

THE EPISTLE OF PAUL THE APOSTLE TO THE

1 1]

EPHESIANS.

[1 4

WRITER. The Apostle Paul (1. 1).

Date. Ephesians was written from Rome in A.D. 64. It is the first in order of the Prison Epistles (Acts 20.-27.; see Acts 28. 30, *note*), and was sent by Tychicus, concurrently with Colossians and Philemon. It is probable that the two greater letters had their occasion in the return of Onesimus to Philemon. Ephesians is the most impersonal of Paul's letters. Indeed the words, "to the Ephesians," are not in the best manuscripts. Colossians (4. 16) mentions an epistle to the Laodiceans. It has been conjectured that the letter known to us as Ephesians is really the Laodicean letter. Probably it was sent to Ephesus and Laodicea without being addressed to any church. The letter would then be "to the saints and the faithful in Christ Jesus" anywhere.

Theme. The doctrine of the Epistle confirms this view. It contains the highest church truth, but has nothing about church order. The church here is the true Church, "His Body," not the local church, as in Philippians, Corinthians, etc. Essentially, three lines of truth make up this Epistle: the believer's exalted position through grace; the truth concerning the Body of Christ; and a walk in accordance with that position.

There is a close spiritual affinity between Ephesians and Joshua, the "heavenlies" answering in Christian position to Canaan in Israel's experience. In both there is conflict, often failure, but also victory, rest, and possession (Josh. 21. 43-45; Eph. 1. 3; 3. 14-19; 6. 16, 23). As befits a complete revelation, the number seven is conspicuous in the structure of Ephesians.

The divisions are, broadly, four: I. The apostolic greeting, 1. 1, 2. II. Positional; the believer's standing "in Christ" and "in the heavenlies" through pure grace, 1. 3-3. 21. III. Walk and service, 4. 1-5. 17. IV. The walk and warfare of the Spirit-filled believer, 5. 18-6. 24.

CHAPTER 1.

Part I. The apostolic salutation
(vs. 1, 2).

PAUL, an apostle of Jesus Christ by the ^awill of God, to the saints which are at ^bEphesus, and to the ^cfaithful ¹in Christ Jesus:

2 ^dGrace ^{be} to you, and peace, from God our Father, and ^{from} the Lord Jesus Christ.

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^a Acts 9.15; Gal.1.1,15.
^b Acts 19.1; 20.17-38.
^c Rev.2.11.
^d Rom.1.7; 1 Tim. 1.2.
^e v.17; 1 Pet.1.3.
^f Rom.8.29-32;
1 Cor.3.21-23;
Col.1.12,13.
^g v.20; Eph.2.6; 3.10; 6.12.
^h Election (corporate). Col.3.12. (Deut.7.6; 1 Pet. 1.2.)

Part II. The believer's position in grace (Eph. 1. 3-3. 21).

(1) *The seven elements of the believer's position.*

3 ^eBlessed ^{be} the God and Father of our Lord Jesus Christ, who ^fhath blessed us with all spiritual blessings ²in ^gheavenly ^{places}in Christ:

4 According as he hath ^hchosen us in him before the foundation

¹ The believer's place as a member of the body of Christ, vitally united to Him by the baptism with the Holy Spirit (1 Cor. 12. 12, 13).

² Literally, *the heavenlies*. The same Greek word is used in John 3. 12, where "things" is added. In both places the word signifies that which is heavenly in contradistinction to that which is earthly. In Ephesians "places" is especially misleading. "The heavenlies" may be defined as the sphere of the believer's spiritual experience as identified with Christ in nature (2 Pet. 1. 4); life (Col. 3. 4; 1 John 5. 12); relationships (John 20. 17; Heb. 2. 11); service (John 17. 18; Mt. 28. 20); suffering (Phil. 1. 29; 3. 10; Col. 1. 24); inheritance (Rom. 8. 16, 17); and future glory in the kingdom (Rom. 8. 18-21; 1 Pet. 2. 9; Rev. 1. 6; 5. 10). The believer is a heavenly man, and a stranger and pilgrim on the earth (Heb. 3. 1; 1 Pet. 2. 11).

of the ^aworld, that we should be ^bholy and without blame before him in love:

5 Having ¹predestinated us unto the ^{2c}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 ^dthrough his blood, the forgiveness of ^esins, according to the riches of his ^fgrace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the ^gmystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the ³dispensation 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; *even* in him:

11 In whom also we have obtained an inheritance, being ^hpredestinated according to the purpose of him who worketh all things after the ⁱcounsel of his own will:

12 That we should be to the ^jpraise of his glory, who first ^ktrusted in Christ.

13 In whom ye also *trusted*, after

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^a *i. e. earth.*

^b *Sanctify, holy (persons) (N. T.). Eph. 2. 21. (Mt. 4. 5; Rev. 22. 11.)*

^c *Adoption. (Rom. 8. 15, 23.)*

^d *Sacrifice (of Christ). Col. 1. 14, 20. (Gen. 4. 4; Heb. 10. 18.)*

^e *Sh. Rom. 3. 23, note.*

^f *Grace (in savt.). vs. 6, 7; Eph. 2. 5, 7, 8. (Rom. 3. 24; John 1. 17.)*

^g *Rom. 16. 25, 26; Eph. 3. 3; Mt. 13. 11, note.*

^h *Predestination, vs. 5, 11. (Acts 4. 28.)*

ⁱ *Isa. 40. 14; 46. 10; Dan. 4. 35.*

^j *vs. 6, 14; Eph. 3. 21.*

^k *hoped.*

^l *Gospel. Eph. 3. 1-10. (Gen. 12. 1-3; Rev. 14. 6.)*

^m *having believed.*

ⁿ *Assurance. Eph. 4. 30. (Isa. 32. 17; Jude 1.)*

^o *Holy Spirit. vs. 13, 17; Eph. 2. 18, 22. (Mt. 1. 18; Acts 2. 4.)*

^p *Bible prayers (N. T.). Eph. 3. 14-21. (Mt. 6. 9; Rev. 22. 20.)*

that ye heard the word of truth, the ^lgospel of your salvation: in whom also ^mafter that ye believed, ⁿye were ⁴sealed with that ^oholy Spirit of promise,

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

(2) *The prayer for knowledge and power.*

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 ^pprayers;

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,

¹ Predestination is that effective exercise of the will of God by which things before determined by Him are brought to pass. See *Election*, 1 Pet. 1. 2, *note*; *Foreknowledge*, 1 Pet. 1. 20, *note*.

² Adoption (*hiothesia*, "placing as a son") is not so much a word of *relationship* as of *position*. The believer's relation to God as a child results from the new birth (John 1. 12, 13), whereas adoption is the act of God whereby one already a child is, through redemption from the law, placed in the position of an adult son (Gal. 4. 1-5). The indwelling Spirit gives the realization of this in the believer's present experience (Gal. 4. 6); but the full manifestation of the believer's sonship awaits the resurrection, change, and translation of saints, which is called "the redemption of the body" (Rom. 8. 23; 1 Thes. 4. 14-17; Eph. 1. 14; 1 John 3. 2).

³ The Dispensation of the Fulness of Times. This, the seventh and last of the ordered ages which condition human life on the earth, is identical with the kingdom covenanted to David (2 Sam. 7. 8-17; Zech. 12. 8, Summary; Lk. 1. 31-33; 1 Cor. 15. 24, Summary), and gathers into itself under Christ all past "times": (1) The time of oppression and misrule ends by Christ taking His kingdom (Isa. 11. 3, 4). (2) The time of testimony and divine forbearance ends in judgment (Mt. 25. 31-46; Acts 17. 30, 31; Rev. 20. 7-15). (3) The time of toil ends in rest and reward (2 Thes. 1. 6, 7). (4) The time of suffering ends in glory (Rom. 8. 17, 18). (5) The time of Israel's blindness and chastisement ends in restoration and conversion (Rom. 11. 25-27; Ezk. 39. 25-29). (6) The times of the Gentiles end in the smiting of the image and the setting up of the kingdom of the heavens (Dan. 2. 34, 35; Rev. 19. 15-21). (7) The time of creation's thralldom ends in deliverance at the manifestation of the sons of God (Gen. 3. 17; Isa. 11. 6-8; Rom. 8. 19-21).

⁴ The Holy Spirit is Himself the seal. In the symbolism of Scripture a seal signifies: (1) A finished transaction (Jer. 32. 9, 10; John 17. 4; 19. 30). (2) Ownership (Jer. 32. 11, 12; 2 Tim. 2. 19). (3) Security (Esth. 8. 8; Dan. 6. 17; Eph. 4. 30).

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 ^aworld, but also in that which is to come:

(3) *Christ exalted to be the Head of his Body, the Church.*

22 And hath put all *things* under his feet, and gave him to be the head over all *things* to the church,

23 Which is his ^bbody, the ^cfulness of him that filleth all in all.

CHAPTER 2.

(4) *The method of Gentile salvation.*

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 ^dworld, according to the ^eprince of the power of the air, the spirit that now ^fworketh in the ^gchildren of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our ^hflesh, fulfilling the desires of the ⁱflesh and of the ^jmind; and were by nature the children of ^kwrath, even as others.

4 But God, who is ^lrich in mercy, for his ^mgreat love wherewith he loved us,

5 Even when we were ⁿdead in sins, hath ^oquickened us together with Christ, (by grace ye are ^psaved;)

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

7 That in the ^qages to come he might shew the exceeding riches of his grace in ^rhis ^skindness toward us through Christ Jesus.

8 For by ^tgrace are ye ^usaved through ^vfaith; and that not of yourselves: *it is* the ^wgift of God:

9 Not of ^xworks, lest any man should ^yboast.

10 For we are his workmanship,

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^a i. e. age.

^b Church (true), vs. 22, 23; Eph. 2. 19-22. (Mt. 16. 18; Heb. 12. 23.)

^c Or, complement. Gen. 2. 18; Eph. 5. 28-30, 32.

^d kosmos world-system. Col. 2. 20. (John 7. 7; Rev. 13. 3.)

^e John 12. 31; 1 John 5. 19.

^f 2 Cor. 4. 3, 4.

^g sons.

^h Flesh. Eph. 6. 12. (John 1. 13; Jude 23.)

ⁱ Jas. 1. 21; 2 Pet. 2. 14.

^j Col. 2. 8.

^k Rom. 1. 18; Eph. 5. 6.

^l Eph. 1. 7; 2. 7; Psa. 103. 8-11.

^m John 3. 16; 1 John 4. 9, 10.

ⁿ death (spiritual), vs. 1-5. (Gen. 2. 17.)

^o Col. 2. 13; John 5. 25, 26.

^p Rom. 1. 16, note.

^q Eph. 1. 21; 3. 21; Rev. 20. 4; 21. 1-4.

^r Tit. 3. 4.

^s Grace (in salu.), vs. 5, 7, 8; Col. 1. 6. (Rom. 3. 24; John 1. 17.)

^t Faith. Eph. 3. 17. (Gen. 3. 20; Heb. 11. 39.)

^u John 1. 12, 13.

^v Rom. 4. 4, 5; 11. 6.

^w Rom. 3. 27; 1 Cor. 1. 26-31.

^x Eph. 4. 24, note.

^y kosmos (Mt. 4. 8.) = mankind.

^z Law (of Moses), Phil. 3. 4-9. (Ex. 19. 1; Gal. 3. 1-29.)

^a Reconciliation. See Col. 1. 20, 21.

^b Holy Spirit. vs. 18, 22; Eph. 3. 5, 16. (Mt. 1. 18; Acts 2. 4.)

^c Church (true), vs. 19-22; Eph. 3. 1-10. (Mt. 16. 18; Heb. 12. 23.)

^d Christ (as stone). Rom. 9. 32, 33. (Ex. 17. 6; 1 Pet. 2. 8.)

^e created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(5) *The Gentile position by nature.*

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 ¹world:

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

(6) *Jew and Gentile one body in 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 ²law of commandments *contained* in ordinances; for to make in himself of twain one ²new man, so making peace;

16 And that he might ^areconcile 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 ^bboth have access by one Spirit unto the Father.

(7) *The church a temple for the habitation of God through the Spirit.*

19 Now therefore ye are no more strangers and foreigners, but ^cfellow 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 ^dstone;

21 In whom all the building fitly

¹ Death (spiritual), Summary: Spiritual death is the state of the natural or unregenerate man as still in his sins (Eph. 2. 1), alienated from the life of God (Eph. 4. 18, 19), and destitute of the Spirit. Prolonged beyond the death of the body, spiritual death is a state of eternal separation from God in conscious suffering. This is called "the second death" (Rev. 2. 11; 20. 6, 14; 21. 8).

² Here the "new man" is not the individual believer but the Church, considered as the body of Christ in the sense of Eph. 1. 22, 23; 1 Cor. 12. 12, 13; Col. 3. 10, 11. (See Heb. 12. 23, note.)

framed together ^agrowth unto an ^bholy temple in the Lord:

22 In whom ye also are builded together for an ^chabitation of God through the Spirit.

CHAPTER 3.

The church a mystery hidden from past ages.

FOR this cause I Paul, the prisoner of ^dJesus Christ for you Gentiles,

2 If ye have heard of the ^egrace of God which is given me to you-ward:

3 How that by ^frevelation he made known unto me the ^gmystery; (as I ^hwrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the ^gmystery of Christ)

5 Which in other ⁱages was not made known unto the sons of men, as it is ^jnow revealed unto his ^kholy apostles and prophets by the Spirit;

6 ^lThat the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the ^mgospel:

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 ⁿleast of all saints, is this grace given, that I should preach among the ^oGentiles the ^punsearchable riches of Christ;

9 And to make all ^qmen see what is the fellowship of the ^rmystery, which ^sfrom the beginning of the world hath been ^thid in God, who ^ucreated all things by Jesus Christ:

10 To the intent that now unto the ^vprincipalities and powers in heavenly ^wplaces might be known by the ^xchurch the manifold wisdom of God,

11 ^yAccording to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have ^zboldness and access with confidence by the faith of him.

¹ That the Gentiles were to be saved was no mystery (Rom. 9. 24-33; 10. 19-21). The mystery "hid in God" was the divine purpose to make of Jew and Gentile a wholly new thing—"the church, which is his [Christ's] body," formed by the baptism with the Holy Spirit (1 Cor. 12. 12, 13) and in which the earthly distinction of Jew and Gentile disappears (Eph. 2. 14, 15; Col. 3. 10, 11). The revelation of this mystery, which was foretold but not explained by Christ (Mt. 16. 18), was committed to Paul. In his writings alone we find the doctrine, position, walk, and destiny of the Church.

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^a 1 Cor. 3. 16, 17.

^b *Holy, sanctify (persons)* (N. T.). v. 21; Eph. 3. 5. (Mt. 4. 5; Rev. 22. 11.)

^c Ex. 25. 8; 1 K1. 5. 3, 5; John 2. 19-21; 2 Cor. 6. 16.

^d *Christ Jesus.*

^e *Grace (imparted).* vs. 2-8; Eph. 4. 7, 29. (Rom. 6. 1; 2 Pet. 3. 18.)

^f Rom. 16. 25, 26; Gal. 1. 12, 15, 16.

^g Mt. 13. 11, note.

^h Eph. 1. 9, 10, 18-22.

ⁱ *generations.*

^j *inspiration.* vs. 3-5; Eph. 6. 17. (Ex. 4. 15; Rev. 22. 19.)

^k *Sanctify, holy (persons)* (N. T.). Eph. 5. 26, 27. (Mt. 4. 5; Rev. 22. 11.)

^l *Gospel.* vs. 1-10; Eph. 6. 15-19. (Gen. 12. 1-3; Rev. 14. 6.)

^m 1 Cor. 15. 9; 1 Tim. 1. 15.

ⁿ Rom. 11. 13.

^o vs. 18, 19; Col. 2. 2, 3.

^p *throughout the ages.*

^q v. 5; Col. 1. 26.

^r John 1. 3; Heb. 1. 2.

^s Eph. 1. 21; 1 Pet. 1. 12.

^t *Church (true).* vs. 1-10; Eph. 5. 23, 25-27, 29-32. (Mt. 16. 18; Heb. 12. 23.)

^u Eph. 1. 4, 11.

^v Heb. 10. 19; 1 John 4. 18.

^w *Bible Prayers* (N. T.). Phil. 1. 9-11. (Mt. 6. 9; Rev. 22. 20.)

^x Eph. 1. 3.

^y *every family.*

^z Eph. 1. 7; 2. 4; Phil. 4. 19.

^a Col. 1. 11.

^b *Holy Spirit.* vs. 1, 5, 16; Eph. 4. 3, 4, 30. (Mt. 1. 18; Acts 2. 4.)

^c John 14. 23; Col. 1. 27.

^d *Faith.* Phil. 3. 9. (Gen. 3. 20; Heb. 11. 39.)

^e Eph. 1. 18.

^f Rom. 10. 3, 11, 12.

(*Parenthetic: the prayer for inner fulness and knowledge.*)

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I ^wbow my knees unto the ^xFather of our Lord Jesus Christ,

15 Of whom ^ythe whole family in heaven and earth is named,

16 That he would grant you, according to the ^zriches of his glory, to be ^astrengthened with might by his ^bSpirit in the inner man;

17 That ^cChrist may dwell in your hearts by ^dfaith; that ye, being rooted and grounded in love,

18 May be ^eable to comprehend with all saints ^fwhat 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.

CHAPTER 4.

Part III. The walk and service of the believer as in Christ, and as having the Spirit (Eph. 4. 1-5. 17).

(1) *The walk to be worthy the position.*

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 longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

(2) *The seven unities to be kept.*

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 ^aOne Lord, ^bone faith, ^cone baptism,

6 One ^dGod and Father of all, who is above all, and through all, and in you all.

(3) *The ministry gifts of Christ to his body.*

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, ^eWhen 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 ¹gave ²some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

(4) *The purpose of the ministry gifts.*

12 For the ^fperfecting of the saints, ^gfor 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 ^hperfect 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 ⁱwind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But ^jspeaking the truth in love, may grow up ^kinto him in all things, which is the ^lhead, *even* Christ:

16 From whom the whole body

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a 1 Cor. 1.13; 8.5,6.

b Gal. 1.23; 1 Cor. 15.1-8.

c Acts 2.41.

d 1 Cor. 8.6; 12.6.

e Psa. 68.18.

f Mt. 5.48, note.

g unto.

h Eph. 1.23; 2.15.

i Mt. 11.7.

j holding.

k unto.

l Eph. 1.22.

m every joint of supply.

n v. 12.

o Col. 2.19.

p Eph. 2.2.

q *Death (spiritual)* vs. 18, 19; Col. 2.13. (Gen. 2.17; Eph. 2.5.)

r *Life (eternal)* Phil. 2.16. (Mt. 7.14; Rev. 22.19.)

s 1 Tim. 4.2.

t Acts 2.36.

u *have put off.*

v Rom. 6.6, note.

w *being.*

x *have put on.*

y Rom. 10.10, note.

z Zech. 8.16.

a Psa. 4.4.

b *Sin.* Rom. 3.23, note.

c 2 Cor. 2.10, 11.

d *Satan.*

Eph. 6.11. (Gen. 3.1; Rev. 20.10.)

fitly joined together and compacted by ^mthat which every joint supplieth, according to the effectual working in the ⁿmeasure of every part, maketh ^oincrease of the body unto the edifying of itself in love.

(5) *The walk of the believer as a new man in Christ Jesus.*

17 This I say therefore, and testify in the Lord, that ye henceforth ^pwalk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being ^qalienated from the ^rlife of God through the ignorance that is in them, because of the blindness of their heart:

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

20 But ye have not so ^tlearned 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 ^uput off concerning the former conversation the ^vold man, which is corrupt according to the deceitful lusts;

23 And ^wbe renewed in the spirit of your mind;

24 And that ye ^xput on the ^ynew man, which after God is created in ^zrighteousness and true holiness.

25 Wherefore putting away lying, ^aspeak every man truth with his neighbour: for we are members one of another.

26 ^bBe ye angry, and ^csin not: let not the sun go down upon your wrath:

27 ^dNeither give place to the ^ddevil.

28 Let him that stole steal no more: but rather let him labour,

¹ In 1 Cor. 12. 8-28 the Spirit is seen as enduing the members of the body of Christ with spiritual gifts, or enablements for a varied service; here certain Spirit-endued men, viz. apostles, prophets, evangelists, pastors, and teachers, are themselves the gifts whom the glorified Christ bestows upon His body the church. In Corinthians the gifts are spiritual enablements for specific service; in Ephesians the gifts are men who have such enablements.

² The Lord, in bestowing the gifted men, determines, providentially (e.g. Acts 11. 22-26), or directly through the Spirit (e.g. Acts 13. 1, 2; 16. 6, 7), the places of their service. "Some" (churches or places) need one gift, as, e.g. evangelist; "some" (churches or places) need rather a pastor or teacher. Absolutely nothing in Christ's service is left to mere human judgment or self-choosing. Even an apostle was not permitted to choose his place of service (Acts 16. 7, 8).

³ The new man is the regenerate man as distinguished from the old man (Rom. 6. 6, note), and is a new man as having become a partaker of the divine nature and life (2 Pet. 1. 4; Col. 3. 3, 4), and in no sense the old man made over, or improved (2 Cor. 5. 17; Gal. 6. 15; Eph. 2. 10; Col. 3. 10). The new man is Christ, "formed" in the believer (Gal. 2. 20; 4. 19; Col. 1. 27; 1 John 4. 12).

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 *bedifying*, that it may minister grace unto the hearers.

(6) *The walk of the believer as in-dwelt by the Spirit.*

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, tenderhearted, *forgiving* one another, even as God *for* Christ's sake hath *forgiven* you.

CHAPTER 5.

(7) *The walk of the believer as God's dear child.*

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*.

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

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

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

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

7 Be not ye therefore *partakers* with them.

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

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

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a Lk.3.11.
b Rom.15.2.
c *Grace (imparted)*. Phil. 1.7. (Rom.6.1; 2 Pet.3.18.)
d *Holy Spirit*. vs.4,23,30; Eph.5.9,18. (Mt.1.18; Acts 2.4.)
e *Assurance*. Eph.5.29,30. (Isa.32.17; Jude 1.)
f Lk.6.33.
g *In Christ*.
h *Forgiveness*. Col.2.13. (Lev.4.20; Mt.26.28.)
i *imitators*.
j Cf.1 Cor.11.1.
k *Law (of Christ)*.1 Pet. 1.8,22. (Gal.6.2; 2 John 5.)
l Lev.1.9,13, 17; 2.2.
m Tim.2.23; Tit.3.9.
n Rom.1.28. n v.20; 1 Thes. 5.18.
o 1 Cor.5.11.
p *sons*.
q 1 Tim.5.22.
r 1 Thes.5.5.
s 1 John 2.9.
t *light*.
u See 1 John 3.7, note.
v 2 Cor.6.14. w v.3.
x John 3.20,21; Heb.4.13.
y Isa.60.1,2. z Col.4.5.
a Rom.12.2; Col.1.9.
b *Holy Spirit*. Eph.6.17,18. (Mt.1.18; Acts 2.4.)
c Psa.101.1.
d Psa.34.1; Isa. 63.7; Phil.4.6; Col.3.17; 1 Thes.5.18.
e Phil.3.2; 1 Pet.5.5.
f Cf.Gen.3.16.
g Col.1.18.
h *Church (true)*. vs.23, 25-27,29-32; Col.1.18,24. (Mt.16.18; Heb.12.23.)
i Rom.1.16, note.
j Col.3.18; 1 Pet.3.1,5.
k Col.3.19.
l v.2; cf.Gal. 2.20.

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 re-proved are *made manifest* by the light: for whatsoever doth make manifest is light.

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

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

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

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

Part IV. The walk and warfare of the believer as filled with the Spirit (Eph. 5. 18-6. 24).

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

(1) *The inner life of the Spirit-filled believer.*

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;

(2) *The married life of Spirit-filled believers as illustrating Christ and the church.*

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;

1 Christ's love-work for the Church is threefold: past, present, future: (1) For love He gave Himself to redeem the Church (v. 25); (2) in love He is sanctifying the Church (v. 26); (3) for the reward of His sacrifice and labour of love He will present the Church to Himself in flawless perfection, "one pearl of great price" (v. 27; Mt. 13. 46).

26 That he might ^asanctify and cleanse it with the washing of water ^bby the word,

27 That he might present it to himself a glorious church, ^cnot 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 ^dthe Lord the church:

30 For we are ^emembers of his body, of his flesh, and of his bones.

31 ^fFor 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 ^gmystery: but I speak concerning Christ and the ^hchurch.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she ⁱreverence *her* husband.

CHAPTER 6.

(3) *The domestic life of Spirit-filled believers as children and servants.*

CHILDREN, ^jobey your parents in the Lord: for this is right.

2 ^kHonour 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, ^lprovoke not your children to wrath: but bring them up in the ^mnurture and admonition of the Lord.

5 ⁿServants, 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 ^oeyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

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^a *Sanctify, holy (persons)* (N.T.) vs. 26, 27; Col. 1. 22. (Mt. 4. 5; Rev. 22. 11.)

^b John 15. 3; 17. 17.

^c Song 4. 7.

^d *Christ.*

^e *Assurance.* vs. 29, 30; Phil. 1. 6. (Isa. 32. 17; Jude 1.)

^f Gen. 2. 24.

^g Mt. 13. 11, note

^h *Bride (of Christ).* Rev. 19. 6-8. (John 3. 29; Rev. 19. 6-8.)

ⁱ 1 Pet. 3. 2.

^j Col. 3. 20.

^k Ex. 20. 12;

Deut. 5. 16.

^l Col. 3. 21.

^m Or, *discipline.*

ⁿ 1 Pet. 2. 18.

^o Col. 3. 22.

^p Col. 3. 24, 25.

^q 1 Pet. 2. 23.

^r Col. 4. 1.

^s Col. 3. 25.

^t Josh. 1. 5, 6, 9.

^u Rom. 13. 12;

2 Cor. 6. 7.

^v *Satan.*

1 Thes. 2. 18.

(Gen. 3. 1; Rev. 20. 10.)

^y *Flesh.* Phil. 3. 3, 4. (John 1. 13; Jude 23.)

^x *world-rulers of this darkness.*

^y *the heavens.*

^z v. 11; 2 Cor. 10. 4

^a Isa. 11. 5; Lk. 12. 35; 1 Pet. 1. 13.

^b Isa. 59. 17;

2 Cor. 6. 7;

1 Thes. 5. 8.

^c Isa. 52. 7;

Rom. 10. 15.

^d 1 John 5. 4.

^e *wicked one.*

^f Rom. 1. 16, note.

^g *Inspiration.*

1 Tim. 4. 1.

(Ex. 4. 15;

Rev. 22. 19.)

^h Col. 4. 2; 1

Thes. 5. 17, 18.

ⁱ *Holy Spirit.* vs. 17, 18; Phil. 1. 19. (Mt. 1. 18; Acts 2. 4.)

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 ^breceive of the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, ^cforbearing threatening: knowing that ^dyour Master also is in heaven; neither is there ^erespect of persons with him.

(4) *The warfare of Spirit-filled believers.*

(a) *The warrior's power.*

10 Finally, my brethren, ^bbe strong in the Lord, and in the power of his might.

(b) *The warrior's armour.*

11 Put on the whole ^aarmour of God, that ye may be able to stand against the wiles of the ^bdevil.

(c) *The warrior's foes.*

12 For we wrestle not against ^aflesh and blood, but against principalities, against powers, against the ^xrulers of the darkness of this world, against spiritual wickedness in ^yhigh places.

13 Wherefore take unto you the ^zwhole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having ^ayour loins girt about with truth, and having on the ^bbreastplate of righteousness;

15 And your ^cfeet shod with the preparation of the gospel of peace;

16 Above all, taking the ^dshield of faith, wherewith ye shall be able to quench all the fiery darts of the ^ewicked.

17 And take the helmet of ^fsalvation, and the sword of the Spirit, which is the ^gsword of God:

(d) *The warrior's resource.*

18 ^hPraying always with all prayer and supplication in the ⁱSpirit, and watching thereunto with all perseverance and supplication for all saints;

¹ Verses 30, 31 are quoted from Gen. 2. 23, 24, and exclude the interpretation that the reference is to the Church merely as the body of Christ. Eve, taken from Adam's body, was truly "bone of his bones, and flesh of his flesh," but she was also his wife, united to him in a relation which makes of "twain . . . one flesh" (Mt. 19. 5, 6), and so a clear type of the Church as bride of Christ (see 2 Cor. 11. 2, 3). The bride types are *Eve* (Gen. 2. 23, 24); *Rebecca* (Gen. 24. 1-7, note); *Asenath* (Gen. 41. 45; note under Gen. 37. 2); *Zipporah* (Ex. 2. 21). See Hos. 2. 1-23, note.

19 And for me, ^athat utterance may be given unto me, that I may open my mouth boldly, to make known the ^bmystery of the ^cgospel,

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, ^dTychicus, a beloved brother and ^efaithful minis-

A.D. 64.

^a Acts 4.29;
Col.4.2.
^b Mt.13.11, *note*
^c Gospel. Phil.
1.5-7, 17.27.
(Gen.12.1-3;
Rev.14.6.)
^d Acts 20.4;
2 Tim.4.12;
Tit.3.12.
^e 1 Cor.4.1,2;
Col.1.7.
^f 2 Cor.1.6; 7.13
g 1 Cor.16.24.

ter 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 ^fcomfort your hearts.

23 Peace *be* to the brethren, and ^glove 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.