and body. These are the

same life under different manifestations. To partake of Christ, is to

partake of his life. To partake of his life, is to partake of his

theanthropic nature. To partake of his theanthropic nature, is to

partake of his human, as well as of his divine nature; and to partake

of his human nature is to partake of his body as well as of his soul

and divinity. We partake of the theanthropic nature of Christ, as we

partake of the corrupt human nature of Adam. The life of Adam is the

general life of his race, manifested in the individuals composing that

race. The theanthropic life of Christ is the general life of the

church, manifested in its members. The church is the development of

Christ, as the human race is the development of Adam; or as the oak or

forest is the development of an acorn. As, therefore, we are said to be

flesh of Adam's flesh and bone of his bones, in the same sense and with

the same propriety, are we said to be flesh of Christ's flesh and bone

of his bones. [27] The correctness of this explanation depends on the

correctness of the system on which it is founded. As a theology, that

system is a revival of the Sabellian and Eutychian heresies; and as a

philosophy, it is in the last resort pantheistic. It makes the life of

God and the life of man identical. God lives only in his creatures.

Sixth; We must content ourselves with briefly stating what the apostle

affirms, guarding against a perversion of his language, and making some

approximation to its meaning without pretending to dissipate the

mystery which he teaches us rests upon the subject.

The text asserts--1. That we are members of Christ, s body. 2. That we

are partakers of his flesh and of his bones, in such a sense that our

relation to Christ is analogous to Eve's relation to Adam.

The three general interpretations of the passage are, First, That as

Eve derived her physical life from Adam, so we derive our spiritual

life from Christ. This says too little, as it leaves out of view the

specific affirmation of the text. Second, That as Eve was formed out of

the substance of Adam's body, so we are partakers of the substance of

Christ's body. This is Calvin's interpretation, which includes the

views given by Romanists, by Lutherans, and Transcendentalists. This

goes beyond the declaration of the text, and imposes a meaning upon it

inconsistent with the analogy of Scripture. The third interpretation

takes a middle ground, and understands the apostle to teach, that as

Eve derived her life from the body of Adam, so we derive our life from

the body of Christ, and as she was partaker of Adam's life, so we are

partakers of the life of Christ. The doctrine taught, therefore, is not

community of substance between Christ and his people, but community of

life, and that the source of life to his people is Christ's flesh.

In support of this interpretation it may be urged: 1. That it leaves

the passage in its integrity. It neither explains it away, nor does it

make it assert more than the words necessarily imply. The doctrine

taught remains a great mystery, as the apostle declares it to be. 2. It

takes the terms employed in their ordinary and natural sense. To

partake of one's flesh and blood. does not, in ordinary life nor

according to scriptural usage, mean to partake of his substance, but it

does mean to partake of his life. The substance of which the body of

any adult is composed is derived exclusively from his food and from the

atmosphere. A few years after the formation of Eve not a particle of

Adam's body entered into the composition of her frame; and yet she was

then as truly as at the beginning, bone of his bone and flesh of his

flesh, because derived from him and partaker of his life. For the same

reasons and in the same sense we are said to be flesh of Adam's flesh

and bone of his bones, although in no sense partakers of the substance

of his body. In like manner nothing is more common than to speak of the

blood of a father flowing in the veins of his descendants, and of their

being his flesh. This means, and can only mean, that they are partakers

of his life. There is no community of substance possible in the case.

What life is no man knows. But we know that it is not matter; and,

therefore, there may be community of life, where there is no community

of substance. There is a form of life peculiar to nations, tribes,

families, and individuals; and this peculiar type is transmitted from

generation to generation, modifying the personal appearance, the

physical constitution, and the character of those who inherit it. When

we speak of the blood of the Hapsburghs, or of the Bourbons, it is this

family type that is intended and nothing material. The present Emperor

of Austria derives his peculiar type of physical life from the head of

his race, but not one particle of the substance of his body. Husband

and wife are in Scripture declared to be one flesh. But here again it

is not identity of substance, but community of life that is intended.

As, therefore, participation of one's flesh does not in other

connections, mean participation of his substance, it cannot be fairly

understood in that sense when spoken of our relation to Christ. And as

in all analogous cases it does express derivation or community of life,

it must be so understood here.

3. It is clearly taught in Scripture that the union with Christ here

described is essential to salvation. It is also clearly taught in the

word of God, and held by all Protestants, though not by Romanists, that

believers under the Old Dispensation were fully saved. Whatever,

therefore, is the nature of the union with Christ here taught, it must

be such as is common to believers who lived before and to those who

live after the advent of Christ. It is possible that the saints under

the Old Dispensation should have derived their life from the body of

Christ, as he was the Lamb slain from the foundation of the world, but

it is not possible that they could be partakers of the substance of his

body, or of his glorified humanity. The passage before us, therefore,

cannot teach any such community of substance.

4. The community of life with Christ and derivation of life from his

flesh, which is the doctrine this interpretation supposes the passage

before us to teach, is a doctrine elsewhere taught in Scripture. We are

not only said to be saved by his body, Rom. 7, 4; by his blood, Eph. 2,

13; by his flesh, 2, 15; by the body of his flesh, Col. 1, 22; but his

flesh is said to be our life, and participation of it is said to be the

source of eternal life. "Except ye eat the flesh of the Son of Man, and

drink his blood, ye have no life in you. Whoso eateth my flesh and

drinketh my blood, hath eternal life." John 6, 53. 54.

The union, therefore, between Christ and his people is mysterious. It

may be illustrated, but cannot be fully explained. It is analogous to

the union between husband and wife, who are declared to be one flesh to

express their community of life; and especially to the union between

Adam and Eve because she derived her life from his flesh. As the

relations are thus analogous, what is said of the one may be said of

the other. To prove this, and to justify the use of the language which

he had employed, the apostle cites the language of God in Gen. 2, 24.

Ver. 31. For this cause shall a man leave his father and mother, and

shall be joined unto his wife, and they two shall be one flesh. That

is, because the relation between husband and wife is more intimate than

any other, even than that between parents and children; therefore a man

shall consider all other relations subordinate to that which he

sustains to his wife, with whom he is connected in the bonds of a

common life. As the Scripture speaks in such terms of the conjugal

relation, the apostle was justified in using the same terms of the

union between Christ and his people. They also are one flesh because

they have a common life, and because his people derive their life from

his flesh as Eve derived hers from the flesh of Adam.

The principal difficulty here relates to the connection. The passage

stands thus: We are members of Christ's body, of his flesh, and of his

bones. For this cause a man shall leave his father and mother, and be

joined to his wife, and they two shall be one flesh.' There is an

apparent incongruity between the premises and the conclusion. How does

our being members of Christ's body, prove that a man should leave his

father and mother and be joined to his wife? There are three methods of

getting over this difficulty. First, some assume that there is no

connection between the two verses, but that the 31st refers back to the

28th. The sense would then be, A man should love his wife, because she

is his body. For this cause, a man should leave his father and cleave

to his wife,' &c. This method of solution is inconsistent both with

what precedes and with what follows. It does not agree with what

precedes, because the words, of his flesh, &c., in ver. 30, referring

to Christ, form part of the passage in Genesis, the continuation of

which is given in ver. 31. If the one refers to Christ, the other must.

It contradicts what follows; for in ver. 32, the main idea contained in

ver. 31 (they shall be one flesh), is expressly said to be affirmed in

reference to Christ and the church.

The second method of explanation assumes an immediate connection

between the two verses 30 and 31, and understands the whole of the

latter to refer to the relation between Christ and his church. It then

may be explained either in reference to the present, or the future. If

to the present, the sense would be, We are members of Christ's body,

and, therefore, he left his Father and all dear to him in heaven that

he might be united to his people.' But how is it possible that the

words, "a man shall leave his father and mother," can mean Christ left

God and heaven? If the passage be understood in reference to the

future, the meaning will be, We are members of Christ's body, and

therefore hereafter when he comes the second time, he will leave his

Father's throne, and take his church as his bride.' [28] But this view

not only does the same violence to the meaning of the words, but is in

direct contradiction to the whole context. Paul does not say that

hereafter the church shall be united to Christ as his bride, but that

his people are now members of his body, flesh of his flesh, and bone of

his bones.

The third explanation assumes that the first part of the verse has no

reference to Christ and the church, and that the passage is quoted from

Genesis solely for the sake of the last words, they shall be one flesh.

The meaning and the connection then are, As Eve was formed out of the

body of Adam, and therefore, it is said, a man shall leave his father

and mother, and be joined to his wife, and they two shall be one flesh.

So, since we are members of Christ's body, therefore, Christ and his

church are one flesh.' This view is, 1. In entire accordance with the

context. 2. It avoids the forced and unnatural interpretations which

are unavoidable if the former part of the 31st verse be understood in

reference to Christ. 3. It satisfies the demands of the 32d verse,

which asserts that the words one flesh do refer to Christ and the

church. And 4. It is in accordance with the usage of the apostles in

quoting the language of the Old Testament. They often recite a passage

of Scripture as it stands in the Old Testament, for the sake of some

one clause or expression in it, without intending to apply to the case

before them, any other portion of the passage quoted. In Heb. 2, 13,

the whole stress and argument rest on the single word children; see

also Gal. 3, 16. Very frequently the particles indicating the

grammatical or logical connection of the passage in its position in the

Old Testament, are included in the quotation, although entirely

unsuited to the connection in which the passage is introduced. This is

so frequently done as to be almost the rule. It is, therefore, not an

arbitrary proceeding to make the last words of this verse refer to

Christ, while the former part of it is made to refer to the context of

the passage as it stands in Genesis.

V. 32. To` muste'rion touto me'ga esti'n, this mystery is great. The

word mystery does not refer to the passage in Gen. 2, 24, as though the

apostle intended to say that that passage had a mystical sense which he

had just unfolded by applying it to the relation between Christ and his

church. It is the union between Christ and his people. the fact that

they are one flesh, he declares to be a great mystery. The word

muste'rion is used here, as it is every where else, for something

hidden, something beyond the reach of human knowledge. Whether its

being thus hidden arises from its lying in the future, or because of

being imperfectly revealed, or because it is in its own nature

incomprehensible, must be determined by the connection. In this place

the last is probably the idea intended. The thing itself is beyond our

comprehension. The Vulgate renders this passage, sacramentum hoc magnum

est. The Latin word sacramentum, besides its usual classical sense, a

sacred deposit,' was often used to signify any thing sacred, or which

had a hidden import. In this latter sense it agrees in meaning with the

word muste'rion, which also is used to designate something the meaning

of which is hidden. Hence in the Vulgate it is often translated as it

is here. In the Latin church the word sacramentum, however, gradually

changed its meaning. Instead of being applied to every thing having a

sacred or secret meaning, it was confined to those rites or acts which

were assumed to have the power of conferring grace. This is the Romish

idea of a sacrament. The Papal theologians taking the word in this

sense here, and understanding the apostle to refer to marriage, quote

this passage in proof that matrimony is a sacrament. The answer to this

argument is obvious. In the first place, it is not marriage, but the

union between Christ and his church, that Paul declares to be a

muste'rion, and the Vulgate a sacramentum. And in the second place,

neither the Greek nor Latin term means a sacrament in the Romish sense

of the word. The Vulgate translates 1 Tim. 3, 16, magnum est pietatis

sacramentum, which no Romanist understands as teaching that the

manifestation of God in the flesh is a sacrament in the ecclesiastical

meaning of the term.

V. 33. The relation of this verse to what precedes, as indicated by

ple`n, admits of two explanations. That particle is used at the

beginning of a clause, after an interruption, to introduce the

resumption of the main subject. It may be so here. The principal object

of the whole paragraph from v. 21, is to unfold the true nature of the

conjugal relation and its duties. With this was connected an exposition

of the analogous relation between Christ and the church. This latter

point in verses 30. 31, is the only one brought into view. Here the

apostle reverts to the main subject. But, to resume my subject, let

every one of you in particular so love his wife even as himself. This

explanation is the one commonly adopted. Plen, however, may mean,

nevertheless, as it is rendered in our version, and this verse be

connected with the 32d. The relation between Christ and the church is a

great mystery; nevertheless, do you also love your wives.' That is,

although there is something in the relation between Christ and the

church which infinitely transcends the conjugal relation, nevertheless

there is sufficient analogy between the cases, to render it obligatory

on husbands to love their wives as Christ loves his church. This view

of the connection is to be preferred, especially because of the words

kai` umeis, you also, which evidently suppose the reference is to what

immediately precedes.

Humeis oi kath' e'na, you severally, e'kastos te`n eautou gunaika

ou'tos agapa'to os eauto'n, let each one so love his wife as himself.

The construction varies; the verb agapa'to being made to agree with

e'kastos, instead of umeis the real subject. The meaning is the same as

in ver. 28. The husband is to love his wife as being himself. In the

next clause (e de` gune` i'na phobetai to`n a'ndra), e de` gune` is the

nominative absolute, and i'na depends on a verb understood. But as to

the woman, let her see, that she reverence her husband. The word phobeo

may express the emotion of fear in all its modifications and in all its

degrees from simple respect, through reverence, up to adoration,

according to its object. It is, however, in all its degrees an

acknowledgment of superiority. The sentiments, therefore, which lie at

the foundation of the marriage relation, which arise out of the

constitution of nature, which are required by the command of God, and

are essential to the happiness and well-being of the parties, are, on

the part of the husband, that form of love which leads him to cherish

and protect his wife as being himself, and on the part of the woman,

that sense of his superiority out of which trust and obedience

involuntarily flow.

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[16] The common text has este, but the evidence in favour of i'ste is

so strong that it is adopted by all recent editors.

[17] The common text has here pneumatos instead of photos. The latter

reading is now universally adopted as the correct one on the authority

not only of the MSS. but of the context.

[18] The common text reads Theou, but the authority of the MSS. and

versions is so decidedly in favour of Christou that it is now

universally adopted.

[19] Sicuti Christus ecclesiae suae praeest in ejus salutem, ita nihil

esso mulieri utilius nec magis salubre, quam ut marito subsit. Perire

igitur affectant quae renuunt subjectionem, sub qua salvae esse

poterant.--CALVIN.

[20] The idea that all love, and therefore all holiness, is

benevolence, and is proportioned to the capacity of its object, is one

of those absurdities into which men inevitably fall when they give

themselves up to the guidance of the speculative understanding, and

disregard the teachings of the heart and of the conscience. A mother

loves her infant, in every true sense of the word love: a hundred fold

more than she loves a stranger, though he may be the greatest man who

ever lived.

[21] Participium Graecum kathari'sas est praeteriti temporis, ac si

dicas: Postquam mundarit. Verum quia apud Latinos nullum est tale

participium activum, malui tempus negligere, quam vertendo Mundatum

pervertere quod erat longe majoris momenti, nempe ut soli Deo

relinquatur mundandi officium.

[22] Quod Baptismo nos ablui docet Paulus, ideo est, quod illic nobis

ablutionem nostram testatur Deus, et simul efficit quod figurat. Nisi

enim conjuncta esset rei veritas, aut exhibitio, quod idem est,

impropria haec loqutio esset. Baptismus est lavacrum animae. Interea

cavendum, ne quod unius Dei est, vel ad signum, vel ad ministrum

transferatur; hoc est, ut minister censetur ablutionis auctor, ut aqua

putetur animae sordes purgare; quod nonnisi Christi sanguini convenit.

Denique cavendum, ne ulla fiduciae nostrae portio vel in elemento, vel

in homine haereat. Quando hic demum veruns ac rectus sacramenti usus

est, recta nos ad Christum manu ducere, et in ipso sistere. Quod autem

aliqui in hoc baptismi elogio magis extenuando sudant, ne signo nimium

tribuatur, si vocetur animae lavacrum; perperam faciunt. Nam primum

apostolus non docet signum esse, quod mundet sed asserit solius Dei

esse opus. Est ergo Deus qui mundat; nec transferri hoc honoris ad

signum fas est, aut signo communicari. Verum signo Deum tanquam organo

uti, non est absurdum; non quia virtus Dei inclusa sit in signo, sed

quia nobis eam pro imbecilitatis nostrae captu tali adminiculo

distribuat. Id quosdam male habet, quia putant Spiritui sancto auferri,

quod est ejus proprium et quod illi scriptura passim vindicat. Sed

falluntur; nam ita Deus per signum agit, ut tota signi efficacia

nihilominus a Spiritu suo pendeat. Ita nihil plus signo tribuitur, quam

ut sit inferius organum, et quidem a seipso inutile, nisi quatenus

aliunde vim suam mutuatur. Quod praeterea verentur ne libertas Dei sit

alligatur, frivolum est. Neque enim affixa est signis Dei gratia, quin

citra adminiculum signi libere eam distribuat, si velit, deinde multi

signum recipiunt, qui tamen gratiae non fiunt participes, quia signum

omnibus est commune, hoc est, bonis indifferenter ac malis; Spiritus

autem nonnisi electis confertur; acqui signum, ut diximus, absque

Spiritu est inefficax. CALVIN.

[23] The common Text reads auten instead of auto`s. The latter reading

on the authority of the MSS. ABDFG, has, since Griesbach, been almost

universally adopted.

[24] These words are omitted in MSS. A B 17, and in the Coptic and

Ethiopic versions, and are left out of the text by Lachmann and

Tischendorf. The other Uncial MSS., the Syriac version, the Fathers,

are in their favour. They are required by the context, and their

omission is easily accounted for. Even Mill and Griesbach retain them,

as do all other editors, and the commentators almost without exception.

[25] Diese Form des Ausdrucks ist Reminiscenz von Gen. 2, 23, wo Adam

die Entstehung der Eva aus seinem Gebeinen und aus seinem Fleische

ausspricht, welcher Entstehung das genetische Verh�ltniss der Christen

zu Christo analog ist, naturlich nicht physich, sondern im geistlichen,

mystischen Sinne, in so fern die christliche Dasein und Wesen der

Christen, aus Christo originirt, in Christo sein Principium essendi

hat, wie physicher Weise Eva aus Adam herr�hrte. MEYER.

[26] Dicit nos esse ejus membra, ex carne et ossibus. Primum non est

hyperbolica loquutio, sed simplex; deinde non tantum significat

Christum esse naturae nostrae participem, sed altius quiddam exprimere

voluit, kai emphatikoteron. Refert enim Mosis verba, Gen. 2, 24. Quis

ergo exit sensus? quemadmodum Heva ex Adae mariti sui substantia

formata est, ut esset quasi pars illius; ita nos ut simus vera Christi

membra, substantiae ejus communicatione nos coalescere in unum corpus.

Denique eam nostri, cum Christo unionem hic Paulus describit, cujus in

sacra coena symbolum et pignus nobis datur . . . Paulus nos ex membris

et ossibus Christi esse testatur. Miramur ergo si corpus suum in coena

fruendum nobis exhibet, ut sit nobis vitae aeternae alimentum? ita

ostendimus nullam nos in coena repraesentationem docere, nisi cujus

effectus et veritas hic a Paulo praedicatur. CALVIN. On the following

verse, he says, Totum autem ex eo pendet quod uxor ex carne et ex

ossibus viri formata est. Eadem ergo unionis ratio inter nos et

Christum, quod se quodammodo in nos transfundit. Neque enim ossa sumus

ex ossibus ejus, et caro ex carne, quia ipse nobiscum est homo; sed

quia Spiritus sui virtute nos in corpus suum inserit, ut vitam ex eo

hauriamus.

[27] OLSHAUSEN, in his comment on this verse, says: Nicht die geistige

Geburt ist es zun�chst, von der hier die Rede ist, die leibliche Seite

wird hier und v. 31, zu ausdr�cklich hervorgehoben; es ist die

Selbstmittheilung seines g�ttlich-menschlichen Wesens, wodurch Christus

uns zu seinem Fleisch und Bein macht, er giebt den Seinigen sein

Fleisch zu essen, sein Blut zu trinken. On the following verse he

remarks: Wie wir zu v. 30, sahen, dass die Gl�ubigen von Christi

Fleisch und Bein sind, weil sie seiner verkl�rten Leiblichkeit

theilhaftig wurden; so ist hier auch die sarx mia mit Beziehung auf die

Mittheilung des Fleisehes und Blutes Christi an seine Gl�ubiger zu

verstehen. Dies sein g�ttlich-menschliches Wesen theilt der Erl�ser

zwar auch im Glauben mit (John 6, 45) aber die intensiveste,

concentrirteste Mittheilung desselben erfolgt im heiligen Abendmahl.

[28] Deshalb, weil wir Glieder Christi, von seinem Fleisch und von

seinem Beinen sind, wird verlassen ein Mensch (d. i. Christus, bei der

Parusie) seinen Vater und seine Mutter (d. i. nach der mystischen

Deutung Pauli: er wird seinen Sitz zur Rechten Gottes verlassen) und

vereiniget werden mit seinem Weibe (mit der Gemeinde), und (und dann)

werden die Zwei (der Mann und die Frau, d. i. der herabgestiegene

Christus und die Gemeinde) zu Einem Fleische sein (Eine ethische Person

ausmachen). MEYER.

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CHAPTER VI.

RELATIVE DUTIES OF PARENTS AND CHILDREN AND OF MASTERS AND SERVANTS,

VS. 1-9.--EXHORTATIONS AND DIRECTIONS AS TO THE SPIRITUAL CONFLICT, vs.

10-20.--CONCLUSION, VS. 21-24.

SECTION I.--Vs. 1-9.

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

2. Honour thy father and mother, (which is the first commandment with

promise,)

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

earth.

4. And, ye fathers, provoke not your children to wrath: but bring them

up in the nurture and admonition of the Lord.

5. Servants, be obedient to them that are your masters according to the

flesh, with fear and trembling, in singleness of your heart, as unto

Christ;

6. not with eye-service, as men-pleasers; but as the servants of

Christ, doing the will of God from the heart;

7. with good will doing service, as to the Lord, and not to men:

8. knowing that whatsoever good thing any man doeth, the same shall he

receive of the Lord, whether he be bond or free.

9. And, ye masters, do the same things unto them, forbearing

threatening: knowing that your Master also is in heaven; neither is

there respect of persons with him.

ANALYSIS.

Children should obey their parents. This obedience should be in the

Lord, determined and regulated by a regard to Christ, v. 1. The ground

of the obligation is--1. It is itself right. 2. It is enforced by an

express command in the decalogue, to which a special promise is

annexed, vs. 1-3.

Parents should do nothing to cherish evil feelings in the minds of

their children, but bring them up in the discipline of Christianity,

vs. 4, 5.

Servants should be obedient to their masters. This obedience should be

rendered--1. With solicitude. 2. with singleness of mind. 3. As part of

their obedience to Christ, v. 5. Therefore, not only when observed by

men or from the desire to please men, but as serving Christ and

desiring to please him; rendering their services with readiness as to

the Lord and not to men; because they know that at his bar all men,

whether bond or free, shall be treated according to their works, vs.

6-8.

Masters are to act on the same principles of regard to the authority of

Christ, and of their responsibility to him in their conduct towards

their slaves, avoiding all harshness, because master and slave have a

common Master in heaven; with whom there is no respect of persons, v.

8.

COMMENTARY.

V. 1. Children, obey your parents. The nature or character of this

obedience, is expressed by the words, in the Lord. It should be

religious; arising out of the conviction that such obedience is the

will of the Lord. This makes it a higher service than if rendered from

fear or from mere natural affection. It secures its being prompt,

cordial and universal. That Kurios here refers to Christ is plain from

the whole context. In the preceding chapter, v. 21, we have the general

exhortation under which this special direction to children is included,

and the obedience there required is to be rendered in the fear of

Christ. In the following verses also Kurios constantly has this

reference, and therefore must have it here. The ground of the

obligation to filial obedience is expressed in the words, for this is

right. It is not because of the personal character of the parent, nor

because of his kindness, nor on the ground of expediency, but because

it is right; an obligation arising out of the nature of the relation

between parents and children, and which must exist wherever the

relation itself exists.

V. 2. This consideration is enforced by a reference to the express

command of God. The duty is so important as to be included in that

brief summary of the moral law given by God on Mount Sinai. It was

engraven by the finger of God on the tables of stone, Honour thy father

and thy mother. Any flagrant breach of this command was, according to

the Mosaic law, punished with death. To honour is to reverence; and,

therefore, the command has reference to the inward feeling as well as

to the outward conduct. This precept is said to be pro'te, en

epangeli'a. This may mean, it is the first commandment in the decalogue

which has a specific promise attached; for the promise connected with

the second commandment does not relate to the observance of that

particular precept, but to keeping God's covenant. Or it may mean that

it is the first commandment of the second table of the law, and has a

promise annexed; or, pro'te may be taken here as in Mark 12, 28. 30, in

the sense of chief, i. e. the first in importance. The sense would then

be, Honour thy father and mother; this is the prime commandment, the

first in importance among those relating to our social duties; and it

has the specific promise annexed. It shall be well with thee on the

earth.' This view of the passage is on the whole to be preferred. It is

not likely that Paul would call this "the first commandment with

promise," when it is in fact the only command in the decalogue which

has any specific promise annexed to it. And to say that it is the first

in order of arrangement in the second table of the law, not only adds

nothing to its importance, but supposes the apostle to refer to a

distinction between the two tables of the decalogue, not elsewhere

recognized in Scripture.

The promise itself has a theocratical form in the Old Testament. That

is, it has specific reference to prosperity and length of days in the

land which God had given to his people as their inheritance. The

apostle generalizes it by leaving out the concluding words, and makes

it a promise not confined to one land or people, but to obedient

children every where. If it be asked whether obedient children are in

fact thus distinguished by long life and prosperity? The answer is,

that this, like all other such promises, is a revelation of a general

purpose of God, and makes known what will be the usual course of his

providence. That some obedient children are unfortunate and short

lived, is no more inconsistent with this promise, than that some

diligent men are poor, is inconsistent with the declaration, The hand

of the diligent maketh rich.' Diligence, as a general rule, does secure

riches; and obedient children, as a general rule, are prosperous and

happy. The general promise is fulfilled to individuals, just so far "as

it shall serve for God's glory, and their own good."

V. 4. The duty of parents, who are here represented by the father, is

stated in a negative and positive form. And ye fathers, provoke not

your children to wrath. This is what they are not to do. They are not

to excite the bad passions of their children by severity, injustice,

partiality, or unreasonable exercise of authority. A parent had better

sow tares in a field from which he expects to derive food for himself

and family, than by his own ill conduct nurture evil in the heart of

his child. The positive part of parental duty is expressed in the

comprehensive direction, all' ektre'phete auta` en paidei'a kai`

nouthesi'a Kuri'ou, i. e. educate them, bring them up, developing all

their powers by (en instrumental) the instruction and admonition of the

Lord. Paidei'a is a comprehensive word; it means the training or

education of a child, including the whole process of instruction and

discipline. Nouthesi'a, from noutheteo (nous, tithemi) to put in mind,

is included under the more general term, and is correctly rendered

admonition. It is the act of reminding one of his faults or duties.

Children are not to be allowed to grow up without care or control. They

are to be instructed, disciplined, and admonished, so that they be

brought to knowledge, self-control, and obedience. This whole process

of education is to be religious, and not only religious, but Christian.

It is the nurture and admonition of the Lord, which is the appointed

and the only effectual means of attaining the end of education. Where

this means is neglected or any other substituted in its place, the

result must be disastrous failure. The moral and religious element of

our nature is just as essential and as universal as the intellectual.

Religion therefore is as necessary to the development of the mind as

knowledge. And as Christianity is the only true religion, and God in

Christ the only true God, the only possible means of profitable

education is the nurture and admonition of the Lord. That is, the whole

process of instruction and discipline must be that which he prescribes,

and which he administers, so that his authority should be brought into

constant and immediate contact with the mind, heart and conscience of

the child. It will not do for the parent to present himself as the

ultimate end, the source of knowledge and possessor of authority to

determine truth and duty. This would be to give his child a mere human

development. Nor will it do for him to urge and communicate every thing

on the abstract ground of reason; for that would be to merge his child

in nature. It is only by making God, God in Christ, the teacher and

ruler, on whose authority every thing is to be believed and in

obedience to whose will every thing is to be done, that the ends of

education can possibly be attained. It is infinite folly in men to

assume to be wiser than God, or to attempt to accomplish an end by

other means than those which he has appointed.

V. 5. The five following verses treat of the relative duties of masters

and servants. Doulos and kurios are here relative terms, although in

Greek the antithetical term to doulos is commonly despotes, as in 1

Tim. 6, 1; Titus 2, 9; compare also 1 Pet. 2, 18. Doulos, from deo, to

bind, means a bondman, or slave, as distinguished from a hired servant,

who was called misthios or misthotos. That such is its meaning here is

plain not only from the common usage of the word, but also from the

antithesis between doulos and eleutheros, bond and free, in v. 8.

Kurios, means possessor, owner, master. It implies the relation which a

man may bear both to persons and things. The nature of that relation,

or the kind and degree of authority involved in it, however, is not

determined by the word, but in each case by the context. It is evident

both from the meaning of the terms here used, and from the known

historical fact that slavery prevailed throughout the Roman empire

during the apostolic age, that this and other passages of the New

Testament refer to that institution. It is dealt with precisely as

despotism in the State is dealt with. It is neither enjoined nor

forbidden. It is simply assumed to be lawful, so that a Christian may

consistently be an autocrat in the State, or a master of slaves. In

this view the scriptural doctrine on this subject, differs on the one

hand, from the doctrine that slave-holding is in itself sinful, on the

ground that one man cannot lawfully possess or exercise the rights and

authority over his fellow-men, which are involved in the relation of a

master to his slaves. This of necessity leads to setting up a rule of

faith and practice higher than the Scriptures, and thus tends to

destroy their authority. It leads to uncharitable feelings and to

unrighteous judgments, as well as to unwarrantable measures for abating

the evil. On the other hand, the scriptural doctrine is opposed to the

opinion that slavery is in itself a desirable institution, and as such

to be cherished and perpetuated. This leads to results no less

deplorable than the other error. As slavery is founded on the

inferiority of one class of society to another, the opinion that it

ought to be cherished naturally leads to the adoption of means to

increase or to perpetuate that inferiority, by preventing the

improvement of the subject class. It presents also a strong temptation

to deny the common brotherhood of men, and to regard the enslaved as

belonging to an inferior race. The great mistake of those who adopt the

former error, is--1. That they assume the right of property in the

master to extend to more than the services of the slave. The only right

of property possible in the case is a right to use the slave as a man

possessing the same nature with his master, and may, by the law of God

and the constitution of things, be properly used. And 2. The

confounding slave-laws with slavery, which is as unreasonable as to

confound despotism as a form of civil government, with the laws of any

particular despotic state. Those laws may be good or bad. Their being

bad, as they too often are, does not prove either in the case of

despotism or slavery that the institution itself is contrary to the

divine law. The mistake of those who hold the other extreme opinion on

this subject, so far as the Bible is concerned, is that what the

Scriptures tolerate as lawful under given circumstances, may be

cherished and rendered perpetual. This is as unreasonable, as to

maintain that children should, if possible, always remain minors.

The Bible method of dealing with this and similar institutions is to

enforce, on all concerned, the great principles of moral

obligation--assured that those principles, if allowed free scope, will

put an end to all evils both in the political and social relations of

men. The apostle, therefore, without either denouncing or commending

slavery, simply inculcates on master and slave their appropriate duty.

On the slave he enjoins the duty of obedience. In the expression,

masters, according to the flesh, there is evidently an implied

reference to a higher authority. It limits the authority of the master

to what is external; the soul being left free. The slave has two

masters; the one kata sarka, the other kata pneuma. The one, man; the

other, Christ. The directions here given relate to their duty to the

former. As to the nature of the obedience required, the apostle

teaches--1. That it should be rendered meta pho'bou kai` tro'mou, with

fear and trembling, i. e. with conscientious solicitude. That nothing

servile is intended by these terms is plain from the context, and from

a comparison with other passages in which the same expression is used.

It is not the fear of man, but the reverential fear of God of which the

apostle speaks, as what follows clearly proves. In 1 Cor. 2, 3, Paul

tells the Corinthians that he came among them "with fear and

trembling;" and in 2 Cor. 7, 15, he speaks of their having received

Titus, "with fear and trembling;" and in Phil. 2, 12, he exhorts

believers to work out their salvation "with fear and trembling." In all

of these cases solicitude to do what is right is all the terms imply.

2. This obedience is to be rendered en aplo'teti tes kardi'as, with

simplicity of heart, i. e. with singleness of mind--meaning just what

we appear to mean. It is opposed to hypocrisy, false pretence, deceit

and cunning. Compare Rom. 12, 8; 2 Cor. 8, 2; 9, 11. The word aplo'tes

signifies singleness, from haploos, one-fold, as opposed to diploos,

two-fold, or, double. The thing enjoined is, therefore, the opposite of

double-mindedness. 3. This obedience is to be rendered os to Christo,

as to Christ. Slaves were to regard their obedience to their masters as

part of their obedience to Christ. This would give it the character of

a religious service, because the motive is regard to divine authority,

and its object is a divine person. It thus ceases to be servile, and

becomes consistent with the highest mental elevation and spiritual

freedom.

V. 6. The apostle explains in the two following verses what he means by

simplicity of heart, or sincere obedience. It is not eye-service. That

is, such service as is rendered only when the eye of the master sees

what is done; as though the only object were to please men. Servants

are required to act as the douloi tou Christou, the slaves of Christ,

whose eyes are every where; and, therefore, if their desire is to

please him, they must be as faithful in their master's absence as in

his presence. Poiountes to` the'lema tou Theou, doing the will of God.

This is descriptive of the servants of Christ, in opposition to

men-pleasers. They act from a regard to the will of God, and from a

desire to please him,--ek psuches, ex animo, from the soul. Sometimes

psuche means the seat of the desires and affections, and then agrees in

sense with kardia. Sometimes the two are distinguished, as in Mark 12,

30, " with all the heart (kardia,) and with all the soul (psuche)."

Here the sense is, that the principle of obedience is nothing external,

but is within. It is an obedience which springs from the soul--the

whole inner man. These words are commonly and most naturally connected

with the preceding clause; doing the will of the Lord from the soul.'

By many commentators and editors they are connected with what follows,

from the soul, with good will, doing service.' This gives douleu'ontes

two nearly equivalent qualifying clauses, and leaves the preceding

participle poiou?ntes without any.

V. 7. The whole character of the obedience of the slave is summed up in

this verse, douleu'ontes, os to Kuri'o kai` ouk anthro'pois, doing

service, to the Lord and not to men. This, as the Scriptures teach, is

not peculiar to the obedience of the slave to his master, but applies

to all other cases in which obedience is required from one man to

another. It applies to children in relation to their parents, wives to

husbands, people to magistrates. Those invested with lawful authority

are the representatives of God. The powers (i. e. those invested with

authority) are ordained by God; and therefore all obedience rendered to

them out of regard to his will, is obedience to Him. And as obedience

to God is rendered to one infinitely true and good, it is even more

elevating than obedience to truth and goodness. Foreign as all this is

to the proud and rebellious heart of man, which spurns all superiority

and authority, it is daily illustrated by the cheerful and patient

submission of the people of God even to the capricious and unreasonable

exercise of the authority of those to whom God has placed them in

subjection. It is to be remarked that the apostle presents this

principle not merely in a religious, but a Christian form. We are

required to do service, as to the Lord, and not to men. It is to

Christ, God manifested in the flesh; to him, who being in the form of

God, thought it no robbery to be equal with God, but humbled himself,

taking on him the condition of a slave, morphen doulou labon; it is to

this infinitely exalted and infinitely condescending Saviour, who came

not to be served, but to serve, that the obedience of every Christian,

whether servant, child, wife, or subject, is really and consciously

rendered. Thus the most galling yoke is made easy, and the heaviest

burden light.

The words met' eunoias qualify douleuontes, with a willing mind doing

service. This stands opposed to the sullenness and inward indignation

with which a service extorted by fear of punishment is often rendered.

No service rendered to Christ can be of that character. It is rendered

with alacrity and cheerfulness.

V. 8. This verse presents for the encouragement of the slave, the

elevating truth that all men stand on a level before the bar of Christ.

In him and before him, there is neither Jew nor Greek, bond nor free,

male nor female, but so far as these external distinctions are

concerned, all are alike. The apostle, therefore, says to slaves,

render this cheerful obedience, eido'tes knowing, i. e. because ye

know, that whatsoever good thing any man doeth, the same shall he

receive of the Lord, whether he be bond or free. In this world some men

are masters and some are slaves. In the next, these distinctions will

cease. There the question will be, not, Who is the master? and, Who the

slave? but who has done the will of God? In this clause o' ea'n ti is

for o', ti ean, as it is in Col. 3, 23, ean being for an. Komizomai is

to receive for one self, to receive back as a recompense. 2 Cor. 5, 10.

At the bar of Christ and from his hands every man shall receive

according to his works, whether bond or free.

V. 9. Having enjoined on slaves their peculiar duties, the apostle

turns to masters. ?Kai` oi ku'rioi, and ye masters. The force of kai

here is--Not slaves only have their duties; you masters have your

peculiar obligations.' The duty of masters is expressed by the

comprehensive words, ta` auta` poieite pro`s autou's, do the same

things towards them. This does not refer exclusively to met' eunoias in

the preceding clause, as though the sense were, As slaves are to obey

with kind feeling, so masters are to rule in the same temper.' The

reference is more general. Masters are to act towards their slaves with

the same regard to the will of God, with the same recognition of the

authority of Christ, with the same sincerity and good feeling which had

been enjoined on the slaves themselves. Masters and slaves are men and

brethren, the same great principles of moral and religious obligation

govern both classes. In the parallel passage, Col. 4, 1, the expression

is, ?oi ku'rioi, to` di'kaion, kai` te`n iso'teta tois dou'lois

pare'chesthe, ye masters, give unto your servants that which is just

and equal. That is, act towards them on the principles of justice and

equity. Justice requires that all their rights, as men, as husbands,

and as parents should be regarded. And these rights are not to be

determined by the civil law, but by the law of God. "As the laws," says

Calvin, "gave great license to masters, many assumed that every thing

was lawful which the civil statute allowed; and such was their severity

that the Roman emperors were obliged to restrain their tyranny. But

although no edicts of princes interposed in behalf of the slave, God

concedes nothing to the master beyond what the law of love allows."

Paul requires for slaves not only what is strictly just, but te`n

iso'teta. What is that? Literally, it is equality. This is not only its

signification, but its meaning. Slaves are to be treated by their

masters on the principles of equality. Not that they are to be equal

with their masters in authority, or station, or circumstances; but they

are to be treated as having, as men, as husbands, and as parents, equal

rights with their masters. It is just as great a sin to deprive a slave

of' the just recompense for his labour, or to keep him in ignorance, or

to take from him his wife or child, as it is to act thus towards a free

man. This is the equality which the law of God demands, and on this

principle the final judgment is to be administered. Christ will punish

the master for defrauding the slave as severely as he will punish the

slave for robbing his master. The same penalty will be inflicted for

the violation of the conjugal or parental rights of the one as of the

other. For, as the apostle adds, there is no respect of persons with

him. At his bar the question will be, What was done?' not Who did it?'

Paul carries this so far as to apply the principle not only to the

acts, but to the temper of masters. They are not only to act towards

their slaves on the principles of justice and equity, but are to avoid

threatening. [29] This includes all manifestations of contempt and

ill-temper, or undue severity. All this is enforced by the

consideration that masters have a master in heaven to whom they are

responsible for their treatment of their slaves. The common text has

here the reading kai` umon auton o ku'rio's--your master. Lackman,

R�ickert, Harless, Meyer and others adopt the reading auton kai` umon,

of them and of you, i. e. your common master as in heaven.

It is thus that the Holy Spirit deals with slavery. Slaves are not

commanded to refuse to be slaves, to break their bonds and repudiate

the authority of their masters. They are required to obey with alacrity

and with a sincere desire to do their duty to their masters, as part of

their duty to Christ. Masters are not commanded as an immediate and

imperative duty to emancipate their slaves, but to treat them according

to the principles of justice and equity. It is not to be expected that

men of the world will act in conformity with the Gospel in this, any

more than in other respects. But believers will. And the result of such

obedience if it could become general would be, that first the evils of

slavery, and then slavery itself, would pass away as naturally and as

healthfully as children cease to be minors.

SECTION II.--Vs. 10-24.

10. Finally, my brethren, be strong in the Lord, and in tile power of

his might.

11. Put on the whole armour of God, that ye may be able to stand

against the wiles of the devil.

12. For we wrestle not against flesh and blood, but against

principalities, against powers, against the rulers of the darkness of

this world, against spiritual wickedness in high places.

13. Wherefore take unto you the whole armour of God, that ye may be

able to withstand in the evil day, and having done all, to stand.

14. Stand therefore, having your loins girt about with truth, and

having on the breast-plate of righteousness;

15. and your feet shod with the preparation of the gospel of peace;

16. above all, taking the shield of faith, wherewith ye shall be able

to quench all the fiery darts of the wicked.

17. And take the helmet of salvation, and the sword of the Spirit,

which is the word of God:

18. praying always with all prayer and supplication in the Spirit, and

watching thereunto with all perseverance and supplication for all

saints;

19. and for me, that utterance may be given unto me, that I may open my

mouth boldly, to make known the mystery of the gospel,

20. for which I am an ambassador in bonds: that therein I may speak

boldly, as I ought to speak.

21. But that ye also may know my affairs, and how I do, Tychicus, a

beloved brother and faithful minister in the Lord, shall make known to

you all things:

22. whom I have sent unto you for the same purpose, that ye might know

our affairs, and that he might comfort your hearts.

23. Peace be to the brethren, and love with faith from God the Father

and the Lord Jesus Christ.

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

sincerity. Amen.

ANALYSIS.

Directions in reference to the spiritual conflict. As such a conflict

is inevitable, the believer should--1. Muster strength for the

struggle. 2. He should seek that strength from Christ. 3. Since his

enemies are not human but superhuman, Satan and all the powers of

darkness, the believer needs not only more than human strength, but

also divine armour. He should, therefore, take the panoply of God, that

he may be bile to stand in the evil day. That panoply consists--1. In

the knowledge and reception of the truth. 2. In the righteousness of

Christ. 3. In the alacrity which flows from the peace of the Gospel. 4.

In the consciousness of salvation. 5. In faith. 6. In the word of God,

which is the sword of the Spirit.

To obtain strength to use this armour aright, and to secure victory for

ourselves and for the army of which we are a part, we should pray.

These prayers should be--1. Of all kinds. 2. On every occasion. 3.

Importunate and persevering. 4. By the aid of the Holy Spirit. 5. For

all saints.

Believing in the efficacy of such prayers, the apostle begs the

Ephesian believers to pray for him, that God would enable him to preach

the Gospel in a suitable manner.

To relieve their anxiety he had sent Tychicus to inform them of his

circumstances and of his health.

He invokes the Father and Son to bestow upon the brethren the blessings

of divine peace and love united with faith; and implores the special

favour of God for all who love the Lord Jesus Christ with a love that

cannot die.

COMMENTARY.

V. 10. Though the redemption purchased by Christ, as described in this

epistle, is so complete and so free, yet between the beginning and the

consummation of the work there is a protracted conflict. This is not a

figure of speech. It is something real and arduous. Salvation, however

gratuitous, is not to be obtained without great effort. The Christian

conflict is not only real, it is difficult and dangerous. It is one in

which true believers are often grievously wounded; and multitudes of

reputed believers entirely succumb. It is one also in which great

mistakes are often committed and serious loss incurred from ignorance

of its nature, and of the appropriate means for carrying it on. Men are

apt to regard it as a mere moral conflict between reason and conscience

on the one side, and evil passions on the other. They therefore rely on

their own strength, and upon the resources of nature for success.

Against these mistakes the apostle warns his readers. He teaches that

every thing pertaining to it is supernatural. The source of strength is

not in nature. The conflict is not between the good and bad principles

of our nature. He shows that we belong to a spiritual, as well as to a

natural world, and are engaged in a combat in which the higher powers

of the universe are involved; and that this conflict, on the issue of

which our salvation depends, is not to be carried on with straws picked

up by the wayside. As we have superhuman enemies to contend with, we

need not only superhuman strength, but divine armour and arms. The

weapons of our warfare are not natural, but divine.

Finally, my brethren, be strong in the Lord, to loipon, adelphoi mou,

endunamousthe en Kurio. He concludes his epistle so full of elevated

views, and so rich in disclosures of the mysteries of redemption, with

directions as to the struggle necessary to secure salvation. His first

exhortation is to muster strength for the inevitable conflict, and to

seek that strength from the right source. We are to be strong in the

Lord. As a branch separated from the vine, or as a limb severed from

the body, so is a Christian separated from Christ. He, therefore, who

rushes into this conflict without thinking of Christ, without putting

his trust in him, and without continually looking to him for strength

and regarding himself as a member of his body, deriving all life and

vigour from him, is demented. He knows not what he is doing. He has not

strength even to reach the field. With him the whole conflict is a

sham. The words kai` en to kra'tei tes ischu'os autou mean, in the

vigour derived from his strength. The vigour of a man's arm is derived

from the strength of his body. It is only as members of Christ's body

that we have either life or power. It is not we that live, but Christ

that liveth in us; and the strength which we have is not our own but

his. When we are weak, then are we strong. When most empty of self, we

are most full of God.

V. 11. The second direction has reference to the arms requisite for the

successful conduct of this conflict; endu'sasthe te`n panopli'an tou

Theou, put on the whole armour of God. Panopli'an, panoply, includes

both the defensive and offensive armour of the soldier. The believer

has not only to defend himself, but also to attack his spiritual

enemies; and the latter is as necessary to his safety as the former. It

will not do for him to act only on the defensive, he must endeavour to

subdue as well as to resist. How this is to be done, the following

portion of the chapter teaches. The armour of God, means that armour

which God has provided and which he gives. We are thus taught from the

outset, that as the strength which we need is not from ourselves, so

neither are the means of offence or defence. Nor are they means of

man's devising. This is a truth which has been overlooked in all ages

of the church, to the lamentable injury of the people of God. Instead

of relying on the arms which God has provided, men have always been

disposed to trust to those which they provide for themselves or which

have been prescribed by others. Seclusion from the world (i. e. flight

rather than conflict), ascetic and ritual observances, invocation of

saints and angels, and especially, celibacy, voluntary poverty, and

monastic obedience, constitute the panoply which false religion has

substituted for the armour of God. Of this fatal mistake, manifested

from the beginning, the apostle treats at length in his Epistle to the

Colossians, 2, 18-23. He there exhorts his hearers, not to allow any

one, puffed up with carnal wisdom, and neglecting Christ, the only

source of life and strength, to despoil them of their reward, through

false humility and the worship of angels, commanding not to touch, or

taste, or handle this or that, which methods of overcoming evil have

indeed the appearance of wisdom, in humility, will-worship, and neglect

of the body, but not the reality, and only serve to satisfy the flesh.

They increase the evil which they are professedly designed to overcome.

A more accurate description could not be given historically, than is

here given prophetically, of the means substituted by carnal wisdom for

the armour of God. Calling on saints and angels, humility in the sense

of self-degradation, or submitting our will to human authority,

neglecting the body, or ascetic observances, abstaining from things

lawful, uncommanded rites and ordinances, observing months and

days-these are the arms with which the church in her apostasy has

arrayed her children for this warfare. These are by name enumerated and

condemned by the apostle, who directs us to clothe ourselves with the

panoply of God, which he proceeds to describe in detail.

Pro`s to` du'nasthai umas ste?nai pro`s ta`s methodei'as tou diabo'lou.

This divine armour is necessary to enable us to stand against the wiles

of the devil. If our adversary was a man, and possessed nothing beyond

human strength, ingenuity, and cunning, we might defend ourselves by

human means. But as we have to contend with Satan, we need the armour

of God. One part of the Bible of course supposes every other part to be

true. If it is not true that there is such a being as Satan, or that he

possesses great power and intelligence, or that he has access to the

minds of men and exerts his power for their destruction; if all this is

obsolete, then there is no real necessity for supernatural power or for

supernatural means of defence. If Satan and satanic influence are

fables or figures, then all the rest of the representations concerning

this spiritual conflict is empty metaphor. But if one part of this

representation is literally true, the other has a corresponding depth

and reality of meaning. If Satan is really the prince of the powers of

darkness, ruler and god of this world; if he is the author of physical

and moral evil; the great enemy of God, of Christ and of his people,

full of cunning and malice; if he is constantly seeking whom he may

destroy, seducing men into sin, blinding their minds and suggesting

evil and sceptical thoughts; if all this is true, then to be ignorant

of it, or to deny it, or to enter on this conflict as though it were

merely a struggle between the good and bad principles in our own

hearts, is to rush blindfold to destruction.

V. 12. This is the point on which the apostle most earnestly insists.

He would awaken his readers to a due sense of the power of the

adversaries with whom they are to contend. He lifts the vail and

discloses to them the spiritual world; the hosts of the kingdom of

darkness. We have to stand against the wiles of the devil, ?o'ti ouk

e'stin emin e pa'le pro`s haima kai` sa'rka, because our conflict is

not with flesh and blood, i. e. with men. The word pa'le means a

wrestling. The apostle either changes the figure immediately, or he

uses the word here in a more general sense. The latter is the more

probable. "Flesh and blood" does not here or any where else, mean our

corrupt nature, as flesh by itself so often means; but men. So in Gal.

1, 16, "I conferred not with flesh and blood," means, I did not consult

with man.' The apostle after his conversion sought no instruction or

counsel from man; all his knowledge of the Gospel was received by

immediate revelation.

Our conflict is not with man, but against principalities, against

powers, against the rulers of the darkness of this world, against

spiritual wickedness in high places. The signification of the terms

here used, the context, and the analogy of Scripture, render it certain

that the reference is to evil spirits. They are called in Scripture

daimonia, demons, who are declared to be fallen angels, 2 Pet. 2, 4;

Jude 6, and are now subject to Satan their prince. They are called

archai, princes, those who are first or high in rank; and exousiai,

potentates, those invested with authority. These terms have probably

reference to the relation of the spirits among themselves. The

designation kosmokratores, rulers of the world, expresses the power or

authority which they exercise over the world. The kosmos i. e. mankind,

is subject to them; comp. 2 Cor. 4, 4; John 16, 11. The word is

properly used only of those rulers whose dominion was universal. And in

this sense the Jews called the angel of death kosmokrator. In the

following clause tou sko'tous tou aionos tou'tou, of the darkness of

this world; the words tou aionos, on the authority of the best

manuscripts, are generally omitted. The sense is substantially the same

whichever reading be adopted. These evil spirits are the rulers of this

darkness. The meaning either is, that they reign over the existing

state of ignorance and alienation from God; i. e. the world in its

apostasy is subject to their control; or this darkness is equivalent to

kingdom of darkness. Rulers of the kingdom of darkness, which includes

in it, according to the scriptural doctrine, the world as distinguished

from the true people of God. The word sko'tos is used elsewhere, the

abstract for the concrete, for those in darkness, i. e. for those who

belong to, or constitute the kingdom of darkness, Luke 22, 53; Col. 1,

13. Our conflict, therefore, is with the potentates who are rulers of

the kingdom of darkness as it now is.

They are further called ta` pneumatika` tes poneri'as, spiritual

wickedness, as the phrase is rendered in our version. But this cannot

be its meaning; it is not wickedness in the abstract, but wicked

spirits, the context and the force of the words themselves show to be

intended. Beza and others understand the words as equivalent to

pneumatikai poneriai, spirtual wickednesses. This would give a good

sense. As these spirits are called archai and exousiai, so they may be

called poneriai. But ta` pneumatika` tes poneri'as cannot be resolved

into pneumatikai poneri'ai. Ta` pneumatika is equivalent to ta`

pneumata, as in so many other cases the neuter adjective in the

singular or plural is used substantively, as to hippikon, the cavalry;

ta aichmalota, the captivity, i. e. captives. Spirits of wickedness

then means wicked spirits. The beings whom the apostle in the preceding

clauses describes as principalities, powers, and rulers, he here calls

wicked spirits, to express their character and nature.

The principal difficulty in this verse concerns the words en tois

epourani'ois. A very large class of commentators, ancient and modern,

connect them with the beginning of the verse, and translate, "our

conflict is for heavenly things;" heaven is the prize for which we

contend. There are two objections to this interpretation, which are

generally considered decisive, although the sense is good and

appropriate. The one is, that en tois epourani'ois always in this

Epistle means heaven; and the other is that en does not mean for. The

connection is with the preceding clause. These wicked spirits are said

to be in heaven. But what does that mean? Many say that heaven here

means our atmosphere, which is assumed to be the dwelling-place of evil

spirits; see 2, 2. But en epourania is not elsewhere in this Epistle

used for the atmospheric heavens; neither do the Scriptures give any

countenance to the popular opinion of the ancient world, that the air

is the region of spirits; nor does this idea harmonize with the

context. It is no exaltation of the power of these spirits to refer to

them as dwelling in our atmosphere. The whole context, however, shows

that the design of the apostle is to present the formidable character

of our adversaries in the most impressive point of view. Others suppose

that Paul means to refer to the former, and not to the present

residence of these exalted beings. They are fallen angels, who once

dwelt in heaven. But this is obviously inconsistent with the natural

meaning of his words. He speaks of them as in heaven. It is better to

take the word heaven in a wide sense. It is very often used

antithetically to the word earth. Heaven and earth,' include the whole

universe. Those who do not belong to the earth belong to heaven. All

intelligent beings are terrestrial or celestial. Of the latter class

some are good and some are bad, as of the angels some are holy and some

unholy. These principalities and potentates, these rulers and spirits

of wickedness, are not earthly magnates, they belong to the order of

celestial intelligences, and therefore are the more to be dreaded, and

something more than human strength and earthly armour is required for

the conflict to which the apostle refers. This indicates the connection

with the following verse.

V. 13. Wherefore, i. e. because you have such formidable enemies, and

because the conflict is inevitable, anala'bete te`n panopli'an tou

Theou, not only arm yourselves, but take the panoply of God; no other

is adequate to the emergency. Hina dunethete antistenai en te eme'ra te

ponera, in order that ye may be able to withstand, i. e. successfully

to resist, in the evil day. The evil day is the day of trial. Ps. 41,

2, "The Lord will deliver him in the time of trouble;" or as it is in

the Sept. en hemera ponera; and Ps. 49, 5, " Wherefore should I fear in

the days of evil;" Sept. en hemera ponera. The day here referred to is

the definite day when the enemies previously mentioned shall make their

assault. This however is not to be understood with special, much less

with exclusive, reference to the last great conflict with the powers of

darkness which is to take place before the second advent. The whole

exhortation has reference to the present duty of believers. They are at

once to assume their armour, and be always prepared for the attacks of

their formidable enemies.

Kai` a'panta katergasa'menoi stenai, and having done all to stand. This

is understood by many to refer to the preparation for conflict. Having

made every preparation, stand ready for the assault. But that idea is

included in the former part of the verse. Others take katergazesthai in

the sense of debellare, vincere; having overcome all opposition, or

conquered all, stand. The ordinary sense of the word includes that

idea. Having done all that pertains to the combat, to stand;' i. e.

That you may be able, after the conflict is over, to maintain your

ground as victors.

V. 14. With the flowing garments of the East, the first thing to be

done in preparing for any active work, was to gird the loins. The

apostle therefore says, ?stete oun perizosa'menoi te`n osphu`n umon en

alethei'a, stand therefore having your loins girt about with truth. By

truth, here is not to be understood divine truth as objectively

revealed, i. e. the word of God; for that is mentioned in the following

verse as the sword. Nor does it mean sincerity of mind, for that is a

natural virtue, and does not belong to the armour of God; which

according to the context consists of supernatural gifts and graces. But

it means truth subjectively considered; that is, the knowledge and

belief of the truth. This is the first and indispensable qualification

for a Christian soldier. To enter on this spiritual conflict ignorant

or doubting, would be to enter battle blind and lame. As the girdle

gives strength and freedom of action, and therefore confidence, so does

the truth when spiritually apprehended and believed. Let not any one

imagine that he is prepared to withstand the assaults of the powers of

darkness, if his mind is stored with his own theories or with the

speculations of other men. Nothing but the truth of God clearly

understood and cordially embraced will enable him to keep his feet for

a moment, before these celestial potentates. Reason, tradition,

speculative conviction, dead orthodoxy, are a girdle of spider-webs.

They give way at the first onset. Truth alone, as abiding in the mind

in the form of divine knowledge, can give strength or confidence even

in the ordinary conflicts of the Christian life, much more in any

really "evil day."

Kai` endusa'menoi to`n tho'raka tes dikaiosu'nes, and having put on the

breast-plate of righteousness. The tho'rax was the "armour covering the

body from the neck to the thighs, consisting of two parts, one covering

the front and the other the back." A warrior without his tho'rax was

naked, exposed to every thrust of his enemy, and even to every casual

dart. In such a state flight or death is inevitable. What is that

righteousness, which in the spiritual armour answers to the cuirass?

Many say it is our own righteousness, integrity, or rectitude of mind.

But this is no protection. It cannot resist the accusations of

conscience, the whispers of despondency, the power of temptation, much

less the severity of the law, or the assaults of Satan. What Paul

desired for himself was not to have on his own righteousness, but the

righteousness which is of God by faith; Phil. 3, 8. 9. And this,

doubtless, is the righteousness which he here urges believers to put on

as a breast-plate. It is an infinitely perfect righteousness,

consisting in the obedience and sufferings of the Son of God, which

satisfies all the demands of the divine law and justice; and which is a

sure defence against all assaults whether from within or from without.

As in no case in this connection does the apostle refer to any merely

moral virtue as constituting the armour of the Christian, so neither

does he here. This is the less probable, inasmuch as righteousness in

the subjective sense, is included in the idea expressed by the word

truth in the preceding clause. It is the spirit of the context which

determines the meaning to be put on the terms here used. For although

righteousness is used so frequently by the apostle for the

righteousness of God by faith, yet in itself it may of course express

personal rectitude or justice. In Is. 59, 17, Jehovah is described as

putting "on righteousness as a breast-plate, and a helmet of salvation

on his head;" as in Is. 11, 5, it is said of the Messiah,

"righteousness shall be the girdle of his loins, and faithfulness the

girdle of his reins."

V. 15. In ancient warfare which was in a large measure carried on by

hand-to-hand combats, swiftness of foot was one of the most important

qualifications for a good soldier. To this the apostle refers when he

exhorts his readers to have their feet shod, en etoimasi'a tou

euangeli'ou tes eire'nes, with the preparation of the gospel of peace.

According to one explanation euangeli'ou is the genitive of apposition,

and the Gospel is the etoimasi'a with which the Christian is to be

shod. Then the idea is either that the Gospel is something firm on

which we can rest with confidence; or it is something that gives

alacrity, adding as it were wings to the feet. Others take euangeli'ou

as the genitive of the object, and etoimasi'a for readiness or

alacrity. The sense would then be, Your feet shod with alacrity for the

Gospel,' i. e. for its defence or propagation. The simplest

interpretation and that best suited to the context, is that euangeli'ou

is the genitive of the source, and the sense is, Your feet shod with

the alacrity which the Gospel of peace gives.' As the Gospel secures

our peace with God, and gives the assurance of his favour, it produces

that joyful alacrity of mind which is essential to success in the

spiritual conflict. All doubt tends to weakness, and despair is death.

V. 16. En pasin, in addition to all; not above all as of greatest

importance. Besides the portions of armour already mentioned, they were

to take to`n thureo`n tes pi'steos, the shield of faith. Thureos,

literally, a door, and then a large oblong shield, like a door. Being

four feet long by two and a half broad, it completely covered the body,

and was essential to the safety of the combatant. Hence the

appropriateness of the apostle's metaphor. Such a protection, and thus

essential, is faith. The more various the uses of a shield, the more

suitable is the illustration. The faith here intended is that by which

we are justified, and reconciled to God through the blood of Christ. It

is that faith of which Christ is the object; which receives him as the

Son of God and the Saviour of men. It is the faith which is the

substance of things hoped for and the evidence of things not seen;

which at once apprehends or discerns, and receives the things of the

Spirit. it overcomes the world, as is proved by so many examples in the

twelfth chapter of the Epistle to the Hebrews. Faith being in itself so

mighty, and having from the beginning proved itself so efficacious, the

apostle adds, en ho dune'sesthe pa'nta ta` be'le tou ponerou ta`

pepurome'na sbe'sai, whereby ye shall be able to quench all the fiery

darts of the evil one. The obvious allusion here is to those missiles

employed in ancient warfare, around which combustible materials were

bound, which were ignited and projected against the enemy. Reference to

these fiery darts is made in Ps. 7, 13, "He will make his arrows

burning arrows;" see Alexander on the Psalms. These darts are said to

be tou ponerou, not of the wicked, as the words are translated in the

English Version, but of the evil one, i. e. of the devil. Comp. Matt.

13, 19. 38. In the latter passage ho poneros is explained in ver. 39,

ho diabolos. See also 1 John 2, 13; 3, 12; 5, 18, and other passages.

As burning arrows not only pierced but set on fire what they pierced,

they were doubly dangerous. They serve here therefore as the symbol of

the fierce onsets of Satan. He showers arrows of fire on the soul of

the believer; who, if unprotected by the shield of faith, would soon

perish. It is a common experience of the people of God that at times

horrible thoughts, unholy, blasphemous, skeptical, malignant, crowd

upon the mind, which cannot be accounted for on any ordinary law of

mental action, and which cannot be dislodged. They stick like burning

arrows; and fill the soul with agony. They can be quenched only by

faith; by calling on Christ for help. These, however, are not the only

kind of fiery darts; nor are they the most dangerous. There are others

which enkindle passion, inflame ambition, excite cupidity, pride,

discontent, or vanity; producing a flame which our deceitful heart is

not so prompt to extinguish, and which is often allowed to burn until

it produces great injury and even destruction. Against these most

dangerous weapons of the evil one, the only protection is faith. It is

only by looking to Christ and earnestly invoking his interposition in

our behalf that we can resist these insidious assaults, which inflame

evil without the warning of pain. The reference of the passage,

however, is not to be confined to any particular forms of temptation.

The allusion is general to all those attacks of Satan, by which the

peace and safety of the believer are specially endangered.

V. 17. The most ornamental part of ancient armour, and scarcely less

important than the breast-plate or the shield, was the helmet. The

Christian, therefore, is exhorted to take te`n perikephalai'an tou

soteri'ou, the helmet of salvation. According to the analogy of the

preceding expressions, "the breast-plate of righteousness," and "shield

of faith," salvation is itself the helmet. That which adorns and

protects the Christian, which enables him to hold up his head with

confidence and joy, is the fact that he is saved. He is one of the

redeemed, translated from the kingdom of darkness into the kingdom of

God's dear Son. If still under condemnation, if still estranged from

God, a foreigner and alien, without God and without Christ, he could

have no courage to enter into this conflict. It is because he is a

fellow-citizen of the saints, a child of God, a partaker of the

salvation of the Gospel, that he can face even the most potent enemies

with confidence, knowing that he shall be brought off more than

conqueror through him that loved him; Rom. 8, 37. When in 1 Thess. 5,

8, the apostle speaks of the hope of salvation as the Christian's

helmet, he presents the same idea in a different form. The latter

passage does not authorize us to understand, in this place, "helmet of

salvation" as a figurative designation of hope. The two passages though

alike are not identical. In the one salvation is said to be our helmet,

in the other, hope; just as in one place "faith and love" are said to

be our breast-plate, and in another, righteousness.

The armour hitherto mentioned is defensive. The only offensive weapon

of the Christian is "the sword of the Spirit." Here tou pneu'matos

cannot be the genitive of apposition. The Spirit is not the sword; this

would be incongruous, as the sword is something which the soldier

wields, but the Christian cannot thus control the Spirit. Besides, the

explanation immediately follows, which is the word of God. "The sword

of the Spirit" means the sword which the Spirit gives. By the re?ma

Theou is not to be understood the divine precepts, nor the threatenings

of God against his enemies. There is nothing to limit the expression.

It is that which God has spoken, his word, the Bible. This is sharper

than any two-edged sword. It is the wisdom of God and the power of God.

It has a self-evidencing light. It commends itself to the reason and

conscience. It has the power not only of truth, but of divine truth.

Our Lord promised to give to his disciples a word and wisdom which all

their adversaries should not be able to gainsay or resist. In

opposition to all error, to all false philosophy, to all false

principles of morals, to all the sophistries of vice, to all the

suggestions of the devil, the sole, simple, and sufficient answer is

the word of God. This puts to flight all the powers of darkness. The

Christian finds this to be true in his individual experience. It

dissipates his doubts; it drives away his fears; it delivers him from

the power of Satan. It is also the experience of the church collective.

All her triumphs over sin and error have been effected by the word of

God. So long as she uses this and relies on it alone, she goes on

conquering; but when any thing else, be it reason, science, tradition,

or the commandments of men, is allowed to take its place or to share

its office, then the church, or the Christian, is at the mercy of the

adversary. Hoc signo vinces--the apostle may be understood to say to

every believer and to the whole church.

V. 18. It is not armour or weapons which make the warrior. There must

be courage and strength; and even then he often needs help. As the

Christian has no resources of strength in himself, and can succeed only

as aided from above, the apostle urges the duty of prayer. The believer

is--1. To avail himself of all kinds of prayer. 2. He is to pray on

every suitable occasion. 3. He is to pray in the Spirit. 4. He is to be

alert and persevering in the discharge of this duty. 5. He is to pray

for all the saints; and the Ephesians were urged by the apostle to pray

for him.

The connection of this verse is with ?stete oun of ver. 14. "Stand,

therefore, with all prayer and supplication, praying on every occasion,

in the Spirit." Dia` pa'ses proseuches kai` dee'seos, may be connected

with the following participle proseucho'menoi, as has been done by our

translators, who render the passage, "praying with all prayer and

supplication." But this renders the passage tautological. Others take

this clause by itself, and understand dia as expressing the condition

or circumstances. Stand, therefore, with all prayer, praying at all

times,' &c. As to the difference between proseuche and deesis, prayer

and supplication, some say that the former has for its object the

attaining of good; the latter, the avoidance of evil or deliverance

from it. The usage of the words does not sustain that view. The more

common opinion is that the distinction is twofold; first, that

proseuche is addressed only to God, whereas deesis may be addressed to

men; and secondly, that the former includes all address to God, while

the latter is limited to petition. The expression all prayer, means all

kinds of prayer, oral and mental, ejaculatory and formal. The prayers

which Paul would have the Christian warrior use, are not merely those

of the closet and of stated seasons, but also those habitual and

occasional aspirations, and outgoings of the heart after God, which a

constant sense of his nearness and a constant sense of our necessity

must produce.

Not only must all kinds of prayer be used, but believers should pray en

panti` kairo, on every occasion; on every emergency. This constancy in

prayer is commanded by our Lord, Luke 18, 1, "Men ought always to pray

and not to faint." In 1 Thess. 5, 17, the apostle exhorts believers to

"pray without ceasing." It is obvious, therefore, that prayer includes

all converse with God, and is the expression of all our feelings and

desires which terminate in him. In the scriptural sense of the term,

therefore, it is possible that a man should pray almost literally

without ceasing.

The third direction is, to pray en pneu'mati. This does not mean

inwardly, or, with the heart; non voce tantum, sed et animo, as Grotius

explains it; but it means under the influence of the Spirit, and with

his assistance, whose gracious office it is to teach us how to pray,

and to make intercessions for us with groanings that cannot be uttered;

Rom. 8, 26. The fourth direction has reference to alertness and

perseverance in prayer; eis auto` touto agrupnountes, watching unto

this very thing. This very thing is that of which he had been speaking,

viz. praying in the Spirit. It was in reference to that duty they were

to be wakeful and vigilant, not allowing themselves to become weary or

negligent. En pa'se proskartere'sei kai` dee'sei peri` pa'nton ton

agi'on, with all perseverance and supplication, for all saints.

"Perseverance and supplication" amounts to persevering or importunate

supplication. In Rom. 12, 12, the expression is, to proseuche

proskarterountes, continuing instant in prayer. This persevering

supplication is to be offered for all the saints. The conflict of which

the apostle has been speaking is not merely a single combat between the

individual Christian and Satan, but also a war between the people of

God and the powers of darkness. No soldier entering battle prays for

himself alone, but for all his fellow-soldiers also. They form one

army, and the success of one is the success of all. In like manner

Christians are united as one army, and therefore have a common cause;

and each must pray for all. Such is the communion of saints, as set

forth in this Epistle and in other parts of Scripture, that they can no

more fail to take this interest in each other's welfare, than the hand

can fail to sympathize with the foot.

V. 19. The importance which the apostle attributed to intercessory

prayer and his faith in its efficacy are evident from the frequency

with which he enjoins the duty, and from the earnestness with which he

solicits such prayers in his own behalf. What the apostle wishes the

Ephesians to pray for, was not any temporal blessing, not even his

deliverance from bonds, that he might be at liberty more freely to

preach the Gospel, but that God would enable him to preach with the

freedom and boldness with which he ought to preach; i'na moi dothe

lo'gos en anoi'xei tou sto'mato's mou en parrhesi'a gnori'sai, ktl. Our

translators have paraphrased this clause thus, that utterance may be

given me, that I may open my mouth boldly to make known, &c. The

literal translation is, that utterance may be given me in opening my

mouth, with boldness to make known, &c. What Paul desired was divine

assistance in preaching. He begs his reader to pray i'na moi dothe

lo'gos, that the power of speech, or freedom of utterance, might be

given to him, when he opened his mouth. Paul says, 2 Cor. 11, 6, that

he was idiotes to logo, rude in speech. The word lo'gos itself has at

times the metonymical sense here given to it, and therefore en anoi'xei

tou sto'mato's is most naturally taken without emphasis as equivalent

to, when I open my mouth, i. e. when called upon to speak. Calvin and

many others lay the principal stress on those words, and make with

opening of the mouth equivalent to with open mouth, pleno ore et

intrepida lingua, as Calvin expresses it. Os opertum cupit, quod

erumpet in liquidam et firmam confessionem. Ore enim semiclauso

proferuntur ambigua et perplexa responsa. This, however, is to

anticipate what is expressed by en parrhesi'a gnori'sai. Others connect

both en anoi'xei tou sto'mato's and en parrhesi'a with gnori'sai, to

make known with the opening of the mouth, with boldness the mystery,'

&c. This is the construction which our translators seemed to have

assumed. But this is very unnatural, from the position of the words and

relation of the clauses. Parrhesi'a (pan rhesis), the speaking out all,

freespokenness. Here the dative with en may be taken adverbially,

freely, boldly; keeping nothing back, but making an open, undisguised

declaration of the Gospel. This includes, however, the idea of

frankness and boldness of spirit, of which this unrestrained

declaration of the truth is the expression. Muste'rion tou euangeli'ou,

mystery of the Gospel; the Gospel itself is the mystery, or divine

revelation. It is that system of truth which had been kept secret with

God, but which is now revealed unto our glory; 1 Cor. 2, 7.

V. 20. Hupe`r hou, for the sake of which Gospel, presbeu'on en alu'sei

eimi, I am an ambassador in bonds. An ambassador is one through whom a

sovereign speaks. "We are ambassadors for Christ, as though God did

beseech you by us: we pray you in Christ's stead be ye reconciled with

God;" 2 Cor. 5, 20. The apostles, as sent by Christ with authority to

speak in his name, and to negotiate with men, proposing the terms of

reconciliation and urging their acceptance, were in an eminent sense

his ambassadors. As all ministers are sent by Christ and are

commissioned by him to propose the terms of salvation, they too are

entitled to the same honourable designation. Paul was an ambassador in

bonds, and yet he did not lose his courage but preached with as much

boldness as ever.

Hina en auto parrhesia'somai, that therein 1 may speak boldly. This may

be taken as depending on i'na dothe of ver. 19. The sense would then

be, That utterance may be given to me--that I may speak boldly.' But

the preceding en parhrhesi'a gnori'sai depends on i'na dothe. The two

clauses are rather parallel. Paul desired that the Ephesians should

pray, That utterance should be given him--that is, that he might preach

boldly;' os dei me lalesai, as I ought to speak. It becomes the man who

is an ambassador of God, to speak with boldness, assured of the truth

and importance of the message which he has to deliver. That even Paul

should solicit the prayers of Christians that he might be able to

preach the Gospel aright, shows the sense he had at once of the

difficulty and of the importance of the work.

V. 21. In conclusion the apostle informs the Ephesians that he had sent

Tychicus to them to relieve their anxiety concerning him; hina de`

eidete kai` umeis, but that ye also may know, i. e. you as well as

other Christian friends who had manifested solicitude about me in my

bonds; ta` kat' eme', the things which concern me, i. e. my

circumstances; ti' pra'sso; not what I do, for that they knew already;

but how I do. His health as well as his situation was a matter of

anxiety to his friends. Tychicus shalt make all known to you; o

agapeto`s adelpho`s kai` pisto`s dia'konos en kuri'o; this admits of a

twofold interpretation. It may mean that Tychicus was Paul's dia'konos,

servant as well as his brother. This view is commended, though not

adopted by Calvin, and is advocated by many of the best commentators,

on the ground that it is most natural that the two words adelpho`s and

dia'konos should have the same reference, "my beloved brother and

faithful servant;"' and that in so many other places Paul speaks of

those who attended him and in various forms served him. The words en

kuri'o, according to this view, belong equally to both words. He was a

brother as well as a servant in the Lord, i. e. a Christian brother and

servant. It is more common, however, to understand the apostle as

commending Tychicus as a faithful minister of the Gospel. In Col. 4, 7,

he is called a fellow-servant, which favours the assumption that he was

a fellow-labourer in the ministry. He is mentioned in Acts 20, 4; 2

Tim. 4, 12; Tit. 3, 12. None of these passages, however, throws any

light on his relation to the apostle further than that he was one of

his attendants. As, however, in the next verse Paul says he had sent

him not only that they might know his affairs, but also, parakale'se

ta`s kardi'as umon, that he might comfort your hearts; the probability

is altogether in favour of his being a minister of Christ, who could

communicate to the Ephesians not only the consolation of favourable

intelligence concerning Paul, but the higher consolations of the

Gospel.

V. 23. Eire'ne tois adelphois, peace be to the brethren. This is the

usual form of salutation or benediction. It is not concord, but all the

fruits of cha'ris or favour of God. Kai` aga'pe meta` pi'steos, this

does not mean love together with faith, as though two distinct

blessings were intended; but rather love united with faith. Faith they

had; Paul's prayer was that love might be connected with it. The love

intended must be brotherly love. These blessings are sought apo` Theou

patro`s kai` Kuri'ou Iesou Christou, from God the Father and the Lord

Jesus Christ. The Father and Son are united as objects of worship and

the source of spiritual and saving blessing. He from whom Paul sought

these blessings, is he to whom those who need them must look in order

to obtain them.

V. 24. True to the last, as a needle to the pole, the apostle turns to

Christ, and implores the divine favour on all who love our Lord Jesus

Christ in sincerity. The words en aphtharsi'a rendered in sincerity,

are so understood by Erasmus and Calvin, and by many others. There is

however great diversity of opinion as to their true meaning.

Aphtharsi'a signifies incorruption, as in 1 Cor. 15, 53. 54, ?dei ga`r

to` phtharto`n touto endu'sasthai aphtharsi'an, for this corruptible

must put on incorruption. Hence it means immortality as in Rom. 2, 7; 2

Tim. 1, 10. Some connect these words with Iesoun Christon, Christ in

immortality, i. e. Christ glorified. Others connect them with charis

and give en the force of eis; 'grace unto immortality, or to eternity;

everlasting grace.' Others adopting the same construction, render the

passage, grace with immortality, i. e. eternal life.' The only natural

construction is with agapo'nton then the meaning is either that

expressed in our Version, "Who love our Lord Jesus Christ in

sincerity;" or, with constancy;' that is, with a deathless or immortal

love. In either case, the general idea is the same. The divine favour

rests on those to whom the Lord Jesus is the supreme object of love. In

1 Cor. 16, 22, Paul says, "If any man love not our Lord Jesus Christ,

let him be Anathema Maranatha." These passages, though so dissimilar,

both teach that love to Christ is the indispensable condition of

salvation. There must be an adequate reason for this. Want of love for

Christ must deserve final perdition, and love to him must include

preparation for heaven. This of necessity supposes Christ to be God.

Want of love to him must imply enmity to God. It is all a delusion for

any one to think he can love the Infinite Spirit as manifested in

nature, or in the Scriptures, if he does not recognize and love that

same God in the clearest revelation of his character, in his most

definite personal manifestation, and in his most intimate relation to

us, as partaking our nature, loving us, and giving himself for us. Love

to Christ includes adoring admiration of his person, desire for his

presence, zeal for his glory, and devotion to his service. It need not

be ecstatic, but it must be controlling.

THE END,

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[29] Minarum enim et omnis atrocitatis hoc initium est, quod servos

domini, quasi sua tantum causa natos, nihilo pluris faciunt quam

pecudes. Ergo sub una specie vetat ne contumeliose et atrociter

tracteatur.--CALVIN.

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\* sunergos en Christo, agapetos en Kurio, dokimos en Christo,

eklektos en Kurio: [2017]1

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\* to loutro tou hudatos to: [2039]1

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\* to proseuche proskarterountes: [2042]1

\* to upe`r pa'nta poiesai du'nameno: [2043]1

\* ta` auta` poieite pro`s autou's: [2044]1

\* ta` epi` tois ouranois kai` ta epi tes ges: [2045]1

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\* ti' pra'sso: [2063]1

\* ti' to` uperba'llon me'gethos tes duna'meos autou: [2064]1

\* to` pneuma' estin to` zoopoioun: [2065]1

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\* to` uperba'llon me'gethos, ktl: [2067]1

\* to`n a'rchonta tes exousi'as: [2068]1

\* to`n anexichni'aston ploutos tou Christou: [2069]1

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\* to`n thureo`n tes pi'steos: [2071]1

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\* tous de didaskalous: [2073]1

\* tous men apostolous, tous de prophetas, tou de euangelistas, tous

de poimenas: [2074]1

\* tous men--tous de: [2075]1

\* tois hagiois--kaii pistois en Christo: [2076]1

\* tois engus: [2077]1

\* tois dia ton Christon desmois enabrunetai mallon e basileus

diademati: [2078]1

\* tois ousin: [2079]1

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\* tois parapto'masi kai` tais amarti'ais: [2081]1

\* tou en rhemati: [2082]1

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\* os nun apokalu'phthe . . . . en pneu'mati: [2168]1

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Index of Latin Words and Phrases

\* Ergo, says Calvin, nemo fidelis, nisi qui etiam sanctus: et nemo

rursum sanctus, nisi qui fidelis. : [2171]1

\* jure divino: [2172]1

\* unitatem ecclesiae, quod est corpus spirituale.: [2173]1

\* "Vitam Dei," says Beza, "appellat vitam illam, qua Deus vivit in

suis.": [2174]1

\* kleroun: [2175]1

\* Apostolis proximi erant Evangelistae: [2176]1

\* Carmen Christo quasi Deo dicunt secum invicem: [2177]1

\* Dicit mortuos fuisse: [2178]1

\* Dicit nos esse ejus membra, ex carne et ossibus: [2179]1

\* Duabus de causis angelos quoque oportuit cum Deo pacificari, nam

quam creaturae sint extra lapsus periculum non erant, non nisi

Christi gratia fuissent confirmati . . . . Deinde in hac ipsa

obedientia, quam pr�stant Deo, non est tam exquisita perfectio, ut

Deo omni ex parte et extra veniam satisfaciat.: [2180]1

\* Ephesios monet, ne sub occasione emolumenti furti crimen incurrant,

furtum nominans, omne quod alterius damno quaeritur.: [2181]1

\* Faltitur ergo siquis seorsum crescere appetit.: [2182]1

\* Gentium vocatio mirabile est divinae bonitatis opus, quod filiis

parentes et avi nepotibus tradere per manus debent, ut nunquam ex

hominum animis silentio deleatur.: [2183]1

\* Hoc autem axioma sumit Christus, Ab initio Deus marem adjunxit

feminae, ut duo efficerent integrum hominem. Ergo qui uxorem

repudiat, quasi dimidiam sui partem a seipso avellit. Hoc autem

minime patitur natura, ut corpus suum quispiam discerpat.: [2184]1

\* Hoc signo vinces: [2185]1

\* Idem in epistola: [2186]1

\* Minarum enim et omnis atrocitatis hoc initium est, quod servos

domini, quasi sua tantum causa natos, nihilo pluris faciunt quam

pecudes. Ergo sub una specie vetat ne contumeliose et atrociter

tracteatur.: [2187]1

\* Neque enim Satanam modo et peccatum et mortem totosque inferos

prostravit, sed ex rebellibus quotidie facit sibi obsequentem

populum, quum verbo suo carnis nostr� lasciviam domat; rursus

hostes suos, h. e. impios omnes quasi ferreis catenis continet

constrictos, dum illorum furorem cohibet sua virtute, ne plus

valeant, quam illis concedit.: [2188]1

\* Nihil ergo de Christo didicit qui nihil vita ab infidelibus

differt; neque eninm a mortificatione carnis separari potest

Christi cognitio.: [2189]1

\* Nihil tamen impedit, quominus angelos quoque dicamus recollectos

fuisse, non ex dissipatione, sed primum. ut perfecte et solide

adhereant Deo; deinde ut perpetuum statum retineant . . . . Quis

neget, tam angelos quam homines, in firmum ordinem Christo gratia

fuisse redactos? homines enim perditi erant, angeli vero non erant

extra periculum.: [2190]1

\* Non enim ait: alios autem pastores et alios magistros, sed alios

pastores et magistros, ut qui pastor est, esse debeat et magister.:

[2191]1

\* O si animis nostris insideret haec cogitatio, hanc legem nobis esse

propositam, ut non magis dissidere inter se possint filii Dei, quam

regnum coelorum dividi, quanto in colenda fraterna benevolentia

essemus cautiores? quanto nobis horrori essent omnes simultates, si

reputaremus, ut decet, eos omnes se alienare a regno Dei, qui a

fratribus se disjungunt? sed nescio qui fit, ut secure nos esse

filios Dei gloriemur, mutuae inter nos fraternitatis obliti.

Discamus itaque ex Paulo, ejusdem hereditatis minime esse capaces,

nisi qui unum corpus sunt et unus spiritus.: [2192]1

\* Os opertum cupit, quod erumpet in liquidam et firmam confessionem.

Ore enim semiclauso proferuntur ambigua et perplexa responsa.:

[2193]1

\* Pater gloriae, infinitae illius, quae refulget in facie Christi;

immo gloriae quae est ipse filius Dei.: [2194]1

\* Per Evangelistas eos intelligo, qui quum in dignitate apostolis

minores, officio tamen proximi erant, adeoque vices eorum gerebant.

Quales fuerunt, Lucas, Timotheus, Titus, et reliqui similes.:

[2195]1

\* Principium essendi: [2196]1

\* Prudentia enim, quam Graeci phronesin: [2197]1

\* Quasi diceret, nos penitus corpore et anima, non ex parte duntaxat,

debere esse unitos.: [2198]1

\* Quicunque gentilem appropinquare facit, et proselytum facit, idem

est ac si ipsum creasset. : [2199]1

\* Quid gignit ebrietas? dissolutam proterviam, ut quasi excusso freno

indecenter homines exultent. Quid spiritualis laetitia, quum ea

perfusi sumus? hymnos, psalmos, laudes Dei, gratiarum actiones. Hi

sunt vere jucundi fructus et delectabiles. : [2200]1

\* Quod Baptismo nos ablui docet Paulus, ideo est, quod illic nobis

ablutionem nostram testatur Deus, et simul efficit quod figurat.

Nisi enim conjuncta esset rei veritas, aut exhibitio, quod idem

est, impropria haec loqutio esset. Baptismus est lavacrum animae.

Interea cavendum, ne quod unius Dei est, vel ad signum, vel ad

ministrum transferatur; hoc est, ut minister censetur ablutionis

auctor, ut aqua putetur animae sordes purgare; quod nonnisi Christi

sanguini convenit. Denique cavendum, ne ulla fiduciae nostrae

portio vel in elemento, vel in homine haereat. Quando hic demum

veruns ac rectus sacramenti usus est, recta nos ad Christum manu

ducere, et in ipso sistere. Quod autem aliqui in hoc baptismi

elogio magis extenuando sudant, ne signo nimium tribuatur, si

vocetur animae lavacrum; perperam faciunt. Nam primum apostolus non

docet signum esse, quod mundet sed asserit solius Dei esse opus.

Est ergo Deus qui mundat; nec transferri hoc honoris ad signum fas

est, aut signo communicari. Verum signo Deum tanquam organo uti,

non est absurdum; non quia virtus Dei inclusa sit in signo, sed

quia nobis eam pro imbecilitatis nostrae captu tali adminiculo

distribuat. Id quosdam male habet, quia putant Spiritui sancto

auferri, quod est ejus proprium et quod illi scriptura passim

vindicat. Sed falluntur; nam ita Deus per signum agit, ut tota

signi efficacia nihilominus a Spiritu suo pendeat. Ita nihil plus

signo tribuitur, quam ut sit inferius organum, et quidem a seipso

inutile, nisi quatenus aliunde vim suam mutuatur. Quod praeterea

verentur ne libertas Dei sit alligatur, frivolum est. Neque enim

affixa est signis Dei gratia, quin citra adminiculum signi libere

eam distribuat, si velit, deinde multi signum recipiunt, qui tamen

gratiae non fiunt participes, quia signum omnibus est commune, hoc

est, bonis indifferenter ac malis; Spiritus autem nonnisi electis

confertur; acqui signum, ut diximus, absque Spiritu est inefficax.

: [2201]1

\* Respondeo, quoties a Deo vocati sunt homines, dona necessarie

conjuncta esse officiis; neque enim Deus, apostolos aut pastores

instituendo, larvam illis duntaxat imponit; sed dotibus etiam

instruit, sine quibus rite functionem sibi injunctam obire

nequennt. Quisquis ergo Dei auctoritate constituitur apostolus, non

inani et nudo titulo, sed mandato simul et facultate praeditus

est.: [2202]1

\* Robur, Potential, Efficacia: [2203]1

\* Sicuti Christus ecclesiae suae praeest in ejus salutem, ita nihil

esso mulieri utilius nec magis salubre, quam ut marito subsit.

Perire igitur affectant quae renuunt subjectionem, sub qua salvae

esse poterant.: [2204]1

\* Sorte electi sumus: [2205]1

\* Sorte vocati sumus: [2206]1

\* Spiritum mentis dicere voluit eum spiritum, quae mens vocatur.:

[2207]1

\* Spiritus mentis est ipsa mens: [2208]1

\* Stulti homines: [2209]1

\* Summa praesentis loci est, says Calvin, quod Deus in neininem omnia

contulerit; sed quisque certam mensuram receperit; ut alii aliis

indigeant et in commune conferendo quod singulis datum est, alii

alios mutuo juvent.: [2210]1

\* Suspicor non tam ad Ephesios ipsos proprie missam epistolam, quam

ad Ephesum, ut ad c�teras Asiaticas ecclesias transmitteretur.:

[2211]1

\* Totum autem ex eo pendet quod uxor ex carne et ex ossibus viri

formata est. Eadem ergo unionis ratio inter nos et Christum, quod

se quodammodo in nos transfundit. Neque enim ossa sumus ex ossibus

ejus, et caro ex carne, quia ipse nobiscum est homo; sed quia

Spiritus sui virtute nos in corpus suum inserit, ut vitam ex eo

hauriamus.: [2212]1

\* Ut segregaret eam sibi: [2213]1

\* Utitur apta similitudine, says Calvin, quum dicit, photisai pantas:

[2214]1

\* Vinculum quo pax retinetur est ipse amor.: [2215]1

\* accedit verbum ad elementum et : [2216]1

\* ad finem perductus: [2217]1

\* bene intelligere: [2218]1

\* caput super omnem ecclesiam: [2219]1

\* causa apprehendens: [2220]1

\* coelum gloriae: [2221]1

\* coelum gratiae: [2222]1

\* coelum naturae: [2223]1

\* concordia animorum: [2224]1

\* debellare, vincere: [2225]1

\* dedisti dona filiis hominum.: [2226]1

\* desensus ad inferos: [2227]1

\* donorum Dei perfectio: [2228]1

\* donorum plenitudo: [2229]1

\* ex animo: [2230]1

\* felix necessitas boni: [2231]1

\* foederati: [2232]1 [2233]2

\* gratia amplexus est: [2234]1

\* gratis nos sibi acceptos effecit: [2235]1

\* in ipso, videlicet adoptandos: [2236]1

\* ipsum miseris succurrendi studium: [2237]1

\* iterum: [2238]1

\* longe supra: [2239]1

\* magnum est pietatis sacramentum: [2240]1

\* non voce tantum, sed et animo: [2241]1

\* omnium rerum summus dominus et possessor: [2242]1

\* origine carnali, natalibus: [2243]1

\* partes disjectas et divulsas in unum, corpus conjungere: [2244]1

\* peculium: [2245]1

\* pleno ore et intrepida lingua: [2246]1

\* quatenus intelligit, appetit et sentit: [2247]1

\* qui tendit ad exitium: [2248]1

\* quod nascenti inest, sed quod consuetudo in naturam vertit: [2249]1

\* sacramentum: [2250]1 [2251]2 [2252]3

\* sacramentum hoc magnum est: [2253]1

\* secula, aetates seu tempora inde ab apostolicis illis ad finem

mundi secuturas: [2254]1

\* sine qua non: [2255]1

\* summatim colligere: [2256]1

\* summatim recolligere: [2257]1

\* terminus ad quem: [2258]1

\* usus : [2259]1

\* ut perinde sit, ac si Christus faciat.: [2260]1

\* voluntas liberrima, beneplacitum: [2261]1

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Index of German Words and Phrases

\* Auf, werde licht, denn es kommt dein Licht, und die Herrlichkeit

Jehovah's gehet iiber dir auf.: [2262]1

\* Deshalb: [2263]1

\* Diese Form des Ausdrucks ist Reminiscenz von Gen. 2, 23: [2264]1

\* Durch das Wasserbad im Wort: [2265]1

\* Erkennen: [2266]1

\* Kennen: [2267]1

\* L�sterer: [2268]1

\* Nicht die geistige: [2269]1

\* Tauscherei damit sie uns erschleichen zu verfuhren: [2270]1

\* Und hat ihn gesetzt zum Haupt der Gemeinde �ber alles.: [2271]1

\* Und ihn gesetzet �ber alles zum Haupte der Gemeinde: [2272]1

\* Wie wir zu v. 30: [2273]1

\* durch Entwickelung nat�rlicher Disposition: [2274]1

\* durch alle Gelenke, dadurch eins dem andern Handreichung thut:

[2275]1

\* unstr�flich: [2276]1

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125. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Luke&scrCh=11&scrV=40#iii.v-p43.3

126. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Luke&scrCh=12&scrV=20#iii.v-p43.4

127. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Luke&scrCh=16&scrV=8#iii.i-p99.5

128. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Luke&scrCh=18&scrV=1#iii.vi-p68.2

129. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Luke&scrCh=20&scrV=20#iii.iv-p113.4

130. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Luke&scrCh=21&scrV=28#iii.i-p75.1

131. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Luke&scrCh=22&scrV=53#iii.ii-p24.4

132. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Luke&scrCh=22&scrV=53#iii.vi-p55.14

133. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Luke&scrCh=23&scrV=23#iii.iii-p52.4

134. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Luke&scrCh=24&scrV=49#iii.iv-p112.9

135. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=1&scrV=12#iii.i-p38.1

136. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=1&scrV=16#iii.i-p123.4

137. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=1&scrV=17#iii.iv-p121.14

138. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=3&scrV=13#iii.iv-p43.8

139. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=5&scrV=23#iii.i-p110.5

140. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=5&scrV=25#iii.v-p40.1

141. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=6&scrV=38#iii.iv-p43.9

142. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=6&scrV=45#iii.v-p103.8

143. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=6&scrV=53#iii.v-p109.5

144. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=6&scrV=63#iii.iv-p120.9

145. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=8&scrV=12#iii.i-p99.2

146. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=8&scrV=14#iii.iv-p43.10

147. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=8&scrV=23#iii.iv-p43.14

148. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=8&scrV=44#iii.ii-p27.5

149. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=12&scrV=31#iii.ii-p27.4

150. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=12&scrV=31#iii.ii-p23.3

151. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=12&scrV=40#iii.iv-p104.6

152. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=12&scrV=41#iii.iv-p38.2

153. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=13&scrV=16#iii.i-p4.1

154. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=14&scrV=6#iii.iv-p121.15

155. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=15&scrV=13#iii.iv-p135.2

156. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=15&scrV=26#iii.i-p4.9

157. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=15&scrV=26#iii.i-p96.4

158. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=16&scrV=9#iii.iii-p40.4

159. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=16&scrV=11#iii.vi-p55.9

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161. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=17&scrV=2#iii.i-p32.3

162. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=17&scrV=17#iii.v-p85.15

163. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=17&scrV=21#iii.iv-p31.2

164. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=17&scrV=24#iii.i-p35.4

165. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=John&scrCh=20&scrV=17#iii.i-p29.1

166. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=1&scrV=4#iii.i-p72.1

167. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=1&scrV=20#iii.v-p46.5

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169. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=2&scrV=19#iii.iv-p43.13

170. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=2&scrV=32#iii.i-p4.11

171. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=2&scrV=38#iii.v-p81.8

172. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=2&scrV=39#iii.ii-p76.4

173. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=3&scrV=15#iii.i-p4.12

174. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=3&scrV=25#iii.iii-p65.3

175. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=4&scrV=11#iii.ii-p100.4

176. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=6&scrV=5#iii.v-p44.7

177. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=6&scrV=7#iii.iv-p29.3

178. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=7&scrV=1#iii.i-p94.5

179. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=8&scrV=4#iii.iv-p49.10

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182. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=13&scrV=32#iii.ii-p75.2

183. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=13&scrV=33#iii.v-p46.3

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191. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=17&scrV=28#iii.i-p90.2

192. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Acts&scrCh=18&scrV=15#iii.i-p90.3

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215. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=1&scrV=21#iii.i-p98.3

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221. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=2&scrV=7#iii.vi-p75.5

222. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=2&scrV=8#iii.iv-p109.3

223. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=2&scrV=13#iii.ii-p31.5

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225. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=2&scrV=25#iii.ii-p72.6

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227. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=3&scrV=2#iii.i-p63.9

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229. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=3&scrV=25#iii.iv-p135.12

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235. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=5&scrV=0#iii.ii-p33.3

236. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=5&scrV=3#iii.ii-p91.2

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243. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=6&scrV=4#iii.v-p81.18

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246. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=6&scrV=8#iii.ii-p41.1

247. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=6&scrV=14#iii.ii-p77.2

248. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=6&scrV=14#iii.ii-p81.4

249. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=7&scrV=4#iii.ii-p77.3

250. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=7&scrV=4#iii.ii-p81.7

251. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=7&scrV=4#iii.v-p109.1

252. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=7&scrV=6#iii.ii-p77.3

253. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=7&scrV=11#iii.iv-p116.3

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278. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=8&scrV=28#iii.i-p64.3

279. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=8&scrV=29#iii.iii-p78.9

280. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=8&scrV=30#iii.v-p82.6

281. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=8&scrV=34#iii.ii-p81.12

282. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=8&scrV=37#iii.vi-p64.2

283. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=8&scrV=38#iii.i-p113.3

284. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=9&scrV=20#iii.v-p48.6

285. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=9&scrV=22#iii.iv-p21.5

286. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=9&scrV=23#iii.ii-p51.5

287. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=9&scrV=25#iii.iii-p28.1

288. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=10&scrV=8#iii.v-p85.3

289. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=10&scrV=10#iii.v-p82.3

290. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=10&scrV=17#iii.v-p85.3

291. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=10&scrV=18#iii.iv-p124.5

292. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=11&scrV=7#iii.iv-p104.7

293. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=11&scrV=25#iii.iv-p104.9

294. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=12&scrV=1#iii.iv-p136.11

295. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=12&scrV=2#iii.iv-p117.4

296. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=12&scrV=2#iii.iv-p118.16

297. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=12&scrV=2#iii.iv-p118.27

298. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=12&scrV=2#iii.iv-p120.1

299. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=12&scrV=2#iii.v-p31.5

300. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=12&scrV=3#iii.iii-p21.10

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302. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=12&scrV=5#iii.iv-p25.2

303. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=12&scrV=8#iii.vi-p22.2

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305. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=12&scrV=12#iii.vi-p69.6

306. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=12&scrV=16#iii.iv-p20.4

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308. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=13&scrV=11#iii.ii-p48.2

309. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=13&scrV=12#iii.iv-p112.1

310. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=13&scrV=12#iii.iv-p112.7

311. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=13&scrV=14#iii.iv-p112.5

312. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=14&scrV=9#iii.iv-p28.7

313. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=14&scrV=10#iii.iv-p38.4

314. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=15&scrV=2#iii.iv-p123.2

315. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=15&scrV=15#iii.iii-p21.11

316. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=15&scrV=29#iii.iv-p62.1

317. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=15&scrV=30#iii.i-p96.8

318. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=16&scrV=7#iii.i-p4.8

319. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=16&scrV=17#iii.iv-p66.2

320. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=16&scrV=25#iii.i-p51.3

321. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=16&scrV=25#iii.iii-p44.5

322. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rom&scrCh=16&scrV=25#iii.i-p50.1

323. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Cor&scrCh=1&scrV=6#iii.i-p32.5

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329. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Cor&scrCh=1&scrV=27#iii.i-p41.3

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335. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Cor&scrCh=2&scrV=7#iii.vi-p70.17

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343. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Cor&scrCh=2&scrV=14#iii.iv-p105.4

344. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Cor&scrCh=3&scrV=10#iii.ii-p99.1

345. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Cor&scrCh=3&scrV=10#iii.iii-p21.12

346. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Cor&scrCh=3&scrV=11#iii.ii-p100.5

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362. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Cor&scrCh=10&scrV=26#iii.i-p123.8

363. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Cor&scrCh=11&scrV=7#iii.v-p73.1

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383. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Cor&scrCh=15&scrV=53#iii.vi-p75.3

384. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Cor&scrCh=16&scrV=15#iii.iv-p53.3

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388. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=2Cor&scrCh=1&scrV=22#iii.i-p73.3

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431. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=2&scrV=10#iii.iii-p75.7

432. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=2&scrV=15#iii.ii-p31.2

433. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=2&scrV=19#iii.ii-p41.2

434. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=2&scrV=20#iii.iii-p72.9

435. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=2&scrV=20#iii.iv-p135.3

436. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=3#iii.ii-p29.4

437. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=5#iii.ii-p29.4

438. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=13#iii.ii-p81.6

439. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=13#iii.v-p79.4

440. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=14#iii.i-p72.2

441. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=14#iii.iii-p34.1

442. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=16#iii.ii-p75.4

443. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=16#iii.v-p113.4

444. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=22#iii.iv-p21.3

445. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=26#iii.i-p38.2

446. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=26#iii.i-p90.6

447. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=27#iii.iv-p112.6

448. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=27#iii.v-p81.17

449. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=27#iii.iv-p30.3

450. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=3&scrV=28#iii.ii-p83.10

451. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=4&scrV=4#iii.i-p123.5

452. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=4&scrV=4#iii.i-p55.7

453. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=4&scrV=4#iii.ii-p77.1

454. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=4&scrV=5#iii.ii-p81.5

455. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=4&scrV=6#iii.i-p96.6

456. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=4&scrV=6#iii.ii-p94.1

457. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=4&scrV=8#iii.ii-p31.4

458. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=5&scrV=5#iii.i-p96.9

459. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=5&scrV=16#iii.iv-p112.16

460. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=5&scrV=17#iii.iii-p70.10

461. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=5&scrV=18#iii.ii-p77.4

462. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=5&scrV=19#iii.ii-p29.5

463. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=6&scrV=15#iii.ii-p83.7

464. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=19&scrV=22#iii.iii-p34.2

465. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Gal&scrCh=19&scrV=29#iii.iii-p34.2

466. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=1#iii.i-p36.3

467. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=1#ii.ii-p32.1

468. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=3#iii.i-p24.1

469. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=4#iii.i-p24.2

470. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=4#iii.v-p88.9

471. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=4#iii.i-p24.3

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474. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=5#iii.iv-p20.2

475. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=6#iii.i-p24.4

476. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=6#iii.i-p66.2

477. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=6#iii.i-p77.1

478. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=7#iii.i-p25.1

479. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=8#iii.i-p97.8

480. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=9#iii.i-p26.1

481. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=10#iii.i-p68.1

482. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=11#iii.ii-p28.1

483. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=11#iii.i-p40.15

484. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=11#iii.i-p67.1

485. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=11#iii.i-p67.3

486. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=11#iii.i-p67.6

487. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=11#iii.i-p68.2

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493. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=13#iii.i-p62.2

494. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=13#iii.i-p66.4

495. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=13#iii.i-p89.1

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510. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=19#iii.iii-p38.2

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514. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=20#iii.i-p113.1

515. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=20#iii.ii-p18.3

516. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=20#iii.i-p88.5

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526. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=2#iii.v-p29.1

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528. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=2#iii.ii-p18.5

529. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=3#iii.iv-p102.9

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550. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=13#iii.v-p109.2

551. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=13#iii.ii-p87.1

552. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=13#iii.ii-p69.1

553. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=14#iii.ii-p81.11

554. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=14#iii.ii-p89.4

555. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=14#iii.ii-p89.6

556. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=14#iii.ii-p89.5

557. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=15#iii.ii-p77.6

558. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=15#iii.ii-p88.1

559. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=15#iii.ii-p88.2

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561. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=16#iii.ii-p77.7

562. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=16#iii.ii-p94.5

563. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=17#iii.ii-p76.5

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567. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=21#iii.ii-p107.2

568. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=21#iii.iv-p71.4

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584. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=7#iii.iii-p16.4

585. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=8#iii.iii-p21.8

586. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=9#iii.i-p51.5

587. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=9#iii.iii-p16.5

588. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=9#iii.iii-p77.8

589. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=10#iii.i-p31.4

590. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=10#iii.i-p113.5

591. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=10#iii.iii-p16.6

592. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=11#iii.i-p34.5

593. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=11#iii.iii-p16.7

594. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=14#iii.iii-p18.2

595. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=14#iii.iii-p18.3

596. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=14#iii.iii-p77.9

597. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=14#ii.ii-p36.1

598. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=15#iii.i-p57.6

599. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=19#iii.i-p123.7

600. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=19#iii.iv-p61.1

601. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=19#iii.iv-p135.1

602. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=3&scrV=20#iii.i-p107.8

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605. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=3#iii.iv-p103.2

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607. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=6#iii.iv-p59.1

608. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=6#iii.iv-p59.2

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614. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=11#iii.iv-p49.3

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616. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=12#iii.iv-p64.3

617. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=12#iii.iv-p18.6

618. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=13#iii.i-p97.3

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622. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=13#iii.iv-p64.11

623. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=13#iii.iv-p66.1

624. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=13#iii.iv-p69.3

625. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=14#iii.iv-p68.2

626. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=15#iii.iv-p64.4

627. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=15#iii.i-p119.1

628. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=15#iii.iv-p64.7

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631. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=16#iii.iv-p103.2

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648. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=25#iii.iv-p112.2

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655. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=30#iii.i-p75.3

656. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=4&scrV=30#iii.i-p76.9

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662. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=3#iii.iv-p106.7

663. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=3#iii.v-p24.1

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684. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=21#iii.v-p115.2

685. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=21#iii.vi-p16.2

686. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=22#iii.v-p66.1

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737. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=1&scrV=13#ii.ii-p13.5

738. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=1&scrV=28#iii.ii-p48.4

739. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=2&scrV=3#iii.v-p69.3

740. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=2&scrV=9#iii.i-p110.3

741. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=2&scrV=9#iii.i-p112.1

742. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=2&scrV=9#iii.iv-p45.7

743. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=2&scrV=11#ii.ii-p13.7

744. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=2&scrV=12#iii.vi-p21.6

745. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=2&scrV=13#iii.i-p40.6

746. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=2&scrV=13#iii.i-p40.10

747. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=2&scrV=25#iii.i-p4.2

748. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=3&scrV=0#iii.i-p31.7

749. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=3&scrV=3#iii.ii-p72.5

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752. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=3&scrV=8#iii.vi-p61.4

753. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=3&scrV=13#iii.iv-p113.6

754. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=3&scrV=15#iii.i-p96.12

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756. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=3&scrV=30#iii.ii-p43.2

757. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=4&scrV=18#iii.iv-p136.12

758. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Phil&scrCh=4&scrV=22#ii.ii-p13.11

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766. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Col&scrCh=1&scrV=12#iii.i-p63.16

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778. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Col&scrCh=1&scrV=21#iii.iv-p102.5

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780. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Col&scrCh=1&scrV=22#iii.ii-p81.8

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782. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Col&scrCh=1&scrV=25#iii.iii-p22.2

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784. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Col&scrCh=1&scrV=26#iii.iii-p29.7

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786. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Col&scrCh=1&scrV=27#iii.iii-p26.3

787. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Col&scrCh=1&scrV=29#iii.i-p107.12

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793. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Col&scrCh=2&scrV=11#iii.ii-p72.9

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813. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Col&scrCh=3&scrV=9#iii.iv-p112.11

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826. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Col&scrCh=3&scrV=16#iii.v-p49.1

827. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Col&scrCh=3&scrV=23#iii.vi-p26.4

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834. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Thess&scrCh=1&scrV=6#iii.i-p96.7

835. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Thess&scrCh=2&scrV=10#iii.iv-p121.8

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837. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Thess&scrCh=5&scrV=8#iii.vi-p64.3

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843. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=2Thess&scrCh=3&scrV=10#iii.iv-p129.1

844. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Tim&scrCh=1&scrV=14#iii.i-p90.8

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889. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=2&scrV=17#iii.iv-p135.11

890. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=3&scrV=11#iii.iv-p116.4

891. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=6&scrV=18#iii.iv-p27.4

892. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=8&scrV=10#iii.iv-p102.12

893. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=9&scrV=14#iii.iv-p135.10

894. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=9&scrV=14#iii.v-p81.5

895. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=9&scrV=19#iii.ii-p76.10

896. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=9&scrV=22#iii.v-p81.3

897. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=9&scrV=25#iii.iv-p135.10

898. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=10&scrV=5#iii.iv-p52.8

899. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=10&scrV=10#iii.i-p6.3

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901. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=10&scrV=10#iii.iv-p135.11

902. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=10&scrV=10#iii.v-p87.1

903. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=10&scrV=12#iii.iv-p135.14

904. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=10&scrV=14#iii.i-p6.3

905. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=10&scrV=14#iii.iv-p135.11

906. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=10&scrV=14#iii.v-p87.2

907. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=10&scrV=18#iii.iv-p135.16

908. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=10&scrV=22#iii.v-p80.6

909. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Heb&scrCh=11&scrV=12#iii.ii-p48.5

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913. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Jas&scrCh=1&scrV=6#iii.iv-p64.10

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916. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Jas&scrCh=5&scrV=13#iii.v-p48.5

917. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Pet&scrCh=1&scrV=1#iii.iv-p28.6

918. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Pet&scrCh=1&scrV=18#iii.iv-p135.22

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921. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Pet&scrCh=2&scrV=9#iii.i-p76.3

922. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Pet&scrCh=2&scrV=18#iii.vi-p20.7

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925. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Pet&scrCh=3&scrV=22#iii.i-p110.4

926. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Pet&scrCh=4&scrV=4#iii.v-p44.5

927. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1Pet&scrCh=5&scrV=5#iii.v-p69.1

928. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=2Pet&scrCh=1&scrV=21#iii.iii-p30.3

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931. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1John&scrCh=1&scrV=7#iii.v-p81.4

932. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1John&scrCh=2&scrV=13#iii.vi-p63.11

933. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1John&scrCh=3&scrV=2#iii.v-p88.7

934. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1John&scrCh=3&scrV=12#iii.vi-p63.11

935. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1John&scrCh=3&scrV=16#iii.iv-p135.4

936. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1John&scrCh=5&scrV=10#iii.i-p71.1

937. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=1John&scrCh=5&scrV=18#iii.vi-p63.11

938. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Jude&scrCh=1&scrV=6#iii.vi-p55.3

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941. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Rev&scrCh=21&scrV=2#iii.v-p87.5

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947. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=4#iii.i-p31.11

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954. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=1&scrV=11#iii.i-p61.1

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986. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=2&scrV=21#iii.ii-p100.7

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1041. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=7#iii.v-p27.5

1042. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=8#iii.v-p28.1

1043. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=9#iii.v-p29.2

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1045. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=11#iii.v-p32.2

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1053. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=19#iii.v-p44.11

1054. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=20#iii.v-p49.2

1055. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=21#iii.v-p67.5

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1057. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=23#iii.v-p72.4

1058. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=24#iii.v-p73.6

1059. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3?scrBook=Eph&scrCh=5&scrV=25#iii.v-p75.4

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1107. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p114.8

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1234. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p70.1

1235. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p81.13

1236. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p55.5

1237. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p56.4

1238. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p121.17

1239. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p50.4

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1242. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p42.2

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1244. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p94.1

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1246. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p108.2

1247. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p63.1

1248. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p69.5

1249. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p106.6

1250. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p38.3

1251. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p39.2

1252. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p68.4

1253. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p51.10

1254. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p31.3

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1256. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p43.4

1257. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p48.6

1258. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p43.2

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1266. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p36.10

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1268. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p75.7

1269. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p74.4

1270. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p106.2

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1276. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p73.1

1277. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p126.6

1278. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p63.10

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1285. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p133.5

1286. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p47.5

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1292. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p71.1

1293. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p44.1

1294. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p46.16

1295. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p89.4

1296. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p48.4

1297. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p47.7

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1445. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p68.7

1446. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p88.6

1447. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p88.3

1448. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p44.3

1449. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p86.7

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1451. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p26.1

1452. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p133.7

1453. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p29.2

1454. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p29.9

1455. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p29.3

1456. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p24.6

1457. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p24.9

1458. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p77.7

1459. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p77.5

1460. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p57.11

1461. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p70.12

1462. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#ii.ii-p2.1

1463. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p67.7

1464. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p67.9

1465. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p20.9

1466. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p118.2

1467. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p30.7

1468. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p81.14

1469. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p55.1

1470. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p20.4

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1474. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p67.5

1475. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p126.1

1476. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p24.2

1477. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p71.19

1478. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p72.1

1479. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p71.8

1480. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p48.3

1481. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p74.1

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1487. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p73.5

1488. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p73.7

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1493. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p98.1

1494. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p102.1

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1496. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p49.8

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1503. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p22.6

1504. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p82.10

1505. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p42.1

1506. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p23.1

1507. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p20.3

1508. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p20.12

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1514. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p70.5

1515. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p37.2

1516. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p72.1

1517. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p76.6

1518. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p78.2

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1524. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p113.2

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1534. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p75.5

1535. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p70.4

1536. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p65.2

1537. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p19.2

1538. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p57.3

1539. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p70.15

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1543. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p68.3

1544. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p85.1

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1659. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p69.4

1660. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p62.5

1661. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p53.4

1662. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p83.3

1663. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p60.8

1664. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p57.6

1665. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p136.7

1666. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p78.1

1667. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p86.8

1668. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p57.4

1669. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p66.1

1670. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p100.1

1671. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p134.4

1672. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p136.10

1673. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p62.2

1674. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p62.4

1675. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p62.6

1676. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p40.2

1677. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p40.14

1678. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p53.3

1679. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p53.4

1680. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p40.12

1681. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p116.8

1682. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p116.7

1683. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p84.1

1684. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p118.14

1685. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p44.1

1686. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p48.1

1687. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p53.2

1688. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p53.1

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1690. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p62.3

1691. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p29.6

1692. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p53.2

1693. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p133.3

1694. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p133.6

1695. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p135.8

1696. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p24.2

1697. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p24.5

1698. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p24.7

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1701. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p72.5

1702. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p70.2

1703. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p70.1

1704. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p45.1

1705. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p55.7

1706. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p10.1

1707. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p20.2

1708. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p39.2

1709. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p57.10

1710. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p27.2

1711. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p101.2

1712. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p73.2

1713. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p102.1

1714. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p4.6

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1716. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p77.1

1717. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p87.4

1718. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p81.2

1719. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p80.3

1720. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p81.1

1721. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p81.12

1722. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p81.14

1723. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p81.15

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1725. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p85.12

1726. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p27.1

1727. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p109.2

1728. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p109.1

1729. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p118.1

1730. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p51.2

1731. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p30.1

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1733. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p48.1

1734. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p27.11

1735. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p115.6

1736. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p118.8

1737. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p118.2

1738. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p118.6

1739. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p118.10

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1743. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p118.22

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1745. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p42.10

1746. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p42.11

1747. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p42.17

1748. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p23.3

1749. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p120.5

1750. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p23.6

1751. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p23.8

1752. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p98.2

1753. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p102.10

1754. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p102.14

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1758. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p107.4

1759. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p107.5

1760. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p107.7

1761. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p107.11

1762. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p107.1

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1764. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p116.1

1765. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p37.1

1766. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p106.1

1767. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p53.1

1768. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p40.1

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1770. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p34.1

1771. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p23.1

1772. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p77.6

1773. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p57.3

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1776. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p80.5

1777. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p78.3

1778. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p80.3

1779. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p81.3

1780. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p78.12

1781. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p52.4

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1787. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p27.1

1788. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p118.6

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1792. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p63.1

1793. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p63.7

1794. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p63.8

1795. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p64.8

1796. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p44.2

1797. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p55.6

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1812. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p135.18

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1814. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p21.1

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1834. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p24.2

1835. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p26.2

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1872. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p121.5

1873. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p38.5

1874. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#ii.ii-p13.12

1875. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p49.1

1876. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p42.9

1877. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p96.1

1878. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p118.4

1879. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p51.7

1880. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p51.9

1881. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p51.6

1882. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p31.7

1883. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p41.1

1884. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p95.4

1885. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p131.4

1886. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p55.3

1887. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p55.4

1888. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p21.6

1889. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p22.1

1890. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p22.3

1891. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p22.5

1892. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p44.3

1893. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p72.3

1894. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p23.10

1895. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p89.1

1896. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p118.15

1897. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p90.4

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1899. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p57.8

1900. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p70.14

1901. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p102.1

1902. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p65.4

1903. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p65.5

1904. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p104.3

1905. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p41.3

1906. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p54.2

1907. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p118.8

1908. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p32.1

1909. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p95.3

1910. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p56.8

1911. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p136.3

1912. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p136.5

1913. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p73.13

1914. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p136.1

1915. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p88.2

1916. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p125.1

1917. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p65.1

1918. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p65.6

1919. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p63.13

1920. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p104.10

1921. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p31.2

1922. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p76.1

1923. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p48.2

1924. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p99.1

1925. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p107.16

1926. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p107.15

1927. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p133.1

1928. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p7.1

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1931. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p80.1

1932. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p22.3

1933. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p106.5

1934. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p115.1

1935. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p122.3

1936. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p123.1

1937. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p124.1

1938. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p122.1

1939. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p122.2

1940. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p45.2

1941. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p68.3

1942. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p124.3

1943. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p125.2

1944. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p18.2

1945. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p62.2

1946. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p68.1

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1948. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p30.2

1949. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p26.8

1950. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p94.3

1951. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p70.2

1952. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p70.11

1953. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p120.7

1954. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p96.1

1955. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p120.2

1956. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p26.2

1957. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p26.4

1958. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p26.6

1959. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p56.2

1960. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p56.7

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1965. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p74.5

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1976. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p26.1

1977. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p51.1

1978. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p49.3

1979. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p36.17

1980. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p91.1

1981. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p67.6

1982. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p67.8

1983. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p67.4

1984. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p136.4

1985. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p135.7

1986. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p135.6

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1989. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p17.1

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1991. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p104.12

1992. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p104.2

1993. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p104.4

1994. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p65.2

1995. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p29.2

1996. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p70.3

1997. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p70.6

1998. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p102.8

1999. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p103.7

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2001. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p84.2

2002. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p131.2

2003. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p48.7

2004. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p24.2

2005. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p55.13

2006. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p41.9

2007. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p22.5

2008. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p86.9

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2015. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p103.1

2016. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p41.5

2017. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p19.3

2018. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p43.8

2019. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p106.1

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2021. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p43.2

2022. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p69.4

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2024. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p60.7

2025. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p56.10

2026. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p23.4

2027. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p51.1

2028. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p48.6

2029. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p60.6

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2036. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p102.6

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2045. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p57.2

2046. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p73.2

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2056. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p20.3

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2072. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p121.2

2073. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p50.9

2074. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p50.8

2075. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p54.6

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2087. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p63.6

2088. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p55.11

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2091. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p83.1

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2095. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p113.3

2096. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p89.8

2097. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p75.4

2098. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p116.5

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2103. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p82.2

2104. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p37.5

2105. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p36.7

2106. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p29.4

2107. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p57.7

2108. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p31.8

2109. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p37.7

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2115. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p116.10

2116. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p50.9

2117. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p50.10

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2121. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p50.12

2122. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p49.2

2123. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p79.2

2124. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p50.5

2125. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p33.2

2126. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p33.5

2127. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p35.1

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2130. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p33.6

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2132. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p34.3

2133. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p34.4

2134. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p43.1

2135. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p46.4

2136. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p43.5

2137. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p30.3

2138. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p43.3

2139. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p43.5

2140. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p21.9

2141. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p22.4

2142. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p22.6

2143. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p37.4

2144. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p75.8

2145. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p43.8

2146. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p131.5

2147. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p74.2

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2149. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p134.6

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2151. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p71.12

2152. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p42.4

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2156. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p134.1

2157. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p48.3

2158. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p46.8

2159. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p46.2

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2163. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p23.5

2164. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p23.9

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2176. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p48.3

2177. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p45.6

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2181. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p128.2

2182. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p75.1

2183. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.ii-p45.3

2184. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p93.3

2185. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.vi-p65.3

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2189. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p107.2

2190. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p58.3

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2194. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p94.4

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2196. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p98.4

2197. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p49.3

2198. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p26.2

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2205. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p63.4

2206. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p63.3

2207. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p119.3

2208. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iv-p119.2

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2213. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.v-p79.2

2214. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.iii-p43.4

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2219. file://localhost/ccel/h/hodge/ephesians/cache/ephesians.html3#iii.i-p118.7

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