SAINT PAUL'S

EPISTLE TO THE EPHESIANS:

THE GREEK TEXT

WITH NOTES AND ADDENDA.

BY THE LATE

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The materials for this edition of the Epistle to the Ephesians were left by my Father in a condition which called for very careful editing. This task I entrusted to my friend the Rev. J. M. Schulhof, M.A., of Clare College, Cambridge, Fellow of St Augustine's College, Canterbury, and sometime Scholar of Trinity College, Cambridge; who has brought to bear on the work not only the loyal zeal of a very faithful disciple, who for long years has studied my Father's writings and, while it was still given, sat at his feet; but also a care and discrimination truly worthy of the best Cambridge traditions. To him all readers of the book will owe a deep debt of gratitude for the infinite pains that he has bestowed on this labour of love.

F. B. WESTCOTT.

PREFACE

A DELAY of four years—which have elapsed since the duty was committed to me of preparing for the press the late Bishop Westcott's work on the Epistle to the Ephesians—may be thought to demand some explanation.

My original mandate, as given by the Bishop's Executors, involved a twofold responsibility,—first that of editing the Commentary on the Epistle, left in manuscript by Dr Westcott, and secondly that of constructing, on the basis of such materials as might be found among his papers, an Introduction, and an Appendix of Essays and Additional Notes.

The former task appeared to present no other difficulties than those which attach to the determination, here and there, of the purport of an unfinished sentence, the treatment of an occasional lacuna in the notes, and the verification of references. But it was early interrupted, and for the space of some eighteen months, by the discovery that the notes on Chapter II were missing: a circumstance which was variously interpreted; one opinion, very confidently expressed, being that for some cause no notes had ever been written by Dr Westcott on that portion of the Epistle,—in other words, that the expected posthumous Commentary was after all in no sense complete. I make no apology for having obstinately resisted an urgent recommendation, addressed to me at that time, to presume the non-existence of these notes and publish the Commentary 'as it was.'
Eventually the missing notes were discovered by the Reverend Henry Westcott between the pages of a volume which he had inherited from his father's library.

Meanwhile the heavier and more delicate task of constructing an Introduction, and an Appendix, had been begun on the lines proposed.

It was attended, however, with unusual difficulties owing to the unexpected scantiness of the materials actually extant from the hand of the Bishop. In point of fact those materials consisted mainly of fragmentary notes and jottings, a few summary analyses of projected sections or dissertations, lists of occurrences in the New Testament or elsewhere of words or phrases requiring investigation, and other brief indications of topics to be discussed. Accordingly it soon became evident that only a very small proportion of the language or argument of any such Introduction and supplementary Essays would be of Dr Westcott's workmanship. And the immediate question came to be whether the pen of a disciple might usefully and acceptably provide the desired Prolegomena and Appendix, incorporating all that could be found of Dr Westcott's own conclusions and hints, but without pretence of offering anything less or more than a disciple's elucidation of problems opened, but not continuously treated or always finally resolved, by the departed master.

At this point and on the issue thus declared the judgment of four or five representative exponents of academic opinion in Cambridge was emphatically adverse to the plan originally proposed.

That plan was accordingly abandoned.

The book, as now published, may probably be less useful to the general student than it might otherwise have been; Dr Westcott's unfinished work being, like a classic document, of a quality to need, and to justify, ancillary interpretation and focussing. But, if less generally useful, the book, as it stands, will, we have reason to hope, be specifically more acceptable to scholars, at any rate in the University which owes so much to the great teacher, whose 'vanished hand' no other can simulate, even as no pupil, or follower, can re-awaken, however he may yearn once again to hear, the tones of the 'voice that is still.'

It remains to indicate, as briefly as may be, the lines on which the present volume has been compiled.

In place of the full Introduction originally contemplated, I have prefixed to the Text and Notes a nominal Introduction, formally analogous to that which Dr Westcott has given us in his edition of the Epistle to the Hebrews, but, as regards matter, essentially, though unequally, defective in every part.

The section on 'Text' reproduces, with such modification as was necessary or appropriate, the statistical matter of the corresponding section in Hebrews.

Under the section-headings 'Title and Destination' and 'Date and Place of Writing,' a few relevant paragraphs, from original authorities or from Dr Westcott's papers, are printed, and, for the rest, reference is made to Lightfoot's 'Colossians' and 'Biblical Essays,' Hort's 'Prolegomena' and Professor T. K. Abbott's 'Introduction.'

For the section on 'Canonicity and External Evidence' it has seemed reasonable, and sufficient, to print in parallel columns the chief early patristic passages and the portions of the text of Ephesians, which they appear to presuppose; leaving it to the reader to estimate, as he may, in each instance, the alternative probabilities of purposed citation, reminiscence or coincidence. For guidance he can always refer to the published views of the scholars above named or others.

But in so far as the parallel presentation of the canonical
and patristic texts may be held to imply the view, that the Epistle was known to and used by the early Christian witnesses adduced, the section, thus regarded, has Dr Westcott's authority: all the patristic passages given being cited in the footnotes and appendix to his History of the Canon; of which, therefore, this section may be accounted an excerpt printed 'in extenso.'

The Section 'Internal Evidence of Authorship' is made up almost entirely of matter drawn from Dr Hort's Prolegomena, and arranged under the subdivisions adopted in the 'Abstract of Lectures on Ephesians' printed at the end of that volume.

In view of the long and memorable service of collaboration which has linked together indissolubly the names of Westcott and of Hort, it will, I hope, be felt to be fitting that where in this Epistle the one is silent and the other happily has left a record, already published, of his conclusions, appeal should be made to the latter to supplement the unfinished work, now edited, of the former.

With regard to the Section 'Style and Language' I regret that, owing to an error of marking on my part, the fragmentary notes left by Dr Westcott appear in smaller, instead of in larger, type than the lexical statistics appended. The oversight, however, when discovered, did not seem to me of sufficiently grave importance to demand correction, which would have meant disturbance of several pages of proof.

The three following Sections on the relation of this Epistle to the Colossian Letter, to other Pauline documents, and to certain other, non-Pauline, Apostolic writings respectively, will, I think, speak for themselves.

The 'References to the Gospel History' constituting the tenth Section are Dr Westcott's own.

For Section XI, 'Characteristics' of the Epistle, I have ventured to bring together the judgments of four writers, all sometime (and at the same time) Fellows of Trinity College, Cambridge, namely, Dr Westcott himself, and his three lifelong friends, Bishop Lightfoot, Dr Hort, and Dr Llewelyn Davies—of whom now the last alone survives.

The twelfth and last Section, exhibiting the 'Plan of the Epistle,' is, again, Dr Westcott's own, and is printed exactly as it stands in his manuscript.

The Text of the Epistle is reprinted from the last edition of Westcott and Hort's 'New Testament.'

The few critical notes are gathered mainly from the 'Notes on Select Readings' in the Appendix to Westcott and Hort's Introduction; a small residue being adapted from Dr Sanday's Delectus Lectionum in the Clarendon Press Appendices ad Novum Testamentum, or from Tregelles's Apparatus Críticus.

One note, partly critical, partly exegetical (on iv. 21), is taken, at the instance and by the kind cooperation of Dr Murray, Warden of St Augustine's College, Canterbury, from the private correspondence of Dr Westcott with Dr Hort.

After the Greek Text and Notes, and before the Appendix, I have printed the texts of the Latin Vulgate version of the Epistle and of two early English versions, namely, those of Wyclif, as revised by Purvey (c. 1386), and of Tyndale (1525).

The English versions will, I think, be felt to be an appropriate addition to a volume containing the latest exegetical labours of a theologian who is also the author of the 'History of the English Bible.' Both versions are reprinted from Messrs Bagster's English Hexapla, and as regards the earlier I have ventured, for the sake of brevity, to retain in the title-heading the inexact description, 'Wyclif, 1386,' although it is now the opinion of, I believe, all expert authorities that the version here given is Purvey's revision, made in or about 1386 (after Wyclif's death), of Wyclif's own translation of 1380. The technical inaccuracy is lessened by the fact that in 'Ephesians' the difference between Wyclif and his reviser amounted to very little.
The Appendix is made up of (i) an analytical conspectus of the theology of the Epistle, (ii) a series of Additional Notes on particular words or topics, (iii) a Greek Vocabulary of the Epistle.

The title 'Heads of Doctrine,' given to the first of these divisions, is taken from a Summary, or Table of proposed Contents, prepared by Dr Westcott for a projected work, which he eventually abandoned, on 'Christian Doctrine.' And nearly all the subject-headings given are selected from that Summary; that is to say, those subjects in the list have been taken, which admitted of illustration from the Epistle to the Ephesians. But in the treatment of them no uniform rule has been observed. In some cases nothing has been set down beyond the mere words of those verses of the Letter which contain reference to the subject in hand. In other cases brief comment has been interposed either by repetition from one or more of the notes in the text or by citation from one or other of Dr Westcott's published works. And in a few cases, when this was suggested by anything from Dr Westcott's pen, the occurrence of a term or topic has been traced through other Pauline Epistles or even throughout the New Testament.

But for the most part any such treatment of a subject has been reserved for the Additional Notes.

In these, with the exception of a few sentences from Dr Hort's posthumously edited works and a few editorial observations enclosed in square brackets, nothing has been introduced which is not either (a) Biblical Text, (b) statistical matter drawn and digested from Text and Concordance, (c) express quotation from works actually cited, or used, by Dr Westcott in connexion with this Epistle, or (d) comment of his own, gathered partly from extant manuscript material, partly from relevant passages in his published Commentaries and other writings.

With regard to the several subjects treated the facts are these. In most cases an Additional Note on the subject was definitely projected by Dr Westcott. In many cases prospective reference to the intended Note had been made in the Commentary. More often than not the general outline of the Note existed in the form of classified groups of instances or brief summary statements with or without accessory matter. In no case had it been brought into a form that could be regarded as final.

It thus became necessary either to leave these collectanea infertile or to supplement them. In adopting the latter course I have observed the restrictions stated above. Scriptural and other testimonies, cited by reference, have been verified and given in full: outlines left by Dr Westcott have been filled in and illustrated, where this was practicable, from his own writings or from sources quoted by him elsewhere.

The few titles not expressly emanating from Dr Westcott cover topics which he has indicated as calling for separate treatment. There is therefore no need to specify or defend them.

For the Vocabulary or Index of Greek Words used in the Epistle, and also for the short Index of Subjects, I am solely responsible.

The foregoing explanation may, I am inclined to hope, suffice to justify the Introduction and the Appendix.

But, if not, it is no great matter. Disapproval signifies merely that, in the judgment of those who disapprove, the 'Addenda' would have been better unpublished than thus arranged, filled in, and edited. It may be so.

After all, it is the Commentary which matters. And in this none can fail to recognise the unalloyed expression of the author's mind and heart; a last, clear word of consolation, strong and unaltering, from one who through many years had ever, in the intervals of official work, turned with loving joy to the task of the interpretation of this Epistle.
In conclusion I desire to make grateful acknowledgment to those who in one way or another have helped me to make this book less imperfect than otherwise it would have been and less unworthy of him whose name it bears. More particularly I am indebted to the Rev. Professor T. K. Abbott, Litt.D., of Trinity College, Dublin, for kind permission to use a note (v. infra p. 194) from his Commentary on the Epistle; to the Rev. J. Llewelyn Davies, D.D., Vicar of Kirkby Lonsdale, and sometime Fellow of Trinity College, Cambridge, for a most courteous letter cordially assenting to the incorporation in this edition of the Epistle of some paragraphs from his own Introduction; to the Rev. J. H. Moulton, Lit.D., late Fellow of King’s College, Cambridge, and now Tutor of Didsbury College, Manchester, for assistance in verifying a reference to the works of the late Dr Dale; to H. M. Chadwick, Esq., M.A., Fellow and Librarian of Clare College, Cambridge, for facilities, kindly accorded me, of access to and use of books from the College Library, as well as for advice regarding early English versions; to the Rev. J. O. F. Murray, D.D., Warden of St. Augustine’s College, Canterbury, formerly Fellow and Dean of Emmanuel College, Cambridge, for valuable aid and counsel in several points of detail; to the Rev. Arthur Westcott, M.A., Rector of Crayke, for information regarding papers left by the Bishop; to the Rev. F. B. Westcott, M.A., Head Master of Sherborne School and Hon. Canon of Salisbury, for his prolonged forbearance and patience with the slowness of my handiwork; to my relative, the Rev. H. Brereton Jones, M.A., Senior Curate of St. Giles-in-the-Fields, for his kindness and extreme care in reading great part of the proofs; and, not least, to the officials of the Pitt Press for the unfailing courtesy with which they have met my requests and fulfilled their part in the printing of the book.

And last of all there is one to whom my purposed word of thanks can never now be rendered.

After long delays, due largely to causes explained above, though partly to pressure of other work, I had at length, in the early autumn of last year, fully determined that nothing should prevent the immediate completion of the book with a view to its publication at latest by the day of the Feast of St John the Evangelist. So I proposed. But the Angel of Death forbade.

For in the meantime the gentle hand, which not long since had copied out for me with a mother’s wonted care two passages from Ruskin now printed in the Appendix, had ceased to write; and the beloved voice, which had so often made kindly enquiry as to the progress of the work, had been stilled for ever. And so it befell that other and sadder thoughts and duties intervened, disabling me from these, and compelling me to relinquish for a while the task of final revision.

Now that I have been enabled to resume and in a manner finish this work of editing, I can but trust that, notwithstanding the many faults by which (as I am deeply conscious) it is marred, it may yet, by the mercy of God, not wholly fail of the end to which it has been directed, that of presenting, clearly and truthfully, the total ascertainable result of Bishop Westcott’s meditation on ‘the Epistle of Paul the Apostle to the Ephesians.’

J. M. S.

ASCENSION DAY, 1906.
POSTSCRIPT TO PREFACE

To the foregoing acknowledgments of help received I have now, on the eve of publication, to add my very sincere thanks to two eminent Cambridge scholars, who have given me the benefit of their judgment on certain parts of the section 'Text,' as printed in the proof, of the Introduction; namely, to the Regius Professor of Divinity, Dr Swete, for a valuable criticism of my reference to Theodore of Mopsuestia, which I have amended accordingly; and to Professor Burkitt for a note which he has most kindly contributed on the lost text of the Old Syriac and also for information regarding the Sahidic Version.

One other avowal I would make in anticipation of a comparison that may not improbably be instituted.

I have purposely refrained from looking at the Dean of Westminster's edition of the Epistle, published since the death of Bishop Westcott.

J. M. S.

June 1906.

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VOCABULARY OF THE EPISODE

INDEX OF SUBJECTS
I. TEXT.

The Epistle is contained in whole or in part in the following sources:

I. GREEK MSS.

(i) Primary uncialss:

\[\begin{align*}
\text{N}, & \text{ Cod. Sin., saec. iv. Complete.} \\
\text{A}, & \text{ Cod. Alex., saec. v. Complete.} \\
\text{B}, & \text{ Cod. Vatic., saec. iv. Complete.} \\
\text{C}, & \text{ Cod. Ephraemi, saec. v. Contains ii. 18—iv. 17.} \\
\text{D}_{2}, & \text{ Cod. Claromontanus, saec. vi. Complete. (Graeco-Latin.)} \\
\left[\text{E}_{3}, & \text{ Cod. Sangermanensis, saec. ix. A transcript of D}_{2}.\right] \\
\left[\text{F}_{9}, & \text{ Cod. Augiensis, saec. ix. A transcript of G}_{3}.\right] \\
\text{G}_{9}, & \text{ Cod. Boernerianus, saec. ix. Complete. (Graeco-Latin.)}
\end{align*}\]

(ii) Secondary uncialss:

\[\begin{align*}
\text{K}_{21}, & \text{ Cod. Mosquensis, saec. ix. Complete.} \\
\text{L}_{21}, & \text{ Cod. Angelicus, saec. ix. Complete.} \\
\text{P}_{21}, & \text{ Cod. Porphyrianus, saec. ix. Complete.} \\
\text{O}_{9}, & \text{ Cod. Mosquensis, saec. vi. Contains Eph. iv. 1—18.} \\
\text{Ψ}_{1}, & \text{ Cod. Athous Laurae, saec. viii.—ix. Complete.} \\
\left[\text{To these must be added the Damascus Palimpsest of} \text{ Eph. iv. 21 ἀλοιφάα—v. 4, described by Von Soden,} \\
\text{Schr. d. N. T. i. 244.}\right]
\end{align*}\]
TEXT.

The following unique readings of the chief MSS. illustrate their character.

Unique readings:

(a) Of Ν.
   i. 18 τῇ κληρονομίᾳ τῆς δόξης.
   ii. 1 Τ. ἀμαρτίας ἔλαυναν.
   4 om. ἐν.
   7 θεοῦ γὰρ ἐσμέν.
   v. 7 τῷ φρόνημα τ. κυρίου.

(b) Of Α.
   i. 10 κατὰ τῷν οἰκονομιῶν.
   vi. 23 κ. ἔλεος.

(c) Of B.
   i. 13 ἐνθροῦσθαι.
   21 ἐξονθαι κ. ἀρχῆς.
   ii. 1 κ. τ. ἐπιστήμης υἱῶν.
   5 κ. τ. παραπτώμασιν και τοῖς ἐπιστήμης.
   v. 17 τ. κυρίου και ἡμῶν.

(d) Of D.
   i. 6 δόξης πραγ. τῆς.
   16 παύσωμαι.
   ii. 15 καταργίσας.
   iii. 12 ἐν τῷ ἐλευθερώθημα.

(iii) Cursives:

Some four hundred [Von Soden, Schr. d. N.T. i. 102 ff.] are known more or less completely, including 17 (Cod. Colb., saec. xli.; 33 Gosp.), 37 (Cod. Leicest., saec. xiv., = 69 Gosp.), 47 (Cod. Bodl., saec. xli.), 67* (saec. xli).

2. Versions.

i. Latin:

   The Epistle is preserved in two Latin texts.

(a) Old Latin.

   d₂, lat.¹ of Cod. Claromontanus, saec. vi. Complete.

   g₃, lat.² of Cod. Boergerianus, saec. ix. Complete.

¹ Which have 'a genuine Old Latin Text' as basis, 'but altered through-put into verbal conformity with the Greek text.' Hort, Intr. p. 82.

(b) The Vulgate.

   [v. inf. pp. 103 ff.]

ii. Syriac:

(a) The Peshibito.

(b) The Harcian (Philoxenian) Syriac.

[A Version which if it survived would be among our most valuable authorities is the Old Syriac. For the Old Syriac text of the Pauline Epistles our chief extant authority is the running Commentary of St. Ephraim, preserved only in an Armenian translation: a Latin translation of this Armenian was issued by the Mechatarists in 1839. In using this text for critical purposes allowance must always be made for the influence of the Armenian Vulgate upon the Armenian translator of St. Ephraim.' V. c. b.]

iii. Egyptian:

(a) Memphitic or Bohairic.

   Complete.

(b) Thebanic or Sahidic.

   Complete save for minor lacunae in c. vi.

(c) Bashmaric.

The Epistle is found in the later versions, Armenian, Ethiopic, and (with lacunae v. 11—16, v. 30—vi. 8) Gothic.

3. Patristic Commentaries and Quotations.


'A small portion of Origen's Commentaries is virtually all that remains to us of the continuous commentaries on the New Testament belonging to this period; they include—many verses of—Ephesians.' (Westcott and Hort, Introduction, p. 88.)

² [For this note on the lost text of the Old Syriac Version I am indebted to the kindness of Professor Burkitt, who adds: 'Ephesians will be found in the Armenian edition of St. Ephraim's Works, vol. iii. pp. 138—153.' J. M. S.]
Post-Nicene Commentaries and continuous series of homilies written before the middle of the fifth century:—


'Chrysostom's Homilies.'

'Theodoret'—founded on Theodore and Chrysostom.

'Cyril of Alexandria'—fragments.

'Fragments by other writers'—in Catenae. (id. ib.)

Account is also taken of Quotations made by Marcion (as reported by Tertullian or Epiphanius); Irenaeus, Hippolytus, Clement of Alexandria, and Origen; Tertullian, Cyprian and Novatian; Peter of Alexandria, Methodius, and Eusebius; Lucifer, Hilary, and Victorinus Afer.

[The Latin version of the Epistle incorporated in the Latin translation of the Commentary of Theodore of Mopsuestia contains many 'ante-Hieronymian renderings' (Swete, Theodore of Mopsuestia on the Minor Epistles of St Paul, vol. i. Intr. p. xliii), and is illustrated by the following 'Old Latin renderings' collected by Dr Swete.]

**TEXT.**

i. 4 coram eo. Vulg. in conspectu eius.

13 audientes.

15 propter hac.

18 illuminatos habere oculos.

19 fortitudines.

ii. 3 voluntates τὰ δέληματα.

4 multitam.

12 abalematis.

peregrini.

20 existente δοτος.

iii. 3, 9 mysterium.

16 confortari.

19 cognoescere.

iv. 2 sustinentes.

14 remedium.

16 partis.

19 et avaritiae.

22 concupiscientiam.

25 albertrum.

v. 5 forniciarius.

vi. 4 nutritie.

9 hece cadem facite ad eos.

12 principatus.

16 super omnibus = ἔρι πάσιν.

ignita.

To these may be added

iii. 18 profundum et altitudo.

iv. 16 incrementum.

sublimitas et profundum.

augmentum.]

**TITLE AND DESTINATION.**

II. TITLE AND DESTINATION.

[On the subject of the Title and Destination of the Epistle reference may be made to: Additional Note on i. i. The words εῦ[ε]φάσιον (inf. p. 19); Lightfoot, Biblical Essays; Hort, Prolegomena to St Paul's Epistles to the Romans and the Ephesians (pp. 75—76); T. K. Abbott, Introduction to the Epistle to the Ephesians, § 1, pp. i—ix (in International Critical Commentary); Lightfoot, Destination of the Epistle to the Ephesians in Biblical Essays, pp. 377 sqq.).

Origen († A.D. 253):

'Εκεί μάλως Ἠσαύριον κυρίων κύριον τὸ τοῖς ἁγίοις τοῖς ουσίν. καὶ ἤρεσμον, καὶ μὴ παράκλεσε προσεκύνων τοῖς ἁγίοις τοῖς ουσίν, τὸ δίκαια σημαίνειν ὅποι ἐνὶ καὶ μὴ ἀστικῳ ὑπὲρ τὴν Εὐφάσιον δοσμα φησιν ἀντίθετς ὁ χρηστάτος Μακεδίτη τὸ φθερεῖ τὸ δόμῳ. οὕτως οἱ μετέχοντες τοι ἐν τοῖς γίγνοσι δόσιν, καλομένου οὐολεί ἐκ τοῦ μὴ εἶναι εἰς τὸ εὖν. ἐξεδέστη γῆρον ὁ θεὸς τὸ μὴ ἀστικόν, φησιν ὁ αὐτῷ Πάυλος, ἵπ τὰ ὁ ἡτα καταρρέει κ.τ.λ.

Should the position of το εἶναι altered—προσ. τοῖς ἁγίοις τοῖς ουσίν? At all events Origen's reasoning seems to be 'unless τοῖς ουσί, attached to τοῖς ἁγίοις is redundant or superfluous.' (Lightfoot, Biblical Essays, p. 378 n.)

'Origen could not possibly have said that this statement is made of the Ephesians alone, if he had read the words as they stand in the common texts. In this case he would have found several parallels in the Epistles of St Paul. Cf. Rom. i. 7, 1 Cor. i. 2, 2 Cor. i. 1, Phil. i. 1.' (Lightfoot, B. E., p. 378.)


ἀλλὰ καὶ τοῖς Ἠσαύριοι ἐπιστέλλων ὡς ἔγνωσιν πρῶτοι τὸ δόμῳ τὸ ἐν μέσῳ, ὡς δὲ ἐγνώσασθε, ὅταν αὐτοῖς ἔδόγμασαν δόσιν, ἵπ τοῖς ἁγίοις τοῖς ουσί καὶ πιστῶς ἐν Χριστῷ ἤπιστο. οὕτω γὰρ καὶ ὁ πρὸς ἡμᾶς παραδείσαι, καὶ ἡμῖν ἐν τοῖς καθολικοῖς τῶν ἄντροφοι εἰρήκαμεν.

Tertullian, adv. Marc. v. 11 (A.D. 207):

'Præterea hic et de alta epistola, quam nos ad Ephesios praescriptam habemus, haereticor vero ad Lacedemonios.'

ib. v. 17: 'Ecclesiae quidem veritatem epistulam istam ad Ephesios habemus emissam, non ad Lacedemonos, sed Marcion ei titulum aliquando interpellare gestit, quasi et in isto diligentissimam explorator. Nihil autem de titulis interest, cum ad omnes apostolos scripsit, dum ad quosdam.'

Epiphani. (Haereses. xlix.):

οἱ γὰρ ἤδη τὸ κλεενοτόμησαν Μακεδίνῳ ἀπὸ τῆς πρῶτης Ἠσαύριοι τοῖς τῆς μαρτυρίας λέγειν, ἀλλὰ τῆς πρῶτος ᾿Αδελθίας, τῆς μὴ οὕτως ἐν τῇ ἀποστόλῳ.
III. DATE AND PLACE OF WRITING.


THE HISTORICAL SITUATION IMPLIED BY THE LANGUAGE OF THE EPISTLE TO THE EPHESIANS.

There is in the Epistle no charge to spread, no sign of anxiety for spreading the message of the Gospel.

That message, it is felt here as in the First Epistle of St John, will vindicate itself.

Again there is no sign of persecution of Christians by the Romanpower. St Paul’s ‘bond’ were due to Jewish hostility evoked by his activity on behalf of Gentiles (ἐγὼ Παῦλος ὁ διάκονος τοῦ Χριστοῦ Ἰησοῦ υἱόν υἱῶν τῶν θεῶν, i. i). His afflictions (iii. 13) were all connected with his preaching to the Gentiles.

In this respect the Epistle presents a contrast to the situation implied in the First Epistle of St Peter.

IV. CANONICITY AND EXTERNAL EVIDENCE OF AUTHORSHIP.


Clemens Romanus.

c. 35. ἔσχατον ἥμαρτον ὁ αὐτός τῆς καρδίας

Epistles.

c. 38. Σωτηρία...καὶ τὸ σῶμα ἐν Χρ. Ἰησοῦ, καὶ ὑπο-

C. 21. τὸ σῶμα ἑλκύσασθαι ἐκατοστὸ τῷ πνεύμα-

C. 31. οὐκ ἐξερχόμεθα τῷ σώματι ἐν τῷ πνεύμα-

C. 46. ἦν ὁ θεὸς ἐν τῷ πνεύματι καὶ τῷ σώματι τῆς

C. 64. ὁ πατήρ τοῦ θεοῦ καὶ Θεοῦ ἐν τῷ πνεύματι καὶ τῷ σώματι Ἰησοῦ καὶ Χριστοῦ καὶ τῷ τῆς καρδίας οὐκ εἰσάγεται πνεύματος τὸ πνεύματος θεοῦ.
Ephesians.

Motiv power, which acts and keeps the machinery in motion, is faith; the path (conceived here apparently as an inclined plane) up which the spiritual stones are raised that they may be fitted into the building, is love (cf. the 'Lifting Engine').

Phil. iv. 12 he speaks of himself as "mediator" (Lightfoot, ad loc.).

The word 'mediator' came to be applied more especially to the Incarnation (as here and below, § 20, διὰ Ἰησούς Χριστοῦ the Incarnation, k.t.l.) because this was par excellence the system or plan which God had ordained for the government of His household and the dispensation of His stores. (Lightfoot, Apostolic Fathers, ii. ii. p. 75.)

Ephesians.

κ. προσαγωγήν ἐν πνεύματι διὰ τῆς πίστεως αὐτοῦ, freedom of access (St. Paul says) is ours through our faith in Christ—in v. 2 these stones are laid in the Foundation, is love (cf. the 'Lifting Engine').

Eph. vi. 24. ἐν ἀδιαφάρεια. But ἀδιαφάρεια occurs also in Rom. ii. 7; 1 Cor. xv. 47, 53, 54: 2 Thess. i. 10, Tit. ii. 7.

Eph. i. 10. ἐν οἰκονομία τοῦ πλοίου τῶν καυμάτων, ἀπεκδηλωθησαν εἰς πίστιν ἐν τῷ χρίστῃ [v. note ad loc.].

The first step towards this special appropriation of οἰκονομία to the Incarnation is found in St. Paul: e.g. Eph. i. 10 ἐν οἰκονομίαν κ.τ.λ. (Lightfoot, Apostolic Fathers, ii. ii. p. 75.)

Eph. ii. 20. οἱ προφητῶν ἀπέκθανεν ἐπὶ τῆς θεμελίωσας ἅγιας τοῦ θεοῦ οἰκονομίας τοῦ θεοῦ τῆς θεμελίωσας ὑπὸ τῶν αἰωνίων ἀποκάλυψις, k.t.l. Because this was par excellence the system or plan which God had ordained for the government of His household and the dispensation of His stores.
CANONICITY, EXTERNAL EVIDENCE OF AUTHORSHIP.

Ignatius, ad Ephesios.

c. xii. καὶ ἐλάπθεῖ τὸν ἄρχοντα
τοῦ αἰῶνος τοῦτου ἡ παρθενία
Μαρίας καὶ ὁ τοκός αὐτῆς, ὁμοίως
καὶ ὁ διάνοια τοῦ κυρίου· τρία μυ-
στήματα κρατήσει, ἅτινα ἐν ἡμικρά
θεῷ ἄρωμα. εἰς τὸν ἐφανερωθέντα
toις αἰῶνοι.

1. Here ἔφανερωθέν is the correlative to ἡμικράθει, as revelation is to mystery. These mysteries Ignatius would say "were preordained and prepared in silence by God, that they might be proclaimed aloud to a startled world." It is an exaggerated expression of the truth stated in Rom. xvi. 25 to κήρυγμα Ἰησοῦ Χριστοῦ κατά ἀποκάλυψιν. The explanation of the words of κατὰ ἀποκάλυψιν is given by the words ἡμικράθειν, which seem to indicate that in St. Paul's expression, μυστή-
ριον ἀποκαλυπτόμενον ἀπὸ τῶν αἰῶνων (Eph. iii. 9, Col. i. 26), the propo-
sition should be taken as temporal (see the note on the latter passage); but Ignatius may have understood it otherwise. (Lighthof.)

c. xx. εἰς τὸν κανόνα ἄνθρωπον
Ἰησοῦ Χριστοῦ, εἰς τὴν αὐτοῦ πίστει
καὶ εἰς τὴν αὐτοῦ ἀγάπην. Ἡ κανών
ἄνθρωπος του Ιωάννου Ματθαίου εἰς τὸν Πολυκαρπὸν ἤρθη ἐκ τοῦ κανόνα τῶν περι
κλησιάς ἐν ἡμερολογίῳ κ. ὁ Ἱωάννης τ. Ἀλληλεύης [τ. note ad loc.]

Eph. iv. 24. κ. ἐνδέχεσθαι τὸν
κανόνα ἄνθρωπον τοῦ κατὰ θεὸν
καταθήκην ἐν ἐκκλησίᾳ κ. ὁ Ἰωάννης τ. Ἀλληλεύης καὶ τὸν Ἰωάν
νήν ἄνθρωπον τῆς ἐκκλησίας.

(Lighthof.)

Eph. v. 29. καθὼς καὶ ὁ Χρισ-
τός τῆς ἐκκλησίας.

[Cr. x. 25. ἀγαπᾶσθαι τοὺς γυναῖκας, καθὼς καὶ ὁ Χριστός ἤγαπησεν τῆς
ἐκκλησίας.]

CANONICITY, EXTERNAL EVIDENCE OF AUTHORSHIP. xxix

Polycarp.

c. i. εἰδότες ὅτι χρισί ἐστε ση-
σομένοι, οὐκ εἶς ἐγνώμονα, ἀλλὰ διέ-
ματε θεοῦ διὰ Ἰησοῦ Χριστοῦ.

c. xii. modo, ut his scripturis
dictum est, εἰρακεμίηται καὶ τοῖς
προσαράξεσθαι καὶ τοῖς ἀποκάλυπται
to τοῖς ἐρωματισμοῖς ἐν τοῖς ἐποδρομιοῖς.

('The Two Ways."

Διδαχὴ τ. ἀποστόλων.

iv. 10. οὐκ ἐπιτήδεις διολ
σον τῇ παράσκευᾳ, τοις ἐπὶ τ. ἱδι-
κίας ἐκπληρώσεις, ἐν πυρίᾳ συν...

Ephesians.

ii. 8. τῇ γὰρ χαρίᾳ ἐστε συγκοινώ-
νοι διὰ πίστης καὶ τοῦτο οὐκ εἶ
ἐγνώμονα, ἀλλὰ ἐκ πίστεως, ἰδια
μῇ τῇ κεφαλήσει.

iv. 25. ἐπιφημίζετε κ. μὴ ἀμετάκτητε
(Καν. iv. 5) ὁ ἄγιος μὴ ἐπιδέχεσθε ἐπὶ
παραργαφὴ ἑαυτῶν.

Hermas. Pastor.

Mand. iii. § 1. Ἀλληλεύης ἄγα
καὶ πάσα ἀλληλεύη ἐκ τοῦ στότο-
ματος σου ἐκπερευθείηπα...ὅτι ὁ κύριος
ἄλληλον ἐν πατρὶ ῥήματι καὶ πάντες
παρ’ αὐτῷ ζητείνοις...ηθος, ἐπὶ τῇ ἐκ-
κλησιᾳ τῇ ἐκκλησίᾳ τῇ ἐκκλησίᾳ.

(Καν. x. 2. ἡ λύπη...ἐκθέτει τὸ
πρόεκλητικό τῆς ἀγίων.

Sim. ix. c. 13. οὕτω καὶ οἱ πεισθ,
σοι τῷ κυρίῳ διὰ τῆς ἐκκλησίας...

Ephesians.

iv. 25. Διὸ ἀποδέωμεν τὸ πνεῦμα
λαλεῖτε ἄλληλοι ἐκκλησίας μεταμο-
τοι τοῦ στότομος αὐτοῦ...

ib. 29. πάντας σαρκιζεῖν ἐν τῷ
στότοματος ημῶν μὴ ἐκπερευθεῖν...

ib. 30. κ. μὴ λυπεῖτε τὸ πνεῦμα
to ἄγιων τοῦ θεοῦ (καθὼς ib. ixii. ν. 10 ὁ παραράχος τὸ πνεῦμα τῆς ἀγίων αὐτοῦ).

ib. 3—4. ἀνεγράφητοι ἀλληλομένοι ἐν
ἀγάπῃ, συμβουλεύομεν τοῖς ἐν τῇ
πνευματικῇ τῇ ἐν πνευματικῇ τῇ
ἐκκλησίᾳ τῇ σάμῳ καὶ τῇ πνευματικῇ καὶ τῷ ἀγάπῃ.

(Καν. i. 5. εἰς τὴν ἀγία ἐν σάμῳ κ.
ἐν ἄγαπῃ.)
Epist. ad Diognetum.

Ephesians.

iv. 21 L. ὡμεις δὲ αὐτὸν ἐγέμισε τὸν χριστόν, εἰς τὴν σάλπιγγιν καὶ τὴν ἀφαίρεσιν τῶν ἁμαρτιῶν. 

Theophilus Antiochenus, ad Autolycum.

ii. p. 102. ἁμαρτίαν ἀκόμη καὶ ἐπί πλείονα χρῶσιν, θύμωδεν ἀπόλυσεν καὶ ἐδίδαξεν διακονίαν τῶν ἄθρωπων, μητρικὰς λαβόντος τὸν ταχύτατον τόγα διδάσκαλον. 

Ophiteae, ap. Hippol. adv.

Haeres. v. 7 f.


Ephesians.

iii. 15. ἐξ οὗ πᾶσα πατρία ἐν συναγωγῇ καὶ ἐπὶ γῆς ἀναφαίρεται followed by (p. 16).

Ephesians.

iv. 21 L. ὡμεις δὲ αὐτὸν ἐγέμισε τὸν χριστόν, εἰς τὴν σάλπιγγιν καὶ τὴν ἀφαίρεσιν τῶν ἁμαρτιῶν. 

Valentinus (? seu Valentinian), ap. Hippol. vi. 3.


Ptolemaeus, ap. Irenaeum.

i. 8, 5 (ed. Massuet). Τοῦτο δὲ καὶ ὁ Παῦλος λέγει: Πάντα γὰρ τὰ φανερούμενα φῶς ἐστὶν. Ἡ τοῦτον εἰρημένα καὶ ἐγγίζοντο τὸν Χριστόν καὶ τὴν Ἐκκλησίαν ἡ Ζωή, φῶς εἰρημένος αὐτῶν.

Ephesians.


iii. 36. κατὰ ἀποκάλυψιν ἑγώρωσθη ἡ μυστηρίων, δότης ἐρωτήσεις γενεών ἑκάστην εἰς ἑκάστην τούτων ἡμῶν τῇ ἀληθείᾳ ἀλλὰ καὶ ἐν τῷ μέλλοντι.

ii. 13. παράγεται τὸ φανερούμενον φῶς ἐστὶν. διὸ καὶ καθῆκαν παρὰ τῶν ἁμαρτιῶν τῶν ἀνθρώπων τοῦτον τοῦτον μέγα ἐστὶν, ἐν τῷ λόγῳ εἰς Χριστόν καὶ τὴν Ἐκκλησίαν. 

1 Ptolemaeus was a disciple of Valentinians...and it appears that he reduced the Valentinian system to order and presented it under its most attractive aspect." (Westcott, Canon of the N. T. p. 313).
Theodotus’s, ad calc. Clem. Alex.

§ 7. ὁ ἀπόστολος “ὁ γάρ ἀναβάς αὐτὸς ἐστι καὶ ὁ καταβάς” (cf. § 43).

§ 19. καὶ ὁ Παῦλος “ἐδοξάσαν τὸν κανόνα ἄνθρωπον τὸν κατὰ θεόν κυβερνήσαν.”

§ 48. διὰ καὶ λέγει ὁ ἀπόστολος “καὶ μὴ λυπέσαι τὸ πνεῦμα τὸ ἁγιὸν τοῦ θεοῦ, εἰς ὃ ἐσφραγίσθης ἐκλεισθήσῃ.”

Ib. πνεύματα τῆς πονηρίας, πρὸς ὃ ἡ πάλη ἡμῖν.

Ephesians.

iv. 10. ὁ καταβάς αὐτὸς ἐστι καὶ ὁ ἀναβάς ὑπερών πάσων τ. οὐρανῶν.

iv. 24. καὶ ἔνθεσαν τὸν κανόνα ἄνθρωπον τὸν κατὰ θεόν κυβερνήσαν.

iv. 30. καὶ μὴ λυπᾶτε τὸ πνεῦμα τὸ ἁγιὸν τοῦ θεοῦ, εἰς ὃ ἐσφραγίσθης κλ.

v. 12. δι' ὅτι οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς...ἀλλὰ πρὸς τὰ πνευματικὰ τῆς πονηρίας....

Irenaeus, adv. Haer. i. 8, 5.

Τοῦτο δὲ καὶ ὁ Παῦλος λέγει: “πάν γάρ τὸ φαινομένον φάντασμα” (Ib. v. 2, 3). Καθὼς ὁ μακρόν Παῦλος ἠρέτων ἐν τῇ πρὸς Ἐφραίμιν ἐπιστολῇ δι' ὃ τὴν ἐρώτησιν τοῦ ἀμάλκητος.

Clemens Alexanderinus, Paedag. i. 18.

οσφυόστατος δὲ Ἐφραίμιν γράφων (ὁ ἀπόστολος) ἐπεκάλυφε τὸ γράφομεν λέγων: μὴ μέλη ἔσχατον τοῦ σώματος.

id. Strom. iv. 65. διὰ καὶ εἰς τῇ πρὸς Ἐφραίμιν γράφων ὑποταθείσοντας ἀλλήλοις ἐν φόβῳ θεοῦ.

Tertullian, adv. Marc. v. 11 (v. supra, p. xxiii):

Prætereo hic et de alia epistolis, quam nos ad Ephesios praecriptam habemus.

1. At the end of the works of Clement of Alexandria is usually published a series of fragments entitled Short Notes from the Writings of Theodotus and the so-called Eastern School at the time of Valentians (ἐν τῶν Θεοδώτου καὶ τῆς ἀναστάσεως θεοδώτου κατὰ τῶν Θεοδώτους χρώματι εἰστιν). The books of the New Testament to which they contain allusions are these: the Four Gospels; the Epistles of St Paul to the Romans, Corinthians, Ephesians, Galatians, Philippians, Colossians, Timothy; the First Epistle of St Peter (Canon, p. 317 B.).

V. INTERNAL EVIDENCE OF AUTHORSHIP.

Theories, which find in the Epistle indications of (a) Montanist or (β) pseudo-Gnostic influence, being discarded, ‘a view’ of the Epistle which has...to be considered’ is that maintained by Holtzmann, Pfleiderer, and Von Soden, who ascribe it to an advanced disciple of St Paul. Also ‘it is...alleged that there are marks of simply different authorship, differences of language, style, and the like’ (Hort, Prolegomena, pp. 120 f.)

A. Doctrine.

‘Is the Paulinism later than St Paul?’ ‘No one who carefully reads the Epistle to the Ephesians can doubt that its doctrinal contents do differ considerably from those of any one of St Paul’s earlier Epistles or of all of them taken together...What we have to ask is whether the differences are incompatible with identity of authorship.’ (Prolegomena, p. 123.)

Some of the chief combinations of identity and difference between St Paul’s earlier recorded theology and that of the Epistle to the Ephesians.’ (Ib. p. 125.)

(i) Relation of Jews to Gentiles as Christians.

(a) In Ephesians ‘the duty of Jewish and Gentile fellowship is deduced from the eternal purpose of God and the very idea of the Christian faith, not, as in earlier Epistles, from arguments about the Law and the Promise. Yet this is only the teaching of the Epistle to the Romans a little more unfolded.’ (Ib. p. 126.)

(b) ‘In both Epistles alike’ (Romans and Ephesians) ‘the need for the universal salvation is made to rest on the universality of the previous corruption.’ Eph. ii. 1—3 answers to Rom. i. 18—32, ii. 17–29, iii. 9.

(c) As to ‘Circumcision,’ with Eph. ii. 11 compare Rom. ii. 28 f.

W. EPH.
(ii) The Church.

In Ephesians we for the first time hear Christians throughout the world described as together making up a single Ecclesia, i.e. assembly of God, or Church; and here for the first time we find the relation of Christ to the or a Church conceived as that of a Head to a Body.’ (Prolegomena, p. 128.)

But these thoughts stand in closest connexion with what preceded.

(a) An ‘impulse towards laying stress on the unity of the society of Christians throughout the world doubtless came from the position of St Paul as writing from Rome.’

‘Nor...would it be strange that he should use the name Ecclesia in this new and extended sense, although hitherto...applied only to the Christian community of Jerusalem or Judea or to individual local Christian communities outside the Holy Land.’ (ib. p. 129.)

(β) Though the language of Eph. i. 22, iv. 15 f. (and Col. i. 18), compared with that of 1 Cor. xii. 12 and Rom. xii. 4 f. ‘is new,’ the new image is Pauline (cf. 1 Cor. xi. 3); also the image of the Corner-stone (cf. Mt. xxi. 42, Mk. xii. 10 f., Lk. xx. 17, Acts iv. 11) cannot have been ‘either unknown to St Paul...or rejected by him.’ (ib. p. 134.)

(iii) Person and Office of Christ.

(a) ‘Earlier Epistles imply His Pre-existence’ (cf. 2 Cor. viii. 9, Gal. iv. 4, Rom. viii. 3).

‘Colossians (i. 16 f.) carries back His Lordship to the beginning of things.’

‘Ephesians (i. 10) makes the reconciliation—effected by His death—include all things, and carries back His Headship of the Ecclesia to a primordial choosing of its members “in him” (iii. 14).’

But of this there is anticipation in 1 Cor. viii. 6, xv. 43 f.

(β) ‘In Eph. ii. 16 it is Christ’—whereas in 2 Cor. v. 28 f. it is God “through Christ”—who appears as the Reconciler.—‘But the two forms of language are consistent.’

(γ) So also variation of language of Eph. iv. 11 from 1 Cor. xii. 28, as to the source of gifts, is due to context. (ib. pp. 134 ff., 190.)

(iv) The Holy Spirit.

‘The contrast with the Epistle to the Colossians is great in this respect; but there is no similar contrast with the earlier Epistles’ (e.g. Rom., 1 Cor.).

‘In the First Epistle to the Corinthians and in that to the Ephesians alike St Paul is anxiously insisting on the mutual duties of members of the Christian community and therefore has need to go back to the inner principle of its life, the one uniting Spirit’ (id. ib. pp. 140 f.).


In Ephesians ‘the immediate imminence of the Coming of the Lord has faded out of view’; and ‘a sense of present blessedness has arisen’ (i. 3 ff., iv. 11—16) and of ‘a long and gradual growth reaching far out into the future from age to age.’

But ‘in the earlier Epistles themselves there is a certain gradation in this respect:—Romans suggests the ordering of the ages’: and it was ‘natural...that a change like this should come over St Paul’s mind’ in view of ‘the spread of the faith through the Roman Empire.’

(vi) ‘Apostles and Prophets.’

‘The two names represent the two types of guidance specially given to that earliest age’ (Prolegomena, p. 145).

Eph. iii. 5. ἀποκαλύφθη τ. ἡγών ἄποστλων αὐτοῦ καὶ προφήτων ἐν πνεύματι, ἄξιον τί ἐννοεῖ συνεληφανάμενον κ.τ.λ. ‘does but sum up in a pregnant form what had been the real course of things’ (cf. e.g. Acts xiii. 1—4).

Eph. ii. 20. ἐπωκοδομηθῆνες ἐπὶ τῷ θεμέλῃ τῶν ἄποστλῶν καὶ προφήτων gives ‘the historical order of the actual structure and growth of the Ecclesia itself, not any authority over the Ecclesia.’ ‘And St Paul himself could fitly...speak thus; and use the special image of the foundation.’ ‘Nor would he by so using it...contradict...1 Cor. iii. 10 f. For there he is not speaking of the Christian society, but of the Christian faith’ (ib. p. 147).

Again ‘Apostles and prophets stand first in list of gifts’ in 1 Cor. xii. 28 as in Eph. iv. 11.
(vii) St Paul himself.
Language of Eph. iii. 1 f., iv. 1, vi. 20 paralleled by Rom. xi. 13, xv. 16. With Eph. iii. 8 cf. (besides 1 Cor. xv. 9) Gal. i. 13—16.

B. Style, Vocabulary, and Phraseology.
(a) Causes of difference of style—as compared with earlier Epistles.
   (1) ‘Sense of dangers surmounted, aspirations satisfied, and a vantage ground gained for the world-wide harmonious development of the Christian community under the government of God’
   (2) ‘that now for the first time St Paul is free, as it were, to pour forth his own thoughts in a positive form instead of carrying on an argument’ (ib. p. 153).

(b) ‘The bulk of the vocabulary is in accordance with Pauline usage’ (ib. p. 158).
   ‘Unique words are due to quotation, context, brevity, or accident’ (ib. p. 156).
(c) ‘Unique phrases prove little, being common elsewhere in St Paul’ (ib. p. 192).

‘Those who cannot read the Epistle to the Ephesians without being awed by the peculiar loftiness, by the grandeur of conception, by the profound insight, by the eucharistic inspiration, which they recognise in it, will require strong evidence to persuade them that it was written by some other man who wished it to pass as St Paul’s. Apart from the question of the morality of the act, imitators do not pour out their thoughts in the free and fervid style of this Epistle. Nor can we easily imagine how such an imitation could have been successful either near the time of St Paul or at any subsequent period. It is not conceivable that it should have made its appearance without exciting wonder and inquiry. In the lifetime of St Paul the pious fraud would not have been attempted. Within a few years after his death the difficulty of deceiving his friends and the Church in such a matter must have been very great. At a later time the estimation in which St Paul’s writings were held would have ensured the careful scrutiny of any previously unknown work put forward in his name.’ (Llewelyn Davies: Introduction to Ephesians, p. 9.)
STYLE AND LANGUAGE.

Repetition of phrases—in one context—is found at:

i. 6, 12, 14. εἶς ἐπανοφόρον δῶρον (b); εἰς ἐπανοφόρον δῶρον (b)....
i. 1, 5. καὶ όμοι ὡς πνεύματα...καὶ όμοι ὡς πνεύματα....
ii. 2. τῆς χώρας τοῦ θεοῦ τῆς δυναμείς μοι (b);

Interrupted constructions occur:

ii. 3, 11 f.
ii. 1.

Aorist and Present tenses [in near conjunction or sequence] are found:

i. 13. πιστεύοντες, 19 πιστεύεισαν.
i. 20. ἐπισκοποῦσαν, 22 συνεκκομίσατε.
i. 1. περιπατήσασα, 17 περιπατεῖν.
v. 29. ἐκάθισεν, ἐκτέθη κ. ἐδίδει.
v. 10. ἐνδυμασάσθε, 11 ἐνδύοντες.

Perfect Participles are frequent:

i. 12. προπερατισθείς, 18 προφορισμένοι.
i. 5, 8. συνηγμένοι, 12 ἄνθρωπωμένοι.
ii. 9. ἀποκεκομητός, 17 ἀρχιερεῖς κ. ἐπισκοπεῖς.
ii. 17. ἀναπαύομένοι, 18 ἄνθρωπωμένοι, 19 ἀπληγικότες.
vi. 16. πεπομμένα.

Parallel Clauses occur:

i. 11, 13. εἰς φίλας καὶ ἑλπιστήριον...

Words common to 'Ephesians' and 'Colossians,' but not used elsewhere in the New Testament.

(a) Nouns.

Words found nowhere in the New Testament except in the Epistle to the Ephesians.

(b) Adjective.
STYLE AND LANGUAGE.

(vii) Common, and peculiar, to the Epistles of the Captivity and the 'Pastorals,' and occurring in 'Ephesians.'

λαοίρων (Eph. v. 36, Tit. iii. 5 only).

(viii) Common to 'Ephesians' with 'Colossians,' 'Philemon,' or 'Philippians,' earlier Epistles, and the 'Pastorals.'

μεία (1 Th., 2 Th., Rom., Phil., Philem., Eph., 2 Tim.).

πραότης (1 Cor., 2 Cor., Gal., Col., Eph., 1 Tim., 2 Tim., Tit.).

χρηστότης (2 Cor., Gal., Rom., Col., Eph., Tit.).

Words occurring in 'Ephesians,' common, and peculiar, to Pauline Epistles, and Speeches of St Paul in 'Acts.'


ῥητός (Acts xxii. 1, xxiv. 13, 1 Cor., 2 Cor., Rom., Col., Phil., Eph., and c. l. in Heb. viii. 6).

Words common to 'Ephesians,' other Pauline Epistles, and the Gospel of St Luke or 'Acts.'

ἐνδοξασμένος (Lk. vii. 25, xiii. 17, 1 Cor., Eph.).

ἐνεχθεῖσθαι (Acts xxii. 8, Eph., 2 Tim.).

μετατάξασθαι (Lk. iii. 11, 1 Th., Rom. i. 11, xii. 8, Eph.).

οἰκονομία (Lk. xvi. 3, 4, 1 Cor., Col., Eph., 1 Tim.).

οἶκος (Lk. vi. 13, 14, Acts xix. 13, 1 Cor., Rom., Eph., 2 Tim.).

πανωραίος (Lk. xx. 23, 1 Cor., 2 Cor., Eph.).

προσομολογεῖν (Acts iv. 28, 1 Cor., Rom., Eph.).

συμβεβηκέν (Acts, 1 Cor. lxx, Col., Eph.).

σύνεδρος (Acts viii. 23, Col., Eph.).

Words common, and peculiar, to 'Ephesians' and the Gospel of St Luke or 'Acts.'

ἀπελεύθερον (v. l.), ἀποκάλυπται, πανωραίος, πανωραίος, συμβεβηκέν, συμβεβηκέν, συμβεβηκέν, συμβεβηκέν, συμβεβηκέν, συμβεβηκέν, συμβεβηκέν, συμβεβηκέν, συμβεβηκέν, συμβεβηκέν.
VII. RELATION TO THE COLOSSIAN EPISTLE.

Parallel passages in 'Colossians' and 'Ephesians.'

Colossians.

1. 14. Εἴ τις διακοσμηθεὶς τῷ θεῷ, διὰ τῆς αὐτοῦ εἰρήνης τῷ θεῷ.

Ephesians.

1. 12. Εἴ τις διακοσμηθεὶς τῷ θεῷ, διὰ τῆς αὐτοῦ εἰρήνης τῷ θεῷ.

1. 13. Εἴ τις διακοσμηθεὶς τῷ θεῷ, διὰ τῆς αὐτοῦ εἰρήνης τῷ θεῷ.

1. 21. Εἴ τις διακοσμηθεὶς τῷ θεῷ, διὰ τῆς αὐτοῦ εἰρήνης τῷ θεῷ.

1. 22. Εἴ τις διακοσμηθεὶς τῷ θεῷ, διὰ τῆς αὐτοῦ εἰρήνης τῷ θεῷ.

1. 25. Εἴ τις διακοσμηθεὶς τῷ θεῷ, διὰ τῆς αὐτοῦ εἰρήνης τῷ θεῷ.

1. 26. Εἴ τις διακοσμηθεὶς τῷ θεῷ, διὰ τῆς αὐτοῦ εἰρήνης τῷ θεῷ.

1. 27. Εἴ τις διακοσμηθεὶς τῷ θεῷ, διὰ τῆς αὐτοῦ εἰρήνης τῷ θεῷ.
RELATION TO THE COLOSSIAN EPISTLE.

Ephesians.

iv. 1. Κύριοι, διάκοπας και με την λογοτεχνία τους διέκοψαν παράκλησις, είδοτες ότι και άμεσα έχετε κύριον εν οὐραίο.

v. 2. Το προσευχήσεως, γινομένους εν αὐτῇ εκστρατείαν προστηρεύομεν ἄμα καὶ περὶ ἄμα, ἐν ὁμολογίᾳ ἡμῶν ἐν κυρίῳ καὶ διάκοπας παρακλήσεως εὐθυμίας ἐπεκάρτητο ἡ οὐραίος ἡμῶν.
xlii RELATION TO THE COLOSSIAN EPISTLE.

Colossians.

-bodied.

Parallel phrases in passages otherwise not parallel.

Colossians.

v. 6. ὅταν ἡ κοινωνία τῆς πίστεως
σου ἐνεργεῖ σέ γένονται ἐν ἐπιγνώσει
πιστῶν ἀγαθῶν τοῦ ἐν ἡμῖν εἰς Χριστόν.

v. 16. ἀδελφῶν ἀγαθῶν.

vi. 1. ὁ ἀγαθὸς ἀδελφός (cf. Col. iv. 7).

(b) 'Ephesians' and the Epistle to the Philippians.

Philippians.

i. 1.f. (a) Ἀπόστολος Χρ. Ἰ. 'I, διὰ θελήματος θεοῦ.'

i. 1.f. (a) Ἀπόστολος Χρ. Ἰ. 'I, διὰ θελήματος θεοῦ.'

(b) τοῖς ἄγιοι τοῖς ἁγίοις [ἐν Ἡσυχίᾳ] τοῖς ἁγίοις ἔν Ἡσυχίᾳ (cf. Eph.) καὶ πιστῶς ἐν Χριστῷ Ἡσυχίᾳ.

vi. 10. ὁ ὄρφανος ἀδελφός ἢ τῆς ἐν Χριστῷ πιστῶς ὑμῶν μεῖον ποιομένων ἔπει τῶν προσευχῶν μου.

Lightfoot: Biblical Essays, p. 395.)

VIII. RELATION TO OTHER PAULINE DOCUMENTS.

(a) 'Ephesians' and the Epistle to Philemon.

Philemon.

v. 1. Ἐφεσιος, ὁ διάσιμος Χριστοῦ Ἰσσοῦ.

v. 9. Ἐφεσιος, πρεσβύτερος νυνὶ δὲ καὶ διάσιμος Χριστοῦ Ἰσσοῦ.

v. 5. τὴν πίστιν ἡ ἔχει πρὸς τὸν κύριον Ἰσσοῦν καὶ τὴν πίστιν τούτων ἄγιων.

v. 4. εὐχαριστῶ τῷ θεῷ μοι πάντως μετὰ σου ποιομένων ἐπὶ τῶν προσευχῶν μου.

v. 6. ὅταν ἡ κοινωνία τῆς πίστεως σου ἐνεργεῖ γένονται ἐν ἐπιγνώσει πιστῶν ἀγαθῶν τοῦ ἐν ἡμῖν εἰς Χριστόν.

vi. 15. τὸν ἐν τῷ κυρίῳ ἱματίῳ ἐν τῇ κυρίῳ ἱματίῳ καὶ τὴν εἰς πίστιν τούτων ἄγιων.

vi. 16. αὐτῶν ἐπεφέρω τῷ θεῷ μοι πάντως μετὰ σου ποιομένων ἐπὶ τῶν προσευχῶν μου.

vi. 17. εἰς ἐνεγκωμία σε αὐτοῦ.

v. 13. εἰς τὴν ἐνεργείαν τῆς πίστεως καὶ τῆς ἐνεγκωμίας τοῦ τοῦ θεοῦ.

vi. 18. ἀδελφῶν ἀγαθῶν.

vi. 1. ὁ ἀγαθὸς ἀδελφός (cf. Col. iv. 7).

(d) 'Ephesians' and the Epistle to Philemon.
RELATION TO OTHER PAULINE DOCUMENTS.

Philippians.

Philippians.

Ephesians.

Ephesians.

Address at Miletus (Acts xx. 18—25).

Address at Miletus (Acts xx. 18—25).

W. EPH.
RELATION TO OTHER PAULINE DOCUMENTS.

Address at Miletus.

Ephesians.

1 Th. 32. καὶ τὰ τῶν παρατηθέντων ἔριτα τῷ κύριῳ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ τῷ δυνάμει οἰκο-

dομῆσαι εὐλογήσῃ τῆς κληρονομίας ἐν τοῖς ἐγκαινίασιν πάσης.

iv. 12. πρὸς τοὺς κοσμητούμενοις τοὺς ἄγαντές... εἰς οἰκοδομήν τοῦ σώματος τ. χριστοῦ (cf. v. 29 πρὸς οἰκοδομήν τ. χριστοῦ).

(d) 'Ephesians' and 'Romans.'

'St Paul has two comparatively general Epistles, the Epistle to the Romans and the Epistle to the Ephesians and the contrast between them illustrates both. Both are full of the especially Pauline Gospel that the Gentiles are fellow-heirs, but the one glances chiefly to the past, the other to the future. The unity at which the former Epistle seems to arrive by slow and painful steps, is assumed in the latter as a starting-point with a vista of wondrous possibilities beyond.'

(Hort, Prolegomena to the Epistle to the Romans, p. 49.)

With Rom. i. 18 ff. Αποκαλύπτεται γὰρ ὁ ὅρθος θεοὺς κ.τ.λ.

compare Eph. v. 6.

Rom. v. 1 ff. Διακοινωνεῖς ὑπὲρ...εἴρηχθεν ξωριμὸς κ.τ.λ.

compare Eph. ii. 17 ff.

Rom. viii. 31—30 προάγον...προάγον...κ.τ.λ.

compare Eph. i. 11—14.

Rom. xi. 15—μὴ ζωή ἐκ νεκρῶν;

compare Eph. ii. 1 ff.

Rom. xi. 33 ff. ὁ βαθὺς πλεῖστον κ.τ.λ.

Rom. xii. 1—συν οὐν ἐγκαλεῖ κ.τ.λ.

compare { Eph. iii. 16—19.

εἰς ἑνὸς τ. ἀποκάλυψιν t. v. 1—6.

Rom. xii. 11—14 compare { Eph. v. 7—11.

Ephesians.

Pastors.

1 Tim. i. 18. ἵνα στρατεύῃ ἐν αὐτοῖς τ. καλὰ στρατεύῃ, ἔχων πίστιν.

iv. 6. ἄγωνισθη τ. καλῶς τῆς πίστεως.

iv. 11. διδᾶκεν δικαιοσύνην, πίστιν,... αἵρεσιν, ὑπομονῇ, προκαθαρίαν.

2 Tim. ii. 1. ἐν δύναμιν ἐν τῇ χρίσει τῇ ἐν Χρ. Ἰ.

iv. 3. συνεκαπάθησας καὶ καλῶς στραταίης Χριστοῦ ἵπποις.

iv. 5. ἵνα δὲ καὶ ἀδήμων ὑπὲρ τῶν σταυρών αὐτῶν μὴ ὑπομένεις ἵπποις.

iv. 7. τῶν καλῶν ἄγνωστα, τῶν ἄγνωστα τῆς πίστεως τεκνία.

1 Tim. iii. 7. ποιήσας τὸν διαβόλον.

2 Tim. iii. 26. ἐκ τῆς τ. διαβόλου ποιήσας.

1 Tim. iii. 4. τούτῳ γὰρ καλῶς καὶ ἀπόδειξιν ἐντότε τοῦ σωτήρος ἡμῶν ἵπποις. οὐ πίστις ἄθροισες δὲ οὐδὲ οἰκοδομεῖ τὴν ἐκκλησίαν κ. ἐν ἑγερμοῦσαι ἄθροισες ἐκ Χρ. Ηροδότου, ὁ δὲ οὐκ ἐντότε ἄντιστροφον ὑπὲρ πίστων.

2 Tim. iii. 25. ἀλλὰ ποτὶ δὴ αὐτίκα ὡς οἱ δοῦναι ἑνῷ ὡς περιτύπωσας ἐν ἑγερμοῖς ἄθροισες.

Tit. ii. 13 f. προσδέχεσθε τ. μακαριὸν σπήλαιον κ. ἐπιφανεῖς τ. διδάξας τ. μεγάλην θεοῦ καὶ σωτηρίας ἡμῶν Ἰ. Χριστοῦ,... οὐ δέχεσθε αὐτῶν ὑπὲρ ἡμῶν,... ἐν λυτρώσει ἡμῶν ἀπὸ πάθους ἀνομίας κ. καθαρίσθη ἡ ἡμῶν λαοῖς...

iii. 5. ἔσωσεν ἡμᾶς δὴ λυτρουργόν πολιορκησίας.
In the Epistle to the Ephesians the great mystery of the Christian Society is set forth under two images which include the essential truths of all later speculations. It is the Body of Christ in virtue of the one life which it derives from \textit{Him who is the Head}, and it is the Temple of God, so far as it is built up in various ages and of various elements on the foundations which Christ laid, and of which He is the corner-stone. In the Pastoral Epistles this teaching is realised in the outlines of a visible society.
IX. RELATION TO OTHER APOSTOLIC WRITINGS.

(a) The Epistle to the Ephesians and the First Epistle of St Peter.

The connexion, though close, does not lie on the surface. It is shown more by identities of thought and similarity in the structure of the two Epistles as wholes than by identities of phrase.

(Hort, Introductory Lecture to First Epistle of St Peter, p. 5.)

The truth is that in the First Epistle of St Peter many thoughts are derived from the Epistle to the Ephesians, as others are from that to the Romans; but St Peter makes them fully his own by the form into which he casts them, a form for the most part unlike what we find in any Epistle of St Paul’s.

(id. Prolegomena to Ephesians, p. 169.)

[The ‘parallelisms,’ as here exhibited, are for the most part noted either in Dr Westcott’s Commentary itself or in Hort’s notes on 1 Pet. i. 1—ii. 17 or in Prof. Abbott’s Introduction, pp. xxiv ff., if not in all of these works.]

Ephesians.

1 Peter.

Ephesians.

1 Peter.

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(b) Relation to Johannine Books.

(1) 'Ephesians' and the Apocalypse.

The Church as the Bride of Christ.

Ephesians.

v. 25. Οἱ ἄνδρες ἀγάπητε τὰς γυναῖκας, καθὼς καὶ ὁ χριστός ἐγατέτη σὺν οἰκείᾳ τῶν ἐκκλησιῶν καὶ ἕκατον περὶ δόλων ὑπὲρ αὐτῶν, ὡς αὐτὴν ἀγάπη καθαρίσατε... ἵνα παραστήσασθε ἐν τῷ παντὶ φόβῳ τοῖς διαστάσεσι.

xxii. 7. καὶ τὴν πολύν τῆς Τριάδος ἐν ἑαυτῷ ἀγαπηθεὶς, ἐν τῷ χριστῷ τῇ ἐκκλησίᾳ τῶν ἀνδρῶν ἐστίν.  

xxii. 15. Ἄνωθεν ἀναρρέατο τῆς γυναικείας ἄρθρου του άρπου, ὡς παρακλητή τῆς ἐκκλησίας τῶν ἀνδρῶν, ἐστίν.  

xxiii. 1. καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν 'Ερυθρόν.

Apocalypse.

v. 10—13. ᾿Ενθαμώμενον εἰς καθαρίσματι, ὑπάρχοντα καὶ τούτως ἐκρημνὸν τὴς καθαρίσματι τῶν ἁγίων ἐστιν.  

v. 15. Ἀναλαμβάνεται τὸν θερινὸν τοὺς πίστεως, τὸν μάχαιραν τοῦ πνεύματος, ὡς ἡ δύναμις ἡμῶν ἡμᾶς ἐκκολούθησεν τῷ άρπῳ αὐτῆς.  

v. 17. ἤνεκτον... δύναμα καὶ ὡς ἡ νύμφη λέγουσι τῷ άρπῳ.
(Faithfulness and love.)

Ephesians.

i. 12 f. εν τῷ χριστῷ, εν φρεσκαγορίᾳ και ἀληθείᾳ διὰ Ἰησοῦ Χριστοῦ τοῦ ἐγένετο.

ii. 17. ἡ χάρις καὶ ἡ ἀληθεία διὰ Ἰησοῦ Χριστοῦ τοῦ ἐγένετο.

iv. 9 f. τὸ δὲ Ἀνέβη ὑπὸ ἡμῶν εἰς τὸν οὐρανὸν εἰς μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς.

iii. 13. καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰς μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς.

(Thyatira.)

Ephesians.

ii. 19. τὰ ἔργα σου κ. τ. ἁγάπη τ. τ. πίστιν κ. τ. διακονίαν κ. τ. ύπομονὴν σου.

iv. 26. ὁ νῦκαν.

(Sardis.)

Ephesians.

i. 19. αὐτὸς ὁ ἡγοῦντος κ. τ. διάκονον κατὰ καθαρίαν εἰς κυρίον.

iii. 2. οὐ γὰρ εἰρήνη σου ἔργα πεπληροῖτο.

iv. 5. ὁ νῦκαν.

(Philadelphia.)

Ephesians.

iv. 7. οὐκ εἰρήνη σου παῖσιν αὐτῶν στιλοῦν ὑπὸ τὰ μαχαί ἡμῶν.

v. 9. ἐν τῷ θεῷ αὐτῶν.


Laodicea.

Ephesians.

ii. 18. ἐγκαθίσταται ὁ δι' θανάτου σου ἐν Ἰησοῦ.

iv. 21. ὁ νῦκαν, διὰ αὐτῶν καταβαίνει μετ’ ἑορτήν ἐν τῷ θρόνῳ μου, ὡς κάθως ἐκκλησία καταβαίνει μετ’ αὐτῶν καταβαίνει.

Ephesians.

v. 5. διὰ τὴν ἡμέραν τὸν κύριον τὸν θεὸν τὸν τὸν ἡμᾶς τὴν ἡμέραν τοῦ θεοῦ.

iv. 6. συνεργοῦσιν τῷ χριστῷ καὶ συνεργοῦσιν τῷ χριστῷ.

ii. 5. κ. ἢ πάντως καὶ καθρεφτεὶς συνεργοῦσιν τῷ χριστῷ καὶ συνεργοῦσιν τῷ χριστῷ.

iv. 34. ὅτι γὰρ ἐν ἑαυτῷ ἡ καθαρία τοῦ θεοῦ ἐκεῖνο ὡς γὰρ ἐκ τοῦ θεοῦ ἐκεῖνο ἡ καθαρία τοῦ θεοῦ ἐκεῖνο (ἐπ. vii. 39).

Ephesians.

ii. 35. οὐκ ἐπεστηκεν τῷ θεῷ καὶ καθαρίσωσον ἐν τῇ ἁγιασμῷ αὐτοῦ.

iv. 36. διὰ τὴν ἡμέραν τὴν τὸν θεὸν τὸν τὸν ἡμᾶς τὴν ἡμέραν τοῦ θεοῦ.

iv. 4 f. εἰς σάμωσας...ἐκλείψεται ἐν μὴ σαφεῖς ἐν τῷ κύριῳ παντὶ πάσῃ.

v. 16. καὶ ἀκούσωμεν τῷ θεῷ τὸν θεὸν τὸν τὸν ἡμᾶς τὴν ἡμέραν τοῦ θεοῦ.

xiv. 20. ἐναντίον εἰς ἐναντίον.
X. HISTORIC FACTS OF THE GOSPEL TO WHICH REFERENCE IS MADE IN 'EPHESIANS.'

The Incarnation and life of Christ on earth.

ii. 15. 'having abolished the enmity...the law of commandments in ordinances...in His flesh,' i.e. under the conditions of our mortal life.

The Passion.

i. 7. 'in Whom we have our redemption through His blood (διὰ τοῦ αἵματος αὐτοῦ).'

ii. 13. 'were made near (ἐγενήθη τῷ ἐγγέλ.] in the blood of the Christ'—the reference being "to the—redemption of the Gentiles once for all accomplished by Christ's—Passion."

ii. 16. 'and reconcile them...to God through the cross (διὰ τοῦ σταυροῦ).'

v. 2. 'even as Christ also loved you and gave Himself up (παράδοσεν ἐναυῶν) for us.'

ii. 25. 'even as Christ loved the Church and gave Himself up for it.'

The Descent into Hades is probably [included in that] which is described in the words κατέβη εἰς τὰ κατώτερα τῆς γῆς (iv. 9) and ὁ καταβάσας (v. 10) [v. notes ad loc.].

The Resurrection.

i. 19, 20. 'according to the working of the might of His strength, which He wrought in the Christ, when He raised Him from the dead' (ἐγέρθης αὐτὸν ἐκ νεκρῶν).

ii. 6. 'and raised us up with Him (συνήγαγον).'

\[
\text{‘St Paul had brought home to believers the divine majesty of the glorified Christ: St John laid open the unchanged majesty of ‘Jesus Christ come in the flesh’.}\
\]

(Introduction to Gospel of St John, p. xv.)
The Ascension.

i. 20. 'And made Him to sit at His right hand in the heavenly order.'

iv. 8, 10. 'When He ascended up on high (ἀναβας εἰς ὑψός)... Now this He ascended (τὸ ἐς Ἀνάβην)... He that descended He Himself is also He that ascended far above all the Heavens.'

The absence from the Epistle of any clear reference to the 'Return' is to be noted. (But cf. iv. 32 εἰς ἡμέραν ἀπολυτρώσεως and notes on i. 14; also i. 18.)

The descent of the Holy Spirit at Pentecost as a special gift to the Church is implied in i. 13 f., 'in Whom ye also, having heard the word of the truth, the gospel of your salvation,—in Whom, having also believed, ye were sealed with the Spirit of promise, the Holy Spirit, which is an earnest of our inheritance' [v. not. ad loc.].

With iv. 11 'pastors (προέδρους) and teachers,' the only place [in the N.T.] in which προέδρος is the definite title of an office [v. not. ad loc.] may be compared Jo. xxi. 16 'He saith unto him, Tend (προέδρωσε) my sheep.'

XI. CHARACTERISTICS.

'In this Epistle St Paul still dwells on the same class of truths as in the Epistle to the Colossians. Only whereas in the Colossians he combats error directly, he here combats it indirectly; whereas there he is special, distinct, personal, here he speaks broadly and generally.' (Lightfoot, Biblical Essays, p. 395)

'Besides this, St Paul has given to his teaching a new centre. In this Epistle it revolves about the doctrine of the Church. The same truths which in the Epistle to the Colossians are advanced to combat a peculiar phase of false doctrine, have here a place as leading up to the doctrine of the Church. Compare, for example, the treatment of the subject of Christ the Logos in Col. i. 1, ii. 9 with Eph. i. 22, or of the law of ordinances in Col. ii. 14 with Eph. ii. 14, 15, or again the practical lessons of the relations of husbands and wives in Col. iii. 18, 19 with Eph. v. 25 f., 32. The propriety of this new centre of teaching is obvious when we remember that it is addressed not in a special letter to an individual Church, but in an encyclical to several Churches.' (id. ib.)

The Epistle to the Ephesians 'conducts us from the two peoples who are so prominent in the Epistle to the Romans to the one people, or one man, which in that Epistle is nowhere explicitly set forth, though it is implied in its teachings and aspirations..., but now in the Epistle to the Ephesians is to be brought into clear prominence.' (Hort, Prolegomena, p. 179)

'This idea—of the unity of Christians as forming a single society with Christ for its invisible Head—which in different forms dominates the whole Epistle, was the natural outflow of the Apostle's mind at this time, as determined by the course of outward and inward history on the basis of his primary faith. It was needed to be set forth for the completion of his Gospel. On the other
hand it was equally needed for the instruction of the no longer infant churches of Western Asia Minor. (id. ib.)

In reading the Epistle we all feel the grandeur of the vision, which it opens, of the unity of Creation.

Experience more and more shews us that we were born to strive for it. It is brought ever nearer.

St Paul enforces this truth when he tells of the 'mystery' entrusted to him—the incorporation of the Gentiles in the Body of Christ.

Having set forth the truth—unsearchable, inexhaustible, and extending 'unto all the ages of the ages,' he goes on to shew that it yet finds its application in the commonest virtues.

'Walk worthily,' he says, 'of the calling wherewith ye are called.'

The consummation depends on the co-operation of all to whom the truth has been made known.

'There is one God and Father of all, Who is over all and through all and in all.'

Here is our sufficient, and unfailing hope.

'But to each of us'—here is our strength and our responsibility—'was given'—not 'will be' in the future, but 'was' given—the grace which we severally need for the fulfilment of our specific functions.

While we keep in mind the whole, we must do our part.

And our part is determined for us, that we may contribute to the great whole.

Our grace—the Divine help accorded us—is proportional to the place which our part has in the great unity.

The unity of life, of all life, may of all being, of the seen and the unseen: and, specially the fellowship of man with men and of man with God.

The Epistle to the Ephesians...in the fewest words commends this aspect of Creation to us, and it is...of intense practical significance.

If we believe in the unity shewn under three different aspects in Eph. ii. 14—18, hope and confidence will return, when we look on the unfathomable sadness of life; if we believe that for each of us a work is prepared which we can do, if we surrender ourselves to God (ii. 10), we shall be saved from the restless anxiety of self-chosen plans; if we believe that all the details of ordinary life have a spiritual side and opportunities of service (v. 20 f.; cf. Col. iii. 17), we shall be enabled perhaps to preach our Gospel a little more effectually in life.

[Part of the foregoing is taken from a letter, published in the 'Life and Letters' of Bishop Westcott, vol. ii. p. 232, the rest from notes for an unpublished sermon.]

'The forces of Nature, so to speak, are revealed to us as gathered together and crowned in man, and the diversities of men as gathered together and crowned in the Son of Man; and so we are encouraged to look forward to the end, to a unity of which every imaginary unity on earth is a phantom or a symbol, when the will of the Father shall be accomplished and He shall sum up all things in Christ—all things and not simply all persons—both the things in the heavens and the things upon the earth (Eph. i. 10).'

(Christus Consummator, p. 103.)

'Men, so to speak, furnish the manifold elements through which (in the language of St Paul) a body of Christ (Eph. i. 23) is shaped; just as the world furnishes the elements through which man himself finds expression for his character.' (ib. p. 106.)

'In the Epistle to the Ephesians St Paul lays open a vision of the spiritual origins and influences and issues of things temporal, and confirms the truth which lies in the bold surmise of the poet that earth is in some sense a shadow of heaven.

'Now he sees in the fabric of the material Temple with its "wall of partition" a figure of the state of the world before the Advent, and then passes to the contemplation of its living antitype, built on the foundation of apostles and prophets with Christ for its head

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corner-stone. Now he traces in the organisation of the natural body the pattern of a glorious society fitly framed together by the ministries of every part, and guided by the animating energy of a Divine Head.

'Now he shews how through the experience of the Church on earth the manifold wisdom of God is made known to the heavenly hierarchy. Now he declares that marriage, in which the distinctive gifts and graces of divided humanity are brought together in harmonious fellowship is a sign, a sacrament in his own language, of that perfect union in which the Incarnate Word takes to Himself His Bride, the firstfruits of creation.' (The Incarnation and Common Life, p. 161.)

'The concluding appeal or peroration (vi. 10—20), breathing a very lofty and eloquent tone, contains a carefully-wrought account of the warfare between the Church and the powers of darkness and evil which brood over the world. It is to be observed that here as generally throughout the Apostolic writings, the imagery is borrowed from the poetical books of the Old Testament. Most of it may be found in the book of Isaiah. The warfare described is not the battle of the individual Christian for his own salvation, but the greater conflict in which Christ leads His forces against the enemy, the war of the Gospel against the powers which keep mankind in slavery. But individual Christians are the soldiers in this war, and the armour mentioned is such as individual Christians must put on.

'The sentences with which the Epistle closes,—the mention and commendation of the messenger who was to carry it, and the usual benedictory prayer,—remind us that this was a bonâ fide pastoral letter, addressed to Christians, who looked up to St Paul as their teacher.' (Llewelyn Davies, Introduction to the Ephesians, p. 25.)

XII. PLAN OF THE EPISTLE.

A. THE Christian Dispensation.

THE UNITY AND UNIVERSALITY OF THE Church, eternal facts now at last revealed (i.—iii.).

Salutation (i. 1, 2).

I. A Hymn of Praise to God for the Redemption and Consummation of Things created in Christ (i. 3—14).


2. The bestowal of the blessing (4—14)

(a) wrought out before time in the eternal order according to the Divine idea (4—6),

(b) and realised in time in spite of man's fall (7—14).

II. Thanksgiving for Faith realised: Prayer for Deeper Knowledge: General exposition of the Work of Christ for Men (i. 15—ii. 22).

1. Thanksgiving for the faith of the Ephesians (i. 15, 16 a).

2. Prayer for their fuller enlightenment (i. 16 b—21).

3. The work of God for men in Christ,—overcoming personal disqualifications (i. 22—ii. 10).


III. THE Grandeur of the Revelation made to St Paul. Prayer for Fuller Understanding in Those Who Receive It (iii.)

1. Revelation to St Paul of the central truth, or 'mystery,' of the universality of the Gospel (1—13).

2. Prayer that those who receive it may be enabled to apprehend its lessons (14—19).

Doxology (20, 21).
PLAN OF THE EPISODE.

B. THE CHRISTIAN LIFE (iv. 1—vi. 20).


1. The correspondence of life and faith (1—3).
2. The unity and harmonious growth of the Christian Society, that Body of which Christ is the Head (4—16).
3. Contrast of the old life and the new (17—24):
   (a) the old life (17—19),
   (b) the new life (20—24).


   truth (v. 25), control of anger (26 f.), honest labour (28), good language (29 f.), tenderheartedness (32), loving-kindness (v. 1 f.), as opposed to impure and selfish indulgence. The Christian life the life of a child of light (7—14).
2. Cardinal social relationships (v. 15—vi. 9).
   (a) Social conduct and temper in general (15—21).
   (b) Wives and husbands (22—33).
   (c) Children and parents (vi. 1—4).
   (d) Servants and masters (5—9).

III. THE CHRISTIAN WARFARE (vi. 10—20).

Epilogue.
Personal message (vi. 21, 22).
Benediction (23, 24).

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W. EPH.
THE CHRISTIAN DISPENSATION.

A. THE UNITY AND UNIVERSALITY OF THE CHURCH, ETERNAL FACTS NOW AT LAST REVEALED (i.—iii.).

Salutation: i. 1, 2.

I. A Hymn of Praise to God for the Redemption and Consummation of Things Created in Christ (i. 3—14).

II. Thanksgiving for Faith Realised: Prayer for Deeper Knowledge; General Exposition of the Work of Christ for Men (i. 15—ii. 22).

III. The Grandeur of the Revelation Made to St Paul; Prayer for Fuller Understanding in Those Who Receive It (iii.).

ΠΡΟΣ ΕΦΕΣΙΟΥΣ

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥΣ ΧΡΙΣΤΟΥ θεοῦ τῶν ἁγίων τῶν οὖν [ἐν Ἕφεσιν] καὶ

1 om. ἐν Ἕφεσιν S B 672 edd. vet ap Bas.

1, 2. Salutation.

Paul, an apostle of Christ Jesus through the will of God, to the saints which are at Ephesus and faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.

1. Παύλου] In the cognate letters to the Colossians and Philemon, St Paul joins with himself ‘Timothy our brother.’ The Epistles to the Romans, Galatians and the Pastoral Epistles are written in his own name alone.

ἀπὸστολος X. 1] Compare Tit. i. 1 ἀπὸστολος διακονος Διακονος X. 1; Philemon 1 διακονος X. 1. The title marks the writer as the accredited envoy of his Lord: comp. John xviii. 18.

διὰ δόξας θεοῦ] 1 Cor. i. 1; 2 Cor. i. 1; Col. i. 1. The thought is expanded in Gal. i. 1 and Rom. i. 1, 5, which form the best commentary on the phrase, though the controversial colouring present there has no place here. Conscious dependence upon God Who had called him is the source and strength of St Paul’s ministry. Self is lost in God (comp. c. ii. 10). Per voluntatem Dei, subauditor Patris, non mei meritum (Prinus.). The original Divine call was the foundation for the Apostle’s separation for his special work: Acts xiii. 2.

The thought finds a somewhat different expression in 1 Tim. i. 1. Man’s freedom lies in the acceptance of God’s will as his will. The Apostle feels God’s purpose for him and welcomes it. All he does is (in purpose) the fulfilment of the will of God.

τῶν ἁγίων...[ιησοῦ] St Paul addresses not the organised body ‘the [local] Church’ (as in writing to the Thessalonians and Corinthians, comp. Acts xx. 17; Ἄπεκ, ii. 1 &c.) or local ‘churches’ (as in writing to the Galatians), but ‘the saints’ (as in the Epistles to the Romans, Philippians, Colossians), using the title which was common to all Christians. The word suggests the idea of a Catholic Church, in which ‘the saints and faithful’ scattered throughout the world were united. Even in this slight trait we can recognise the influence of the conception of the empire on the Apostle. Compare c. iii. 18.

The clause τῶν οὖν ἐν Ἕφεσιν is intercalated naturally in the fundamental phrase τῶν ἁγίων καὶ πιστῶν to the saints and faithful. The corresponding enlargement in Col. i. 2 τῶν ἐν Κολοσσαῖς ἁγίων καὶ πιστῶν ἀδελφῶν brings out the meaning clearly. The words ἐν X. i. go with the whole sentence: ‘being as you are in Christ Jesus,’ incorporated in Him and living by His life. The words are not to be taken here or in

I—2
THE EPISTLE TO THE EPHESIANS.

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[1 2
πιστεύειν Χριστὸν Ἰησοῦν· Χάρις υἱῶν καὶ εἰρήνη ἀπὸ τοῦ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Ἰσχυροῦ.

1 Cor. iv. 17 with πιστεύειν. Comp. c. vi. 21; and Addit. Note on Ἰησοῦν. For the sense of πιστεύειν see Acts x. 45; 1 Tim. iv. 3; 12; v. 16; vi. 2; Tit. i. 6.

The three characteristics saints, faithful, in Christ Jesus, give a complete and harmonious view of those to whom St Paul writes. He addresses men who are consecrated to God in a Divine Society (saints), who are inspired by a personal devotion towards Him (faithful), who are in Him Whom the Church finds in His unity and life (c. iv. 16). Thus the order saints, faithful, is seen to be perfectly natural. The two thoughts are complementary: God's will, man's answer.

So the thought of the social consecration to God proceeds the thought of the common faith, which is the basis of the body and life of the Church.

The word πιστεύειν may mean either (1) 'trustworthy,' or (2) 'believing.' The rendering 'believing' contains elements of both and best represents the meaning here.

The fundamental idea of πιστοῖς is consecration to God. Consecration to God implies either in purpose or in act, attentiveness to His will.

The word is found of Christians in Acts xxvi. 10 (St Paul); in all St Paul's Epistles except that to the Galatians; in Hebrews, Jude, Apocalypse; but it is not found in the Epistles of St James, St Peter and St John.

2. χάρις καὶ εἰρήνη. The uniform salutation of St Paul in his Epistles to Churches. The words of common courtesy become words of solemn blessing. Christ Himself blesses through the believer.

For εἰρήνη see Phil. iv. 7; John xiv. 27; Col. iii. 15. Ἀπὸ θεοῦ πατρὸς ἡμῶν... The ημῶν is omitted in the salutations 2 Thess.

I. 2; 1 Tim. i. 2; 2 Tim. i. 2; Tit. i. 4; and in the corresponding phrase c. vi. 23. For the different shade of thought compare the use of ἔλατον and ἔλατον μου in St John. (Addit. Note on 1 John i. 2.)

καὶ εἰς... The Lord Jesus Christ is united with the Father in all the salutations of St Paul. The language in 1 Thess. i. 1, 2 Thess. i. 1—2 and Tit. i. 4 is specially worthy of notice.

Primaius adds justly: eum ab utroque gratia optaret, unum (in John x. 30) esse monstratum.

1. A HYMN OF PRAISE TO GOD FOR THE REDEMPTION AND CONSUMMATION OF THINGS CREATED IN CHRIST (1. 3-14).

The whole passage is a Psalm of praise for the redemption and consummation of created things, fulfilled in Christ through the Spirit according to the eternal purpose of God.

This fulfillment is contemplated specially in the relation of believers to Christ, chosen in Him, redeemed, enlightened, sealed.

That which has been done already is the pledge of that which shall be.

The general sense of thought is clear. The work of the Divine love is summarily characterised in v. 3; and it is analysed in detail, as it was brought before the eternal order (ver. 4—6), and then historically realised in time in the experience of believers, both Jews and Gentiles (ver. 7—14).

From first to last the fulness of the Divine blessing is shewn to be realised in Christ (v. 3).

In Him God chose us (v. 4).

In the Beloved He graced us (v. 6).

In Him we have our redemption (v. 7); even as God purposed in Him to sum up all things in the Christ (v. 10).

In Him the faithful of Israel were made a Divine heritage (v. 11).

In Him the Gentiles found a place (v. 13).

In Him they were sealed by the Spirit (v. 13), the pledge of a larger hope (v. 14).

The rhythmical structure of the passage will be apparent, if it is arranged accordingly to the succession of the principal clauses; and at the same time some obscurities of construction will be removed when attention is fixed on the dominant finite verbs (as in Phil. ii. 6—11).

2. Εὐλογηθὸς ο ὁθεος καὶ πατὴρ του κυρίου ημῶν.

3. Εὐλογηθὸς ο θεος καὶ πατήρ τοι του κυρίου ημῶν Ἰησοῦς Χριστός, ο εὐλογηθὸς ημῶν ἐν πάσῃ εὐλογίᾳ πνευματική ἐν τοῖς ἐπουρονίσκοις ἐν Χριστῷ.

4. καθὼς ἔξελξατο ημᾶς ἐν αὐτῷ πρὸς κατάβασιν κόσμου, εἰς ημᾶς ἡγήσατο καὶ ἔδωκεν ἡμῖν ἑαυτὸν ἐν αὐτῷ.

5. προφανείας ημᾶς εἰς νεοτέρας διὰ Ἰησοῦ Χριστοῦ εἰς αὐτούς, κατὰ τὴν εὐδοκίαν του θελήματος αὐτοῦ.

6. εἰς Πατρὸς δόξαν τοῦ καθορισμοῦ αὐτοῦ.

7. ἐξ ἐκμέταλλους εἰς ημᾶς ἐν τῇ ἐκκλησίᾳ ἐν τῷ Χριστῷ, τα ἐν τοῖς οὕσῳ σπείρας καὶ τὰ εἰς τῆς γίνης.

8. ἐν αὐτῷ, εἰς αὐτοῦ καὶ ἐκλήσῃς προφανείας κατὰ τὴν προφανείαν τοῦ θελήματος αὐτοῦ, κατὰ τὴν βολὴν τοῦ θελήματος αὐτοῦ, εἰς τὸ εἶναι ἡμῖν εἰς ἐκπλοῦν δόξαν αὐτοῦ τοῖς προφανεῖσιν ἐν τῷ Χριστῷ.

9. εἰς αὐτοῦ καὶ προσκυνήσεις, ἐφαρμοσμένοι τῷ πνεύματι τῷ Εὐαγγελίῳ τῷ Άγίῳ, ἐπὶ ἐκτίθεσιν τοῦ κληρονόμου ἡμῶν, εἰς ἐπικύρωσιν τῆς περιποίησεως, εἰς ἐπανάληψιν τῶν δόξων αὐτοῦ.

10. (The work of the divine love: the blessing of Him Who blessed (v. 3). Blessed be the God and Father of our Lord Jesus Christ, Who blessed us in all spiritual blessing in the heavenly order in Christ.

3. The verse is man's adoring response to God for the manifestation of His love.

Εὐλογηθῶν... Ι. Χ.) The whole phrase is found again in 1 Pet. i. 3, in thanksgiving for the gift of new birth, together with the prospect of an eternal inheritance; and in 2 Cor. i. 3 in thanksgiving for effective consolation in distress.

The word εὐλογηθῶν expresses the claim to be blessed as of right. In
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blessing, in spiritual blessing of every form (v. 8 εἰς πάσας συνάχεις; iv. 2 μετά πάσης εὐλογίας [note]), blessing, that is, which quickens and finds its place in our highest life. All human powers are spiritually affected. Compare 1 Cor. i. 30; Col. ii. 9 f. ‘Spiritual’ is opposed to that which is earthly and sensuous (1 Cor. xv. 44 ff.) in its source and form and object; compare 1 Pet. ii. 5. With this exception the word ‘εὐλογίας is found (more than twenty times) only in St Paul’s Epistles. The temporal blessings of the Old Covenant are contrasted by implication with the spiritual blessings of the New.

ἐν τῷ ἐσπαρμανίῳ. Vg. in caelestibus, in the heavenly order. The phrase (εἰς ἐσπαρμανίον), as it is here used, is peculiar to this Epistle (not in Colossians). It describes the supermundane, super-sensual, eternal order, or, as it might be said, generally the ‘spiritual world,’ which is perceived by thought and not by sight (2 Cor. iv. 18). This is not distant or future but present, the scene even now of the Christian’s struggle (c. vi. 12), where (for we are forced by the limitation of our minds to localise the conception) his life is already centred (Phil. iii. 20 υἱοὶ τοῦ πατρίου ζωῆς [note]; comp. c. xx. 19), and his strength is assured to him, and his triumph is already realised (c. ii. 6). Nay, even more, the work of the Church is to make known in this region of a higher life the facts of the Lord’s Coming (c. iii. 10). Comp. Orig. ἐν εὐδοκίαις τοῦ ἐν τοῖς ἐσπαρμανίοις ἐν αὐτῷ τοῦ ἐν τοῖς κοπηκοῖς καὶ ἐν ἄνθρωποις.

Elsewhere the adj. ἐσπαρμανιας is used for that which belongs to the spiritual world: John iii. 12 (of heavenly truths); Heb. viii. 5 note; ix. 23 (of the heavenly archetypes of the Levitical institutions); 2 Tim. iv. 18 (the heavenly kingdom); Phil. ii. 10 (as contrasted with πνεύματι and καταρχήνας). Compare also 1 Cor. xv. 48 f., where this word is applied to Christ as the ‘spiritual,’ ‘supermundane’ man.

ἐν Χριστῷ. In virtue of our union with Him, in Whom are all the treasures of knowledge and wisdom hidden (Col. ii. 3), of which we potentially become partakers. See e. 1 and additional note.

Observe the continual reiteration of the thought throughout this section: 4 εἰς αὐτό; 6 εἰς τὸν Χριστό; 7 εἰς αὐτό; 10 εἰς τὸν Χριστό; 11 εἰς αὐτό; 12 εἰς τὸν Χριστό; 13 εἰς αὐτό; 14 εἰς αὐτό. Contrast ἐν τῷ Χ. e. v. 5.

The blessing which God has bestowed upon us is, to sum up, what has been said, spiritual in its essence, spiritual in the sphere of its action, spiritual in its personal realisation. Compare Col. iii. 1—4. The life of the Christian is ideally lived in ‘Christ,’ in the heavenly ordering. Contrast the blessing ‘in Christ’ with the blessing ‘in Abraham’ (Gen. xii. 3).

The repetition of the cognate forms εὐλογίας, εὐλογίας, ἐκλογίας, εὐλογίας, though in somewhat different senses, for God blesses in deed and word in word, is characteristic of St Paul. Compare 2 Cor. v. 18 ff. So below ε. 5 τῆς ἐκλογῆς... ἐκλογάς [note].

(2) The bestowal of the blessing (4—14) (a) wrought out before time in the eternal order, according to the Divine idea (4—6), (b) and realised in time, in spite of man’s fall (7—14).

The blessing described generally in v. 3 is now regarded in the details of its bestowal. In describing these, the Apostle brings into sight the work of each person of the Holy Trinity: of the Father in the eternal purpose of His love (v. 4—6); of the Son in His Incarnation (v. 7—12); of the Holy Spirit in giving now to each believer the earnest of His inheritance (v. 13, 14). Compare 1 Cor. xii. 4—7.

The form of the whole section, as has been already said, that of a lyrical doxology; and the close of each division is marked by the solemn barrier, found only here, which de-
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1. 

εὐπνευματικὴ ἐν τοῖς ἐπομανοῖς ἐν Χριστῷ, καθὼς εὐ- 

λέξατο ἡμᾶς ἐν αὐτῷ πρὸς καταβολὴς κόσμιον, εἶναι ἡμᾶς 

clares that the several aspects and 

stages of Redemption are unto 

the praise of the glory of God (vs. 6, 

12, 14). 

(a) The blessing wroth out before 

time in the eternal order according 

to the Divine idea (vs. 4–6). 

In this work we notice: 

an election to holiness (vs. 4), 

resting on predestination to son- 

ship (vs. 5), 

followed by the gift of God's grace 

whereby we are made meet 

for His presence (vs. 6). 

4. Even as He chose us in Him before 

the foundation of the world, that we 

should be holy and without blemish 

before Him in love; 

having fore- 

ordained us unto adoption as sons 

through Jesus Christ unto Himself, 

according to the good pleasure of 

His will, 

to the praise of the glory of 

His grace, which He freely bestowed 

on us in the Beloved. 

The several points which follow display the mode and 

the measure of the blessing with which God has blessed us. 
The historical fulfilment in time corres- 

ponds with the eternal Divine will. 

St. Paul piles up phrase on phrase 

to show that all is of God's timeless love.

διὰ πίστεως ἐν Χριστῷ] He chose us (i.e. Chris- 

tians as a body e. g.) for Himself out of 

the whole world. The word διὰ πίστεως 

is found in the Epistles only in 1 Cor. 

i. 27, 28 and James ii. 5 in addition 

to this place. The theological sense 

of the words is seen most clearly in 

the words of the Lord recorded by 

St John: vi. 70; xiii. 18; xv. 16–19. 

(Compare Mk xii. 20; Acts xiii. 17.) 
The derivative διὰ ἔλεγχος (Synoptists, 

St Paul, 1 Peter, 2 John, Ἀποκ.) 

and ἔλεγξη (Acts, St Paul, 2 Pet.) must 

be considered with διὰ πίστεως. 

The middle voice emphasises in all the 

places, where διὰ πίστεως is used in the 

N. T., the relation of the person 

to the special purpose of him who 

chooses. The 'chosen' are re- 

spected not as they stand to others 

who are not chosen, but as they stand 

to the counsel of God Who works 

through them. Compare Lightfoot, 

Col. iii. 12. The ἐλέγξη, like the ἐ- 

κληρία, is preparatory to a wider work 

(vs. 10, 14).

5. In the xxx. it came to be used for 

victims which were 'without blemish,' 

and this sense prevails here, and in 

1 Pet. i. 19; Heb. ix. 14. The addi- 

tion of ἀνελθόντων to the parallel 

passage of the Colossians (1: 22) gives 

a moral colour to the word there, 

and this meaning is dominant in Jude 

24 and Apoc. xiv. 5. The combination 

ἀνέλθων καὶ ἀδικίας (comp. v. 27) 

gives the notion of the consecration 

positively and negatively. 

Chrysostom expresses another aspect of the com- 

bination: ἀνέλθων ἐκ τῆς παρθένου 

μακρόν, ἀδικίας ἡ μετέπειταν 

μετετέθησαν.

For the thought compare 2 Tim. i. 9. 

The use of the simple infinitive 

(ἀνέλθων) as distinguished from εἰς τὸ 

ἵνα (v. 12) marks the purpose as 

potentially realised and not simply as 

aimed at. 

As far as Christians are 'in 

Christ,' living in Him and He in them 

—and so far only do they live—they 

are 'holy and blameless' (Gal. ii. 20; 

1 John iv. 16). In capite omnia 

membræ beneficium et eis, ut nos 

faceret sanctos et immaculatos; non 

quia futuri erant sed ut essentiae 

(Primas).

καταβολὴν αὐτοῦ] before Him, in 

His sight before Whom every fault is 

patent (Heb. iv. 13). There appears 

to be a reference to the appointed 

inspector of victims, the ἤμοιοιος: 

comp. Philo i. 220; Clem. Alex. Strom. 

iv. 18 σ. ἡμεῖς. These words may 

be taken either with what follows or 

with what precedes. But the connec- 

tion in 5. προορίσαι...εἰς αὐτὸν] For προ- 

ορίσαι compare p. 11; Acts iv. 28; 

1 Cor. i. 7; Rom. viii. 25 f. The 

'choice' of God (v. 4) rested on the 

fact that He had 'foreordained us 

unto adoption as sons.' For νεκταια 

compare Gal. iv. 5; Rom. viii. 15, 23; 

ix. 4. This new relation expresses 

the special position of Christians. 

Vivis, as distinguished from c. v. (c. 

1), suggests the idea of privilege 

and not of nature. Comp. note on 

1 John iii. 1. That which was in type 

the privilege of Israel was prepared in 

spiritual fulness for believers. God 

not only chose us in Christ—He might 

have chosen us as His servants—but 

He also destined for us through Christ 

the right of sonship, bringing us into 

fellowship with Himself (c. c. αὐτῶν) 

and this not in regard to our merits, 

but according to the good pleasure 

of His will, which is absolute and yet 

not arbitrary. His will is directed (as 

we apprehend it) to the accomplish- 

ment of the highest good (Rom. xii. 2; 

Hebr. x. 7 f.; 1 Apoc. ii. 17 ἐνίκων).

Out of the privilege of 'sons' grows 

the character of sons. In the fullest 

sense therefore the realization of the 

adoption is still future: Rom. viii. 23.
kata t'vin eudokia tou thelmatos autou, 3 eis epanow
deis tis charitos autou ei exarchiontai nymas eis tous

The use of dei 'genos xoristou (as contrasted with ev xoristou) is significant. The 'many sons' (Hebr. i. 10) are regarded in their personality and not as incorporated in their Lord. Upon this aspect their lives come through Him, and they are brought personally to God (eis auton). The phrase does not occur again in the Epistle (c. ii. 9 is a false reading).

For eis auton in a wider sense compare Rom. xi. 36; Col. i. 20; and, as applied to the Son, Col. i. 16. 

kata t'vin edon. t. d. a. Yg. secomia

The preceding paragraph (placitum: Hier. benefactum) voluitatis esse. Compare 3, 7, 9, who themselves, and 3 to the voluit of the d. autou. These phrases stand by themselves, and encourage us to see God's will as the expression of His gracious purpose, disclosed to us in the Incarnation, and carried to its issue wavel to the d. autou is what we should do in our limited knowledge and regard as a plan.

Origen notices that edon is strange to classical Greek. It occurs not frequently in the lxx. [Plut., Ecles.].

For eis, e. t. d. t. x. a. The adoption of men as sons of God leads to the praise of the glory of His grace.

The grace of God is, as is explained in the next clause, the free and bounteous goodness with which He has visited us in His Son. The glory of this grace is the manifestation of its power as men are enabled to perceive it. Each fresh manifestation calls out a fresh acknowledgment of its surpassing excellence. Christians therefore in whom it is effective are set to reveal the perfections of Christ—the Son made known in the many sons—and by revealing them, to call out the thankful adoration of men. Compare Phil. i. 11.

For tis charitos compare 3, 7 to the plaxios tis charitos autou, c. ii. 7 to the phthallon plaxios c. char. autou. So

St Paul reckons his own apostolic commission (3 charis c. iii. 2, 3, 8) and the endowment of each Christian (3 charis c. iv. 7) as God's bounteous gift. 

3 eis auton. ] Latt. in qua gratie ostendi nos. Wherein He highly favoured us, which He freely bestowed upon us. For He se c. iv. 1; 2 Cor. i. 4. It may represent the charis 'patiomen', or 3, though the attraction of the dative is very much rarer. See c. 8. Xaristou is to affect with charis, which may be taken either subjectively 'to endure with grace', 'to make graciosi, or objectively 'to visit with grace', 'to treat graciously.' The former sense is found in Ecles. xviii. 17, and in Hebrews. xvi. 5; 1 Thess. iv. 7; 1 Cor. vii. 17. Symm. metis tou kleruomai charis from, and is given by Chrysostom here: ois mou charitmenos apodidous anagraphe tov kleruomenon

But it appears to be contrary to the context which dwells on the greatness of God's gift. Nor does St Paul use charis of human grace, not c. iv. 25, nor Col. iv. 6 (yet see Lightfoot ib.)

On kleruomenon in Lk. i. 28 Beugel remarks truly: non ut mater gratiae sed ut filia gratiae appellatur.

At the same time the working of God's gracious gift by incorporating the believer in Christ makes him capable and meet for the presence of God.

3 ev tis charis. ] Latt. in dilecto filio suo; in the beloved. This has the same ambiguity in this translation as in blessed (c. 3). Two forms are thus rendered, the verbal charis (spurring to eleugia) claiming love by its very nature; and agathismos, which (like eugos) suggests in every case some special manifestation of love. Agathismos is used by Christ of the heavenly voice: Matt. iii. 17 (Mk i. 17); Matt. xvii. 5 (2 Pet. i. 17; Mk ix. 7; not Lk. ix. 35); and it is used of men fre-
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homēn eis pașa sofían kai φρονήςαίη homēn to μυστήριον tov elé̂matoj autō, kata tēn eidoikían autōn hē proēbê̂n eis autō̂ 10 eis koiōnian tov πληρῶ-

8. — 10. This revelation of His grace God has made known to us in its immeasurable issues.
8. ἡ εἰρήνη...φωνήσεως. Latt. quae supraunbändigam nostra, which (grace) He made to abound toward us in all wisdom and prudence...
8. He made known to us in its immeasurable issues. The rhythm of the sentence indicates that the words εἰρήνη φωνήσεως are to be joined with ἡ εἰρήνη φωνήσεως and not with γένος. The parallel phrase in Col. 1, 21 πληρωθὲν τὴν κείμενην τὰς ἐκκλησίας autō̂n seems to be no less decisive for the interpretation of εἰρήνη φωνήσεως as describing the manner in which the grace of God was manifested in those on whom it was bestowed. The application of wisdom and prudence to God in Pro. 3, 15 (lxx) and the use of πολυτελέας σοφία in c. iii. 10 does not justify the reference of πατηφ θεον and φωνήσεως to God here. On the other hand the fact that His grace issued in such gifts to men implies that they found exercise in the contemplation of His working. Through these believers are enabled to trace the connection between the successive revelations which he made πολυτελέας καὶ πολυπράξεις, all leading up to the final revelation in His Son; and yet more the complete and harmonious fulfillment of His earthly work in His Birth, His Death, His Resurrection, His Ascension, followed by the descent of the Holy Spirit. The same gifts have also another application. St. Paul's thoughts necessarily turned to the contemplation of the special privileges of the Jews (comp. Rom. ix. 4 f.), but we can now observe the signs of fruitful counsel in the training of 'the nations' and in the slow realization of manifold lessons of the Gospel in post-Christian history.

For the transitive sense of ἐσπειράσεως see 1 Thess. iii. 12; 2 Cor. iv. 15; ix. 8. The intransitive sense

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The common text in εἰς εἰρήνη adds nothing to the force of φρονήςαίη. The original word describes the function of a 'steward' (οἰκονόμως 1 Cor. iv. 1 f.), as indeed does the English word according to its derivation. It occurs (in addition to Lk. xvi. 2 f.) in 1 Cor. ix. 17; Col. i. 25 (1 Tim. i. 4); ii. iii. 2, 9. The exact meaning which it conveys appears to be in each case that of a distribution of Divine treasures, which have been committed by God to chosen representatives, that they may be faithfully administered by them. All earlier 'dispensations' were crowned by that of Christ, in Whom are all the treasures of wisdom and knowledge hidden (Col. ii. 3). These He dispenses with perfect righteousness and love, giving God back for and to His brethren. The act of 'dispensation' passes naturally into the scheme of dispensation. Compare Lightfoot Col. i. e.

The phrase differs characteristically from that in Gal. iv. 4 to πληρωμα τοῦ χρόνου the fulness of the time (contrast Mark i. 15), to πληρωμα τοῦ χρόνου marks the limit of an appointed term: το πληρωμα τοῦ χρόνου, the close of a series of critical periods, each of which had its peculiar character and was naturally connected in some way with the final issue: comp. Mk. i. 15; John vii. 8; Lk. xxii. 24. The words 'times' and 'seasons' are connected in Acts i. 7; Acts iii. 1; Tit. ii. 1 f. (a singularly instructive passage as to their difference): see c. v. 16. 'Time' (χρόνος) expresses simply duration; 'season' (εἰρθήμα) a space of time defined with regard to its extent and character.
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14

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I 17

thesis of the epistle is that the Apostle Paul is writing to the Ephesians to strengthen their faith and to encourage them to live a life that is consistent with their calling as Christ's ambassadors. The letter is filled with practical advice and spiritual encouragement, with a strong emphasis on the unity of the church and the call to live a life that is pleasing to God. The term 'episcopos' refers to a bishop, and the Ephesians were addressed as 'my dear children in the faith.'

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[12, 13]

belōmatai autōv, 12 eis tō eivn hımās eis épawn dōxhēs autōv tōv proplēkaptōs en tō Xristō. 13 en φ kai ūmēs akousantēs tōn lógon tis alhēias, to éugγγylēn tis swtirías hımāt, εν φ kai πaist.pbwntes,

12. εἰς τὸ εἴναυ ἦμα | Contrast σ. 4
eivn. See note ad loc.
The hımā is emphatic: ‘we Jews who through all delays and disappointments clung to the teaching of the prophets.’
eis épawan dōxhēs autōv | See s. 14.
The note of Primalius is worth quoting: Ut per signa quae facimus habitur gloria Dei.
tōv proplēkaptōs en tō Xristō | Comp. 1 Cor. xxv. 19 θλίστατε ήμετέρῳ εἰς Χριστῷ (vind de Matt. 70: 21; Phil. ii. 19 is different); 2 Cor. i. 10 εἰς ἐν ἡλίκιαν. 1 Tim. iv. 10 ἐπί θετα ἐκκ. c. vi. 17 ἐπί ἐπί πλοῦτος διδαχὴν; 5. 7 ἐπί τός τεος. 1 Pet. iii. 5 ὅσιος. 5 ὅσιος.
Prolateia occurs here only in the N.T. The hımā is limited not by the belief of the Ephesian Gentiles (‘believed before you’) but by the Advent (‘believed before Christ actually came’). The προφ. indicates that the spirit of this faith still remained.

13. 14. And with Israel the Gentiles were now associated by faith, having received the Holy Spirit, the pledge of the victory of God.

13. εἰς φ...[in Whom ye also are... | as members of His Body,—having heard. It appears to be simplest to take the first εἰς φ as parallel to the second and not as resumed by it. Two thoughts are marked, the first that the Gentiles are included in the new Israel, and the second that being included they have received the gift of the Holy Spirit. These two blessings correspond with the quickening of the Church with the Divine Life on the Day of the Resurrection (John xx. 22 f.) and the endowing of the Church on the day of Pentecost; and in the experience of the individual with Baptism and the Laying on of hands.

kai ūmēs]. Comp. Acts xi. 18 ἕρω και τῶν ἔρωκιν ἐκ τῆς παλικοίου εἰς φωτισμόν τοῦ λόγου τῆς ἀληθείας, τὸ εὐαγγελίου τῆς σωτηρίας ἡμῶν, ἐν φ καὶ παστεύοντες,

14. δ’ ἐστιν ἀρσάων τῆς κληρονομίας ἡμῶν, εἰς ἀπολύσσωσιν τῆς περιποίησεως, εἰς ἐπάνω ἡμῶν ὅς ἄρον αὐτῶν.

united with Him, having also believed (Acts xix. 2) ye were sealed,... It is possible to take εἰς φ in connexion with εὐαγγελίου, ‘and when ye believed in it, as not hearers only, ye were sealed...’ This construction is justified by Matt. i. 15, but it seems to be less natural than that which has been adopted.

εὐφραγίσθητε | See s. iv. 32 ὅπου το το τῷ ἀγ. τοῦ θεου εἰς φ εὐφραγίσθητε εἰς ἡμῖν ἀπολύσσωσιν.

Σφραγίς is used of a visible attestation of the reality of a spiritual fact: 1 Cor. ix. 2; Rom. iv. 11; 2 Tim. ii. 19. Comp. Apoc. vi. 3; f. ix. 4. The seal openly marked the servants of God as belonging to Him (2 Cor. i. 22), and assured them of His protection. So they were solemnly recognised as His sons (comp. John vi. 27) and on the other hand pledged to His service.

τῆς πνευμάτως τῆς ἐνεργ. τῆς φρ. with the Spirit of promise, the Holy Spirit | the Spirit who had been the subject of the promises of God through the prophets and of the Incarnate Son: Luke xxiv. 49; Acts i. 4; ii. 17; 33; John xiv. 15 ff.; xvi. 7 ff.; Gal. iii. 14. The emphatic order which fixes attention on the characteristic attribute of the Spirit (τῆς φροντίν) leads us to the description of His work in s. 14. Comp. i Thess. iv. 8 τὸ πνεύμα αὐτοῦ τῷ ἡμῶν.

Here the Spirit is regarded as the instrument with which (τῷ πν. ) believers are sealed: in c. iv. 30 as the element, so to speak, in which they are immersed (εἰς φ: comp. Matt. iii. 11). Those who are ‘in Christ’ are also ‘in the Spirit.’ Here the thought of the gift is dominant: there the thought of the Person. For τὸ πν. τῆς ἐνεργ. compare Hebr. xi. 9 εἰς τὴν γνή τῆς ἐνεργείας.

14. δ’ ἐστι... | which is an earnest of our inheritance, unto the redemption of God’s own possession (Vg. in redemptionem acquisitionis. V. l. adoptio). unto the praise of His glory. The partial gift—partial because it is limited by our present capacity—shews surely that to which it leads and in which it will find its consummation. What we have received is a pledge of that which God has prepared for us as sons. When we gain our end, then creation also shall find deliverance from corruption and enter on ‘the freedom of the glory of the children of God,’ and all things shall praise the declaration of their Maker and Redeemer. Rom. viii. 18—25 is a pregnant commentary on the verse.

ἀρραβώνα... | An ‘earnest’: 2 Cor. i. 22; v. 5 [6] δεῖ τοῦ ἀρραβώνα τοῦ πνεύματος. Ἀρραβώνα is properly a deposit paid as security for the rest of the purchase money; and then, by a natural transference, the first instalment of a treasure given as a pledge for the delivery of the remainder.

For the thought compare Rom. viii. 15 ff.; 23 (τὴν ἐνεργ. τοῦ πνεύματος ἐνεργ.).

εἰς ἀπολύσσωσιν...[leading unto... | The temporal sense, until...is possible, but the parallelism of the two clauses εἰς ἀπολύσσωσιν...[leading unto... is decisive for the other sense. The redemption of God’s own possession, and the consequent praise of His glory are, so to speak, the final cause of the work of Christ and the Mission of the Spirit.

τῆς περιποίησεως | God’s own possession, all that which God has made W. EH.
The interpretation which has been given to περιποίησις (after the Syriac and (Ecumenius) is not without difficulty. Peripoiēsis is properly the acquisition of something: 1 Thess. v. 9 εἰς περιποίησιν σωτηρίας, 2 Thess. ii. 14 εἰς περιποίησιν δόξης, Heb. x. 39 εἰς περίπ. ψυχήν. In 1 Pet. ii. 9 Christians are spoken of as λαὸς εἰς περιποίησιν in words borrowed from the LXX. (Mal. iii. 17 ἑτορικεῖ μοι...εἰς περιποίησιν). God in His infinite patience and love wins His creatures to Himself. The αὐτὸς in the last clause gives colour to τῆς περιποίησις. The thought is of the complete fulfilment of God's purpose. There is therefore nothing unnatural in the use of ἡ περιποίησις in this widest sense.

Additional Note on i. 1. The words ἐν Ἐφέσῳ.

i 1] <[ἐν Ἐφέσῳ] N*Β “the older of the MSS” consulted by Bas. 67** (Marcion, see below) Orig. loc. (distinctly) Bas. (expressly). Orig. interprets τοῖς οὖσαν absolutely, in the sense of 1 Cor. i. 28, as he could not have done had he read ἐν Ἐφέσῳ: Bas. probably has Orig. in mind when he refers for this reading to ‘predecessors,’ from whom however Bas. manifestly distinguishes MSS consulted by himself (οὗτος γὰρ καὶ οἱ πρὸς ἡμᾶς παραδόθηκαν καὶ ἤμεν ἐν τοῖς παλαιοῖς τῶν ἀντίτρωπων ἐξημαύσατε). It is doubtless again to Orig. that Hier. refers when he speaks of ‘certain’ as interpreting the passage in this manner ‘with unnecessary refinement’ (curiosis quaeam accesein): —a remark which shows on the one hand that Hier. was not himself acquainted with the reading, and on the other that Orig. in his unabridged commentary can have made no reference to any MSS as containing ἐν Ἐφέσῳ, since otherwise Hier. could not have treated the question as though it affected interpretation alone. Tert. distinctly states that Marcion retained this Epistle, but under the title ‘To the Laodiceans.’ Epiph. is silent on this point in his short account of Marcion’s readings in the Ἐπ., but after the conclusion of his remarks on all the epistles (374 ἐπὶ πρῶτον Φελιππησίου ἡ ἡμέρα ἔτη τῶν Μαρκίων νῦν ἐκεῖνο ἐχθρίζεται καὶ δεκατία) he subjoins a confused notice of a reading of Marcion (Eph. iv. 5) “from the so-called Ep. to the Laodiceans, in harmony with the Ἐπ. to the Ephesians”; so that the unknown source from which he borrowed his information about Marcion’s text seems to have contained a misunderstood reference to the title used by Marcion. It is hardly credible that the Epistle should have received this title, either in a text followed by Marcion or at his own hands, if the words ἐν Ἐφέσῳ had been present. It does not follow that ἐν Λαοδίκειᾳ replaced it: a change of the address in the body of the Epistle itself would hardly have been passed over in silence; and it seems more likely that the title was supplied from a misapplication of Col. iv. 16 in the absence of any indication of address in the text of the Epistle. Text: N*ADG2K3L4P, later MSS consulted by Bas. (see above) εν Ἐφεσῳ Cyr. al. Thes. 285 pp. 54 pp. 54.

Transcriptional evidence strongly supports the testimony of documents against ἐν Ἐφέσῳ. The early and, except as regards Marcion, universal tradition that the Epistle was addressed to the Ephesians, embodied in the title found in all extant documents, would naturally lead to the insertion of the words in the place that corresponding words hold in other epistles; and on the other hand it is not easy to see how they could come to be omitted, if genuine. Nor again, when St Paul’s use of the term ἄγων (e.g. 1 Cor. xvi. 1) and his view of σέβεσθαι in relation to the new Israel are taken into account, is it in itself improbable that he should write “to the saints who are also faithful (believing) in Christ Jesus.” The only real intrinsic difficulty here lies in the resemblance to the phrases used in other epistles to introduce local addresses.
II. Thankfus for faith realised: prayer for deeper knowledge: general exposition of the work of Christ for men (i. 15—ii. 22).

(1) Thanksgiving for the faith of the Ephesians (i. 15, 16a).

(2) Prayer for their fuller enlightenment (i. 16b—21).

(3) The work of God for men in Christ: personal disqualifications overcome (i. 22—ii. 10).


Since it is highly probable that the epistle was communicated to the great mother church first, and then sent on to the lesser churches around, there is sufficient justification both for the title ΠΡΟΕΙΔΟΥΣ and for the retention of εν Εφεσίως in peculiar type in the text itself. Whether Marcion's title was derived from a copy actually sent to Laodicea, or, as seems more likely, was a conjectural alteration of ΠΡΟΕΙΔΟΥΣ, Ephesus must have had a better right than any other single city to account itself the recipient of the Epistle.

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"Διὰ τούτο κἀκεῖνον ἀκουσάς τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν εἰς σάντας τούς αἰώνιον, ὥσπερ ἤτοι πανομοιώτατον ὑπὲρ υἱῶν, μενεὶν πανομοιωτάτον καὶ τῷ ἐγκαίρῳ ναὸς τὸν ἐγκαίρως γεγενημένον."

The variation need not however be considered as a simple case of omission or insertion. There is much probability in the suggestion of Beza and Usher, adopted by many commentators, that this Epistle was addressed to more than one church. It is certainly marked by an exceptional generality of language, and its freedom from local and personal allusions places it in strong contrast to the twin Ep. to the Colossians, conveyed by the same messenger. St. Paul might naturally take advantage of the mission of Tychoicus to write a letter to be read by the various churches which he had founded or strengthened in the region surrounding Ephesus during his long stay, though he might have special reasons for writing separate letters to Colossae and Laodicea. Apart from any question of the reading in i. 1, this is the simplest explanation of the characteristics of the Epistle; but, if it represents the facts truly, it must have a bearing on the reading. An epistle addressed to a plurality of churches might either be written so as to dispense with any local address, or it might have a blank space, to be filled up in each case with a different local address. The former supposition, according to which καὶ πανομοιωτάτον would be continuous with τοὺς εἰς αἰώνιον, has been noticed above. In this case εἰς Εφεσίως would be simply an interpolation. On the other view, which is on the whole the more probable of the two, εἰς Εφεσίως would be a legitimate but unavoidably partial supplement to the true text, filling up a chasm which might be perplexing to a reader in later times. Since it is highly probable that the epistle would be communicated to the great mother church first, and then sent on to the lesser churches around, there is sufficient justification both for the title ΠΡΟΕΙΔΟΥΣ and for the retention of εν Εφεσίως in peculiar type in the text itself. Whether Marcion's title was derived from a copy actually sent to Laodicea, or, as seems more likely, was a conjectural alteration of ΠΡΟΕΙΔΟΥΣ, Ephesus must have had a better right than any other single city to account itself the recipient of the Epistle.

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This combination of prayer with thanksgiving is characteristic: 1 Thess. i. 1; 2 Thess. i. 8 ff.; Phil. i. 3 f.; Col. i. 1; 2 Tim. i. 3. With οἱ πάνωθεν compare πάνωτερος, c. v. 20; 1 Thess. i. 2; 2 Thess. i. 3; 11; ii. 13; 1 Cor. i. 4; Rom. i. 10; Col. i. 3; Phil. i. 4; ἀπεδεκτός 1 Thess. ii. 13; c. v. 17 (1 Thess. i. 2; Rom. i. 10); ἐν παρεκκλήσει 1 Thess. v. 18.

In orationibus, non ut quidam [in] jucunditate convivii: nili autem nihil oratione jucundius (Prima).
and revelation in the knowledge of Him; 13 so as to have the assurance and confidence and full knowledge of His grace which brings salvation with faith and love which are from God. 4. For all the promises of God in Him are yes and amen, for He is the source of our assurance and the source of our hope for glory. 5. Indeed, the promise is firm through Christ to all who believe, so that through faith they may have the assurance of the inheritance promised. 6. For God is able to make you abound in every way, so that you may have an overflowing abundance of grace and thanksgiving. 7. Indeed, the assurance of the inheritance is firm through Christ. 8. Glory to our Lord Jesus Christ. Amen.
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το εἰδέναι υμᾶς τις ἐστιν ἢ ἐλπὶς τῆς κλήσεως αὐτῶν,

(proph. may be paralleled with πν. σοφ. καὶ ἀνωτ. and depend directly on διήθ (give you the eyes of your heart enlightened, i.e. enlightened them). This is an unnatural construction, and the enlightening of the eyes of the heart is not so much a new element in the Divine teaching as a special result involved in the gift of the spirit of revelation. It is therefore best to connect the words with ὑμᾶς, the case being determined by the following infinitive (εἰς το εἰδέναι υμᾶς) with which it goes closely. There are somewhat similar irregularities of order: e. iii. 18; Luke xxiv. 47 (δρήμα. ἀπὸ τ. ἑαυτὸς μετανοήσας).

The ‘heart’ expresses the whole personality of man. Comp. c. iv. 17, 18 (νοῦς, διάνοια, καρδία) note. Spiritual sight includes the action of feeling as well as of intellect.

For the image περιστερίων see John i. 9; 1 John i. 7; ii. 8 ff.; Apoc. xxiii. 5 (xxiv. 23); Hebr. vi. 4; x. 32 (notes); 2 Cor. iv. 6; cc. iii. 9; v. 8, 13 notes; 2 Tim. i. 10. Compare 2 Cor. iv. 4, 6. The corresponding ‘darkening’ is described Rom. i. 21.

18, 19. τίς ἐστιν ἡ ὁλισθ. τῆς πλούσιος...τί πολύορος...τι πρεσβ. μεταφ. ...Three distinct objects of spiritual knowledge are set before us. Two concern the nature of our destiny—the hope of our calling, and the wealth of the glory of God’s inheritance; and the third, the power of God by which it is fulfilled. As we pass from thought to thought, we pass more and more from man to God, from our feeling to His works, though all is of Him and referred to Him: it is His calling; His inheritance; His might; the calling which He has given, the inheritance which He has prepared, the power which He has shown; there is at the same time an increasing fulness of development in the successive stages:

1 (τίς ἐστιν τῆς κλήσεως αὐτῶν).
2 (τί πολύορος τῆς δόξης τῆς κλήσεως αὐτῶν.)
3 (τί πρεσβ. μεταφ. τῆς πλούσιος τῆς δόξης τῆς κλήσεως αὐτῶν).

Phil. iii. 14 ἄνωθεν κλήσεως τοῦ θεοῦ, a heavenly calling (Hebr. iii. 13 κλήσεως ἐπαγγελματίας τοῦ θεοῦ), which carries with it great obligations (c. iv. 1 ἐρωτάσθη ἡ περιστέρια τῆς κλήσεως) calling for responsible effort on the part of those who had received it (2 Pet. i. 10 καὶ ἐπιθυμήσατε τῆς περιστέρια τῆς κλήσεως παυσάνια, and corresponding with a unity of corporate life (c. iv. 4).

Comp. 2 Thess. i. 11 προσκυνήσεως...διὰ ὑμῶν αἰώνα τῆς κλήσεως εὐδοκίας...[19. τί πρεσβέω.] The attainment of this transcendent glory is seen to be possible when we consider what God has done in the Christ. The Resurrection and the Ascension furnish the type of His working on behalf of believers, who are members of His body.

Μέγεθος occurs here only in N.T. For ἐπιστρέφοντα comp. c. ii. 7; 2 Cor. iii. 10; iv. 14; and 2 Cor. iv. 7 (κατὰ τὴν ἑνεκήντρον...τὴν ἑνεκήντρον) Comp. for κατὰ ἐνεκήντρον c. iii. 7 κατὰ τὴν ἑνεκήντρον τῆς δύναμες αὐτῶν, c. iv. 16 κατὰ ἐνεκήντρον ἐν μεταφ. ἑνὲκατον μέρους. Col. i. 29 κατὸς ἐνεκήντρον κατὰ τὴν ἑνεκήντρον αὐτῶν. Phil. iii. 21 μεταφαστοῦντες...κατὰ τὴν ἑνεκήντρον τῆς δύναμες αὐτῶν καὶ ὑποστήριξι αὐτῷ τὸ πλούσιον...τοις ἑνεκήντρον τοῦ Σαραπ. The active exercise of the power of God in the case of the Messiah, the Son of man, supplied a standard of the help which He would bring to His people.

The combination κράτος τῆς ἑνεκήντρον occurs again c. vi. 10. A corresponding phrase is found in Col. i. 11 κατὰ τὸ κράτος τῆς δόξης. Κράτος is might, strength regarded as abundantly effective to the end to be gained or dominion to be exercised: ἐξεργεία is strength absolutely. For κράτος see Hebr. ii. 14; and (in doxologies) 1 Tim.
THE EPISTLE TO THE EPHESIANS.
[1 20, 21]

καὶ ἐν τῷ μέλλοντι 22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόλας 
λόγος, καὶ αὐτῶν ἐδώκευε κεφαλὴν ὑπὲρ πάντα τῇ ἑκκλησίᾳ.

His fulness through all things in all; i.e. and you He quickened when 
you were dead through your trespasses and sins; wherein aforetime ye 
walked according to the course of this world, according to the prince 
of the power of the air, of the spirit that now worketh in the sons of 
disobedience; among whom we also all once lived in the lusts of our 
shame, doing the will (lit. works) of the flesh, and of the mind (lit. thoughts), and 
were children by nature of wrath, even as the rest of men:—but God 
being rich in mercy, for His great love wherewith He loved you, 
even when we were dead through our trespasses quickened us together with the 
Christ (by grace have ye been saved), and raised us up with Him and 
made us to sit with Him in the heavenly order in Christ Jesus; that 
in the age to come He might show the exceeding riches of His grace in 
kindness towards us in Christ Jesus:—for by grace have ye been saved 
through faith; and that not of yourselves: it is the gift of God, not 
works that no man should glory:—For it is His workmanship we are, 
created in Christ Jesus for good works, which God afore prepared 
that in us they should walk.

22. καὶ πάντα...αὐτῶν... Ps. viii. 6. The treatment of this passage in Hebr. 
i. 5 ff. furnishes a commentary on the words here. Compare also 1 Cor. xv. 
27 ff.

καὶ αὐτῶν ἐδώκευε... The unusual order gives emphasis to 'And He it 
was—none other—Whom God gave to be...'

κεφαλῆς] The Image occurs in a 
different yet cognate application in 1 Cor. xi. 3 σαρκὸς αὐθίνου ἡ κεφαλὴ ὁ 
χριστὸς ἐστιν, κεφαλὴ ἡ γενεαί, ὁ ἀνθρώπος ἡ κεφαλή τοῦ 
χριστοῦ ἡ θεὸς. Comp. v. 23. The thought of sove 
reignty, already given, is now con 
ected with that of vital union with a 
glorious organism which draws its life 
from Him (v. 4; Col. ii. 19). ἑκκλησία] See App. [p. 172 ff.].

vi. 16; 1 Pet. iv. 11; v. 11; Jude 25; 
Apo. i. 6; v. 13; and for ἐντὸς 
2 Thess. i. 9; 1 Pet. iv. 11; 2 Pet. 
ii. 11.

As St Paul touches on 'the 
working of the might of God's strength' in 
the exaltation of Christ as the sure 
ground of Christian confidence, he 
seems himself to be overpowered by 
the wonders which it involves, and 
follows its consequences through the 
orders of the heavenly hierarchy and 
successive stages in the accomplish 
ment of God's counsel, that he may 
indicate the unimaginable dignity of 
which humanity is found capable in 
its Head.

20. ἐν ὑπέρ, εἰς τὸ χριστὸν] which 
Hath wrought (or wrought) in 
the Christ. The title—the Christ— 
emphasises the relation in which the 
Lord stood to His people in the age 
long counsel of God.

The Divine work for the Messiah 
is summed up in the two facts that 
God (1) raised Him from the dead, 
and (2) set Him at His right hand in 
sovereign power. This was the first 
aphoristic message: Acts ii. 33 ff.; 
v. 39 ff.

The exaltation of Christ was the 
sign and pledge of the triumph of 
the Christian. Comp. 1 Pet. i. 21; 
2 Cor. iv. 14; Rom. vii. 11.

ἐντὸς] This is the uniform 
teaching of the apostles: Acts iii. 15; iv. 
10; vi. 30; xx. 40; xxi. 37; 1 Thess. i. 
10; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; 
Gal. i. 1; Rom. iv. 24; viii. 11; x. 9; 
Col. ii. 12; 1 Pet. i. 21. The words 
of the Lord in John x. 18 indicate the 
complementary aspect of the truth 
which is not further developed. 'To 
take life again' is different from 'to 
rise.' Comp. c. ii. 5. See Additional 
Note [p. 189 ff.]

καθίσας Ps. cx. i. Comp. Hebr. 
i. 13 note.

21. ὑπέρ ὑπέρ πάσης ἀρχῆς... Comp. 
iii. 10 and Additional Note.

For ὑπέρ ὑπέρ comp. c. iv. 10; Hebr. 
ix. 5. V.L gives super cume initium, 
παντὸς ἐπισκόπου. A name describes 
a dignity more personal and essential 
than an office. The name is designed 
to express what He bears it and is 
not simply what he holds. Comp. Phil. 
i. 9.

οἴειν... For the implied 
contrast between 'this age' and the 
'age to come,' see cc. ii. 2; vi. 12. 
The apostle looks forward to 'coming ages,' 
springing one out of the other εἰς 
πάντα τὰ τελευταῖα τῶν αἰώνων 
c. ii. 21 note.

For 'the coming age' see Hebr. 
vi. 5 (c. v. οἰκονόμησιν τῆς μελλούσας). 
It occupies a far less prominent 
place in the apostolic teaching than 
might have been expected. All is 
summed up in the παρακολούθων, 
which however is not mentioned in this 
Epistle. Primusian deeply feels that 
the contrast between the two ages 
is not in succession of time but in 
character: in futuro hoc est in caelesti 
quod nobis futurum est, non Deo nec 
sibi.

(3) A summary account of the work 
for God through men in Christ (i. 22— 
i. 10).

22. "And He put all things in 
subjection under His feet; and 
He gave Him to be Head over all things 
to the Church which is His body, 
the fulness of Him Who reaches
THE EPISTLE TO THE EPHESIANS.

II. 1. Kai mía óstas nýkrous tòs parastómais kai tais ámartyias úmów. 2. Ón aí pote prótekasthaste káta tôn aíonos tòs kósmou toutou, káta tôn árkhonta tòs éoxupías tòu ágeos, tòu ómios tòs sukhóou. The variations in order, π. 1 kai mía óstas nýkrous, τ. 5 kai óstas hýmas, τ. 7 kai nýkrous, Col. ii. 13 kai óper ἔχετε δῶγας are to be noticed as indicating subtle differences of emphasis. The position of óstas is unusual, yet it occurs again e. 20; Rom. v. 6 (contrast τ. 8); xvi. 1. Comp. Acts xix. 31; 29, 2. ἐν σαλπ τοῦ πεπερευμένου. Sinus were more than occasional acts; they were the medium, the atmosphere, of their world.

Περίστασις is used of personal action, in regard to the man himself; διὰ συνέφεδρον is used of social action, contrary among others (π. 5, ἐν σαλπ τοῦ πεπερευμένου) [contrast Col. iii. 6 ἐν σαλπ (neut.) καὶ ἐν σαλπεραπαστῇ]; 2 Cor. i. 12; 1 Tim. iii. 15; even when this is not expressly defined. Heb. x. 37; xii. 18; Pet. i. 7; 2 Pet. ii. 18; στοιχείων of action directed on particular lines (Gal. vi. 16; Rom. iv. 12; Phil. iii. 16).

For πεπερευμένος see τ. 1 John i. 6 note.

κατά τινα αἰώνα τ. σ. κ. τ. Latt. secundum sæculum mundi habet, according to the course of this world. The use of αἰών recalls the familiar phrase 'curremur et corrumpi sæculum vocatur' (Tac. Germ. 19). Also describes an age marked by a particular character: either the whole constitution of things, κατά τοῦ ἄρχοντα. According to the prince of the power of the air, of the spirit that now worketh in the children of disobedience.

The course of the world' corresponds with the being who is its god (2 Cor. iv. 4 δὲ δεινοῦ τῶν αἰώνων τοῦτον). This temporary and contingent power (Lk. iv. 6 παραβαίνει, John xii. 31) is contrasted with the universal sovereignty of God, 1 Tim. i. 17 εἰς διὰ τῶν ἀιώνων.
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II 4–6] THE EPISTLE TO THE EPHESIANS. 31

οργής ὡς καὶ οἱ οἰκοὶ.— ὦ, ἐὰν θεὸς πλούτος ὑμῶν ἐν ἑλέη, διὰ τὴν πολλὴν ἁγίαν αὐτοῦ ἤν ἡγάπησεν ἡμᾶς, ἐκαθορίσαι τὸν παραπτωμάσαν συνεκκοπηθῆς τῷ ἡρακλήτῃ. — ἵνα μιᾷ ωστε σεσυμφέρειν, — καὶ συνήγειρεν

5 ἐν τῇ ἁγίᾳ προσευχῇ ἐν Β 17, 73: 116 νεο (codd. αὐτ.) ἀνάμμην do arm

Having shown the universality of spiritual need, St Paul cannot complete the sentence which he has begun. To say (and you,) He quickened would be to neglect the real scope of Christian work. So he merges the less in the greater and continues: 'that God being rich in mercy, for His great love wherewith He loved us even when we were dead through our trespasses, quickened us — as no less than you — with the Christ.'

4. πλούτος ὑμῶν ἐν ἑλέῃ] Compare Jas ii. 5. πλούτος ὑμῶν ἐν ἑλέῃ, 1 Tim. vi. 18. πλούς ἐν ἑλέῃ καλοῦντα. The image is characteristic of the tone of thought in the Epistle. See i. 18 note.

With ὕπαρξις διὰ τὴν πολλὴν (v.l. μεταμόρφωσιν) ἄγνωστο compare 1 Pet. i. 3; διὰ τὴν πολλὴν αὐτοῦ ἔλεος ἀναγνωρίσας ἡμᾶς. Tit. iii. 5. The motive of God in the redemption of the world is simply mercy and love. This truth is affirmed alike by St Peter, St Paul and St John (iii. 16).

5. καὶ συνήγειρεν] even when we were dead... His love survived our spiritual death (John iii. 16; 1 John iv. 10). συνήγειρεν, συνηγίζειν, συνεκκοπήσει.] The three words express a climax in the manifestation of the love of God. He quickened the dead with life: He raised them, without the loss of the perfection of their humanity, to a life in the heavenly order.

The Latin forms consercitavit, consequesavit (v.l. exsuscitavit) are characteristic.
The Epistle to the Ephesians. [II 7–10]

Between tender compassion and humility. As a Divine attribute it is joined with forbearance and long-suffering in Rom. ii. 4, with patience in Tit. iii. 4, and contrasted with hypomone in Rom. xi. 22.

Compare Matt. xi. 30; Lk. vi. 35; 1 Pet. ii. 3. [cf. from Ps. xxxiv. 8.]

6. These verses are parenthetical, repeating and developing the brief parenthesis in v. 5.

γένεθη] Compare Phil. iii. 20.

These acts which are complete on the side of the Divine side have to be realised on the side of man: Rom. vii. 11; 2 Cor. iv. 14; Apoc. iii. 21. Cf. Rom. vi. 3 ff.

For man, as for the Son of man, the victory is completed in the triumph.

7. Thought cannot give distinctness to the vision of the counsel of God wrought out in the succession of ages. Through all redeemed man seen in Christ Jesus is seen as a glorious witness to the amazing wealth of God's grace, moving, it may be, other races to faith and hope and love, to thanksgiving and praise, through which their destiny will be reached.

Comp. 1 Pet. i. 12; 1 Cor. iv. 9. το εὐφήμ. μα. τ. ἁ. His grace corresponds with His power: c. i. 9 το εὐφήμ. μιν. γὰρ δυν. αὐτόν. εἰς χρηστοτήτα] That kindness which is tender and considerate. Among human graces it stands in Gal. v. 22 between long-suffering and goodness, in 2 Cor. vi. 5 between long-suffering and holy spirit, and in Col. iii. 12 between tender compassion and humility. As a Divine attribute it is joined with forbearance and long-suffering in Rom. ii. 4, with patience in Tit. iii. 4, and contrasted with hypomone in Rom. xi. 22.

The Epistle to the Ephesians. [II 10]

The group of words καθορισμός, καθήμερον, καθήμερον, is characteristic of St Paul. They occur in all groups of his Epistles excepting the Pastoral; elsewhere only in St James (i. 9; iv. 16) and Hebr. iii. 6.

c. αὐτοῦ γὰρ ἔστωμεν] V. Ιακωβος κυριοτάτων δικαιώσεων (ο. κ. κηρύσσω, αὐτοῦ). For it is His workmanship—if His making—we are. The position of the pronoun is emphatic. Cp. επ. 14, 18. πνεύματος] Rom. i. 20; Is. xxix. 16. Very frequent in Eccles. e.g. viii. 9.

Diligenter observa quin non dixerit Iacobi figurativum subsumus atque plasmato, sed ipsum facturum sumus... Factura primus locum tenet, deinde plasmatio (Hier. ad loc.).

καθορισμένος...πορταγίας] created in Christ Jesus for good works which God afore prepared that in them we should walk. The words give the whole history of the Christian life from the divine and from the human side. The Christian is a new creation (2 Cor. v. 17), not alone and independent, but in Christ: he is not left to self-chosen activity, but set for the accomplishment of definite works which God has made ready for his doing: his works are prepared, and so the fulfillment of his particular duty is made possible; and still it is necessary that he should accept it with that glad obedience which is perfect freedom.

καθορισμένος] That which is realised in time through faith is referred to its origin in the primal Divine action. Comp. c. i. 4; Col. i. 16ff.

Κρίσις emphasizes a new beginning, a creation. It is used characteristically of the creation of the natural order: Mt. xiii. 19; Rom. i. 25; Eph. iii. 9; Col. i. 16; Ac. iv. 11; and of particular parts of it: 1 Cor. xi. 9, 1 Tim. iv. 3; Ac. x. 6. It is used also of spiritual acts of creation both social: c. ii. 15, archetypal: c. iv. 24 (Col. iii. 10), and personal as here.

However definitely the action of the Christian may be limited by his inheritance and his environment, by his powers and his circumstances, he is man responsible free; and by true service he can realise his freedom. No necessity constrains him, but in 'Christ' he can fulfil his own part.

ἐν ἤπειρα... Latt. in opuscula bona: some more adequately in opera bona, on the condition of...for... Comp. 1 Thess. iv. 7 ἐν ἀκαπηλεία... Gal. v. 13.

πορταγίας] Rom. ix. 23. We ourselves and our works, so far as they are our true works, are alike of God's making.

(4) The special significance of the call of the Gentiles (ii. 11–22). After indicating the great mysteries of the Christian Faith, which he prays that the Ephesians may be enabled to understand more thoroughly (i. 15–21), and the present action of Christ, exalted to be Saviour and King towards and through His people (ii. 1–10), St Paul returns to mark more clearly their peculiar blessings as Gentiles. He points out the broad contrast between their past and present condition (11–12); and then, after describing the atoning work of Christ (14–18), shows in detail its result for them now that they are incorporated in the one Church of God (19–22).

Wherefore, remember that once ye, the Gentiles in the flesh, those called 'the Uncircumcision' by that which is called 'the Circumcision' in the flesh made by hands,—that ye were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the
11 Wherefore remember that once ye, the Gentiles in the flesh, those called ‘the Uncircumcision’ by that which is called ‘the Circumcision in the flesh made by hands...’ Wherefore, in view of the glorious privileges brought to believers by the victory and triumph of Christ, and the revelation which they bring of the purpose and obligations and capacities of life, remember...”

12 Wherefore remember that once ye, the Gentiles in the flesh, those called ‘the Uncircumcision’ by that which is called ‘the Circumcision in the flesh made by hands...’ Wherefore, in view of the glorious privileges brought to believers by the victory and triumph of Christ, and the revelation which they bring of the purpose and obligations and capacities of life, remember...”
THE EPISTLE TO THE EPHESIANS.  

II 13, 14

μὴ ἐχοντες καὶ ἀδελφοὶ ἐν τῷ κόσμῳ. 13 ὕπνι δὲ ἐν Χριστῷ Ἰησοῦ οὐκ ὅτε ὅτε μακρὰν ἐγενήθησε ἐγὼ ἐν τῷ αἵματι τοῦ Χριστοῦ. 14 Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη

bution. They were of necessity face to face with all the problems of nature and life, but without Him in Whose wisdom and righteousness and love they could find rest and hope. The vast, yet transitory, order of the physical universe was for them without its Interpreter, an unsolved enigma.

The Gentiles had, indeed, 'Gods many and lords many,' and one God as 'a first Cause' in philosophic theologies, but no God loving men and Whom men could love.

13. The contrast of the present position of the Ephesians with their past desolation and hopelessness is brought out by a reference to a prophetic word (Lk. xvi. 19) which spoke of 'Peace' to those afar and to those near: this Peace had been given to all in Christ. But now in Christ Jesus ye that once were afar are made near 'in the blood of the Christ.'

There appears to be a fulness of meaning in the choice of the two titles 'in Christ Jesus,' 'in the blood of the Christ.' The Gentiles were now united in Him Who was Son of man, 'Jesus,' no less than Christ: their redemption was wrought by the offered life of Him Who was the hope of Israel, the 'Christ.' The combination recalls John xx. 31, and shows how the fulness of the Gospel is expressed by that summary of the scope of the Evangelic narrative.

Compare vv. 5, 6.

ἐγένετο] not γέγονεν, or εἰρήν—were made by one decisive act. The reference is primarily to the ideal redemption of the Gentiles once for all accomplished by Christ's victorious Passion.

From the first proclamation of the Gospel on the day of Pentecost it was recognised that the promise was 'for all those that were afar.' (Acts ii. 27). εἰς τῷ αἵματι τοῦ χριστοῦ] Compare Hebr. x. 19 εἰς τὴν ἐλπίνην τῶν δικαίων εἰς τῷ αἵματι 'Εστρατοῦ.' The offered life was not only the means of reconciliation ( διατομή), but the atmosphere, as it were, in which the reconciled soul lived. The blood of Christ is 'the blood of the New Covenant': Matt. xxvii. 20. 14–18. Having used the language of Isaiah to describe the change in the position of the Gentiles, St Paul goes on to show how the prophet's central thought was fulfilled in Christ. For He is our Peace. He broke down the outward barriers which separated Jew and Gentile, uniting both and reconciling both in one body to God; and coming—after His victory—proclaimed Peace to all far and near, because it is through Him that both Jew and Gentile have access to the Father, as alike children.

14. αὐτὸς γὰρ ...] For He is our Peace, He who made both one and broke down the middle wall of partition, having abolished the enmity, represented by that separation, in His flesh, even the law of commandments expressed in ordinances ... St Paul speaks first of the two organisations, systems (τὰ ἁμρότα), under which Jews and Gentiles were gathered as hostile bodies, separated by a dividing fence, and then afterwards of the two bodies themselves (τοις δίοις διάθηκας) included in them. Christ broke down the barrier by which the two organisations were kept apart and made them one, abolishing the enmity which was shown openly in the Law (comp. Rom. v. 13 f.), by His life of perfect obedience, the virtue of which He offered to Jew and Gentile alike. Thus all men were made capable of a living unity.

αὐτὸς γὰρ ...] For He—He Himself and no other (compare Matt. i. 21 αὐτὸς γὰρ σάθασεν, and v. 10 note)—is our peace both in our relations one to another, and in our relation to God. He is our peace, as He is the Way and the Truth and the Life. He does not bring it only, or shew it. So it is that St Paul speaks of the Gospel—the Gospel of our Salvation (c. i. 13)—as 'the Gospel of peace' (c. vi. 15). ἐν τῇ σάρκϊ] Under the conditions of our mortal life. Comp. Col. i. 22 τοῦ σώματος τῆς σαρκός, the body which answered to the will of God (Hebr. x. 5 f.), of which the Law was an imperfect symbol, abolished it, offering to men the pattern and the power of the freedom of perfect obedience. That which was a barrier between heathenism and Judaism became necessarily a cause of active enmity between Gentile and Jew.

The addition ἐν δόγμασι defines the commandments as specific, rigid, and outward, fulfilled in external obedience (Lk. ii. 13; Acts xvi. 43; xvi. 7; Col. ii. 14 [20]).

καταραγόμεν] Latt. καταστράτευμαι (destruēmen). The Law was abolished, annulled, because it was fulfilled, and taken up into something wider and deeper (Matt. v. 17 f.); compare 2 Cor. iii. 14. In this sense St Paul can say (Rom. iii. 31) νόμος αὐτὸς τοῦ καταραγόμεν διὰ τῆς πίστεως; μὴ γένητο, ἀλλὰ νόμον ἱστάσομαι. The phrase used by him in 1 Cor. xii. 11 καταφάρα γὰρ τοῦ νόμου ἐπηρεάζεται presents the thought very vividly. The words, the conceptions, the reasoning of the child are valid for the child. But by a normal development they pass away and are lost in the ripe judgments of the man.

That which is complete in the Divine act may be yet future in historic realisation. "Our Saviour
THE EPISTLE TO THE EPHESIANS.

[II 16]

τὸ θέω διὰ τοῦ σταυροῦ ἀποκτείνας τὴν ἐξήραν ἐν αὐτῷ. 17 καὶ ἔλθων ἐγκεκλιόμενοι εἰρήνην τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς: ὥστε δὲ αὐτῶν ἐξομενὴν τὴν προσωπικὴν ὁι ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς note. The double construction διὰ τοῦ σταυροῦ, εἰρήνη is significant. In the former the Cross is the instrument of the Lord: in the latter it is, so to speak, the vehicle of His activity in which He is present. He as Crucified slew the enmity. ἀποκτείνας] That which seemed to be defeated was victory. To men’s eyes He was slain: in truth He slew the ‘new man’ must be ‘put on’ by those who are ideally included in him: c. iv. 24 note. Every man can find his place in the divine whole. 16. The ‘new man’ is slain, though the result is not open to our vision. Humanity is in Him ‘one new man.’ The ‘enmity’ is slain, though we live among the fruits of its earlier vitality. The abrupt, unprepared, transition from τὸ ἀμφότερον to τὸς δόμος, from the systems to the men who lived under them, and the gathering up of those two bodies of men into two representative men is a most instructive illustration of the thought of a personal unity, which Christ has brought to creation by ‘becoming flesh.’ This thought fills the apostle. The institutions of society, as he regards them, pass over, as it were, into the men whom they have moulded; and the men into the one man, in whom they find their full corporate expression. εἰσὶν ἐν αὐτῷ εἰς τὸν Θεόν. 17. That He might create the heaven in Himself, taking humanity to Him, and form them into one new man. St Paul speaks here of the ‘two’ and not of ‘both,’ in order to mark their separateness. By the assumption of human nature He gave ideally new life to all who share it (2 Cor. v. 17). In Him humanity, if we may so speak, gained its personality. This truth, so far as it is realised in the Church, finds expression in the words to the Galatians πάντες ὑμεῖς εἰς (one man’ not ὑμεῖς) ὑμεῖς εἰς Χριστόν (Gal. iii. 28). For εἰσὶν see p. 21 συνοδευούσαι εἰς, v. 22 συνοδευούσαι εἰς.

II 17, 18] THE EPISTLE TO THE EPHESIANS. 39

διὰ αὐτοῦ] For order compare p. 10 note.

ἔχοντα τὴν προσωπικὴν ὁι ἀμφότεροι ἐν ἑνὶ πνεύματι... ὥστε δὲ αὐτῶν ἐξομενὴν τὴν προσωπικὴν ὁι ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς... ὥστε δὲ αὐτῶν ἐξομενὴν τὴν προσωπικὴν ὁι ἀμφότεροι ἐν ἑνὶ πνεύματι...
THE EPISTLE TO THE EPHESIANS.

[II 19, 20]

tὸν πατέρα. Ἡ ἀρα ὅν ὁ ὀὐκέτα ἐστε ἐξον καὶ παρόκοι, ἀλλὰ ἐστε συναπαλιτεῖς τῶν ἁγίων καὶ ὁμοίως τοῦ θεοῦ, ἐπικοινωνήθειτε ἐπὶ τῷ θεμέλιῳ τῶν ἀποστόλων καὶ τῶν παράκοι τῷ μαθήτῃ: παροικοὶ Ἰκ. xxiv. 18; Ἰησ. xi. 9. συνοικία ἡμῶν ἐν θεῷ κοινός, τῶν ἁγίων, καὶ οἰκεῖοι τοῦ θεοῦ, καὶ οἰκεῖοι τοῦ θεοῦ, οἰκεῖοι τοῦ θεοῦ.

The rithmical structure, which characterizes the Epistle is seen with remarkable distinctness in this section:

19. ἡ αὐτὴ ἐν τῷ θεῷ. So then ye are no more strangers and sojourners, but fellow-citizens of the saints and of the household of God. This conclusion follows directly from the equal privilege of all sons in Christ in regard to their heavenly Father.

20. ἡ αὐτὴ ἐν τῷ θεῷ. This is the fixed formula of the Pauline Epistles, and the same Pauline formula is used in Acts (xxi. 27; xii. 22). Compare also: Eph. i. 1; Col. i. 2; Col. ii. 12; 2 Th. ii. 15.

This combination is, in the N.T., if not absolutely, peculiar to St. Paul.

The privilege of all privileges in the state or only enjoying a provisional toleration. For ξενοὶ see εἰς, 12; and for παράκοι see Πατ. ii. 11. παράκοι and παρεπιδήμοι; Acts vii. 6. παράκοι εἰς τῇ ἀλλησθΐᾳ; id. 29

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προφήτων, ὅποιος ἀποκαλύθη διὸ αὐτοῦ Χριστοῦ Ἰησοῦς. 22 ἐν ὑπὸ τὰ σώματα οἰκοδομῆς συναρμολογοῦμεν αἴματε εἰς ναὸν ἁγίου ἐν κυρίω. 22 εἰς τοὺς συνοικοδομηθέντας εἰς κατοικητάρχου τοῦ θεοῦ εἰς πνεύματι.

21. 1030 σῶμα οἰκοδομῆς NthBDGKL 17 37 47 etc.; Κλ. Στρ., τάσα οἰκοδομῆς NthCA CP al pl; Syr., (ut videtur)

Cf. Mk. xii. 10; Lk. xx. 17; Acts iv. 11 kαταφελλή γονίας; Ps. cxviii. (cxvii). 22.

ἐν φίλοις καὶ ἐν κυρίω] in whom each several building was framed together growth unto an holy sanctuary in the Lord. The fabric in which the Ephesians were built was destined to become a sanctuary. It was not merely put together by the workman's skill; it had in it a principle of life. The foundation was unchangeable, but, while this underly all, there was room for a harmonious development. The structure, like the Jewish Temple, included many 'buildings' (Mk. xiii. 19), but all these were to be equally parts of the Sanctuary in the new Temple. The image appears to mark the consecration of all the ministries of life in the New Order, in correspondence with the equal inclusion in it of all the races of men.

ἐν φίλοις καὶ ἐν κυρίω] The fabric has its foundation and its harmonious development in Christ Jesus. In Him too is the Lord it finds its consummation. πάσα οἰκοδομή] every building, each several building: council chambers, treasuries, chambers for priests, cloisters, all become part of the sanctuaries (not not the parts, the parts contributing to the whole, as the limbs to the one body. And this whole is divine, so that in the end the whole city—the New Jerusalem—becomes a Holy of Holies: Apoc. xxi. 16.

ἐν φίλοις καὶ ἐν κυρίω] In whom ye also are built together for a dwelling-place of God in the Spirit.

ἐν φίλοις καὶ ἐν κυρίω] In whom ye also are built together for a dwelling-place of God in the Spirit.

καὶ ἐν φίλοις καὶ ἐν κυρίω] In whom ye also are built together for a dwelling-place of God in the Spirit.
III. The grandeur of the revelation made to St Paul. Prayer for further understanding in those who receive it. (cii. 1—13.)

1. The revelation to St Paul of a universal gospel (iii. 1—13).

2. Prayer that those who receive it may be enabled to apprehend its lessons (iii. 14—19).

Doxology (20, 21).

The Apostle has declared summarily his great Gospel of the unity of Jew and Gentile in the Christian Church, both alike coming to One Father in One Spirit through One Mediator, and he prepares to draw the practical consequences which follow from this divine calling. But he is twice interrupted in his purpose by the thought of the marvellous privileges which are involved in his mission, for himself, and for his readers.

First (c. 2) when he recalls his peculiar charge he shews that his ministry and his mission are inseparable, and he desires that his readers, likewise, should not separate them, and should consider the one in the light of the other.

2. Then (c. 4) he resumes the broken sentence, it is for the loftiest prayer and thanksgiving, before he can at last (c. iv. 1) enter on direct instruction (iii. 14—21).

For this cause I Paul, the prisoner of Christ Jesus (or of the Christ, even Jesus) on behalf of you, the Gentiles, if at least ye heard of the dispensation (administration) of the grace of God which was given me to you-ward: 1 

1. τούτου χάριν ἐγὼ Παύλος ὁ δέσμος τού...
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III 3

την οἰκομανίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ψυχάς, [ὁτι] κατὰ ἀποκαλύψεις ἐγνώρισθη μοι τὸ δὲ χριστιαν. In the structure the passage may be compared with i. 3—14.
The key words 'mystery,' 'minister of the Gospel,' 'the wisdom of God,' suggest in succession fresh parentheticals which are in essence old formulations of adoring thankfulness.

2. 'If ye . . . then . . ., for theism is assumed: c. iv. 21; Gal. iii. 2; Col. i 23 (2 Cor. v. 5). In such language I can see nothing inconsistent with St Paul having been the teacher of those to whom he is writing.

3. ὡς εἰς τ. χ. St Paul does not say 'of the grace of God which was given to me,' but 'of the noble responsibility which was laid upon me of administering the grace which was given to me in a new and unexpected way.' It was exactly this characteristic of his preaching to which he wishes to call attention.

τῆς ἁγιασμῆς V. ἁγιασμονίας, V.L. ἁγιασμονίαν (as c. 9; c. 10). The image is natural and frequent. St Paul describes himself as 'entrusted with a stewardship' (1 Cor. ix. 17), which he was bound to fulfill. Apostles were 'ministers of Christ and stewards of God's mysteries' (revealed truths), which it was their duty to dispense faithfully (1 Cor. iv. 1; cf. Comp. Tit. i. 7. This stewardship involved a wise and just dealing with the varied wealth of the Divine treasury (Matt. xiii. 52). All believers share in it, having several gifts which they must minister to the body (εἰς καθαρότητα) as 'good—generous (καλὸς)— stewards of the manifold grace of God' (1 Pet. iv. 10).

Comp. c. i. 10 (note); Col. i. 25; 1 Tim. i. 4.

3. ὡς εἰς τ. χ. The ministry itself with all its glorious and awful issues was a favour—a grace— of God. The word καθός is characteristically used of apostleship: e.g. 7, 8; 1 Cor. iii. 10; Gal. ii. 7 ff.; Rom. i. 5 ff.; ii. 1 ff.; xv. 19. It is perhaps worth noticing that καθός (2 Cor.; Rom.; i. 2 Tim.; 1 Pet.) is not found in the Epistle.

εἰς ψυχάς to bring unto you, to reach unto you. Comp. c. i. 19; Rom. xvi. 26.

3. ὡς εἰς τ. χ. how that by revelation was made known unto me the mystery. . . . This was the ground of St Paul's mission, that to him was communicated the central truth of the universality of the Gospel.

5. καθός ἀποκάλυψεις is parenthetical, unfolding St Paul's peculiar endowments as compared with men of old time.

κατὰ ἀποκάλυψεις not only in direct communications at the crises of his life (Acts ix. 4 ff.; xxii. 7 ff.; xxvii. 17 ff.; Gal. i. 12; ii. 2) but through widening experience laid in the light of the Gospel (Eph. 1. 10: οἱ αἵμασιν μου ἐν τῷ χριστῷ). There is a difference between κατὰ ἀποκάλυψεις (Rom. xvi. 25; Gal. i. 2) and διὰ ἀποκάλυψεως (Gal. i. 12). The former describes the general mode of communication: the latter the specific fact.

τὸ μυστήριον] Comp. c. i. 9 note. Truths which are the characteristic possessions of Christians are 'mysteries.' Among these the universality of the Gospel—πᾶς ὁ λόγος τοῦ βαπτισμοῦ ἐν καθαρότητι is preeminently 'the mystery.' The single occasion on which the word is used in the Gospels emphasizes this thought (Matt. xiii. 11; Mk. iv. 11; Lk. viii. 10) and the parable of the Sower implies that the word is for all. This suggestion naturally caused that perplexity to the disciples which appears strange to us.

In addition to those parallel texts the word is found in the N.T. only in St Paul and in the Apocalypse. It is used both (1) in the full comprehensive meaning of the Christian revelation, and (2) in regard to special details in it. All the passages deserve to be studied: (1) 1 Cor. ii. 7; Rom. xvi. 25; Eph. i. 9; iii. 4, 9; vi. 19; Col. i. 26 f.; ii. 2; iv. 3; i. 3; Tim. iii. 16; 1 Apoc. x. 7; (2) 2 Thess. ii. 7; 1 Cor. iv. 1; xiii. 2; xiv. 2; xv. 51; Rom. xi. 25; Eph. v. 32; 1 Apoc. ii. 20; xvii. 5; ἀποκάλυψα ὡς εἰς τ. χ. in an earlier part of the Epistle: cf. i. 10 ff.

In the whole of the Revelation we have best of all the frequent words ἐν ἀνείρυφωτοίς V. ἐν αὐθανάστει, V.L. in medio: briefly, in a few words. Comp. Acts xxvi. 28.

II. 4. ποί ὡς . . . ] whereby, looking to which summary statement of the truth, ye can, as ye read, perceive my understanding. . . . The Apostle is careful to show that his teaching is not the repetition of a form of words once given to him and to be simply received by his disciples. It had cost him thought and it claimed thought. His readers could see for themselves how it was contained in the right apprehension of the historic Gospel; and he assumes that they will use their power.

ἀγνωστοῖς καὶ ἐν τῷ μυστήριῳ] 1 Cor. ix. 11; Acts x. 48; Lk. xxii. 11. This phrase occurs again Mk. iii. 28, and in the lxx. As contrasted with τοῖς δρόμοις ἐπιστολης αἰς αἰς αὐτῷ. It describes those who represented the natural development of the race.

II. 5. note, in our age. Even to the Twelve the universality of the Gospel was a revelation (Acts x. 47), and St Paul looks back to the crisis when it was acknowledged (ἀποκάλυψα). There were indeed abundant traces in the teaching of Christ of this
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III 7—9

ἐπαγγελλίας ἐν Χριστῷ ἤησον διὰ τοῦ εὐαγγελίου, τοῦ ἑγεμόνευ τις ἄρτους κατὰ τὴν ἔμφραξιν τῆς χάριτος τοῦ θεοῦ τῆς δοκίμασιν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως ἀντίο — ἐμιὶ τῷ ἐλαχιστοτέρῳ πάντων ἄγιων ἐδόθη ἡ χάρις αὕτη — τοὺς ἑνεκεν εὐαγγελίσασθαι τὸ ἀνέκ-

ἐχθηκόντα πλοῦτος τοῦ Χριστοῦ, 9 καὶ φωτίσατ' τῆς ἡ γής.

9 - ἐναργίας ῬΩΤΟ, ἐν τῷ Tert. Victor, ὃν Νὰ Ἅιλ

παράδειγμα. The phrase appears to correspond to ἐν Χριστῷ. It is of rare occurrence: ἀποκρ. ii. 10 ἐγκαίνια ἐν πν.; iv. 2; xvii. 3 | Χρ. 10 ἀπάντησε ἐν πν.; Ματθ. xxii. 43 ἐν πν.; καθε.; Μα. xii. 36 ἐν πν.; σχ.; Ἰω. iv. 23 ἐν πν. α.; Ρομ. viii. 9 ἑκτε.; ἐν πν.; Eph. v. 18 πληροφόρησεν ἐν πν.; vi. 18 προσεγίζεσθαι ἐν πν.; (Τοῦ Κυρίου) ἐν πν.; ἤτοι; Col. i. 24 ἀποκαλεῖται ἐν πν.; ἦτοι 

upon the translation he remarks: Scio aspersionem conjunctionis ejus per quam dictur solummodo, et coaequales et comm. in Latino sermonem tertium. Sed quia ita habitur in Graeco, et singul. sermone, sylvaee, apices, puncta, in Divinis Scripturis plenum sunt sensibus, proprietas magis volumina in compositione structurisque verborum quam intelligenda periclitari. ἐνὰ] The position of the verb gives singular emphasis to the statement: that in spite of all difficulties and all opposition 'the Gentiles are'... Compare Hebr. xi. 1. ἐνὰ is used in connection with the idea of concentration of men's powers in the highest part of their nature by which he holds fellowship with God, so that, when this fellowship is realised, he is himself in the Holy Spirit and the Holy Spirit is in him.

The Gentiles were admitted to the Church because they had been made partakers of the gift of the Holy Ghost; Acts x. 47. Compare c. 13. This specific reference is at once more forcible and, under the circumstances, more natural than the general reference to the promised salvation which is included in συγκλονομοί. There is an express reference in three elements of the full endowment of the Gentiles as coequal with the Jews. They had a right to all for which Israel looked. They belonged to the same Divine society. They enjoyed the gift by which the new society was distinguished from the old. And when referred from the point of view of the Apostolic age, the gift of the Holy Spirit, 'the promise of the Father' (Lk. xxiv. 49; Acts i. 3; ii. 33-38), is preeminently 'the promise,' to which also συγκλονομέα perfectly corresponds.

διὰ τοῦ εὐαγγ. Comp. i. Col. iv. 15.

7. St Paul's service as a minister of the Gospel was determined by two conditions: the original gift of the grace of God that was given to him, and the continuous working of God's power in him. The two clauses kata τὴν δύναμιν... kata τὴν ἐνέργειαν... are parallel (comp. c. ii. 2) and the latter clause is not to be connected with δοκίμασιν. The whole phrase τῆς χαρᾶς δ. τῆς δυναμεως is repeated from c. 2 and is complete in itself. With τοῦ εὐαγγ. διά. compare 2 Cor. iii. 6 καὶ διάθεσις. For κατὰ τὴν ἐνέργ. compare c. i. 19; Col. i. 29.

In the N.T. εὐαγγελια and εὐαγγελία are characteristically used of moral and spiritual working whether Divine (e.g. Col. i. 29; ii. 12; Phil. iii. 21) or Satanic (2 Thess. ii. 9, 11). For δοκίμα see c. iv. 7 note.

8. The construction of the first clause ἐμιὶ... ἐδόθη is doubtful. It may be taken to begin a new sentence, so that εὐαγγελία, will be the explanation of ἡ χάρις αὕτη, or it may be a parenthetical reflection of the Apostle. On the whole the second arrangement seems to be most consonant with St Paul's style. In this case εὐαγγελία will be connected with διάκονος.

τῶν ἐλαχιστοτέρων Latt. minimus (iūnino, minime). For the form of the word see Words, p. 11, 2 b. For the thought compare 1 Cor. xi. 9; Tim. i. 15. There is nothing in this confession at variance with the claim which St Paul asserts for that which God had given him: 2 Cor. xi. 5.

εὐαγγελίσασθαι... The scope of the Apostle's ministry was twofold: (1) to proclaim the Gospel to the Gentiles, and (2) to shew to (all) men its fulness to solve the manifold problems of life (v. 9).

τὸ ἀνέχετα πλ. τοῦ χ. Vulg. al. int. εὐαγγελιεῖς, διείστης, Christi. (Compare Prov. v. 6; Rom. xi. 33 f.) The fulfilment of his work disclosed to St Paul, as we can see from his Epistles, ever-widening views of the scope and power of the Gospel. His own experience assured him that no one could exhaust its depths. And all lies in the Person and work of Christ (Col. i. 27; II. ii. 2 τοῦ ματριτοῦ τοῦ θεοῦ, Χριστοῦ).
the truth made known to him not the various needs of men. The universality of the Gospel—the ‘mystery’ opened to him—rested upon the fact of the Incarnation. This, as a wise steward, he knewed to furnish a harmony of God’s dealings with men, bringing it into true relation with the course of human life. ‘The dispensation of the mystery’ in other words, the apostolic application of the Gospel to the facts of experience.

Elsewhere in the N. T. ὧν ἀφεῖξεν has a direct object.

τῶι ἀφεῖξεν...ἐνα γνωρ.]. The truth had been hidden in order that it might be made known at the right moment, in the fulness of time; e. g. Col. i. 20; Eph. i. 23; Col. ii. 25 f. See also Mk. iv. 22 (λόγος). ἀνά τὰς αἰ. from the beginning of time. Col. i. 26. Comp. Lk. i. 70; Acts iii. 21; xv. 18 ἀνά αἰωνός. John ix. 32 ἐν τοις αἰωνοῖς. Contrariwise πρὸ τῶι αἰωνῶι (1 Cor. ii. 7). ἐν τῷ θεῷ] God, as the Creator of all things, includes in the one creative thought all the issues of finite things. Compare Acts iv. 11: διὰ τῶν θείων ἑαυτοῦ καὶ ἐκτόσον, John iii. 3 f. The ‘powers’ is a vivid conception of fulness and ordered intercourse in the unseen life which we have no faculties to realise; but such indications, however infinite, correct our natural tendency to narrow the range of rational existence. In this sense the Gospel anticipates and deals with the thoughts suggested by our present knowledge of the immanence of the universe. Comp. c. i. 21; Col. i. 16 (with Lightfoot’s note). In the Church humanity advances towards its true nature, and at the same time the whole creation in man, who is its head. Comp. Rom. viii. 18 f.; James i. 18. ἐν ποιμενίκῳ, etc.] Lact. multiformis sapientia. This wisdom is seen in the adaptation of the manifold capacities of man and the complicated vices and virtues of human life to minister to the one end to which all creation moves.

11 f. This marvellous harmony of all the parts of creation and life, as tending to one end, now at last made manifest by the coming of the Son of God, answered to an eternal purpose which was thus fulfilled. The same Lord Who is the stay of our faith and hope is also the crown of the whole development of the world.

11. καθὰ πρόθεσιν] V. secundum praefationem (V. L. propositum) aceaeulum, according to an eternal purpose, a purpose to the accomplishment of which each age contributed in turn, and which bound all the ages together as ministers to the one supreme issue. If this purpose has only lately been disclosed, it was eternally designed. Through all the changes of time God prepared the way to the fulfillment of His counsel unceasingly, and now at length the steps towards it can be seen. For πρόθεσιν see c. i. 11; Rom. viii. 28; ix. 11; 2 Tim. i. 9. ἐν ἑαυτῶι ἐν...ἐν] which ἔρχεται to the fulfillment, in... (not formed or purpose). Comp. Acts xvii. 17. For πρωτοι see Winer, iii. 38, 5.

The rendering ‘which he purposed’ gives finally the same general meaning, but it is less forcible, less suitable to the context, and it would have naturally required ‘in the Christ’ without the Lord’s historic name. ἐν τῷ χ. τῷ κ. ἐν the Christ, the hope of Israel, even Jesus, the Son of man, our Lord. Compare 1 p. (note). In the two parts of this title we have a summary of the first characteristic confessions of Jew and Gentile: ‘Jesus is the Christ’ (Acts v. 42; xvii. 3; comp. ix. 34), and ‘Jesus is the Lord’ (1 Cor. xii. 3; Rom. x. 9).

12. οὐ ψ...] In Whom, in vital fellowship with Him, we have freedom of address and freedom of access to God. The right of address and the right of access are coupled together (ἐν τῷ παρακαίτω, not τῷ παρακ. καὶ τῷ προσώπῳ) as parts of the right of personal communion with God. For παρακαίτω see Heb. iii. 6; iv. 16; x. 19; 1 John iii. 21; v. 14. For προσώπῳ see c. ii. 18 (note). ἐν πνεύμα] The privilege of communion is realised in personal confidence through our faith in Christ. For πεπληρωθήσει see 2 Cor. iii. 4, τῆς πιστ. αὐτῷ our faith in Him, Comp. Mk. xi. 22; Gal. ii. 16, 20; iii. 22; Rom. iii. 22; Phil. i. 27; iii. 9; James ii. 1; 1 Pet. xiv. 12.

13. St. Paul goes back to the thought of his imprisonment (c. 1 ἐν δίκαιος) and points out that his readers should not be disheartened at the afflictions which his teaching had brought to him (comp. c. vi. 22). They were nothing in comparison to the privilege of preaching the Gospel, so that they were their ‘glory,’ inasmuch as they showed the grandeur of the truth which they had received. ὑπὸ...therefore, since the message of a universal Gospel is immeasurable
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14 ' Τοῦτον χάριν κάμπτω τὰ γένοτά μου πρὸς τὸν πατέρα, ἐξ οὗ πάσα πατρια ἐν οὐρανοῖς ἐν ἐπί γῆς

14 τὸν πατέρα πάσης ἡμῶν Ἰσραήλ Οὐρανοὶ κύριος κύριος Υψιστοὶ Θεοὶ Θεοί Βελγίων τοῦ Θεοῦ Ἰσραήλ, οὓς ἐγὼ λαττ ἐπὶ Hier, Théod Mo-lat.; συρρ. φη. τῷ ἔκτη τῆς Βιβλίου τοῦ Ἐρώτημα 25 της Βίβλου τοῦ Θεοῦ ὑπὲρ ἐπὶ ἐκλ. τοῦ Ἰσραὴλ τῆς γῆς.

in its range and the spring of personal assurance.

15.1 οὐδὲν ἐλεγεῖς ἃ θελείς. The rendering 'I pray that I may lose heart' appears to be equally inconsistent with the whole tenor of the passage and with the language. ηπαῖοι see they are. For the attraction compare ε. vi. 17; 1 Cor. iii. 17; 1 Tim. iii. 15.

14—19. St. Paul resumes his broken sentence (v. 1), but again only to contemplate in prayer the view of God's providence opened by the coming of Christ. Just as (in riff. 2—13) he had dwelt on the grandeur of his own mission, so now he fills with the thought of the opportunities offered to his readers. Their own experience would, if rightly interpreted, throw fresh light on the Divine wisdom; and therefore he prays that they, through the presence of Christ within them, might, with fuller knowledge of the sphere and power of Christ's love, be enabled to discharge their office for the whole body.

16. For this case I bow my knees unto the Father, εἰς οὓς ὑπὲρ πᾶσας ἰδιότητας, ὁ εἰς τὸν Θεὸν τὸν πατέρα, ἐπὶ οὗ πάσα πατρια ἐν οὐρανοῖς ἐν εἴπι γῆς.

16. For this case I bow my knees unto the Father, εἰς οὓς ὑπὲρ πᾶσας ἰδιότητας, ὁ εἰς τὸν Θεὸν τὸν πατέρα, ἐπὶ οὗ πάσα πατρια ἐν οὐρανοῖς ἐν εἴπι γῆς.

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II. 18. μένοι καὶ στέμμελομένοι, ἔγενε εὐσχῦντες καταλαβές
c σου πάντων τῶν ἁγίων τῆς πλεύρας καὶ ὡς καὶ βαθός, ἔργῳ τε τὴν ὑπερβάλλουσαν τῆς

18. Gk: καὶ καθ' τὸν ἄγνοιαν τῆς πλεύρας τοῦ θεοῦ. See Acts 13: 13; 1 Cor. 14: 25; 2 Thess. 3: 13. Such knowledge is not an individual privilege, but a common endowment. The cooperation of all is required for the attainment of the full conception. Saintship—sanctification—is the condition of spiritual knowledge. 

II. 19. γνώσις...εἰσχύνεισιν. Latt. soico (cog. noun) superabundant scientiae curantium. A natural paradox: to know that which never can be known. The thought in Phil. iv. 7 ἐήρετη τ. θ. ἐπιστήμου πάντα νοοῦν is different. 

20. Ἐγενε...τον θεον. Latt. ut implantamini in omnem plenitudinem Dei: that ye may be filled. Such a figure of speech is used in connection with the theme of Christ, for God's grace, and so be made contributory unto all the fulness of God. The fulness of God is that perfect consummation of finite being which answers to the Divine idea. This is realized representative-ly when every member of Christ brings his full share to the perfection of that glorious humanity which is the Body of Christ; and finally when the corresponding work of the Church for creation is accomplished (James i. 18). Comp. 1. i. 23 note.

The reading of B ἐν πληρωθῇ π. τ. πλ. τ. θ. gives substantially the same sense more simply and directly: that through your individual completeness the whole fulness of God may be realised.

21. The contemplation of the glorious fulness of Divine blessing in the Gospel, both in relation to the mission of the Apostle and in relation to the opportunities of believers, naturally closes with a Doxology of singular simplicity and depth, in which God's work in man is related as issuing in His glory (in the Church and in Christ Jesus)

Similar Doxologies are found: Gal. i. 5; Rom. ix. 5; xl. 33 ff.; 1 Tim. i. 17; 1 Pet. iv. 11. Note to Him that is able to do exceeding abundantly beyond all that we ask or think, according to the power that worketh in us, to Him be the glory in the Church and in Christ Jesus unto all the generations of the age of the ages. 

19. πληρωθῇ. Latt. soico (cog. noun) superabundant scientiae curantium; plērōthē B 17 73 116
en Christo Ihsou eis pasas ta's geneas tou aiwnos tou aiwnon amin.

use of the article in the doxologies implies that all perfection which is disclosed to us flows finally from God. 'The glory,' through which whatever is glorious gains its splendour, belongs to Him only. Comp. [Matt. vi. 13]; Gal. i. 5; Rom. xi. 36; xvi. 27; Phil. iv. 20; 2 Tim. iv. 18; Hebr. xiii. 21; 1 Pet. iv. 11; v. 11; 2 Pet. iii. 18; Apoc. i. 6; v. 13; vii. 12; xix. 1. Yet see 1 Tim. i. 17; Jude 25 (Lk. ii. 14; xix. 38).

detai in the Church and in Christ Jesus. The combination presents different aspects of the same truth, and perhaps points to different orders of the Divine working. The Church is the Body of Christ and the Bride of Christ (v. 32). As the Church approaches to its ideal, humanity embodies more and more perfectly the idea of God in creation, and Christ is revealed in further perfection as the spring of man's growth. So the glory of God is shewn, as the universe moves forward to its end, by the fulfilment of God's will in man and by the offering of man's service in Christ to God. Yet it may be that Christ's work through the Church does not exhaust His action (i. 10).

eis pasas t. y. tou ai. t. a] V. in omnes (uniuersae) generationes saeculorum. V.L. in omnia saecula saeculorum: unto all the generations of the age of the ages. Two main thoughts underlie this most remarkable phrase: (1) the natural succession and development of things represented by successive generations; and (2) the immeasurable vastness of the Divine plan expressed in terms of time. The units of the great age are contributory ages.

B. The Christian Life (iv. 1—vi. 20).

I. The ground, the growth, the character of the Christian Life (iv. 1—24).

II. The outward manifestation of the Christian Life, personal and social (iv. 25—vi. 9).

III. The Christian conflict (vi. 10—20).

Personal Message (vi. 21, 22).

Blessing (23, 24).
THE EPISTLE TO THE EPHESIANS. [IV 1, 2

IV. *Παρακαλῶ ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατήσαι τῆς κλήσεως ὑπὸ ἐκλήσης, μετὰ ἔσχατως εὐλογηθῆτε.*

St Paul at length after the twofold digression in c. iii. proceeds to apply to practice throughout the remainder of the Epistle the great truths which he has already unfolded. But the truths themselves are never out of sight. The simplest duties are shown to be grounded upon them. The Christian life is the natural application of Christian doctrine to our special circumstances: Christian conduct rests upon supernatural sanctions. He first gives a general view of the Christian life (iv. 1—24); and then examines it in detail (iv. 25—vi. 9), adding a vivid description of the Christian warfare (vi. 10—20).


Paul states briefly that the Christian life must correspond with the Christian faith (iv. 1—3). This principle brings into relief the cardinal lessons of unity and harmonious growth (4—16); and leads to a general contrast between the Gentile and the Christian life, the old life and the new (17—24).

(1) The correspondence of life and faith (1—3). The wonderful greatness of the heritage of Christians might tempt them to pride, self-confidence, self-assertion. St Paul lays down that they are bound to cultivate the opposite graces of lowliness, meekness, long-suffering. It is through these that the unity of the Church is established and maintained. Our Faith sets before us our own greatness but the greatness of God. We are all, the strongest no less than the weakest, dependent on Him in all things. Therefore in view of His glorious purpose for us, we must strive to attain to a corresponding life, first recognising in deepest humility our true relation towards Him.

We must give diligence ‘to keep the unity of the spirit.’ As yet there was no outward organisation binding together local Churches. Their unity lay in their common vital relation to Christ, maintained by the spiritual sympathy which held together the members of each Church. External peace tends to guard this inner fellowship. 

*παρακαλῶ ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατήσαι τῆς κλήσεως ὑπὸ ἐκλήσης*

Humbility, which answers to reverence, is the sign of a noble character. The proud man only looks at that which is (or which he thinks to be) below him; and so he loses the elevating influence of that which is higher.

*καὶ προς το θεόν καὶ πρὸς τὸν μετέχειν τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς συνεργείας.*

The phrase is ambiguous. It may mean either ‘the unity which finds expression in the human spirit,’ or ‘the unity which is inspired by the Holy Spirit.’ In the end the two thoughts are coextensive; for the unity which rules man’s spirit cannot but be a gift of the Spirit of God. Yet the parallel of e. 13 πρὸς τὸν πνεύματος, the only other place where ἐν τῷ συνδέσμῳ occurs in the L. T. S., is in favour of the first interpretation. Unity in the faith which we hold corresponds with unity in the spirit by which we are animated. Oneness in the faith and the knowledge of Christ must issue in oneness of spirit.

*καὶ πρὸς τὸν πνεύματος,* in all its forms: Acts xx. 19; c. 1. 8; iv. 19; 31; v. 3; vi. 18, etc. It is to be taken with both nouns.

The use of μετὰ in place of the simple dat. gives greater distinctness to the qualities: 2 Cor vii. 15.

*διὸ εὐλογηθῆτε* Compare c. i. 18, and Epict. Diss. i. 29; 36 f. (quoted by Lightfoot on Philippians p. 314 note).

*διὸ εὐλογηθῆτε* The tense carries back the thought to the decisive moment when they accepted the Gospel. Compare καὶ εὐλογηθῆτε c. iii. 2; c. 21. For the attraction διὸ (for ἀλλὰ) see c. i. 6.

*στενοχώρητε* The text of our true apprehension of the Gospel is our sense of the majesty of God.
THE EPISTLE TO THE EPHESIANS.

IV 4

εἰρήνης. ἐν σῶμα καὶ ἐν πνεύμα, καθὼς [καὶ] ἐκλήθητε ἐν

time working of that which is supplied

in due measure by each several part, maketh for itself the growth of the

Body, unto the building up of itself in

love.

4—6. The unity of the Christian Society is witnessed by its unity

in itself, which answers to the Christian

call (v. 4); by its historical foundation

(v. 5); by the unity of God Whose

will it expresses (v. 6).

4. ἐν σ. καὶ ἐν πν. The Christian Society is one in its visible

constitution and one in its informing spirit.

The body and the spirit (as in v. 3)

refer to the human, earthly organism.

Outwardly and inwardly this is one.

The spirit is necessarily in fellowship

with the Holy Spirit, but a personal reference to the Holy Spirit seems to

be foreign to the context, though His

work is recognised in the formation of

the Church.

καθὼς καὶ ἐκλήθητε...[καὶ]. The unity of the corporate life of Christians

corresponds with the unity of hope

involved in their ‘heavenly calling’

(Hebr. iii. 1). The call to fellowship

with God ‘in Christ’, if welcomed,
could not but issue in unity.

Comp. i. 18 note.

The hope is coincident with the

calling (1 Thess. iv. 7; Gal. i. 6; 1 Cor.

vii. 15) and not consequent upon it

(παρθένων) as in 1 Cor. i. 9; Col. iii. 15;

1 Tim. vi. 12.

For καθὼς καὶ ἐν as in fact see e. 17

note.

5. The historical foundation of the Christian Society also witnesses to its

unity. It is established by the ac-

knowledgment of one Lord as sove-

reign over all life; it confuses one

faith in proclaiming that ‘Jesus is

Lord’ (1 Cor. xii. 3); it is entered by

one Baptism, in which the believer

is brought into fellowship with Christ

Jesus (Gal. iii. 27).

We might naturally have looked for a reference to Holy Communion

in which, as the Apostle shows elsewhere, ‘the one bread’ is the pledge

that ‘the many are one body’ (1 Cor.

x. 17 R.V. marg.). But the Apostle is

not speaking of the initial conditions of Christian life. Holy Communion

becomes to the support and development of it.

πιστεύειν. For the objective sense

of πιστεύειν see v. 13; Col. ii. 7 (καθὼς

ἐκλήθητε); Gal. i. 23 (see Meyer);

Rom. x. 8; xii. 6; 1 Tim. iii. 9; iv. 1,

6 etc.; Jude 3 (τῇ...παραδοθείσῃ...πιστεύειν),

20; Apoc. ii. 13.

The essential substance of the Christian Creed is given in the words

already quoted: Κύριος Ιησοῦς (1 Cor.

vii. 3) opposed to the declaration of the apostate Ἀνδρέας Ιησοῦς (L.c.).

Comp. Rom. x. 9 ἐν ἡμολογίας τοῦ Ἰησοῦ

και ἐν Κυρίῳ Ιησοῦς.

Yet more the unity of the Christian Society is involved in the

very conception of one God and

Father of all made known by the

Incarnate Son. He who sees the range of the Divine action must find in it

the strongest possible motive

for guarding the unity already realised

in the Church, which is the beginning

and the pledge of a wider unity (James

i. 18).

έν τῇ καθὼς καὶ ἐν πνεύμα. Cf. v. 20 τῇ θεῷ καὶ πνεύμα. [See Appendix.] The

revelation communicated to the Church

is of the universal Fatherhood of God.

This is the power of its missionary activity. We can appeal to men

because in a true sense they are God’s

children. At the same time the vision of

a universal sovereignty (Apoc. xxi.

22, 26; xii. 15) is continually present.

All progress is a foreshadowing of the end. The addition of τῶν in v. 7

emphasises the simple πιστεύειν here.

Perhaps the most dangerous symptom in popular theology is the neglect of the
discipline of God in His unity.

δ. ἐν πν. καὶ δοκὶ π. καὶ ἐν πν. Latt.

super omnes et per omnia, al. super

omnibus, per omnes. The reference is not
to the Person of the Father, but to the

trine God, ruling, pervading, sustaining

all. Cf. Rom. xi. 36. [See App.]

The address of Marcus Aurelius to Nature (iv. 23) ἐν τῷ πνεύμα, ἐν τῷ

πνεύμα, ἐν τῷ πνεύμα recognises part of

St Paul’s thought.

7—16. Unity is stamped on the Christian Society by the form, the

method and the ruling idea of its

institution. St Paul now goes on to consider how provision is made for

the practical realisation of that idea in the Body of Christ. In this he

marks first the types of ministry with

which the Church is endowed (7—11);

and then he shows how they serve for

the perfecting the guiding, the harmonising of every part of the complex

whole (12—16). The one section passes

into the other.

7—11. The unity of the Christian Society is due to the combination and

ministry of all its members. Some

things are common to all; but each

has a special function, and each

receives the grace which is necessary

for the fulfillment of his own office.

This manifold endowment of the Christian Society is foreshadowed in

the Psalms’ description of the triumph

of the great Conqueror.

Even in a work of art the perfection of details, as contributory to the

design, is necessary to its completeness.

It is only when we neglect to recognise the specific differences of parts that we

miss the truth that they belong to a whole and suggest a larger unity.

St Paul first states the fact of the individual endowment of the several

members of the Christian Society

(v. 7); he then points out how the
many gifts taken together form the Divine endowment of the whole (see vv. 8–10); and lastly notice that certain special gifts have been made for its due government (v. 11).

7. ὅτι δὲ εἰς ἐμὲ τὸν μεταμορφωμένον ἡμῶν θεὸν κατὰ τὸ μέτρον τῆς δυνάμεως τοῦ χριστοῦ.

8. διὸ λέγει

Ἀπεσταλμός εἰς ἐμὸς ἡμιμακάριστος ἠμιμακάριστος,

καὶ ἐδοκεῖν δόματα τοῖς ἀνθρώποις.

Compare the promise made under a different figure in 1 K. v. 10.

Similarly the Levites are spoken of as 'a gift to Aaron and his sons (Num. xxiv. 19 ὁρκόντα ταῖς μητρίαις.)

See Just. M. Hist. 30 ὁρκόντα ὑπὲρ τοὺς ἐντὸς τὴν ἀλήθειαν.

ο. τοῦ ἀνέφτης... Now the implied statement 'He ascended...'


The words that follow are bent by difficulties. What does κατέβασθι refer to?

What is described by τὰ κατάστατα μέσα ταῖς μητρίαις?

Κατάβασθα has been taken for the descent at the Incarnation, the descent to Hades, the descent through the Holy Spirit at Pentecost.

So τα κατάστατα μέσα ταῖς μητρίαις (V. inferior / inferior ταῖς μητρίαις) has been held to describe the earth itself, lower in respect of heaven, and again to describe the regions lower than the earth, that is Hades.

Why again is stress laid on the identity of him who ascended with whom he descended?

The answer to these questions may be given most satisfactorily by considering the scope of the whole passage.

The central thought is the endowment of the Church by the ascended Christ. To understand this we must recognize what the Ascension was in relation to the gifts. Ascension implies a previous descent. The Lord left 'the glory which He had' (John xvii. 5) to enter on a true human life on earth and, more, to share man's death and fate after death. Thus He perfectly learnt all man's needs and by rising again overcame man's last enemy. In this work He won to Himself some who were alienated from Him. When He ascended to reassert in His glorified humanity His place on the Father's throne, these ascended with Him (c. ii. 5), and these He gave to minister to men. His personality is throughout unchanged. As the Son of man, still truly God, He passed through all the scenes of man's life: as the Son of man, truly human, he ascended far above all the heavens, that He might bring all things through man, their appointed representative and head, to the end proposed for them in the counsel of creation (cf. i. 23 note).

The insertion of πρῶτον is a true gloss.
THE EPISTLE TO THE EPHESIANS. [IV 11, 12

WHEREAS, III, 24:25; 4:19; 5:19-21; 6:9-10;

IV 13, 14] THE EPISTLE TO THE EPHESIANS.

In the universe of created things presented in sign and promise, Christ first fulfills all things and then receives them to Himself when brought to their true end. Time is no element in this work. It is essentially like creation itself 'one act at once,' though it is slowly realized under the conditions of earthly being.

Some of those whom He had taken and fashioned for His service as apostles, and some, as prophets...

The three groups 'apostles,' 'prophets,' evangelists, represent ministers who had a charge not confined to any particular congregation or district. In contrast with these who form the settled ministry, 'pastors and teachers,' who are reckoned as one class not from a necessary combination of the two functions but from their connexion with a congregation.

For apostolos see Lightfoot on Gal. i. 17.

The prophets was an inspired teacher: Acts xv. 26; 1 Cor. xiv. 11. The prophets are frequently combined with the apostles as having peculiar authority: e.g. ii. 20; iii. 5; Acts xvii. 20. There is a vivid description of their work at a later period in the Teaching of the Apostles ec. xi. ff. The work of the eunuch was probably that of a missionary to the unbelieving (Acts xvi. 8). Comp. 2 Tim. iv. 11.

This is the only place in which the τοῦ καταρτίσμον τῶν εδοξάσθη τοις μεν ἀποστόλοις, τοῖς δὲ προφήταις, τοῖς δὲ εὐαγγελισταῖς, τοῖς δὲ προφήταις καὶ εὐαγγελισταῖς, ἐποιεῖ τῶν καταρτίσμων τῶν

ἄγιων εἰς ἐργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ, μεταξύ καταρτίσμων, o πάντες εἰς τὴν ἐνώπιον τῆς πίστεως καὶ τῆς ἐγνώμονος τῶν νομίμων τῶν θεών, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ.

A body, not simply πάντες: 1 Cor. x. 17; Rom. xi. 32; Phil. ii. 21.

The phrase seems to point onward to that perfectness of ideal humanity in Christ in which each believer when perfected finds his place (Gal. iii. 28 quoted above).
not simply speaking the truth. The appropriation of the truth is not intellectual only but moral, expressed through our whole being, in character and action.

αὐτοῖς, εἰς αὐτῶν.] Latt. crecessamus in ipsis: may realise our fellowship with Him more closely as our growth advances and be conformed to Him more perfectly.

16. εἰς ὅσον... From Whom, as the source of all vital energy, all the body ...maketh for itself the growth of the body unto its own building up of itself in love. While Christ is the one source of life, the gradual formation of His body, the Church, is still described under the two complementary figures of 'a growth' and 'a building up.' Λέγεται obviously refers to αὔξησις in v. 15. The increase of the Church depends in part on the due development of its members, and in part on their harmonious combination.

The process of increase is continuous (συνεχής) and involves the putting together of parts (συνωμοσύνη c. ii. 21), and the combination of persons (συμβασία Col. ii. 19). διὰ π. α. Latt. per omnem juncturan administrativa, through every contact. Wherever one part comes into close connection with another, it communicates that which it has to give. For the sense of αὐτῷ see Lightfoot on Col. ii. 19.

The construction of τῆς ἐπιχορηγίας is uncertain. The only connexion which gives a satisfactory meaning appears to be τῆς ἐπιχορηγίας κατ' ἐνίγμα.

The unusual order is intelligible from the emphasis on τῆς ἐπιχορηγίας (comp. iii. 17 note). The sense will then be: according to the effectual working of the service rendered in due measure by every part. If τῆς ἐπιχορηγίας cannot be used absolutely, then τῆς ἐπιχορηγίας gives the same meaning.

The rendering 'through every contact with the supply' gives no clear sense. The 'supply' is not a definite current of force, but varies with every part. In any case the sense is clear. Each part as it is brought into contact with other parts, fulfils its own office and contributes to the growth of the whole.

ἐπιχορηγία occurs again Phil. i. 19. τοίνυν] The words re-echo the language of e. 2. The repetition of τοίνυν is characteristic of the Epistle to the Ephesians. i. 4; iii. 18; iv. 2, 15; v. 2.

(3.) The contrast of the old life and the new (17—24).

The old life (17—19).

The new life (20—24).

a This I say therefore and adjure you in the Lord that ye no longer walk as the Gentiles also walk in the vanity of their mind, being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them because of the hardness of their heart; in that having lost feeling they gave themselves up to lasciviousness to work all uncleanness in sensuality.

But ye did not so learn the Christ, if at least was He whom ye heard, and it was in Him ye were taught, even as there is truth in Jesus; that ye put away, having regard to your former conversation, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which hath been created after God in righteousness and holiness of the truth.

17—24. St Paul now returns to the practical counsels on which he had entered (ce. 1—3), and contrasts generally the old life (17—19) and the new (20—24).

17. τοίνυν... καὶ προπροφ.] This I say therefore and adjure you in the Lord.

The words take up συνεχής oν of v. 1. Here there can be no question of the connexion of τοίνυν with προπροφ.: I adjure you, recognising as I do so my fellowship with the Lord, speaking as in Him.

Comp. i. Thess. iv. 1. For similar combinations see 2 Thess. iii. 4 πεπραγμένον εν σ.; Gal. v. 10; Phil. ii. 24; Rom. xiv. 14 πεπραγμένον εν σ.; xvi. 2 εἰς προβαθμὸν... εν σ.; Phil. ii. 29; iii. 3 ἐν ἐνίγματι... εν σ.; iv. 10 ἐνίγματι εν σ.; Col. iv. 17 παραδοθεῖσα εν σ.; μυστικά καὶ... σαβετί καὶ τὰ ἄλλα], that you who have embraced the faith walk no longer as in fact the Gentiles walk. No longer should it so be that there is no difference between your life and theirs.

In καὶ τὰ, he calls on them to follow the words which follow: c. iv. 4, 32; v. 2, 25, 29, etc.

The description of heathen life is closely parallel both in thought and language with Rom. i. 21 ff.

ἐν... σαβετί] V. in vanitate sensus eae, V.L. mentis esse, etc. c. 23.
The Epistle to the Ephesians. [IV 18, 19

τη τον νοὸς αὐτῶν, 18 ἐσκοτώμενοι τῇ διανοίᾳ ὑπ’ αὐτῶν, ἀπηλλαττωμένοι τῇ ζωῇ τοῦ θεοῦ, διὰ τὴν ἀνήλικα τὴν οὕσαν ἐν αὐτῶι, διὰ τὴν ποίμνιον τῆς καρδίας αὐτῶν; 19 οὕτως ἀπήλλατος ἀνέκοψε ἀπαρδέας τὴν ἀνελευθερίαν εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

19 ἀπήλλατος ἀνέκοψε τὸ κατά πληροφορίαν: ἐν πλεονεξίᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

Rom. i. 21 ἐσκοτώμενοι τῇ διανοίᾳ ὑπ’ αὐτῶιν, καὶ ἀπηλλαττωμένοι, καὶ ἀπέπαντος ἀνέκοπτός τος, ἀκαθαρσίως πάσης ἐν πλεονεξίᾳ, ἡ θυσία τῆς καρδίας αὐτῶν.

The style of the Epistle suggests that these two clauses are coordinate. Even if they are so taken, it still remains true that their ignorance was due to hardening of their heart, though the two are not separated; and it must be admitted that the result is more force if it is joined directly with what follows: "the ignorance that is in them because of...

19. The issue of moral insensibility and guilty ignorance was gross corruption of life. This is represented as the result of their own action here (Acts xix. 17), and on the other hand, the same is ascribed to God in Rom. i. 21 parabolem αὐτῶι διὸ ἢ διὰ ἀκαθαρσίας, which follows from the laws that express His will; yet man does not lose his responsibility.

20. ἐν ἀνελευθερίᾳ: as a mistress. Latt. desperantes, is inadequately supported and less suitable to the context.

21. καθὼς ἐστι...ἕνας εἰς ταύτα τοι ἐν εἰσάγει τὸν θεόν [a description which goes back to Jer. x. 25; Ps. lxix. 6].

not simply yielding to passion but seeking out deliberately the means of sensual gratification.

For ἐργασία see Plat. Protag. 355 A ἐργασία ἐν εἰσάγει. [For the word cf. also Lk. xii. 52 ἐργασία for the mode of speech the phrase ἐργασία ἐκκαθάρσεως (Lk. xiii. 27), which itself comes from Ps. vi. 8.]

ἐν πλεονεξίᾳ: in selfishness. This appears to be the general sense of πλεονεξίᾳ, whatever form it may take. The commonest and most typical form is when one sacrifices another to the gratification of his own appetite, as here: c. v. 3. This sense of the word is constant in the N.T.: Mk. vii. 22; Rom. i. 29; 2 Pet. ii. 14: compare 1 Thess. iv. 6. Self takes the place of God (Col. iii. 5).

20—24. In contrast with the old life which was swallowed up in selfishness, St. Paul sketches the new life which answers to the 'new man,' an embodiment of Christ Himself in whom the isolated self is lost.

VI 20—22] THE EPISTLE TO THE EPHESIANS.

20 ἐν ἀνελευθερίᾳ: as a mistress. Latt. desperantes, is inadequately supported and less suitable to the context.

καθὼς ἐστι...ἕνας εἰς ταύτα τοι ἐν εἰσάγει τὸν θεόν [a description which goes back to Jer. x. 25; Ps. lxix. 6].
and after the manner of the higher reason. The spirit which quickened him in God, has a place in his higher reason. The spirit when quickened furnishes new principles to the soul (comp. Arist. *Eth. N. vi.*) by which it is delivered from passions (v. 17). This St. Paul speaks of as 'the Spirit of truth' (Rom. xii. 2). When the spirit is dormant, man is led astray by the unsaved mind, and the soul of the saved is saved (Rom. xii. 18). A vivid description of 'vanity of the mind.' But the soul itself must fulfill its true function: 1 Cor. xiv. 14.

24. ἐπάνῃ ἐν ἰδιαίτερῳ. Rom. xiii. 14. ἐν ἰδιαίτερῳ τὸν κύριον Ἰ. Col. iii. 10. Christ is 'the new man.' (1 Cor. xv. 45 ff.) Who through His Divine personality makes His human nature effective in due measure for every believer.

to the general temper of the world—self-assertion, self-seeking—which answers to 'the old man.' 235 f. Two things are required for the positive formation of the Christian character, the continuous and progressive renewal of our highest faculty, and the decisive acceptance of 'the new man.'

ἀναστροφήν τὸν παλαιὸν ἀνθρώπον τὸν φθειρομένον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ἀνανεώσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ ἐνυπάρχοντος τοῦ καϊνόν more complete separation: 66 25; Rom. xiii. 12; Col. iii. 8; Heb. xii. 1, 66. The ἑαυτὸς is emphatic, 'you as Christians' (v. 17, 20).

κατὰ τὴν πρός ἀναστροφήν their former conversation was the measure and rule of their renunciation.

For ἀναστροφή see Hebr. xiii. 7. [Comp. Gal. i. 13; Jas. iii. 13; 1 Pet. i. 15 ἐν πάσῃ ἀναστροφῇ (where see Hort's note), 18 ἐκ τῆς μεταίγειν ὑμῶν ἀναστροφής παρασκευάζουν, ii. 12, iii. 1, 2, 16.] The manner of life and intercourse to be renounced has already been described by St. Paul in c. ii. 2, 3 ἐν ἀληθείᾳ. 'In this new life they should put away the old life, [small letter ι.] the whole character representing the former self.' This was not only corrupt, but ever growing more and more corrupt (φθορομένου, cf. Rom. viii. 21 τῆς δουλείας τῆς φθορᾶς) under the influence of lusts, of which deceit was the source and strength (cf. Hebr. iii. 13). To follow these was the exact opposite to 'living the truth' (v. 15).

Compare Rom. vi. 6; Col. iii. 9. Corresponding phrases are ἀ καίρῳ ἀνθ. v. 24 note; ὁ ἔνων ἀνθ. c. iii. 15 note; ὁ κριτικός τῆς καρδίας ἀνθ. 1 Pet. iii. 4; ὁ ἐν ἀνθ. τῆς ἀπάτης [al. ἐν ἀπάτῃ] 2 Thess. ii. 3; ὁ ἐν ἀνθ. τοῦ πνεύματος 1 Tim. vi. 11; 2 Tim. iii. 17.

There is much in the general temper of the world—the self-assertion, self-seeking—which answers to 'the old man.' 235 f. Two things are required for the positive formation of the Christian character, the continuous and progressive renewal of our highest faculty, and the decisive acceptance of 'the new man.'
THE EPISTLE TO THE EPHESIANS.

Additional Note on the reading of Eph. iv. 21.

(The following discussion of the text of Eph. iv. 21 is taken by permission
from the private correspondence between Dr Westcott and Dr Hort
preparatory to the formation of the text of the Epistle in their edition
of the Greek Testament.)

καθὼς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ

Dr Hort writes: 'I have never from a boy been able to attach any
meaning to the nominative here.'

He accordingly proposes to read
καθὼς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ

'with or without a comma after ἀλήθεια, though the comma seems to give
a fuller and truer sense.'

Dr Westcott replies: 'I cannot construe ἀλήθεια. And ἀλήθεια
requires ἀλήθεια as does v. 24. Surely such a use of the dative with such
a pregnant word as ἀλήθεια is inconceivable, to say nothing of authority.'

Dr Hort rejoins: 'Not a word to help me to the right meaning! Mine
may be wrong; it only seems more likely to me than others to which I can
attach no meaning.

In v. 24 τὸς ἀλήθεια simply corresponds to τὸς ἀλήθεια of v. 22 according
to St Paul's favourite antithesis, and needs no other explanation. Again,
even if I took ἀλήθεια (cf. Phil. i. 18) as only equivalent to ἀλήθεια, I do not
know why every single word is bound to be pregnant. But it seems to me
that I give it its full theological sense, as full as in St John's Epistles. What
is the alternative? Surely not with Meyer to join it with what follows "as
it is in Jesus for you to put on..." I could easier believe with Cremer
(and, apparently, Origen) that it means: 'As He is in truth in Jesus.' But
then that is only my own sense in a clumsy and unnatural form. All the
other multitudinous renderings in Meyer convey nothing to my mind. A
modification of Meyer's own view has just struck me as imaginable: "were
taught that, as is truth in Jesus, ye should put off..." But (1) this renders
the Greek horribly obscure, and (2) it requires εἰ τῷ χριστῷ. The right
interpretation must be one which justifies the transition to εἰ τῷ Ἰησοῦ.

Surely εἰ τῷ Ἰησοῦ does need something to follow: first the learning Ἰησοῦ,
then the expansion of that by all manner of teaching received, but still
in Ἰησοῦ.

Dr Westcott replies: 'I thought that I had indicated my meaning
clearly enough. My idea is that, just as the Lord said "I am the Truth,"
so here St Paul reminds the Ephesians that there is Truth in Jesus, i.e. in

the true humanity of the Word, whereby all the offices of life are revealed
in the right relations. This appears to me obvious and pointed.'

Dr Hort rejoins: 'Your construction fits the Greek (if ἀλήθεια is read)
better than any other; but the chasm which divides it from your
interpretation is surely wide. I cannot by any process read such a sense into
the statement, surely on any view a strange understatement, "there is truth in
Jesus." The idea seems to me on the other hand to be already given in my
interpretation in the words ἄνωθεν ἐκτός εἰς καὶ ἐν αὐτῷ ἀλήθεια, and
without some such sense as mine I do not see how you can pass from τῷ χριστῷ (v. 20) to τῷ Ἰησοῦ, all the more as this is the only passage
of Ephesians where Ἰησοῦ occurs not combined with Χριστῷ.

The whole idea may be thus analysed:

(α) Jesus is the truth of the Christ.
(β) The Christ is the truth of humanity.
(γ) The Christ is the truth of God.

'Now according to my view v. 20 expresses (β), the special doctrine of this
Epistle, and v. 21 expresses (α), shewing that those who had received the
Gospel had implicitly received (β). But it seems to me that your view
either omits (α) or confuses it with (β), and fails to explain either καθὼς or
to Ἰησοῦ. The use of ἀλήθεια seems to me analogous (at a different level)
to the use of ἀλήθεια in : 1 Jo. v. 20: the God in His Son is the true God.
I must claim margin for ἀλήθεια, εἰ'

Dr Westcott replies: 'I don't in the least degree admit the force of your
objections to my interpretation, nor see the possibility of such a dative
as ἀλήθεια: but I admit your "claim" as a freedorn Englishman—till you
give it up!'

Dr Hort writes finally: 'I don't see how margin can be dispensed
with, as your interpretation seems to me absolutely impossible; and, as far
as I can find, it is as completely without authority as, I fear, mine is. But
your construction has all authority; so I do not ask for text, as I have failed
to persuade you.'

Dr Westcott replies: 'Very well.'

(As a result of this discussion Dr Hort's proposed emendation καθος
ἐστιν ἀλήθεια, εἰ was placed in the margin, as an alternative reading to that
of the text, in Westcott and Hort's edition.)

2. Cardinal social relationships (V. 15—VI. 9).

After completing the general view of the Christian Life, St. Paul illustrates it in detail. He first deals with some personal characteristics of Christians (IV. 25—V. 14); and then with the cardinal social relationships (V. 15—VI. 9).

(1) Some personal characteristics of Christians (IV. 25—V. 14).

St. Paul notices first special traits as to truth (IV. 25), self-control (26.f.), labour (28), language (29), tender-ness (31.f.). He then marks the fundamental contrast between self-sacrifice and selfishness (v. 1—6); and he does the thought that the Christian Life is the life of a child of light (7—14).

25 Wherefore, putting away false-hood, speak ye truth one with his neighbour, because we are members one of another. Be ye angry, and sin not: let not the sun go down upon your anger. And give not place to the devil. Let him that stealeth steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give him that hath need. Let no corrupt speech proceed out of your mouth, but that which is meet for edifying, as to the need of the faithful: that it may give grace to them that hear. And grieve not the Holy Spirit of God, in Whom ye were sealed unto a day of redemption. Let all bitterness and wrath and anger and clamour and railing be taken away from you, with all malice: and shew yourselves kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. v. Speak yourselves therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God for an odour of fragrance. But fornication and all uncleanness or selfishness, let it not even be named among you, as becometh saints: and ye shall know of the foolish talking and jesting, which are not befitting; but rather giving of thanks. For this ye know, by what ye observe, that no fornicator nor unclean person nor selfish man, which is an idolater, hath any inheritance in the kingdom of Christ and God. For no man deceiveth with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. 26 Do not therefore speak evil of one another, lest ye be judged; and let the armour of righteousness be on you. For the whole armour of God is able to make a full and sound man. Here also the cardinal truth that love rests on the love of the brethren finds its application.

25. Wherefore, seeing that Christ is your life (Gal. ii. 20), putting away all falsehood speak ye truth.... (Zech. viii. 16). For he that is not a lover of the Lord will walk as children of light—for the fruit of light is in all goodness and righteousness and truth—proving what is well-pleasing to the Lord; and have no fellowship with the unfruitful works of darkness, but rather give them in their true nature (consecrate them); for the things which are done by them in secret it is a shame even to speak of. But all things when they are shown in their true nature (consecrated) by the light are made manifest: for everything that is made manifest is light. 26. Men claim truth from us; and, if they move our just resentments, they claim the moderation of self-control. O εὐθυρραχής, assumes a just occasion for the feeling.

25. ὅταν...] Perhaps as if he would say 'Let the returning calm of nature restore calm to your soul,' or simply 'Let the feeling of provocation end with the day.' This rule was followed by the Pythagoreans: Plut. de am. frat. p. 488 B. εἶναι παραργορίαν ἐκ... Latt. super οἰκείως ἐκκαίριον. Παραργορία, which occurs here only in N.T., is shown to be ruled not by law, but that by love. The obligations of Christian to Christian, determined by their personal relation to Christ, reveal and determine the relations of man to man. Here also the cardinal truth that love rests on the love of the brethren finds its application.

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THE EPISTLE TO THE EPHESIANS. [IV 29—32

stered ουκ ἐξ ὑμῶν ἐκάινεν ἀνωτέρων θεοῦ ἐν Χριστῷ ζωήν, "V. 1 γίνεσθε οὖν μιμηταῖοι τοῦ θεοῦ, ὥστε τέκνα ἀγαπητή, 2 καὶ περιπατεῖτε ἐν ἁγίᾳ, καθὼς καὶ οἱ ἁγίοι ἔγιναν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ὑμῶν" προσφοράν καὶ θυσίαν τῷ θεῷ εἰς ὑμᾶς εὐλογίας.

33 θεοῦ

2 ὁμών

is the spring of the faults which have been enumerated.

32. χριστοῦ a Divine trait: see Lk. vi. 35; 1 Pet. ii. 3.

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grance of Christ (Χριστοῦ εὐδαιμ.) to God: 2 Cor. i. 15.

In Phil. iv. 18 St. Paul describes the gifts received by him, Christ's apostle and bondservant, from the Philippians (τὰ παρ᾽ ὑμῖν) as σάρκιν εὐδαιμ., θυσία δεσμον, εἰςπαρθενον τὸ δεί τῷ ἐν διακοσμίῳ, ἀπῆξαί μας τῷ τοῦ θεοῦ λατρείᾳ καὶ τῷ συνεχόμενῳ καθότι καὶ ἡμῖν τοῦ ἀδελφοῦ καὶ τοῦ θεοῦ λατρείᾳ. 3. Love answers to holiness, and honours and cherishes the highest in all. All sins of self-indulgence therefore, in which a man sacrifices another to himself, or his own higher nature to the lower, are diametrically opposed to love. 4. περασία. This is a general term for all unlawful intercourse, (1) adultery: ἡσ. ii. 2, 4 (lxx.); Matt. v. 22; xix. 9; (2) unlawful marriage, 1 Cor. v. 1; (3) fornication, the common sense as here. 5. δὲ σῖς. One sin under two aspects affecting the man himself and others. For πλενεξία, which here evidently means sensual indulgence at the cost of others, see c. iv. 19; and cf. 1 Thess. iv. 6. μαλλά σῖς. Such sins are not to be spoken of. This simple sense is better than that no occasion should be given for even a rumour of their existence among Christians. πραξις. Comp. 1 Tim. ii. 10; Tit. i. 10; 1 Thess. iv. 10 (with note), vii. 25.

4. καὶ εἰσιν. That is, let it not be named among you. Διερχομένος (Latt. turpitudo) occurs here only in N.T. It is probably not to be limited to language (αἰσχρολογία Col. iii. 8).

5. ἵνα ἐπιτίθηται. Latt. stultitio quum et scurrilitas, sibi feliciter sui endemetur: if it is called by Ha fashionabler name—ready wit. For scurrilitas see Plut. Moral. p. 504 a. For εἰσιαλογία Arist. Eth. N. ii. 7, 13; Eth. ii. 12, 16.

6. ὕποκρίτης. Latt. gauze ad rem non pertinent (-cat). See Lightfoot's note on Col. iii. 18.

7. ἀλλὰ μᾶλλον a sharper opposition than μᾶλλον διέ (c. 11). It occurs also Matt. xxvii. 24; Mk. v. 26; 1 Tim. vi. 2; while μᾶλλον διέ is found also in c. iv. 28; Acts v. 14; 1 Cor. xiv. 1; Gal. iv. 9.

8. εἰσχροστία. It is our duty to look at the noble, the divine, aspect of things and not at the ludicrous, as recognising the manifold endowments of humanity, and the signs of God's love in every good thing. In the reverent mind not 'the thought of past years' alone, but the great spectacle of life and nature 'both breed perpetual benediction.' Compare 1 Thess. v. 18; Col. ii. 7; and c. 20. The words εἰσχροστία, εἰσχροστία, are characteristic of St. Paul.

9. Such sins as have been enumerated exclude from the kingdom of God and bring down the wrath of God upon those who are guilty of them. 5. τινος γὰρ ἐλεός γενεῖ; For this see 'why by what you observe.... Actual experience confirms the lessons of the teacher. The indicative is to be more suited to the context than the imperative. ναὶ.... τινος. Compare e. iv. 29 note. For πλενεξία see c. iv. 19 note.

10. ἵνα τίνα ἑπιτίθηται. Latt. gauze ad rem non pertinent (-cat). This character is... In
THE EPISTLE TO THE EPHESIANS.

V 12—14] THE EPISTLE TO THE EPHESIANS.

12 τα γάρ κρυφὴ γινόμενα υπ’ αυτῶν αἰσχρῶν ἑστίν καὶ λέγειν. 13 τα δὲ πάντα ἑλεγχόμενα υπὸ τοῦ φωτὸς φανεροῦται, πάν γὰρ τὸ φανεροῦμεν φῶς ἑστίν. 14 διὸ λέγει Ἐξερευνήσεις ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάνειασθεν οἱ ὀρθοί.

truly is; Matt. xviii. 15; John iii. 20; xvi. 8; 1 Cor. xiv. 24.

13. And yet more follows; the evil is not only condemned, it is destroyed. All things, when they are convicted, tried, and tried, shown to be what they really are, by the light, are made manifest; and that only can hear the light and be made manifest, which is akin to it. Darkness perishes in its presence. For everything that is made manifest is light (Tatt. omne enim quod manifestatur lumen est), it is manifest only so far as it partakes of the light. A man who receives the light of Christ reflects it. He cannot receive it except so far as he has affinity with it, and he cannot receive it without reflecting it. The light is itself a purifying force. When it acts it brings it about all that is able to sustain its presence. All else ‘is null, is nought.

Compare John iii. 20 f. which serves as a commentary on this passage. The course of the argument is certainly obscure, but it is inconceivable that after φανεροῦμεν, which is unquestionably passive, the φανεροῦμεν in the next clause which obviously refers to it should be ‘middle.’ Nor indeed is there any force in the reasoning for everything that makes manifest is light. On the other hand if we suppose that St Paul is filled with the thought that darkness flies before the light, the πάν γὰρ φανεροῦμεν becomes intelligible: ‘All things being tested by the light are made manifest. And this is what we desire; the darkness goes from them; for everything that is made manifest is light.’ This thought is illustrated by the quotation which follows. So Primasius: Inceptum lumen esse cum credit et nobis junxit. There is a similar assumption of an unexpressed consequence in v. 29.

14. διὸ λέγει... Wherefore, because the light has this transforming power, the poet adds... Just as the subject of λέγει in iv. 8 is the author of the familiar Psalm, so here the subject is the author of the Hymn, of which however no other trace has been preserved. Comp. Is. lx. 1 ἐξαχροντες... ἀπόκρη... awake from sleep... arise to action.

ἀνάστα τούτους ἐκ τῶν νεκρῶν τοῦ θανατοῦ. ἡ χειρὶ τοῦ εὐαγγέλου, τὰ δὲ πάντα ἑλεγχόμενα υπὸ τοῦ φωτὸς φανεροῦται, πάν γὰρ τὸ φανεροῦμεν φῶς ἑστίν. 14 διὸ λέγει Ἐξερευνήσεις ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάνειασθεν οἱ ὀρθοί.
THE EPISTLE TO THE EPHESIANS. [V 15:16

V 17-19] THE EPISTLE TO THE EPHESIANS.

οὐ τις ἡμέραι πονηραί εἰσίν. "ὅπως τούτω μὴ γίνέσθαι ἀφρόνες, ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου ἐστιν ἡ ζωὴ τῆς ἁγίατος, ἀλλὰ πληροῖσθε ἐν πνεύματι, ἵνα λαύσητε ἔναντι τοῦ θεοῦ καὶ τοῦ θεοῦ 19 καὶ μὴ μεγάλα πάθη ἐν τῷ πνεύματι." 19 καὶ μὴ μεγάλα πάθη ἐν τῷ πνεύματι. ἤσοστιν ἡμέραι πονηραί εἰσίν. 17 διὰ τούτω μὴ γίνεσθαι ἀφρόνες, ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου 18 καὶ μὴ μεγάλα πάθη ἐν τῷ πνεύματι, ἤσοστιν ἡμέραι πονηραί εἰσίν. 19 καὶ μὴ μεγάλα πάθη ἐν τῷ πνεύματι. ἤσοστιν ἡμέραι πονηραί εἰσίν. 17 διὰ τούτω μὴ γίνεσθαι ἀφρόνες, ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου

V 15:16

15 Εὐχαριστεῖς οὖν ήκατερισμοῖς πῶς περιπτατείτε, μὴ ἢσοστιν ἡμέραι πονηραί εἰσίν. 16 Εὐχαριστεῖς οὖν ήκατερισμοῖς πῶς περιπτατείτε, μὴ ἢσοστιν ἡμέραι πονηραί εἰσίν. 15 Εὐχαριστεῖς οὖν ήκατερισμοῖς πῶς περιπτατείτε, μὴ ἢσοστιν ἡμέραι πονηραί εἰσίν. 16 Εὐχαριστεῖς οὖν ήκατερισμοῖς πῶς περιπτατείτε, μὴ ἢσοστιν ἡμέραι πονηραί εἰσίν.
THE EPISTLE TO THE EPHESIANS.

V 22, 23]  THE EPISTLE TO THE EPHESIANS.

Xριστοῦ. 22 ἀλ γυναῖκες, τοῖς ἵδιοις ἀνδράσιν ὑπὸ τοῦ κυρίου, 23 ὅτι ἂν ἔστω κεφαλὴ τῆς γυναίκος ὑπὸ καὶ ὑπὸ τοῦ κυρίου ἀνθρώπων κατά τὸ πάντως ἐν ὑμῖν ὑπόστασιν κατέστησεν τὸν Ἰησοῦν Χριστόν τῷ θεῷ καὶ πατρὶ, 24 ὑποτασσόμενοι ἐν φόβῳ

19. Men whose spirit is kindled by noble emotion express themselves in the highest forms of speech, and their hearts are in harmony with their words.

20. eucharistizóntes pánthote ὑπὲρ πάντων ὑμῶν ὑπὸ τοῦ κυρίου ἰδιούς ἵδιοις ἀνδράσι κατά τὸ πάντως ἐν ὑμῖν ὑπόστασιν κατέστησεν τὸν Ἰησοῦν Χριστόν τῷ θεῷ καὶ πατρὶ, ὑποτασσόμενοι ἐν φόβῳ

The special family relationships (v. 22–vi. 6).

After describing the general temper of Christians, St. Paul goes on to illustrate their mutual subjectivity by their fulfillment of the special family relations: (1) wives and husbands (v. 22–33); (2) children and parents (v. 1–4); (3) servants and masters (v. 5–9). In each case, the weaker first; and the fulfillment of duty by the weaker is met by the answering duty of the stronger: subjectivity by love; obedience by tender education; obedient and sincere service by corresponding service.

It is to be observed that he limits his instructions to the members of families. He says nothing of civic relations. The home, in its fullest sense, is a creation of the Gospel, the immediate application of the Incarnation to common life.

In each case the obligation is based on the connection of the believer with Christ (v. 22 ὑπὸ τοῦ κυρίου, vi. 1 ὑπὸ τοῦ χριστοῦ). We are to see Christ in those to whom we owe subjectivity and reverence. Our duty does not depend on their personal character.

It may be added that there is more instruction on the duties of home in the Epistles to the Ephesians and the Colossians than in all the rest of the New Testament.

Wives and husbands (vii–xxi). The Apostle deals first with the relation which is the foundation of ordered human life. He points out that the wife is to the husband as the Church to Christ. In this we find the type of the wife's subjectivity (v. 22–24), and of the husband's love (v. 25–33). Marriage issues in a vital unity which points to the ideal consummation of humanity (v. 31, 32).

Married life is to be harmonious, mutual, and conducive to the spiritual and moral development of the family. It is to be respected as a divine institution. The marriage relation of the Lord.
THE EPISTLE TO THE EPHESIANS.

V 28, 29] THE EPISTLE TO THE EPHESIANS.

τὴν ἐκκλησίαν, μη ἔχονσαν σπίλων ἢ ὑπόταξα ἢ τι τῶν τουτών, ἀλλὰ ἴνα ἡ ἁγία καὶ ἁμώμως. 28 οὖν ὅσιοι ὀφείλουσιν [καὶ] οἱ ἄνδρες ἀγαπᾶν τὰς εὐαγγελικὰς ἀλλὰ ἐκτὸς τὴν ἐκκλησίαν καὶ τῶν ἀνδριῶν ἐν τῷ ισότητος τῶν ἐν θαυμάσια, ἐν παραστήσει αὐτῶν ἐνδοξούν.

23 ἀντίπλος οὖν ἐκ τοῦ κόσμου τῆς ἐνθυσίας, τεσσαρόν σωμάτων, ἀναφέρεται σύμφωνα τῷ Χριστῷ, τοῖς συνενθυσμένοις τῆς καθαρίας, καθὼς καὶ ὁ Χριστὸς ἐν ἑαυτῷ καθιστά τὴν ἐκκλησίαν καὶ τῶν παρεδέχεσθαι υπέρ αὐτοῦ, 24 εἰς τὸ ναόν τὴν καθαρίαν τοῖς λατρεύοντος τῷ ἱερῷ, τῶν θεοῦ ἐν τῇ ἱερατείᾳ τοῦ θεοῦ, ἐν παραστήσει αὐτῶν ἐνδοξούν.

to Israel runs through the O.T. The application of this relation to Christ and the Church—the spiritual Israel—involves His Divinity.

The Church offers to Christ the devotion of subjectation, as the wife to the husband. Christ offers to the Church the devotion of love, as the husband to the wife. Both are equal in self-sacrifice.

19. ἀντίπλος σ. τοις σ. being Himself not only head but sustainer of the body. This cannot be said of the husband except in a far inferior sense.

20. ὅπως τοις σ. καθαρίαν. The initiatory sacrament of Baptism is the hollowing of the bride. In this she is, as by a bridal bath, at once cleansed and hallowed. The actions are coincident (ἀργύριος καθαρίσωσις ἐν χορτωτικοῖς ἐν τῷ λάτρευτο χριστιαν). Comp. Acts xx. 28. So Christ spoke to the representatives of the Church on the eve of the Passion: John xiii. 34; xv. 9, 12. Christ loved the Church not because it was perfectly lovely, but in order to make it such.

For καθαρόν see v. 2; Gal ii. 20. The word used is the Father in relation to the Son: Rom. viii. 32 ἐν ἑαυτῷ πάντων παρεδέχεσθαι αὐτῶν.

VIII, 19. The use of the formula implies the acceptance of it. Both τῷ λαῷ καὶ ἐν ἑαυτῷ are connected with καθαρίσωσις, the different relations of the effect to the material act and the spiritual accomplishment being indicated by the change from the instrumental dative to the preposition. The omission of the article is intelligible on the ground that St. Paul wishes to insist on the fact of a personal response in the administration of the sacrament and not on the content of it. For καὶ ἐν compare e. v. 2 ἐν ἑαυτῷ.

21. τούς ἀνθρώπους (οἱ δὲ λατρεύουσι) and ἐν ἑαυτῷ mark what was afterwards known technically as the 'matter' and 'form' of the sacrament.

Compare Aug. in Joh. lxix. 3 (on John xv. 3): Quare non ait, Mundi estis propter Baptismum quod loquitur, sed ait Propter verbum quod loquatur enim eis, nisi quia est in verbo verbum quod loquatur. In verbo et quid est quia est, nisi quia est verbum, verbum quod loquatur et quod loquitur?

22. ἐν τῇ ἐκκλησίᾳ: [V. 24, 27] THE EPISTLE TO THE EPHESIANS.

In a letter to his wife, answering to her ὑπάρχοντας in v. 22. Notice the repetition: τῆς ἱεραρχίας, τῆς ἐκκλησίας, τῆς ἱεραρχίας, τῆς ἱεραρχίας. 27. ἡ ἱεραρχία τῆς ἱεραρχίας. The connection which follows from the last verse is assumed but not expressed: ‘The husband therefore must love his wife, for no one ever...’

25. ὅπως τοις σ. καθαρίαν. The words quoted in v. 31 are already in the Apostle’s mind.
THE EPISTLE TO THE EPHESIANS. [V 30—33

κριστίν την ἐκκλησίαν, 32 ὡς μέλη ἐσμέν τοῦ σώματος αὐτοῦ. 32· ἀντὶ τοῦτο συναλίζεται ἀνθρώπος [τόν] πατέρα καὶ [τῆς] μητέρας καὶ προσκόλληθεται πρὸς τὴν γυναίκαν αὐτοῦ καὶ ἐστιν ὁ άγ' ἐν τῷ σάρκι μίαν. 33· τὸ μυστήριον τούτῳ μέγα ἐστιν, ἐνέκρινεν ἡ κατά λέγειν ἔστιν Χριστός καὶ [εἰς] τὴν ἐκκλησίαν. 33· πλὴν καὶ

30 τοῦ σώματος αὐτοῦ.] ἐν τῇ γυναικείᾳ ὑμῖν καὶ ἐν τῷ σώματι αὐτοῦ. [D N E G L P 4 al πρὸς τῷ πατέρα καὶ τῷ μητέρας καὶ προσκόλληθεται πρὸς τὴν γυναίκαν αὐτοῦ.] ὡς μέλη ἐσμέν τοῦ σώματος. [B S A 17 67 ὡς μέλη τῆς Μεθόδου cod. ἔτη (ut videtur) Or. Cant. (lat. Ref.)


εἰς καὶ ὡς.] The words answer to the elementary needs of food and rain. Ἐκφάγησα occurs again in c. vi. 4; and ἐδίδομεν in 1 Thes. ii. 7. ὁ χριστιανός as in v. 23, 25, 32.

30. ὡς μέλη ἐσμέν τοῦ σώματος αὐτοῦ.] The change of form is most significant. St Paul does not say simply, following the language of the preceding sentence, 'because the Church is His body,' but he appeals to the personal experience of Christians, 'because we are members of His body and know the power of His love.'

The words that follow in the common text are an unintelligible gloss, in which an unsuccessful endeavour is made to give greater distinctness to the Apostle's statement. [V. i. 91, Addit. Note.]

31. ἀντὶ τοῦτο.] For this cause, in consideration of this unique connexion of the husband and the wife, a man shall leave. . . . The words are to be understood literally as in Gen. ii. 24. At the same time the union of husband and wife points to that of Christ and the Church and suggests what Christ gave up for the accomplishment of His work.

32. τὸ μυστήριον τοῦτο.] This revelation of the unity of man and woman in one complex life is of great moment. It opens before us a vision of a higher form of existence, and enables us to feel how parts which at present are widely separated may be combined into some nobler whole without ceasing to be what they are.

VI. 1. Ἀνευκοιοίστε τοὺς γυναῖκας ὑμῶν [ἐν κυρίῳ], τούτῳ γὰρ ἐστίν ἐκκλησίαν. 2. Ἐν κυρίῳ ὑμῖν] om. BDG 42, non hab Cl-Al 306 Tert. (vul. Marc? 90) ad Marc Cyp. Insc. NAD K L P 4 al πρὸς τῷ πατέρα καὶ τῷ μητέρας καὶ προσκόλληθεται πρὸς τὴν γυναίκαν αὐτοῦ.

The image of marriage the relation of Christ to the Church is presented somewhat differently from the view given by S. F. and c. iv. 15 f. In the image of the body of which Christ is the head the Church has, so to speak, no completeness as a Church; but as the bride of Christ the Church has her own perfect beauty. Yet this is not apart from Christ: the Church is still in a true sense His body, and believers are members of it. The complex thought is summed up in earlier words of St Paul: Gal. iii. 28 εἰς ἐστιν ἐν χριστιανίᾳ γυναῖκα. There is the possibility of the body (ἡ) and it is realised in fellowship with Christ. Here, as it appears, we attain to the final consecration which we can reach of life in the unseen order: τὸ μυστήριον τοῦτο μέγα ἐστίν.

Compare 'The Gospel of Creation,' Epistles of St John, p. 300.

It is scarcely necessary to remark that this passage does not in any way support the opinion that marriage is a sacrament, a conclusion which has been drawn from the rendering in the Vulgate Χριστός sacramentum magnum est. Μυστήριον is commonly rendered by sacramentum in that version.

33. τὸ πλῆρος καὶ ὡς] However, not to pursue this overwhelming subject, do not also severely each in his humble position, as Christ in His majesty, λοιπὰ ὑμᾶς ἐπεμένετε καὶ ἐμοὶ· for πλὴν ἐστιν. [cf. 1 Cor. xi. 11 (πλὴν ὡς γεννημόροι ἐν χριστιανίᾳ πεπληρώθη ἐν κυρίῳ); Phil. iii. 16; iv. 14. ὡς γεννημόροι καὶ ἐμοὶ· not as his body but as his own flesh; the personal feeling is supreme (c. 28).]

And let the wife see that she fear... In such fear there is nothing servile.

Children and parents (vi. 1—4). vi. 1. Children, obey your parents in the Lord; for this is just. 2. Honour thy father and mother—seeing it is the first commandment with promise—that it may be well with thee and thou shalt live long upon the land. 4. And, ye fathers, provoke not your children to wrath; but nurture them in discipline and admonition of the Lord.


Τοῦτο γὰρ ἐστίν ἐκκλησίαν. 2. Ἐν κυρίῳ ὑμῖν] om. BDG 42, non hab Cl-Al 306 Tert. (vul. Marc?) ad Marc Cyp. Ins. NAD K L P 4 al πρὸς τῷ πατέρα καὶ τῷ μητέρας καὶ προσκόλληθεται πρὸς τὴν γυναίκαν αὐτοῦ. 33. τὸ πλῆρος καὶ ὡς] However, not to pursue this overwhelming subject, do not also severely each in his humble position, as Christ in His majesty, λοιπὰ ὑμᾶς ἐπεμένετε καὶ ἐμοὶ· for πλὴν ἐστιν. [cf. 1 Cor. xi. 11 (πλὴν ὡς γεννημόροι ἐν χριστιανίᾳ πεπληρώθη ἐν κυρίῳ); Phil. iii. 16; iv. 14. ὡς γεννημόροι καὶ ἐμοὶ· not as his body but as his own flesh; the personal feeling is supreme (c. 28).]
THE EPistle TO THE EPHEsIANS.

2. τίμα[η] Obedience must be founded
on honour and find expression,
not only in act but in feeling. The
general command (δοξολογεῖται) is sup-
plemented by the personal command
(τίμα) from the Decalogue (Ex. xx. 12).
[cf. Deut. v. 16 οἱ τίμησιν τοὺς φίλους, μὴ]
οἰκεῖ τιμήσιν τοὺς μητέρας καὶ πατέρας, οὐ],
οἰκεῖ τιμήσιν τοὺς γάδεν ἡμᾶς, χρῖται, χρῖται, χρῖται,
καὶ χρῖται μὴ δώλοις, χρῖται μὴ δώλοις.
The command-
ment (τίμα) is quoted [but
without the promissory clause] in the
Gospels: Matt. xv. 41; xix. 19 and
parallels (Mk. vii. 10; Lk. xviii. 20).
For τίμησιν see 1 Tim. v. 3; 1 Pet. ii.
17 (πίστις τίμήσις, μη χαίρω τίμησιν).
The c. ii. 13: looking it is and
therefore claims regard. The inter-
pretation of τίμησιν ἐν τιμήσει is extremly uncertain.
The words may mean simply or is a command-
ment of primary importance accom-
panied also by a promise (comp. Matt.
xxii. 38 στήσον μου ἐν τιμήσει καὶ χαίρω τιμήσει, cf. Mk. xii. 28; or, as Chrysostom says appears
to take it, seeing it is a command-
ment, its precense in the promise commandment in the Law,
in which it is attached, or, since the words are
addressed to children, the first, ear-
est, commandment to be learnt...
No explanation seems to be wholly satisfactory. The alterna-
tive punctuation τίμα τίμησιν ἐν τιμήσει is (West-
cott and Hort marly) leads to a
slightly modified form of the first of the interpretations here recognised:
'the primary commandment, carrying
with it the promise—the offer and
the benediction—that it may be well
with thee and that thou shalt live
long upon the land.'

3. οἱ...ἐξηγητῇ καὶ ἐπορεύθη. A similar
combination of moods with ὅπερ in
the reversed order is found in Apro.
xxi. 14, and occurs elsewhere with the future: 1 Cor. ix. 12; Gal. ii. 4.
The difference between the moods is
preserved: that it may be well...and
so thou shalt be...
ἐπέ τις... ὑπέρ ἡμῶν. The
remainder of the quotation is assumed to be
known.
4. καὶ...οἱ...παιδεῖς. The duty of
parents is connected closely with the
duty of children (so τά ι. 9). There is
no καί in e. v. 25. 'Fathers' stand in
place of 'parents' (e. 1), because
the government and discipline of the house rest with
them...
νεότης...παραδοθέντος. Latt. notitie ad
immaculatum provensos. The verb
occurs Rom. x. 15 (a citation from the
lxx. Deut. xxiii. 21). In e. iv. 26
we have παραδότων. In col. iii. 1, the
word used is ἐνδιδομένων. Even in children there is a keen sense of
injustice and irreconcilability.
ἐνδιδομένων. V. εὐθυγαρία, V. L. nutritis...
εὐθυγαρία. W. εὐθυγαρία, εὐθυγαρία, εὐθυγαρία.
ἐν σωσί. καὶ μισθῶσις τ. κ. Latt. In
discipline ad sagacitatem domini, in
discipline and admoision not self-
chosen or self-invented but answering
to the mind of the Lord, adminis-
tered through them. Bengel says truly
'harum altera occurs in mandiat, altera
oblivion et loquaciat.' Paulida is dis-
cipline generally (2 Tim. iii. 6 πρὸς
παιδεῖς τὴν ἐν δικαιοσύνῃ: Heb. xii.
5 ff.); μισθῶσις special admoision (1
Cor. i. 11 πρὸς χρηματικὰς πράξεις; T. III. 10 μετὰ μισθῶσις
διδασκαλίας).

Servants (slaves) and masters (5—7).
1 Servants (slaves), be obedient to
them according to the flesh are
your masters, with fear and trembling,
in singleness of heart as unto
Christ; 2 not in the way of
servitude, as men-pleasers; but as serv-
ants of Christ, doing the will of
God; 3 doing service from the heart
with good will, as to the Lord and
to good will, knowing that what-
soever good thing each one doth,
this shall he receive again from the
Lord, whether he be bond or free.
4 And ye masters, do the same things
during them, and forbear threaten-
ing; knowing that both your
Master and your God is in heaven,
and there is no respect of persons with
Him.
5—7. The third typical relation in
the household was that of servants
(slaves) and masters. The servant
must render himself to his service to
Christ (5—7), and that he will receive his reward from Him.
The master must remember that
in heaven the servant's master is his own
also.
The position of slaves (δοῦλος) is
touched on in 1 Tim. vi. 1 f.; Tit. II.
9 f.; and 1 Pet. ii. 18 (κλειστοί).
In the Pastoral Epistles Peter the
master of the slave is ἀδεσποτής.
5 ποιεῖς κ. σ. κ. Earthly relations are
not neutralised by heavenly (Rom.
xxii. 7). At the same time the nation
of slaves suggests the limit of the au-
thority of earthly masters.
On this Primasius remarks: Non
venit Christus suae conditionis sed
mores, μετὰ φίλοι καὶ ἐραίων, with fear lest any
duty should be left undone and
trampling: the feeling and the sign of
it. The phrase recurs in 2 Cor.
vi. 17; Phil. ii. 12; comp. 1 Cor. ii.
3; and is not uncommon in the lxx.
Gen. ix. 21; Lk. xix. 10; Ps. ii. 11.
Each feeling has a right place in the
relations of men to men.
ἐν ἀκλ. τ. κ. ἐν singleness of
heart, without hypocrisy or one sec-
dorary or selfish thought. For ἀκλ.
see Col. iii. 22; 2 Cor. i. 12. The
obedience is to be rendered as
unto Christ, 'Who knoweth the hearts
of all men.'
ὁ δὲ κ. τ. στ στόχους...κατὰ
διάφορος Latt. Col. iii. 22 ὁ ἀδεσπο-
tής. The word is not quoted from
any other writer.

The passo...[Col. iii. 22]. The word
is found in Ps. ii. (iii.) 6 (lxx.);
Ps. Sol. iv. 8, 10, 21.
ὁ δὲ δοῦλος Xp. Comp. 1 Cor.
xxii. 1; Pet. ii. 16 ὁ δοῦλος δουλεύει. The
phrase in a spiritual sense is the
titiled choice of apostles: Rom. i. 1;
James i. 1; 2 Pet. i. 1; Jude i; 1
Apost. i. 1.

[Παστ. t. ο. t. B.] Mk. iii. 35; John
vii. 17; lxv. 13; Heb. x. 35; xii. 21;
1 John ii. 17; 1 Comp. Matt. viii. 21;
xii. 50; xxi. 21; Lk. xii. 47; John
iv. 34. The absolute use of the
phrase in these passages suggests that
it is so used here, and that ἐν ψυχῇ
is to be joined with the words which
follow. True service bears two marks.
It is rendered under a sense of
a personal relation to Christ, and with
a recognition of the Divine law
written in the heart.
THE EPISTLE TO THE EPHESIANS.

90

[VI 8, 9

τῷ κυρίῳ καὶ οὐκ ἄνθρωποι, εἰδότες ὅτι ἐκαστός, εἰς τι ποιήσῃ ἄγαθον, τότε κοιμάται παρά κυρίῳ, εἴτε δόυλος εἴτε ἐλευθέρος. 9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνείπτεστε τὴν ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριος ἐστιν ἐν οὐρανοῖς, καὶ προσωπολημψία ὑμῶν ἐστιν παρὰ αὐτῶ.

καὶ αὐτῶν καὶ οὕτως] B (K Rh) ἄνθρωποι οὐκ εἰδότες τὸν ἐκαστὸν, εἰς τὸ ποιήσῃ ἄγαθον, τότε κοιμάται παρὰ τὸν κυρίον, εἴτε δόυλος εἴτε ἐλευθέρος. 9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνείπτεστε τὴν ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριος ἐστις ἐν οὐρανοῖς, καὶ προσωπολημψία ὑμῶν ἐστιν παρὰ αὐτῶ.

connection of εἰς, with this verse is supported by the parallel in Col. iii. 23; and the two phrases εἰς κύριον to characterize the service completely, in relation to the servant (ἐκ δεικνύεις) to the master (ἐκ δεικνύεις). V.l. xii. 30 (not 33). Ἕνωσις occurs here only in N.T. Kindly feeling must underlie loyal service.

οὐκ ἂν ποιήσῃ τὸν κύριον] The change of the title here is (οὐκ ἂν ποιήσῃ, ἂν ἂν ποιήσῃ τὸν κύριον) is natural. Stress is laid on the thought of sovereignty.

8. εἰδότες...] The Divine judgment lies essentially in each deed of man. The good which we do remains ours still; and the evil (Col. iii. 23) also. The door in each case will receive what he has. Cf. 2 Cor. v. 10 ἀνάξιον ἐστίς καὶ τὰ ἕκαστα τοῖς ἑαυτοῖς. Col. iii. 25; 2 Pet. ii. 12. Comp. John xxiv. 11 άλλα ἀπόκειται ἐπὶ διαθέσεις καθ' ἑαυτόν ἑαυτοῖς. This thought gives final expression to the truth of proportionate retribution: Matt. xvi. 27 καὶ τίτο ἀποδίδου ἐκάστῳ κατὰ τὸν πρᾶξιν αὑτοῦ, Rom. ii. 6 διὰ ἀποδίδου ἐκάστῳ κατὰ τὸ ἐργα αὐτοῦ (Ps. lxv. 12; Prov. xxiv. 12), 1 Pet. i. 17 τὸν ἀποστολής ἐκάστῳ κατὰ τὸ ἐργά τοῖς ἑργά τοῖς (cf. Ps. xxviii. 4; Jer. xvii. 10). ἐκάστῳ] receive again as his own. See Hort on 1 Pet. i. 9.

9. καὶ οἱ...] And ye masters do the same things—fulfil your obligations with the same sincerity—in dealing with them: recognize their equality with you as men in virtue of their nature and in regard to one sovereign Lord. Τὰ αὐτὰ ποιεῖτε εἰς τὸν κύριον τὸν ἐκάστον.... ἀνείπτεστε τὴν ἀπειλήν. Latt. remains intempestes minae intempestites: forbearing towards the habitual service. This clause applies τὰ αὐτὰ ποιεῖτε. Earthly law allows you to exercise practically irresponsible power: to enforce your will by fear of punishment. For ἀνείπτεστε cf. Thuc. iii. 10, 3. εἰδότες answering to εἰδότες in s. 8. An appeal is made to conscience to witness to two truths: 'there shall never be one lost good;' no wrong is condoned. αὐτῶν καὶ ἐπὶ διαθέσεις] their Lord and yours. Comp. Rom. xvi. 13 τὴν μητέρα αὐτοῦ καὶ ἑαυτοῦ.

προσωπολημψία] Comp. Rom. ii. 11 οὐ πρῶτον προσωπολημψίαν αὐτοῦ παρὰ τὸν κύριον. Col. iii. 25 οὐ χάριτος κοιμάται οὐκ ἐκάστος, καὶ οὐκ ἂν ποιήσῃ τὸν κύριον] James ii. 1 μὴ ἐν προσωπολημψίας ἔχετε τὸν πίπτος τ. κ. ἐκείνων τ. κ. τ. ἀλλ᾽ ἐν τ. τ. 1 Κ. ὀ. διήκεται. Τος προσωπολημψίας ἐκάστου James ii. 9; προσωπολημψίας ἐκάστου Acts x. 34 (cf. Deut. x. 17); and προσωπολημψίας 1 Pet. i. 17.

Additional Notes on v. 14, v. 30, and v. 31.

v. 14 ἐπισκαπτάτες σου ὁ χριστός] ἐπισκαπτάτες τοῦ χριστοῦ Western and Syrian (Gr. Lat.); incl. MSS mentioned by Thed. mop. lat. by Chr and by Thdt (the two latter probably not independently). Orig. Jos. lat. Ruf; Cant. lat. Ruf; not Gs Marcion (ap. Epiph). Nausseni (ap. Hipp). Clem. Orig. loc.; Ps hipp. Hipp. anti. Amb. Hier. 'Vig.' The supposed intermediate reading ἐπισκαπτάτες σου ὁ χριστός appears to be due to the transcribers of Chr. though Angles at least as edited, and Ambst. cod. have contiguity to Christus. The two imperatives dubious suggested that the following future would be in the second person, the required c stood next after ἐπισκαπτάτες, easily read as ἐπισκαπτάτες, and then the rest would be altered accordingly.


v. 31 and προσκαλεῖται αὐτῶν τῆς γυναίκας αὐτοῦ] (Marcion, see below.) Orig. loc. expressly (the adulumia, though anonymous, is certainly certain). Tert. (apparently, as well as Marcion) Cyp. Ep. 52. codd. opt Hier. loc (doubtless from Orig.). Text ΜΑΣΤΙΣΟΣ ἸΗΝΑΙΑΣ ΠΕΝΝΑΣ ΒΑΣΙΛΕΩΣ Orig. Cels. (T Mt. gr. lat.) Meth. Victorin ph. l. 22. A singular reading, which would not be improbable if its attestation were not exclusively patristic: the words might well be inserted from Gen. ii. 24. They are absent from the quotation as it occurs in the true text of Mc. x. 71; but were there inserted so early and so widely that the only surviving authorities for omission are KB lat 48 go.
THE EPISTLE TO THE EPHESIANS.

10 ἔνδυσασθή τὴν πανοπλίαν τοῦ θεοῦ.

11 ἔνδυσασθή τὴν πανοπλίαν τοῦ θεοῦ.

10 ἔνδυσασθή... Latt. confirma tami (confirmatio): be made powerful for your work in the Lord and, through fellowship with Him, in the might of His strength. ἔνδυσασθή is certainly passive (Acts ix. 22); Rom. iv. 20; Heb. xi. 34. Compare Col. i. 11; Lk. i. 80; II. 40. The active occurs Phil. iv. 13; I Tim. i. 12; Tim. iv. 17), and has respect to the work to be done. ἔγραψα express strength positively: κράτος might as abundantly effective for the end contemplated. To ἔγραψα τῆς ἰκαρίας occurs again c. i. 10 note. ἔγραψα τῆς ἰκαρίας: answers to ἔγραψα: by fellowship with Him we share in all that is His. ἔνδυσασθή τὴν πανοπλίαν... Latt. de cetero. This phrase occurs again Gal. vi. 17, in the future. We should expect τὸ λογία (which is less well supported) for τὸ λογία (2 Thess. iii. 1; 1 Cor. vii. 29; Phil. iv. 8; Heb. x. 13). Perhaps both here and in Galatians the thought is turned to special crises of trial.

III. THE CHRISTIAN WARFARE (vi. 10–20).

The general survey of the conditions of social life which St Paul has now completed leads him to consider the whole range of the Christian conflict. This deals with the unseen as well as with the seen. In order to understand its character we must take account of spiritual hosts of wickedness by which we are assailed and of the heavenly forces which are within our reach. First he shows our actual position (10–12); and then describes in detail the Divine equipment of the Christian soldier (13–17) passing to the duties of intercession (18–20).

10–12. The Christian position. Claim all the help which God offers you. Your enemies are not men only but the whole hierarchy of evil. We must face the storm, tragic view of life.

11. ἔνδυσασθή... Latt. de cetero. This phrase occurs again Gal. vi. 17, in the future. We should expect τὸ λογία (which is less well supported) for τὸ λογία (2 Thess. iii. 1; 1 Cor. vii. 29; Phil. iv. 8; Heb. x. 13). Perhaps both here and in Galatians the thought is turned to special crises of trial.
VI 13, 14] THE EPISTLE TO THE EPHESIANS.

The Christian armour (13-17).

13 For this reason take up the whole armour of God, that ye may be able to withstand in the evil day, and have accomplished all, to stand firm. (Stand therefore having girded your waist with truth, and having put on the breastplate of righteousness, and having shod your feet in the preparedness of the gospel of peace, in all taking up the shield of faith, in which ye shall be able to quench all the darts of the evil one that are set on fire. And receive the helmet of salvation, and the sword of the Spirit, which is the word of God.)

14 (For righteousness.) For this reason, that the conflict is essentially spiritual. There is a perceptible difference in tone between διὰ τοῦτο and διὰ: the former appears to point to a specific, the latter to a general reason. See also III. 1 ποιεῖν χάρις διὰ εναλλάξεως τ. π. 15 (Acts vii. 43), opposed to καταθήκη. The armour is laid at the feet of the warrior.

The conflict is imminent: the adversaries are on the field (περί στασιν). 'Αρπυγήματα is not used absolutely elsewhere in the N. T., but the day premorously evil in evil days (c. v. 16): in the most violent outbreak of the powers of evil. Comp. Lk. iv. 13; John xiv. 20.

Διακρίνω καταργήσων. V. in omnisb. perfecti stare: having accomplished all, to stand, having accomplished all that belongs to your duty and to your position, still to hold your ground. Кαταργήσων implies the accomplishment of something grave and difficult; Phil. ii. 12; Rom. vii. 15, 17, 20.
VI 18

THE EPISTLE TO THE EPSHESIANS.

ΤΗΝ ΠΕΡΙΚΕΦΑΛΑΙΑΝ ΤΟΥ ΣΩΤΗΡΙΟΥ ΔΈΣΘΟΝ, ΚΑΙ ΤΗΝ ΜΑΧΑΙΡΑΝ ΤΟΥ ΠΝΕΥΜΑΤΟΣ, ὁ ἐστίν Ῥήμα Θεοῦ, 18 διὰ πάσης προσευχῆς καὶ δεήσεως, προσευχομένου καὶ πνευμάτων ἐν πνεύματι

breastplate, shoes, shield, he yet needs helmet and sword. So St Paul continues, changing the construction, καὶ δέσθον ὁ πνεύματος προσευχῆς καὶ δεήσεως, προσευχομένου εἰς πνεύματος.

The description of the armour of the warrior is followed by the description of his spirit. He must use the spiritual powers and the instruments of service which he has received in unceasing prayer for all his fellow-believers. Prayer is naturally connected with action.

Διὰ προσευχῆς... V. in omni instantia et observatione pro omnibus. The universality of the duty as to mode, time, persons, is enforced by πάντως, πάντως, πάντως. Προσευχή is addressed to God only and includes the element of devotion: δέσθον is general in its application and includes some definite request. The words occur together Phil. iv. 6 (see Lightfoot’s note); 1 Tim. ii. 1; v. 5.

Dia marks the condition in ‘every prayer,’ that is, while you use every prayer; compare 2 Cor. ii. 4 διὰ παλλευόντων δικαιορισθῆναι. It appears to be most natural to connect διὰ προσευχῆς, καὶ δέσθον with προσευχώμενος, and not to take them absolutely: ‘using every kind of prayer and supplication, praying,...’ εἰς τὸ πνεῦμα... 1 Thess. v. 17 (ed. A. Th.).

The Christian spirit (18–20).

In all prayer and supplication praying at every season in spirit, and watching thereunto in all perseverance and supplication for all the saints; and on my behalf, that utterance may be given me for opening my mouth to make known with boldness the revelation (mystery) of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

w. Eph.

7
The Epistle to the Ephesians.

VI 21, 22

"I say, if ye do - This question of the two ways, being and being not, which are the two ways of the light and the darkness, is a question of the two ways of salvation, which are the two ways of the life and the death. And the question of the two ways of the light and the darkness is a question of the two ways of the life and the death. And the question of the two ways of the light and the darkness is a question of the two ways of the life and the death. And the question of the two ways of the light and the darkness is a question of the two ways of the life and the death." 

The Epistle to the Ephesians.

21. 22. Personal tidings.

"But that ye also may have knowledge of my circumstances, how I fare, Tychicus the beloved brother and faithful minister in the Lord shall make known to you all things, 21. On whom I sent you for this very purpose, that ye may know our affaires and that he may comfort your hearts. 21. As also ye also as others, to the end that this be known to you. 21. And I say, if ye do - This question of the two ways, being and being not, which are the two ways of the light and the darkness, is a question of the two ways of the life and the death. And the question of the two ways of the light and the darkness is a question of the two ways of the life and the death. And the question of the two ways of the light and the darkness is a question of the two ways of the life and the death. And the question of the two ways of the light and the darkness is a question of the two ways of the life and the death." 

23. 24. Peace be to the brethren and love with faith in God the Father and the Lord Jesus Christ. 24. Grace be with all them that love the Lord Jesus Christ in incorruption. A double salutation and blessing.

23. 24. St. Paul first addresses the special society (of the disciples); and then 'all that love the Lord Jesus.' The variation εἰμὶ τῆς ἡμερᾶς τοῦ κυρίου ἡμῶν. In this connexion υἱὸς is always anthropomorphic. The form of the salutation in the third (not the second) person differs.
from St. Paul's usual manner. But compare Gal. vi. 16.

23. ἐφίλῃ τῷ ἄνδρα καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. 24. Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦ Χριστοῦ ἐν ἀφθαρσίᾳ.

St. Paul writes ἡ χάρις τῷ κυρίῳ Ἰ. [Xρ.] It is uniformly followed by metá. Comp. e. 23 note.

π. τῷ ἄνδρα... Ἰ. Xρ.] Compare 1 Pet. i. 8 ὃν οἷς ἔδωκές ἀγαπήν, James i. 12, John viii. 42, xiv. 15, 23.

ἐν ἀφθαρσίᾳ with a love free from every element liable to corruption. The Lord 'brought incorruption (ἀφθαρσίας) to light' (2 Tim. i. 10). Thus He revealed the eternal in things perishable in form. The Christian realises this in his love for his Lord. He knows Him no more after the flesh (2 Cor. v. 16). His love is directed to that which is beyond change, and is itself unchangeable. Primasius describes in part the character of such believers: in quseum corde nulli adulterino sacelli amore Christi dextio violatori.
EPISTULA AD EPHESIOS
LATINE
INTERPRETE HIERONYMO
E CODICE AMIATINO
INCIPIUNT CAPITULA.

I. De sanctis, quod ante constitutionem mundi in domino Christo electi sint, et de omni sapientia et prudentia sacramenti, et renovatione omnium in domino Christo quae in caelis sunt et quae in terra.

II. De apostolo pro Ephesiis praecane, et resurrectione domini et ascensu et potestate.

III. De princepe potestatis aeris huius spiritus.

III. De deo per divitiias misericordiae sanctos cum Christo domino convivij[fi]cante et in caelestibus conlocante.

V. De sanctis, quod non virtute sua ad domini gratiam veniant sed dono et benevolentia dei.

VI. De praeputio et circumcisione.

VII. De domino legem mandatorum in sententiis evacuante ut duos conderet in semet ipso.

VIII. De civibus sanctorum et domesticis dei, et de aedificatione templi.

IX. De mysterio domini, quod ante passionem ipsius generationibus alis non fuerit revelatum.

X. De gloria tribulationis.

XI. De omni patre in caelis et in terris, et homine interiore, et plenitudine scientiae dei.

XII. De domino super omnia quam a sanctis petitur abundantius largiente.

XIII. De unitate et mutua sustentatione sanctorum.

XIII. De una fide et unum baptismum.

XV. De diversitate gratiae donationis dei et aedificationis corporis domini, et viro perfecto in mensuram actatis plenitudinis Christi.

XVI. De stultitia gentium et libidine et omni turpitudine delictorum.
CAPITULA.

XVII. De exponendo veterem et induendo novum hominem, et de mendacio et veritate.

XVIII. De ira sed innocenti, et opera manuum.

XIX. De abstinentia mali sermonis et non contradicendo spiritum sanctum, et de mutua sustentatione sanctorum.

XX. De dilectione, et quod sancti debeant deum in omnibus imitari.

XXI. De abstinentia scurrilitatis et omnium vitiorum.

XXII. De seductoribus et impudicis.

XXIII. De cautione vivendi et sapientia.

XXIV. De subiectione mulierum ad maritos.

XXV. De viris, ut diligant coniuges suas.

XXVI. De obsequio filiorum.

XXVII. De parentum erga filios temperamento.

XXVIII. De servorum obsequio.

XXIX. De temperamenti dominorum.

XXX. De indumento armorum dei et insidiis diaboli et contuctione adversus potestates.

XXXI. De fidelitate et ministerio Tychici.

EXPLICIUNT CAPITULA.

INCIPIIT EPISTULA AD EPHESIOS.

I.

1 Paulus apostolus Christi Iesu per voluntatem dei sanctis omnibus qui sunt Ephesiae et fidelibus in Christo Iesu. 2 Gratia vobis et pax a deo patre nostro et domino Iesu Christo. 3 Benedictus deus et pater domini nostri Iesu Christi, qui benedixit nos in omni benedictione spirituali in caelestibus in Christo, 4 sicut elegit nos in ipso ante mundi constitutionem, ut esses sancti et immaculati in conspectu eius in caritate, 5 qui praestanavat nos in adoptionem filiorum per Iesum Christum in ipsum, secundum propositionem voluntatis suae, 6 in laudem gloriae gratiae suae, in qua gratificavit nos in dilecto, 7 in quo habemus redemptionem per sanguinem eius, remissionem peccatorum, secundum divitias gratiae eius, 8 quae superabundavit in nobis in omni sapientia et prudentia, 9 ut notum faceret nobis sacramentum voluntatis suae, secundum bonum placitum eius quod proposuit in eo 10 in dispensationem plenitudinis temporum, instaurare omnia in Christo, quae in caelis et quae in terra sunt, in ipso, 11 in quo etiam sorte vocati sumus, praedestinati secundum propositionem eius qui omnia operatur secundum consilium voluntatis suae; 12 ut simus in laudem gloriae eius, qui ante speravimus in Christo, 13 in quo et vos, cum andissetis verbum veritatis, evangelium salutis vestrae, in quo credentes signati estis spiritu promotionis sancto, 14 qui est pignus hereditatis nostrae in redemptionem acquisitionis, in laudem gloriae eius. 15 Propterque et ego, audientes fidem vestram quae est in domino Iesu et dilectionem in omnes sanctos, 16 non cesso gratias agens pro vobis, memoriam vestri faciens in orationibus meis, 17 ut deus domini nostri Iesu Christi, pater gloriae, deus vobis spiritum sapientiae et revelacionis in agnitione eius, 18 illuminatos oculos coelis vestri, ut scatis quae sit spes vocationis eius, quae divitiae gloriae hereditatis eius in sanctis, 19 et quae sit supereminens magnitudine virtutis eius in nos qui credimus secundum operationem potentiae virtutis eius, 20 quam operatus est in Christo, suscitans illum
a mortuis et constituens ad dexteram suam in caelestibus, supra omnem principatum et potestatem et virtutem et dominationem et omne nomen quod nominatur non solum in hoc saeculo sed et in futuro, et omnia subiecit sub pedibus eius, et ipsum dedit caput supra omnia ecclesiae, quae est corpus ipsius, plenitudine eis quia omnia in omnibus adimpletur.

II.

3 Et vos, cum essetis mortui delictis peccatis vestris, in quibus aliquando ambulastes secundum saeculum mundi huius, secundum principem potestatis acris huius, spiritus qui nunc operatur in filios diffidentiae; in quibus et nos omnes aliquando conversati sumus in desideriis carnis nostrae, facientes voluntatem carnis et cogitationem, et eramus natura filii irae sicut et ceteri. 

4 Deus autem qui dives est in misericordiam, propter nimiam caritatem suam qua dilexit nos, et cum essetis mortui peccati, convivificavit nos Christo, gratia estis salvati, et congressestatvit et consederet fecit in caelestibus in Christo Iesu, ut ostenderet in saeculis superveniendis abundantias divitiae gratae saeae in bonitate super nos in Christo Iesu. 5 Gratia enim estis salvati per fidem; et hoc non ex vobis, dei enim donum est; non ex operibus, ut ne quis glorietur: 6ipsius enim sumus factores, creati in Christo Iesu in operibus bonis, quae praeparavit deus ut in illis amplexamur. 7 Propter quod memores estote quod aliquando vos gentes in carne, qui dicimini preceptum ab ea quae dicitur circumsicion in carne manu facta, quia eratis illo in tempore sine Christo, alienati a conversione Israel et hospites testamentorum promissionis, spem non habentes et sine deo in mundo: 8nunc autem in Christo Iesu vos qui aliquando eratis longe, facti estis pro se sanguine Christi. 9Ipse est enim pax nostra, qui fecit utraque unum, et medium parietem macheriae solvens, 10inimicitiis in carne sua, legem moderatorum decretes evacuanus, ut duos condat in semet ipsum in unum novum hominem, faciens pacem, et reconciliet ambos in uno corpore deo per crucem, interiecte inimicitiis in semet ipso. 11Et veniens evangelizavit pacem vobis qui longe fuistis et pacem his qui prope, quoniam per ipsum habemus accessum ambo in uno spiritu ad patrem. 12 Ergo iam non estis hospites et adventae, sed estis cives sanctorum et domestici dei, superaedificati super fundamentum apostolorum et prophetarum, ipso summo angulares lapide Christo Iesu, in quo omnis sedificatio constructa crescit in templum sanctum in domino, in quo et vos coaedificamini in habitatione dei in spiritu.

III.

9 Huius rei gratia ego Paulus vincit Christi Iesu pro vobis gentibus, si tamen audistis dispensationem gratiae de quae data est mihi in vobis, quoniam secundum revelacionem notum mihi factum est sacramentum, sicut supra scripsi in brevi, prout potestis legentes intellegere prudentiam meas in mysterio Christi, quod alius generationibus non est agitum filiis hominum, sicuti nunc revelatum est sanctis apostolis eius et prophetia in spiritu, esse gentes coheredas et concorporales et comparticipes promissionis in Christo Iesu per evangelium, eiius factus sum minister secundum donum gratiae dei, quae data est mihi secundum operationem virtutis eius. Mihi omnium sanctorum minimo data est gratia haec, in gentibus evangelizare investigabilia divitias Christi, et inhumani omnes quae sit dispensatio sacramentum absconditi a saeculis in deo qui omnia creavit; ut imotescat principibus et potestatibus in caelestibus per ecclesiam multiformis sapientia dei, secundum praeventionem saecularum quam fecit in Christo Iesu domino nostro; in quo habemus fiduciam et accessum in confidentia per fidem eius. 10 Propter quod peto ne deficitis in tribulationibus meis pro vobis, quae est gloria vestra. 11 Huius rei gratia fecito genua mea ad patrem dominii nostri Iesu Christi, ex quo omnis paternitas in caelis et in terra nominatur, ut det vobis secundum divitiae gloriae sunte virtute comorbori per spiritum eius in interiore homine, habitare Christum per fidem in cordibus vestris, in caritate radiat et fundati, ut positis compraecondere cum omnibus sanctis quae sit latitudine et longitudine et sublimitates et profundum, scire etiam supereminentem scientiae caritatem Christi, ut impleamini in omnem plenitudinem dei. 12 Ei autem qui potens est omnia facere superabundanter quam petimus aut intellegimus secundum virtutem quae operatur in nobis, ipsi gloria in ecclesia et in Christo Iesu in omnem generationes saeculis saecularum, amen.

IV.

13 Obscuro itaque vos ego invictus in domino ut dignae ambulatis vocacione qua vocati estis, cum omni humilitate et mansuetudine, cum patientia, subportantes invicem in caritate, solliciti servare unitatem spiritus in vinculo pacis. Unum corpus et unus spiritus, sicut vocati estis in una spe vocationis vestrae. 14 Unus dominus, una fides, unum baptisma, unus deus et pater omnium, qui super omnes et per omnia et in omnibus nobis. 15 Unicoque autem nostrum data est gratia secundum mensuram donationis Christi. 

Propter quod dicit
Ascendens in altum captivam duxit captivatem, dedit dona hominibus. 20 Quod autem ascendit, quid est nisi quod et descendit in inferiores partes terrae? 21 Qui descendit, ipse est et qui ascendit super omnes caelos, ut implearet omnia. 22 Et ipse dedit quodam quidem prophetas, quodam quidem apostolos, aliquis evangelistas, aliquis autem pastores et doctores, 23 ad consummationem sanctorum, in opus ministerii, in aedificationem corporis Christi, 24 donec occurramus omnes in unitatem fidei et agnitionis filii dei, in virum perfectum, in mensuram sanctitatis plenitudinis Christi, 25 ut iam non simus parvuli fluctuantes et circumferamur omni vento doctrinae in nequitia hominum, in astutia ad circumventionem erroris, 26 veritatem autem facientes in caritate crescamus in illo per omnia, qui est caput, Christus, 27 ex quo totum corpus compactum et conexum per omnem inuncturam subministrationis secundum operacionem in mensuram uniusquisque membris augmentum corporis facit in aedificationem sui in caritate. 28 "Hoc igitur dico et testimonior in domino, ut iam non ambuletis sicut gentes ambulant in vanitate sensus sui, 29 tenebris obscuratum habentes intellectum, alienati a vita dei, per ignorantiam quae est in illis, propter caecitatem cordis ipsorum, 30 qui desperantes semet ipsos tradiderunt impudicitiae in operacionem immunditiae omnis in avaritia. 31 "Vos autem non ita didicistis Christum, 32 si tamen illum audistis et in ipso effecti estis sicut est veritas in Jesum, 33 deponere vos secundum pristinam conversationem veterem hominem, qui corrumpit secundum desideria erroris: 34 renovamini autem spiritui mentis vestrae, 35 et induite novum hominem qui secundum deum creatus est in justitia et sanctitate veritatis. 36 "Propter quod deponentes mendacium loquimini veritatem unusquisque cum proximo suo, quoniam simus invicem membra. 37 "Trascini enim et solitium peccati: sol non occidunt super iracundiam vestram. 38 Nolite locum dare diabolo. 39 Qui furabatur, iam non furatur, magis autem laboret operando manibus quod bonum est, ut habeant unde tribuet necessitatibus patientium. 40 Omnis sermo malus ex ore vestro non procedat, sed si quis bonus ad aedificationem opportunitatis, ut det gratiam audientibus. 41 Et nolite contristare spiritum sanctum dei, in quo signati estis in die redemptionis. 42 Omnis amaritudo et ira et indignatio et clamor et blasphemia tollatur a vobis cum omni malitia: 43 estote autem invicem benigni, misericordes, donantes invicem sicut et deus in Christo donavit nobis.

V.

20 1 Estote ergo imitatores dei, sicut filii carissimi, 2 et ambulate in dilectionem, sicut et Christus dilexit nos et tradidit se ipsum pro nobis oblationem et hostiam deo in odorem suavitatis. 21 2 Fornicatio autem et omnis inmunditia aut avaritia nec nominetur in vobis, sicut decet sanctos, 3 aut turpitudo aut multiloquium aut scurrilitas, quae ad rem non pertinent, sed magis gratiarum actio. 4 Hoc enim scitote intellegetes, quod omnis fornicator aut inmundus aut avarus, quod est idolorum servitus, non habet hereditatem in regno Christi et dei. 22 1 Nemo vos seducat inanibus verbis; propter haec enim venit ira dei in filios diffidentiae. 7 Nolite ergo efficacem eorum. 8 Erutis enim aliquando tenebrae, nunc autem lux in domino: ut filii lucis ambulate; 9 fructus enim lucis est in omni bonitate et iustitia et veritate; 10 probantes quod sit beneficium dei, 11 et nolite communicare operibus frustratis tenebrarum, magis autem et redarguite. 12 Quae enim in occulto fiunt ab ipsis, turpe est et dicere: 13 omnia autem quae argumentur a lumine manifestatur: omne enim quod manifestatur, lumen est. 14 Propter quod dicit: Surge qui dormis et exurge a mortuis, et inluminabit tibi Christus. 23 1 Videte itaque, frateres, quonam modo caute ambuletis, non quasi insipientes, sed ut sapientes, 2 redimentes tempus, quoniam dies mali sunt. 15 Propteram nolite fieri in prudentes, sed intellegetes quae sit voluntas dei. 16 Et nolite inebriati, in quo est omnis luxuria, sed implemini spiritu. 17 Ioquentis vosmet ipsis in psalmiss et hymnis et canticis spiritibus, cantantes et psallentes in cordibus vestris domino, 18 gratias agentes semper pro omnibus in nomine domini nostri Iesu Christi deo et patri, 19 subiecti invicem in timore Christi. 24 2 Mulleres viris suis subieictae sicut sicut domino, 25 quoniam vir caput est mulieris, sicut Christus caput est ecclesiæ, 26 sed ut ecclesia subiecta est Christo, ita et mulieres viris suis in omnibus. 27 2 Viri, diligite uxores vestras, sicut et Christus dilexit ecclesiam et se ipsum tradidit pro ea, 28 ut illam sanctificantem mundum lavacrum in verbo, 29 ut exhiberet ipse sibi gloriosam ecclesiam, non habentem eumulam aut rursum aut aliud eiusmodi, sed ut sancta et immaculata. 30 Ita et viri debent diligere uxores suas ut corpora suæ. Qui sum uxorem diligit, se ipsum diligit: 31 nemo enim unaquacom carnem suam odio habuit, sed nutrit et fovet eam, sicut et Christas ecclesiam, 32 quia membra sumus corporis eius, de carne eius et de ossibus eius. 33 Propter hoc relinquet homo patrem et matrem suam et adheribit uxori suae, et erunt duo in carne una. 34 Sacramentum hoc magnus est, ego autem dico in Christo et in ecclesia. 35 Verum tamen et vos singuli unusquisque suam uxorem sicut se ipsum diligite, uxor autem ut timeat virum.
VI.

36 Filii, oboedite parentibus vestris in domino: hoc cuim iustum est.
37 Honora patrem tuum et matrem, quod est mandatum primum in
promissione, ut bene sit tibi et sis longevis super terram. 38 Et pa-
tres, nolite ad iracundiam provocare filios vestros, sed educate illos in
disciplina et correptione domini. 39 Servi, oboedite dominis carnalibus
cum timore et tremore, in simplicitate cordis vestri, sicut Christo,
non ad oculum servientes quasi hominibus placeatis, sed ut servi
Christi facientes voluntatem dei ex animo, cum bona voluntate ser-
vientes sicut domino et non hominibus, scientes quoniam unusquisque
quodcumque fecerit honum hoc percipiet a domino, sive servus sive
liber. 39 De domini, eadem facite illis, remittentes minas, scientes quia
et illorum et vester dominus est in caelis et personarum acceptio non
est apud eum. 39 De cetero, fratres, confortuini in domino et in
potentia virtutis eius. 39 Induite vos arma dei, ut possitis resistere in
die malo et in omnibus perfecti stare. 39 State ergo succincti lumbos vestros in
veritate, et indui lorica iustitiae, et calciti pedes in praeparatione
evangelii pacis, in omnibus sumentes scutum fidei, in quo possitis
omnia tenebris ignea exinguere. 39 Et galeam salutis adsumite,
et gladium spiritus, quod est verbum dei, per omnem orationem et
observacionem orantes omne tempore in spiritu, et in ipso vigilantes
in omni instantia et observacione pro omnibus sanctis, et pro me, ut
detur mihi sermo in apertione oris mei cum fiducia notum facere mys-
terium evangelii, pro quo legatione fungor in catena, ita ut in ipso
anima prout oportet me loqui. 39 Ut autem et scatis vos quae
circa me sunt, quid agam, omnia nota vobis faciet Tychicus carissimus
frater et fidelis minister in domino, quem misi ad vos in hoc ipsum,
ut cognoscat quae circa nos sunt et consoletur corda vestra. 39 Pax
fratibus et caritas cum fide a deo patre et domino Iesu Christo.
39 Gratia cum omnibus qui diligunt dominum Iesum Christum in incor-
ruptione.

EXPLICIT AD EPHESIOS.
EPISTLE TO THE EPHESIANS.

WICLIF—1380.

1. POUL the apostle of ihesus cryst, bi the wille of god, to alle seynit that ben at effecte, and to the faidful men in ihesus cryst, 7 grace be to you and peace of god oure fadir and oure lord ihesus crist. 8 Bless be god and the fadir of oure lord ihesus crist: that hath blesed us in al spiritual blessynge in heueni thynge in crist, 9 as he hath choosn us in hym alfe, biforn the makyng of the world: that we were hol and without wounde in his stj in charite, 8 which hath before ordeyned us in to adopcion of soyns bi ihesus crist in to him, bi the purpos of his wille 8 in to the heriyng of the glorie of his grace, in which he hath glorified us in his dereworth sone.

TYNDALE—1534.

1. PAUL an Apostle of Jesu Christ, by the will of God.

To the sainetys which are at Ephesus, and to them which believe on Jesus Crist.

Blessed be God the father of our Lord Jesus Christ, which hath blessed vs with all manner of spiritual blessynge in hevenly thynge by Chryst, 4 accordynge as he had chosen vs in hym, before the foundation of the world was layde, that we shuld be saints, and without blame before hym, thorow loue. 8 And ordeyned vs before thorow Jesu Christ to be heyers vnto hym alfe, accordynge to the pleasure of his wille, 8 to the praye of the glorie of his grace where with he hath made vs accepted in the beloved.

7 in whom we hun redempcioun bi his blode: forgeneness of synmes, after the richesse of grace, 8 that abondid gretel in us, in al wisdom and prudens: 9 to make knowe to us the sacrament of his wille, bi the good plesaunce of hym the whiche sacramente he purposed in hym: 9 in to dispesacion of plente of tymes, to custode alle thingis in crist: whiche ben in heuenes & which ben in erthe in hym,

[v. supr. Preface, p. ix.]

11 in whom we ben clepid bi sorte bifor ordened, bi the purpos of hym that worci the alle thingis: bi the counsell of his wille, 12 that we be in to the heriyng of his glorie: we that hun hopid bifor in crist, 13 in whom also se weren clepid, whanne se herden the word of truhte, the gospel of youre helthe, in whom se blyenye ben markyd, with the hol ghost of bieheest. 14 whiche is the erms of youre eritage: in to the redempcioun of purchaseynge in to heriyng of his glorie,

15 therfor I heriyng youre feith that is in crist ihesus, and the loue in to al seynit: 15 cease not to do thankynge for you, makyngyn mynde of you in my prayers, 17 that god of oure lord ihesus crist, the fadir of glorie: zene to you the spirit of wisdom and of revelacioun in to the knowynge of hym, 18 that the ifen of youre herte lytned: that ye wite whiche is the hope of his clypyng, and whiche ben the richessee of the glorie of his eritage in seynit, 19 and whiche is the excellent greatnesse of his vertu in to us that han blyenied bi the woorchynge of the myst of his vertu, 20 whiche he wroghte in crist reysynge hym fro deeth, and settyngynge hym on his riythaff in heueni thingys: 21 abowe ech principt and potestat, and vertu & donynacion and abowe ech name that is named, not oonli in this world: but also in the world to comynge, 22 and made alle thingis suget vnder his feet: & yf hym to be heed on al the chirche 23 that is the bodi of hym, & the plente of hym whiche is al thingis: in alle thingis fullilide.

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in whom we ben clepid bi sorte bifor ordened, bi the purpos of hym that worci the alle thingis: bi the counsell of his wille, 12 that we be in to the heriyng of his glorie: we that hun hopid bifor in crist, 13 in whom also se weren clepid, whanne se herden the word of truhte, the gospel of youre helthe, in whom se blyenye ben markyd, with the hol ghost of bieheest. 14 whiche is the erms of youre eritage: in to the redempcioun of purchaseynge in to heriyng of his glorie,

TYNDALE—1534.

thynges which are in heven, and also the thynges which are in erthe, shuld be gadeled togeder, even in Christ: 17 that is to sayes, in hym in whom we are maide heyers, and were thet prodestinate accordynge to the purpos of hym which worketh all thinges after the purpos of his awne will: 17 that we which before beloved in Christ shuld be vnto the praye of his glory.

15 Wherfore even I (after that ye hearde the word of trust, I meane the gospel of youre saluacion, wherin ye beleived) were sealed with the holy spryte of promes, 14 which is the erst of our inheritance, to redeeme the purchased possession and that vnto the laude of his glory.

15 therfor I heriyng youre feith that is in crist ihesus, and the loue in to al seynit: 15 cease not to do thankynge for you, makyngyn mynde of you in my prayers, 17 that god of oure lord ihesus crist, the fadir of glorie: zene to you the spirit of wisdom and of revelacioun in to the knowynge of hym, 18 that the ifen of youre herte lytned: that ye wite whiche is the hope of his clypyng, and whiche ben the richessee of the glorie of his eritage in seynit, 19 and whiche is the excellent greatnesse of his vertu in to us that han blyenied bi the woorchynge of the myst of his vertu, 20 whiche he wroghte in crist reysynge hym fro deeth, and settyngynge hym on his riythaff in heueni thingys: 21 abowe ech principt and potestat, and vertu & donynacion and abowe ech name that is named, not oonli in this world: but also in the world to comynge, 22 and made alle thingis suget vnder his feet: & yf hym to be heed on al the chirche 23 that is the bodi of hym, & the plente of hym whiche is al thingis: in alle thingis fullilide.

8—2
2. AND whanne ye were deed in youre gilis: and synne 2 in whiche ye wandrilden sunnyte, after the couris of this world, after the prince of the power of this cite, of the spirit that worchith now in to the sones of vnbelieue, 3 in whiche also we alle lyueden synymte in the desiris of oure flesch, doyngye the willis of the flesch & of thougis, and we weren bi kynde the sones of wrathythe as other men,

4 but god that is riche in meri: for his ful myche charite in whiche he loned us, 5 ye whanne we weren deed in synne, quykened us to gidre in crist, bi whos grace ye ben saued, 6 and asenreisid to gidre: and made to gidre to sitte in heavenly thingis in crist ishus, 7 that he schulde schewe in the worldis aboue comynge: the plentuous richessis of his grace in goodness on us in crist ishus, 8 for bi grace ye ben saued bi feth: and this not of you, for it is the fite of god, 9 not of weriks: that no man have glorie, 10 for we ben the makynge of hym made of noug in crist ishus in good weriks whiche god hath ordened: that we go in the weriks,

11 for whiche thing be ye myndeful: that sumtyne ye were hethen in flesch, whiche weren seide sprecu: fro that that is seide circumanicioun made by hand in flesch, 12 & ye weren in that tymne without crist, aligned fro the bynyng of israel and gestis of testamens, not hanyng hope of biheest: and withouten god in this world, 13 but now in crist ishus, ye that weren sumnyte fer, ben made nys in the blood of crist, 14 for he is oure pees, that made bothe ouo, & vnblyndyngye the mydyl walle 15 of a wall with out morter enemeyes in his flesch, and a voidide the lawe of maunedments, bi domes: that he make di, in hym sylf in to o newe man, makynge pees: 16 to reconcilie bothe in o bodi to god bi the croz, sleyngye the enemeyes in hym sylf, 17 and he conyngye prechid pees to you, that weren fer: and pees to hem that weren nys, 18 for bi hym we bothe han nys conyngye: in o spirit to the fadir.

3. FOR the grace of this thing, I poule the bounden of crist ishus for you hethen men: 19 for it is that ye beynge in tymne passed gentlys in the fleshe, and were called vncrecumcision to them which are called circumanic in the fleshe, which circumanic is made by hondes: 20 Remember I saye, that ye were at that tymne with oute Crist, and were reputed alliancys from the common wellyth of Israel, and

21 Wherfore remember that ye beynge in tymne passed gentlys in the fleshe, and were called vncrecumcision to them which are called circumanic in the fleshe, which circumanic is made by hondes: 22 as ye moun rede and vndurstonde my prudence in the mynystere of crist, 23 whiche was not known to othere generacions to the sones of men: as it is now schowid to be strangerye from the testamens of promes, and had no hope, and were with out god in this world. 24 But now in Christ I say, ye which a whyle agoe were farre of, are made nye by the blonoe of Christ.

25 For he is oure peace, whiche hath made of both one, and hath broken downe the wall that was a stoppe bittene vs, 26 and hath also put awhor thirst in his fleshe, the cause of hatred (that is to saye, the lawe of communidauntes contained in the lawe written) for to make of twyne one newe man in hym sylfe, so makynge peace: 27 and to reconcile both vs to god in one bodi throw his crose, and swee hatred thereby: 28 and came and preached peace to you which were a farre of, and to them that were nye: 29 For thorow him we both have an open way in, in one sprette vnto the fader.

19 Now therfore ye are no more strangerye and forere: but citeynys with the saynetes, and of the housholde of god: 20 and are bilt upon the foundation of the apostles and prophetes, Jesus Crist byynge the heed corner stone, 21 in whom every blyndye coupled togedder, growthe vnto a holy temple in the borde, 22 in whom ye also are bilt togedder, and made an habitation for god in the sprette.
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hie hol apostis et profetis, in spirit, 6 that the thon men ben even ciris, and of o bodi: and parteners to gider, of his bihoest in crist isus bi the euangel, 7 whos mnyystre I am made by the ylle of goddes grace: whiche is youn to me bi the worchynge of his vertu,

"8 to me leest of alle seynis, this grace is youn to preche amongst hethen men, the vnserechable riches of crist, 9 & to liytene alle men whiche is the dispensacion of sacramente hidd fr worldis in god: that made alle thingis of nown, 10 that the myche fodd wisdom of god be known to princis & potestatis in heauen thingis, bi the chirch: 11 bi the bifor ordenance of worldis which is made in crist isus our lord, 12 in whom we ha trist and nyt cymynge: in tristenynge bi the feith of hym. 13 for whiche thing I axe: that se faile not in my tribulacionis for you whiche is your glorie.

"14 for grace of this thing I bowe my knees to the fadir of oure lord isus christ, 15 of whom eche fadirhe in heuenes and in erthe is named, 16 that he sen to you afir the riches of his glorie: vertu to be strengthid bi his spirit in the ynomer man, 17 that christ dwelle bi feith in your herte, that se rootid, and groundid in charite: 18 noun comprehende with alle seynis which is the breed and 19 the lengthes, and the hyst and the depesce, also to wite the charite of crist more excellent thanne scheme: that se be filid in al the plente of god, 20 and to hym that is myty to do alle thingis more plenteosul thiame we axen, or vndristonde bi the vertu

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that worclyth in us: 21 to hym be glorio in the chirche, and in crist isus in to alle the generacionis of the worldis Amen.

4. THEREFOR I bounden for the lord bise thon, that se walk wertly in the cleyynge in which se ben cleyplid, 22 with al mekenesse, and myldnesse: with pacience, supportinge ech other in charite, 23 to kepe vnyte of spirit: in the bound of pees, 24 o bodi and o spirit: as se ben cleyplid in oon hope of your cleynge, 25 o lord, o feith, o baptiz, 26 o god, and fadir of alle, whiche is above alle men, and bi alle thingis and in us alle,

"7 but to ech of us grace is younm: 27 bi the mesure of the jeuyngye of crist, 28 for whiche thing he solith, he stynge an hys: ledded catilfe catif; he saif yittis to men,

"9 but what is it that he stied up: no but also that he can doun first in to the lower partis of the erthe. 29 he it is that cam doun and that stied on alle heuenes: that he scheide file alle thingis, 30 and he saif summe apostis: summe profetis, othere evangelistis, othere sheperidis, and techers:

"36 to the ful cleyynge of seynis, in to the werke of mynysterei: in to edificacionis of crisys bodi, 35 til we rennen alle in to vnyte of feith, and of cleyynge of goddis son: in to a perfyst man, afer the mesure of the age of the plente of crist, 36 that we be not now littel children monyngye as wawis: 37 be not born aboute with ech wynge of techynge, in the wayndewase of

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30 Vnto him that is able to do exceldyne abundantly above all that we axe or thynke, accordynge to the power that worclyth in us, 31 be prayse in the congregacion by isus christ, thorow all generacionis from tymne to tymne Amen.

4. I therfore which am in bondes for the lords sake, exhorte you, that ye walk worthy of the vocacion wherwith ye are called, 32 in all hombles of mynde, and meknes, and longe sufferyngye, forbearening one another thorowe love, 33 and that ye be diligent to kepe the vitute of the spretre in the bond of peace, 34 beyngre one bod, and one spretre, even as ye are called in one hope of youre callynge. 35 Let ther be but one lord, one fayth, one baptiz: 36 one god and father of all, which is above all, thorow all and in you all.

7 Vnto every one of vs is given grace accordynge to the mesure of the gyft of christ. 37 Wherefore he sayth: He is gone vp an hys, and hath ledded captivitie captive, and hath gven gyftes vnto men. 38 That he ascended: what meeneth it, but that he also descended fyrst into the lowest partys of the erthe? 39 He that descended, is even the same also that ascended vp, even above all hevens, to fulfill all thingis.

And the very same made some Apostles, some profetis, some Evangelystis, some Sheperdis, some Techers: 40 that the sainetes might have all thinges necessary to worke and minister with all, to the edifyng of the body of christ, 41 tyll we every one (in the vitute of fayth, and knowledge of the some of god) growe vp vnto a parafyte man, after the mesure of age of the fulnes of Christ. 42 That we henceforth be no more children, wanerynge and caried with every
...men, in sult hitte, to the deceitung of error.

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wynde of doctrine, by the wylynes of men and craftynes, whereby they lave a wyate for ys to deceave vs.

5. THEREFORE be ye folowers of god: as moost dere wortthly sones, 
6. no man disceyue you bi veyn wordis, for whi for these thingis: the wratheth of god cum on the sones of vnbilene, 
7. therfore wylye be made partners of hem, for se wyren synnytse derkness, but now list in the lord, walke yole as the sones of list: 2 for the fruit of list is in alle godnesse and rytwinesse and truth, 3 and pryme ye what thing is wle pleysynge to god, 4 & wylye be comyng to vfnurtuous werkis of derknessis: but more reprense 5, for what thingis ben don of hem in pruy: it is foule 6 to speke, 7 and alle thingis that ben reprened of the list: ben openly schewid, for al thing that 

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20 ech yeul word go not of youre mouth, but if ony is good to the edifticacion of faith, that it yeue grace to men that heren, 21 and nyle ye make the holli groot of god sole: in whiche ye ben markid in the dai of redemption, 22 alle bitternes & wrathith and indignacion, and erie and blasfeny, be taken awaye fro you, with al malice, 32 and be ye to gidre benigne, mercifull, foryeunge to gidre as also god forsaft to you in crist.

5. YE be ye folowers of god as dere children, 2 and walke in love even as Christ loved vs and gave him silfe for vs, an offerynge and a sacrifie of a sweete savor to god. 2 So that fornication and all vuckleness, or coveetousnes be not one named amonge you, as it be commen syncret: 4 neither filthynes, neither falsithke talkynge, nether gestinge which are not comly: but rather gertyke of thanke 

5. For this ye knowe, that no whormonger, other vulnec person, or covetous person which is the worshipper of yngages, hath any inheritaunce in the kyngdom of Christ and of God.

Let no man deceave you with ynewe wordes. For thorow soche thinges commeth the wrath of god vpon the chylkren of vnbilefe. 

Be therfore companyes with them. 1 Ye were once dereknes, but are now light in the Lorde.

Walke as chylkren of light. 9 For the frute of the spryte is in all godness, rightwesnesse and truth. 10 Accept that which is pleasing to the Lorde: 11 and have no fellowship with the vnfruitfulwarkes of dereknesse: but rather rebuke them. 12 For it is shame even to name those thinges which are done of them in secrete:
is scwed: is lyt, for whiche thing he seith, rise thou that slepest rise up fro deeth, and crist schal lichte thee.

therfor brithere se ye: hon woldi ye schuln no, as vnwise men, but as wise men aenblyngye tyne, for the dates ben yuel, therfor nyle ye be made vnwise: but vndirstondyngye, whiche is the wille of god, and yulo ye be drunken of wyne in whiche is leccerie: but ye filid with the holi gost, and speke ye to you siff in saimes ymysmaes and spiritual songs synkyngye, and seynye salme in youre hertis to the lord,  

wymmen be thei suget to her hou-sbondis, as to the lord, for the man is heed of the woman: as crist is heed of the chircbe, he is savor of his bodd,  

Men lune ye youre wyres: as crist lound the chircbe, and saf hym siff for it, to make it holi, and cleんisid it with the waislyngye of watir, in the word of lyf? to yene the chircbe glorius to him siff, that it hadden no wemne no renelyngye, or ony suche thing, but that it be holi & vndeFeulid,

so & men lone thei her wyres, as her owne bodis, he that loueth his wiff: loueth him siff, for no man hatid ever his owne fleisc: but

but all things, when they are relaxed of the light, are manifest. For whatsoever is manifest, that same is light. 12 Wherefore he sayth: awake thou that sleepest, and stond vp from deeth, and Christ shall give the light. 13 Take heed therefore that ye walk circumspectly: not as lusts: but as wyse. 14Redemynge the tyne: for the dayes are eyrill. 1 Wherefore, be ye not vnwyse, but vnderstonde what is the wille of the Lorde is, and be not dronke with wyne, wherein is excesse: be not fulfilled with the sprete,  

spekyngye vnto youre selves in psalmes, and ymmes, and spetuell songs, synkynghe and makynge melodie to the Lorde in youre hertes,  

gevynge thanke all wyes for all things vnto God the father, in the name of oure Lorde Iesu Christ: submittinge youre selues to another in the feare of God.  

Wemen submit youre selves vnto youre awne husbands, as vnto the Lorde. 2 For the husband is the wyves heed, even as Christ is the heed of the congregacion, and the same is the savoure of the body. 3 Therfore as the congregacion is in subiection to Christ, lykyngwe let the wyves be in subiection to their husbandes in all things. 4 Husbandes love youre wyres, even as Christ loved the congregacion, and gave hym siff for it, to sanctifie it, and cleんisid it in the fountayne of water thore the worde, to make it vnto him selfe, a glorious congregacion with oute spot or wrynckle, or ony suche thing: but that it shold be holi and with out blame.

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WICLIF—1330.

the world of these derknessis, ayns spiritual thingis of wickidnesse, in heuenli thingis,

13 therfore take ye the armure of god, that ye maye quenche in the yuel dai, and in alle thingis stonde parli, 14 therfore stonde ye and be ye gird aboute your leadis in sothfastnesse, and clouthid with the haburium of riwtesnesse, 15 and youre feet schoe in makyng redi of the gospel of pees, 16 in alle thingis take ye the scheeld of feith in whiche ye maye quenche allo the fiel dartis of the worst, 17 and take ye the helme of helthe, and the swerde of the goost, that is the word of god, 18 bi alle preier and bisechgyge preie ye al tyme in spirit: and in hym wakynge in al biynesse, and bisechyng, for alle holi men 19 and for me, that word be yeom to me in openyng of my mouth: with trist to make known the mysterie of the gospel

20 for whiche I am sette in message in a chanym, so that in it ye be hardli to speke, as it bihometh me, 21 and ye wike, what thingis ben aboute me, what I do: titius my moost dere brother, and trewe mynstre in the lord schal make alle thingis knowen to you, 22 whom I sente to you for this same thing: that ye knowe what thingis ben aboute us, & that he comorte youre hertis, 23 pees to britheren and charite with feith of god oure fadir, & of the lord ihesus crist, 24 grace with alle men: that loven oure lord ihesus crist in vacorruptioun Amen.

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the darekness of this world, aynst spectram wickednesse for heuenly things.

12 For this cause take vnto you the armoure of God, that ye maye be able to resist in the eyll days, and to stonde perfect in all thinges.

13 Stonde therfore and youre boynes gyrd aboute with verite, having on the breest plate of rightewesnesse, 14 and shood with shoces prepared by the gospel of peace. 15 Above all take to you the sheeld of fayth, thoweth ye maye quenche all the fiel dartis of the wicked. 17 And take the helmet of salvacion, and the swearde of the sprete, which is the worde of God.

18 And praye al wayes with all maner prayer and supplication: and that in the sprete: and watch thervnto with all instance and supplication for all saynetes, 19 and for me, that vitrance maye be geven vnto me, that I maye open my mouth boldly, to vtt the secretes of the goswe, 20 wherof I am a messenger in bondes, that therin I maye speake frely, as it becommeth me to speake.

21 But that ye maye also knowe what condiccion I am in and what I do, Tichius my deare brother and faithfull minister in the Lorde, shall elwe you of all thinges, 22 whom I sente vnto you for the same purpose, that ye myght knowe what case I stonde in, and that ye myght comfort youre hertes.

22 Peace be with the brethern, and love with fayth, from God the fadder and from the Lorde Ihesu Crist.

23 Grace be with all them which love oure hordes Ihesu Crist in puerne,

Amen.

APPENDIX

HEADS OF DOCTRINE

ADDITIONAL NOTES

VOCABULARY OF THE EPISODE
HEADS OF DOCTRINE IN THE EPISTLE.

THEOLOGY OF THE EPISTLE TO THE EPHESIANS.

God the Father.
Christ.
The Holy Spirit.
Doctrine of the Holy Trinity.
The Will of God.
The World and Creation.
Man—Body—Soul—Spirit.
The Heart.
The Unseen World.
Angels—Evil Powers.
The Devil.
Sin.
Predestination and Divine Purpose.
Redemption—Atonement.
Forgiveness.
Grace.
Peace—Righteousness—Truth.
Revelation.
Knowledge and Wisdom.
Faith—Hope—Love.
Light—Life.
Good Works.
Thanksgiving—Prayer.
The Church.
The Communion of Saints.
Christian Sacraments.
The Christian Ministry.

THEOLOGY OF THE EPISTLE TO THE EPHESIANS.

God the Father. (i. 2.)

‘The Father, from whom every family in heaven and on earth derives its name’—derives that which gives it a right to the title—and—that which truly makes it what it is. (iii. 14 and notes.)

‘The Father of glory’—the source and the object of all revelation—‘the God of our Lord Jesus Christ’—the God whom He acknowledges and at the same time reveals. (i. 17 and notes.)

‘One God and Father of all (δὶς θεὸς καὶ πατὴρ πάντων), Who is over all and through all and in all.’ (iv. 6.)

[The notes on this verse, as left by Dr Westcott, are probably to be regarded as incomplete.—More particularly the note on the words ἐκ τοῦ πατρὸς καὶ διὰ πατέρων καὶ ἐν πνεύμα would probably have been longer, had the Commentary received the author’s final revision, and would have contained some further explanation of the statement that in these words ‘the reference is not to the Person of the Father, but to the triune God’—] Comparison of c. v. 20, cited in the previous note on δὶς θεὸς κ. πατὴρ πάντων, indicates that here, as there, God the Father is contemplated as revealed by, and approached through, ‘our Lord Jesus Christ,’ the ‘one Lord’ of iv. 5.]

Cf. The Historic Faith, Lect. ix. p. 52, 1904 ed.—Looking then to this trust in a common redemption, let us hold fast our belief in one Church, in one Body of Christ knit together by the rites which He Himself appointed, one in virtue of the One Spirit Who guides each member severally as He will, of the One Saviour Who fulfils Himself in many ways, of the One God and Father of all, Who is over all and through all and in all.

See also Gospel of St John, p. 3, note on Jo. i. 1: ‘Thus we are led to conceive that the Divine nature is essentially in the Son and at the same time that the Son can be regarded, according to that which is His peculiar characteristic, in relation to God as God. He is the “image of God” (ἀνάμνῃ τοῦ θεοῦ) and not simply of the Father.’

‘Giving thanks always for all things in the name of our Lord Jesus Christ to our God and Father’ (τῷ θεῷ καὶ πατρὶ). (v. 20.)
HEADS OF DOCTRINE IN THE EPISTLE.

Christ.

(a) ‘Grace to you and peace from God our Father and our Lord Jesus Christ.’ (i. 2.)

‘Blessed be the God and Father of our Lord Jesus Christ.’ (i. 3.)

‘He chose us in Him before the foundation of the world—having fore-ordained us unto adoption as sons through Jesus Christ unto Himself.’ (i. 4, 5.)

‘The Son of God.’ (iv. 13.)

(b) The Divine counsel—now revealed—according to His gracious purpose—‘to sum up all things in the Christ, the things in the heaven and the things in the earth.’ (i. 10.)

‘In Him’ and ‘through Him’ and ‘unto Him’ (Col. i. 16) were all things made.

He is the ‘first-born, ‘the beginning’ of all creation. Man was formed in His Image; and in Him men find their consummation. The forces of Nature, so to speak, are revealed to us in the Bible as gathered together and crowned in man, and the diversities of men as gathered together and crowned in the Son of Man; and so we are encouraged to look forward to the end, to a unity of which every imaginary unity on earth is a phantom or a symbol, when the Will of the Father shall be accomplished and He shall sum up all things in Christ—all things and not simply all persons—both the things in the heavens and the things upon the earth. (Eph. i. 10.)

We see, inscribed upon the age-long annals in which the prophetic history of the world and of humanity has been written, the sentence of inextinguishable hope ‘From God unto God.’ We see when we look back upon the manifestation of the Divine plan that the order in which we trace—nature, humanity, Christ—corresponds inversely with our earnest expectation of its fulfilment. Christ, the Son of God, nature. We see, in short, while we thus regard the universe, as we must do, under the limitation of succession, from first to last a supreme harmony underlying all things—a holy unity which shall hereafter crown and fulfill creation as one revelation of Infinite Love.

(Christus Consummator, pp. 103, 108, 111.)

(c) ‘His grace, which He freely bestowed upon us in the Beloved.’ (i. 6.)

‘In Whom we have our redemption through His blood, the forgiveness of our trespasses.’ (i. 7.)

(d) The work ‘which He wrought in the Christ, when He (1) raised Him from the dead and (2) set Him at His right hand in sovereign power. (i. 20 f.)

Exalted to the Heavens—invested with universal sovereignty (i. 22)—He is even now Head of His Church on earth (i. 23)—and has exercised His sovereignty by the gift of His quickening grace. (i. 1 f.)

The Christological passages in the Epistle [declare] that God is the God and Father of our Lord Jesus Christ (i. 3), that Jesus Christ is the Son of God (iv. 13), the Beloved (i. 6), the centre and source of blessing, sanctification, adoption, grace, redemption to believers (i. 3 ff.) One Lord (iv. 15), to Whom God has given universal dominion (i. 21 f.). He is the Head of the Church, His Body (i. 22 f., v. 23). In Him we were quickened, raised, set in heaven (iv. 5 f.), created ‘for good works’ (ii. 10). In Him the Gentiles are united with Israel in one body and reconciled W. EPH.
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With these Ephesian passages are to be compared

1 Thess. i. 5 ἐν πνεύματι ἁγίῳ καὶ πλοροφορίᾳ πολλῇ.
1 Cor. vi. 11 ἐν ὑπὸ πνεύματος τοῦ θεοῦ ἡμῶν.
13 ἐν ὑπὸ πνεύματος θεοῦ ἱλασθήσεως ἐν πν. ἁγίῳ.
2 Cor. vi. 6 ἐν πνεύματι ᾠδῶν, ἐν ᾖ γένεται ἄνεπαρκία (cf. Gal. v. 22).
Rom. viii. 9 οὐ γὰρ ἐστὶν ἐν σοφίᾳ ἀλλὰ ἐν πνεύματι, ἕπερ πνεύμα
θεοῦ οἰκεῖ ἐν ἑμῖν.
ix. 1, xiv. 17, xv. 16 ἐν πν. ἁγίῳ.
Phil. i. 27 ἐν πνεύματι ἐν θεῷ.
Col. i. 8 τὸ ὄνομα ἁγία ἐν πνεύματι.
Tim. iii. 16 ἐν πνεύματι.
Pet. i. 12 εὐαγγελισμὸν ὑπὸ πνεύματος ἁγίου ἐπιστατο-
λέγω δὲ σοφοῖς.
Jude 20 ἐν πνεύματι ἁγίῳ προσκομίζομεν.
Apost. i. 10, iv. 2, xvii. 3, xxi. 10.

Doctrine of the Holy Trinity.

By St John glimpses are opened to us of the absolute tri-personality of God. From the statement that 'God is Love'—Love involving a subject, and an object, and that which unites both—we gain the idea of a tri-personality in an Infinite Being. In the Unity of Him, Who is One, we acknowledge the Father, the Son, and the Holy Spirit, in the interrelation of Whom we can see Love fulfilled.

Other Apostolic writers, as St John elsewhere, deal with the Trinity revealed in the work of Redemption—the 'Economic Trinity.'

St Paul, in 1 Cor. xii. 4-6 had written: διαιρέσεις δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεύμα καὶ δαιρέσεις διακονιῶν εἰσίν, καὶ δὲ αὐτὸς κύριος καὶ δαιρέσεις ζημίων εἰσίν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πάσιν, in 2 Cor. xiii. 13 ἡ χάρις τ. κυρίου ἡμῶν ἦν. ἤ ἐν ὑπὸ πνεύματος ἐν κοινωνίᾳ τ. ἁγίων πνεύματος μετὰ πάντων ἡμῶν, and in Rom. xv. 30 παρακαλῶ δὲ ὑμᾶς, διὰ τ. κυρίου ἡμῶν ἦν. ἄρα ὑμᾶς ἐν πνεύματι συναγωνίσονται, ἐν ἑαυτῷ τ. θεοῦ.

In the Epistle to the Ephesians the doctrine of the Holy Trinity is brought into sight in more than one passage.

First in the Hymn of Praise (i. 3-14) which immediately
follows the opening salutation, the work of each Person of the Holy Trinity is shown:—of the Father (ὅ δέ τις καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰ. Χρ.) in the eternal purpose of His love (v. 4–6): of the Son (τῇ γένεσιν) in His Incarnation (v. 7–12): of the Holy Spirit (τῇ πνεύματι τῆς ἐπαγγελίας τοῦ ἄγγιον) giving to believers the pledge of a larger hope.

Then in the passage (ii. 11–22) describing the union of Jews and Gentiles in one Divine Body, the doctrine of the Holy Trinity is based upon facts of Christian experience, St Paul declaring the message of Peace brought by Christ to be universally effective 'because (ii. 18) through Him (Christ Jesus) we have our access in one Spirit (ἐν ἑνὶ πνεύματι) to the Father (πρὸς τὸν πατέρα).'

And in the parenthetical view (iv. 4–14) of the unity and manifold endowment of the Christian Society there is reference (v. 4–5) to the Triune God, ruling, pervading, sustaining all; and the work is recognised of a Holy Spirit, of Christ Jesus our Lord, and of 'One God and Father of all,' made known by the Incarnate Son.

The Will of God.

(a) 'Paul by the will of God an apostle of Christ Jesus.' (i. 1.)

(b) 'According to the good pleasure of His Will' (i. 5):—where we see God's Will as the expression of a gracious purpose.

'Having made known the mystery of His Will' (τὸ μυστήριον τοῦ θελήματος αὐτοῦ):—that is, the Divine counsel now revealed, which expressed His Will. (i. 9.)

'According to the purpose of Him, Who worketh all things after the counsel of His Will.' (i. 11.)

[v. inf. on 'Predestination and Divine Purpose.]

(c) 'Doing the will of God—as servants of Christ.' (vi. 6.)

The phrase 'the will of the Lord (τοῦ κυρίου) occurs at v. 17 ἐν τούτῳ μὴ γίνεσθαι ἄφρονες, ἀλλὰ συνέπεται τοῦ θέλημα τοῦ κυρίου,—and elsewhere only in Acts xxii. 14.

The World (ὁ κόσμος, ὁ ζωή).

Αἰών describes an age marked by a particular character: κόσμος the whole constitution of things.

(a) 'He chose us in Him before the foundation of the world' (πρὸ καταβολῆς κόσμου). (i. 4.)

The members of Christ are placed in an eternal relation to Christ their Head—beyond time, before all time.

Creation.

The phrase πρὸ καταβολῆς κόσμου is used also in 1 Pet. i. 20 of the work of Redemption in the Son (προεγγυμαίρων μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπὶ ἑξήκοντα τῶν χρόνων δὲ ὡράς) and in Jo. xvii. 5 of the love of the Father for the Son (ὅτι γένωμαι μὲ πρὸ καταβολῆς κόσμου). This is 'the only place where St Paul has it': but 'the idea of the designation of Messiah in the counsel of God before all worlds is expressed more or less distinctly in other language in Eph. i. 9, 10; ii. 9–11; Col. i. 26, 27; 2 Tim. i. 9; cf. 1 Cor. ii. 7; Rom. xvi. 25' (Hort on 1 Pet. i. 20). The phrase is not used in the LXX. or elsewhere than in the N.T.

[Hort, however, Lc. compares Plutarch, Moral. ii. 966 A τὸ ἐξ ἄρχης καὶ ἀιῶν ἐπὶ πρῶτη καταβολῆ τῶν ἀνθρώπων.]

The corresponding phrase απὸ καταβολῆς κόσμου, likewise not found in the LXX., is used in Heb. iv. 3 (τῶν ἄρχων απὸ καταβολῆς κόσμου γεννηθέντων), ix. 26; Ἀρως. xiii. 8; xvii. 5 (ὥστε γεγραμμένον τὸ ἄποτε ἕπι τοῦ βιβλίου τῆς ζωῆς ἁπὸ καταβολῆς κόσμου; Mt. xxv. 34; Lk. xi. 50.

'In God, Who created all things (τοῦ τὰ πάντα κτάναι) has been hidden (iii. 9) from all time (απὸ τῶν αἰώνων) an eternal purpose now made manifest and fulfilled by the coming of the Incarnate Son:—in Him, in the Christ, it was the purpose and good pleasure of God to sum up all things (i. 9 f.)—the things in the heavens and the things upon the earth.'

Man in himself.


Man's body: v. 29 ὁς τὰ ἑαυτῶν σώματα.

Man's soul: vi. 7 ἐκ ψυχῆς μετ' εὐνοίας δοκεώντας.

Man's spirit: the highest part of his nature, by which he holds fellowship with God.
ii. 22. ‘The Lord, in Whom ye also are built together for a dwelling-place of God in the spirit (ἐν πνεύματι)’: cf. iii. 5.
iv. 23. ‘And that ye be renewed in the spirit of your mind (τῷ πνεύματι τοῦ νοὸς ὑμῶν).
Contrast iv. 17 ἐν ματαιώτητι τοῦ νοὸς αὐτῶν (of the Gentiles) and Col. ii. 18.
v. 18. ‘But be filled in spirit (πληρωθεὶς ἐν πνεύματι): where ἐν πνεύματι is opposed to ἐν σάρκι.
vi. 18. ‘Praying at every season in spirit.’

The Heart (καρδία).

(a) ‘To the end that, having the eyes of your heart (τοὺς ἀφθαρσίας τῆς καρδίας) enlightened, ye may know....’ (i. 18.)
(b) The heart—the seat of character.
‘That Christ may dwell in your hearts through faith.’ (iii. 17.)
‘Because of the hardening of their heart.’ (iv. 18.)
‘In singleness (ἀπλότητι) of heart (ἡς καρδίας ὑμῶν) as unto Christ’—i.e. without hypocrisy, as unto Christ, Who knoweth the hearts of men. (vi. 5.) So Col. iii. 22.
(c) ‘Singing and making melody with your heart to the Lord.’
‘The outward music to be accompanied by the inward music of the heart.’ So Col. iii. 16.
‘That He may comfort (παρακαλεῖ) your hearts.’ So Col. iv. 8, ii. 2. (vi. 22.)
In Col. iii. 15 ἡ εἰρήνη τοῦ χριστοῦ βραβευότατον ἐν τοῖς καρδίαις ὑμῶν.

The Unseen World.

Of the relation of Man to the Unseen St Paul speaks

(a) in earlier Epistles:
1 Cor. ii. 9 f.: ‘things which eye saw not and ear heard not.’
(Is. lxiv. 4.)
2 Cor. iv. 18: ‘while we look not at the things which are seen (τὰ βλαστήματα), but at the things which are not seen (τὰ μὴ βλαστήμενα): for the things which are seen are temporal; but the things which are not seen are eternal.’
Rom. i. 20: ‘For the invisible things (τὰ—ἀόρατα) of Him from the Creation of the world are clearly seen (καθορισμένα), being understood (νοοῦμενα) by means of the things that are made (τοῖς πνεύμασιν), even His everlasting power and Godhead.’

(b) in the Colossian and Ephesian Epistles.
Col. i. 15 ff.: ‘things visible and things invisible—thrones or dominions or principalities or powers.’
Eph. i. 3: ‘The God and Father of our Lord Jesus Christ, Who blessed us in all spiritual blessing in the heavenly order (ὅ εὐλογησεν ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις) in Christ.’
Eph. vi. 20: ‘when He raised Him from the dead and made Him to sit at His right hand in the heavenly order (ἐν τ. ἐπουρανίοις).’
Eph. ii 6: ‘raised us up with Him and made us to sit with Him in the heavenly order.’
Eph. iii. 10: ‘to the intent that now to the principalities and powers in the heavenly order may be made known through the church the manifold wisdom of God.’
Eph. vi. 12: ‘our wrestling is—against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual forces of wickedness in the heavenly order.’
Cf. Phil. iii. 20 ἡμῶν γὰρ τὸ πολιτεία ἐν ἄρχοντας ἐπιστρέφει, καὶ ὃς καὶ σωτῆρα ἀπεκδεχόμεθα κ.τ.λ. and 2 Tim. iv. 18 ἔρχεται με δόκιμα ἐπὶ πάντως ἄρχον ποιητοῦ, καὶ σώστα εἰς τὴν βασιλείαν αὐτῶν τὴν ἐπουρανίων.
At iii. 10 (v. supr.) we have reference to intimacies of the heavenly order, to whom ‘the manifold wisdom of God’ should be made known through the Church; while at ii. 2 is indicated organisation of powers of evil (κατὰ τῶν ἄρχων τῆς ἐξουσίας τοῦ ἀόρατος), to whose assaults we are exposed, and at vi. 12 man’s connexion with another—a spiritual—order, in which work powers of evil (πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τ. ἐπουρανίοις).

The devil (ὁ διάβολος).

(a) ‘Nor give place to the devil’ (iv. 27)—the devil’—the Tempter [to whom] unchecked passion leaves open the way.
(b) ‘That ye may be able to stand against the wiles of the devil’—the devil’—the supreme leader of the powers of evil.
The word does not occur elsewhere in St Paul except in the Pastoral Epistles (1 Tim. iii. 6, 7; 2 Tim. ii. 26).
(c) The title ‘the Evil One’ (ὁ ποιητός), occurring in Mt. v. 37, vi. 13, xiii. 19, 38; Jo. xvii. 15, and characteristic of
HEADS OF DOCTRINE IN THE EPistle.

the First Epistle of St John (ii. 13 f., iii. 12, v. 18 f.), is found Eph. vi. 16,—‘the shield of faith,’ whereby the Christian is ‘able to quench all the darts of the evil one that are set on fire,’—but not elsewhere in St Paul.

(d) ‘The prince of the power of the air’ (ii. 2)—a temporary and contingent power—is the ‘god of this world’ (ὁ θεὸς τοῦ αἰῶνος τούτου) of 2 Cor. iv. 4—a personal power [to whom] is subordinate the spirit which is active (τού ἐνεργοῦντος) in the sons of disobedience—the prince (or ruler) of this world (ὁ ἄρχων τοῦ κόσμου τούτου) of Jo. xiii. 31, xiv. 30, xvi. 11, [is] the one great enemy [of whom] all other enemies are, as it were, instruments.

Sin.

‘You, when you were dead through your trespasses (παραπτώματεωσ) and sins (ἁμαρτίας), wherein aforetime ye walked according to the course of this world……’ (i. 1.)

‘Us, when we were dead through our trespasses, God quickened together with the Christ.’ (ii. 5.)

‘In Whom we have our redemption through His blood, the forgiveness of our trespasses,’ (i. 7.)

‘Be ye angry and sin not.’ (iv. 26, from Ps. iv. 5, LXX.)

[See Addit. Note.]

Predestination and Divine Purpose.

‘Having foreordained (προορίσας) us unto adoption as sons through Jesus Christ unto Himself.’ (i. 5.)

‘In Whom we were also made God’s portion, having been foreordained (προορισθέντες, praedestinati) to occupy this position according to the purpose of Him, Who worketh all things after the counsel of His Will.’ (i. 11.)

The word προορίζω occurring in these two verses of the Ephesian Letter, had previously been used by St Paul in two passages only of his Epistles, namely once in the First Epistle to the Corinthians (1 Cor. ii. 7) ‘But we speak a wisdom of God in a mystery, the wisdom which has been hidden, which God foreordained (προορίσας) before the ages unto our glory,’ and twice, in one context, in the Epistle to the Romans (Rom. viii. 29 f.) ‘Because whom He foreknew (προέγνω), them He also foreordained (προορίσας, praedestinavit) to be conformed to the image of His Son, that He might be the firstborn among many brethren: and whom He foreordained, them He also called: and whom He called, them He also justified; and whom He justified, them He also glorified.’

It occurs in no other Epistle.

But it is used in Acts iv. 28: ‘to do whatsoever Thy hand and Thy counsel (ἡ χειρ σου κ. ἡ βολής) foreordained to come to pass.’

The word προόρισε, used of ‘purpose’ generally Acts xi. 23, xxvii. 13, 2 Tim. iii. 10, is found (in connexion with προορίζων) of God’s eternal purpose in both the Roman and the Ephesian Epistles, and in no other excepting the Second Epistle to Timothy; and the verb προέρχεσθαι likewise occurs only in Romans and Ephesians.

In Rom. iii. 25 St Paul writes (ἐν Χρ. ἔνδικον ἄνωθεν, ‘Whom God set forth (R.V. marg. purposed) to be a propitiator’: in viii. 28 ‘And we know that to them that love God all things work together for good, even to them that are called according to His purpose (τοῖς κατὰ πρόθεν αὐτοῦ κλητοῖς αὐτῶν)’: and in ix. 11 ‘that the purpose of God according to election (ἡ κατ’ ἐκλογὴν πρόθεσις τοῦ θεοῦ) might stand.’

Here in the Epistle to the Ephesians we have i. 9 ‘according to His good pleasure, which He purposed (προόρισθαι) in Him,’ i.e. in accordance with the gracious purpose which He set before Himself to accomplish in Him (οἶκον ἐν τῷ σαλαμίνα); then i. 11 ‘foreordained according to the purpose (κατὰ πρόθεν) of Him, Who worketh all things after the counsel of His Will (κατὰ τῇ βολῇ τοῦ θελήματος αὐτοῦ): and lastly iii. 11 ‘according to a purpose of the ages (κατὰ πρόθεσιν τῶν αἰώνων) which He accomplished in the Christ, even Jesus our Lord.’

The word βολή is used of God in Luke vii. 30, Acts ii. 23, xiii. 36, xx. 27, and in Heb. vi. 17 τὸ ἀπετέλεσθαι τῆς βολῆς αὐτοῦ, as well as in the passage in Acts above quoted (iv. 28) where it occurs with the verb προόρισα, and in the verse of this Epistle just cited (i. 11) in connexion with προόρισε. The ‘counsel’ referred to in the Epistle to the Hebrews was that of bringing universal blessing to men through the seed of Abraham: and so in this Epistle it is through Israel in old time, and now through the Christian Church, a new Israel, that the counsel of God is wrought out for the world.

Βολίκασθαι is used of the Divine purpose in 1 Cor. xii. 11 πάντα δὲ ταῦτα ἐνεργεῖ τῷ εν καὶ τῷ αὐτοῦ πνεύμα, διότι οὖν ἐκάθεν καθὼς βασιλέα, Ἰά. i. 18, 2 Pet. iii. 9, Mt. xi. 27 (= Lk. x. 22), as well as in Heb. vi. 17 περιεσσότερον βουλόμενον τό θεὸς ἑπεδίκησε αὐτὰ.
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(ε. supr.), where, as elsewhere, it regards a purpose with respect to something else—God being minded to show more abundantly to man's apprehension—and not (like δέκας) a feeling in respect of the person 'willing' himself (cf. Col. i. 27 οὐκ ἔθελθεν ὁ θεός γνωσθαι, τι ἐν πλοίῳ τῆς θάλασσας τοῦν τοὺς ἐν τ. ἔθνεσιν). The verb (θαλασσαῖα) does not occur in the Ephesian Epistle.

The Will of God is not arbitrary, but guided by a settled counsel (θαλασσαία).

The revelation of this Divine counsel—or 'mystery'—is thus the expression of His Will.

To the fulfillment of His counsel God prepared the way through all the changes of time unceasingly, and now at length the steps towards it can be seen.

By the coming of the Son of God an eternal purpose was fulfilled—a purpose eternally designed, if only lately disclosed.

With the Father purpose and work are one.

Historically, the great counsel of God, interrupted by man's sin, was accomplished by the redemptive work of Christ.

Redemption.

The words connected with the idea of 'redemption,' found in the New Testament (for their use in the lxx see Add. Note on Heb. ix. 12, Hebrews, p. 295) are λύτρον, ἀνέλθετο, λυτροῦθα, λυτροῦτος, ἀπολύτρωσις.

Of these λύτρον alone occurs in the Gospels, and only in Mt. xx. 28 (= Mk. x. 45) δῶναι τῷ ψυχῇ αὐτοῦ λύτρον ἀντὶ παλαίων: while λυτροῦτος is found only in Acts vii. 35, of Moses.

With the exception of the single occurrence of λύτρον in the Synoptic narrative, the whole group of words is confined to the Epistles of St Paul and writings (including 1 Peter) which are strongly coloured by his language. They are entirely absent from the writings of St John.

Of one or other of the three words λυτροῦσας, 'to redeem,' λυτροῦτος, ἀπολύτρωσις, we have the following instances:

(a) In earlier Epistles of St Paul:

1 Cor. i. 30: 'in Christ Jesus, Who was made unto us (ὁ παθήθης) wisdom from God, both righteousness and sanctification and redemption' (Ἀπολύτρωσις).

Rom. iii. 24: 'being justified freely by His grace through the redemption that is in Christ Jesus' (διὰ τῆς ἀπολύτρωσεως τῆς ἐν Χριστῷ Ισραήλ).

(b) In the Epistles of the Captivity:

Col. i. 14, and here in Eph. i. 7: 'in Whom we have our redemption' (ἐν δὲ χρισμῷ τῆς ἀπολύτρωσεως)—the redemption which is the outcome of our faith—a redemption wrought by Christ 'through His blood' (v. 7)—our redemption which is nothing less than the remission of our sins' (Lightfoot, Colossians, p. 137).

Eph. i. 14: 'unto the redemption of God's own possession' (εἰς ἀπολύτρωσιν τῆς περιποίησιος)—this, and the consequent 'praise of His glory,' being the final cause of the work of Christ and of the Mission of the Spirit (v. 13).

Eph. iv. 30: 'in Whom ye were sealed unto a day of redemption' (εἰς ἡμέραν ἀπολύτρωσεως).

The 'redemption' is of captives from bondage—from the bondage of sin.

(c) In the Pastoral Epistles ὑποκάτωθαι occurs once: Tit. ii. 14 ἐν ἀνέλθετον ἑμᾶς ἀνέλθετον ἑμᾶς, and ἀνέλθετον once, 1 Tim. ii. 6 Χριστός Ἰησοῦς, δὲ δοκεῖ εστὶν ἀνέλθετον ἀγάλματι.

(d) In 1 Peter i. 18 ὑμῶν ὑποκάτωθαι...διστροφῇ ἐκ τῆς μαρταλα ὑμῶν ἀνέστραφος...καὶ τὸ ἁμαρτήματα...we have some 'words—apparently founded on Is. lii. 3 (οὐ μὴ δρᾶ ἐρυθρός λυτράθη γενεαῖς)'; while 'the idea of the whole passage is—deliverance through the payment of a costly ransom by another' (Hort, ad loc.).

(e) In the Epistle to the Hebrews we have λυτρόσας at ix. 12 αἰονιῶν λύτροσας εἰρήμενοι, and ἀπολύτρωσις at ix. 15 εἰς ἀπολύτρωσιν τῶν ἐκ τῆς πρώτης διαθήκης παραβάσεως as well as at xi. 35 οὐ προσδέξαμεν τοὺς ἀπολύτρωσις.

Christ 'entered in once for all into the Holy Place, having obtained an eternal Redemption'—an eternal, not a temporary, deliverance for His people (οὐχ ἐνναί τῶν γὰρ ἐναμάλατος; ἀλλὰ τῷ λαῷ αὐτοῦ. Oecumeniæ). He is Mediator of a New Covenant, that a death having taken place 'for redemption from the transgressions that were under the first covenant they that have been called may receive' what had been promised—an eternal inheritance.

(f) In the Synoptic Gospels, besides 'our Lord's saying in Mt. xx. 28 (= Mk. x. 45) "The Son of Man came not to be ministered unto, but to minister..."
HEADS OF DOCTRINE IN THE EPISTLE.

(a ransom) ἀντὶ πολλῶν"—the starting-point of this and all similar language in the Epistles' (Hort on ἀντιρρήτης, 1 Pet. i. 18)—we have

Lk. i. 68: ἐπώραξεν λύτρωσιν τῷ λαῷ αὐτῶ. (from LXX. of Ps. cxii. 9 λύτρωσιν αὐτῶσαλῖ τῷ λαῷ αὐτῶ.)

Lk. ii. 38: τοὺς προσέχεσάνους λύτρωσεν Ἰσραήλ.

Lk. xxii. 28: ἁρχόμενοι δὲ τούτων γίνεσθαι ἀνακάψατε κ. ἐπάτατε τ. κεφαλᾶς ὑμῶν, διότι ἐγέρξα ἢ ἀπολύτρωσαν ὑμᾶς.

Lk. xxiv. 21: ἠπελευθέρωσαν δι' αὐτοῦ ἐστιν δὲ μέλλουσα λυτροφευταὶ τῶν Ἰσραήλ.

In the Epistle to the Ephesians Redemption (ἀπολύτρωσις) is presented

(1) as wrought by Christ, Whose ‘blood’ in relation to the redemption and salvation of men, appears at i. 7 as that by means of which (ἐν τῷ ἁμαρτωτῷ αὐτῶ) and at ii. 13 as that in which (ἐν τῷ ἁμαρτώ, τ. Χ.), as in an encompassing life and atmosphere, the believer is ransomed and lives;

(2) as made known by God to Christians in its universal power and as commensurate with the whole of Creation (i. 10, 21; cf. Col. i. 20, Phil. ii. 9, 10);

(3) in connexion with the gift of the Holy Spirit, whereby believers are ‘sealed’ (i. 13, iv. 30).

Further:

(4) in Eph. i. 7 ‘the Apostle defines τὴν ἀπολύτρωσιν ἐν τῇ ἁφέσει τῶν παραπτωμάτων’ (Lightfoot on Col. i. 14). The past with its results is that which holds us in bondage. Not unlikely that some false interpretation of ‘redemption’ as a deliverance from the fetters of physical law caused the Apostle to emphasise its moral nature.

Atonement (Reconciliation).

In earlier Epistles (1 Cor., 2 Cor., Rom.) the words καταλλάσσετε και καταλλαγῇ are used in connexion with the death of Christ.

‘The reconciliation is always represented as made to the Father. The reconciler is sometimes the Father Himself (2 Cor. v. 18, 19 ἐκ τοῦ θεοῦ τοῦ καταλλαχότος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ... θεὸς ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ), sometimes the Son (Rom. v. 10, 11: cf. Eph. ii. 16).’ (Lightfoot on Col. i. 20.)

{'In the Colossian and Ephesian Epistles the double compound ἀποκαταλλάσσεσθαι is used...in place of the usual καταλλάσσεσθαι. It may be compared with ἀποκατάστασις, Acts iii. 21.—The word ἀποκαταλλάσσεσθαι corresponds to ἀποκαταστάσεως...implying a restitution to a state from which they had fallen, or which was potentiality theirs, or for which they were destined.' (id. d.)}

As in Col. i. 19-22: 'For it was the good pleasure of the Father that in Him should all the fulness dwell, and through Him to reconcile (ἀποκαταλλάσσει) all things unto Himself, having made peace (ἐγερσεροήθησα) through the blood of His cross; through Him—whether things upon the earth or things in the heavens;—and you, though ye were once estranged, and enemies in your mind in (the midst of) your evil works; yet now hath He reconciled (ἀποκαταλλάσσει: v.l. ἀποκαταστάσει) in the body of His flesh through death,'—so here in Eph. ii. 16, the reconciliation of humanity to God by the Cross is expressed in the words καὶ ἀποκαταλλάσσετο τῇ ἁφεσί. διὰ τοῦ θεοῦ, and Christ, Whose Himself is our Peace (v. 14 ἡμῶν γὰρ ἐστιν ἡ εἰρήνη ἡμῶν); and, after His victory, 'proclaimed peace' (v. 17) to all far and near, [is presented as] uniting and reconciling both Jew and Gentile in one body to God, abolishing the enmity, the twofold enmity, which the Fall had brought to men and the Law had fixed and revealed between themselves and towards God.

Forgiveness.

‘In Whom we have our redemption through His blood, the forgiveness of our trespasses’ (ἀφένει τῶν παραπτωμάτων). (i. 7.)

The word ἁφέσια occurs in the Pauline Epistles only here and in the parallel Col. i. 14 (τ. ἁφέσιν τ. ἁμαρτών).

The verb ἱλιαοῖσα in the sense of ‘forgive’ is not found in St Paul’s writings except (Rom. iv. 7) in a quotation from LXX. Ps. xxxii. 1.

But the verb χαρίζεσθαι, ‘deal graciously with’ is used by St Paul in eight Epistles (1 Cor., 2 Cor., Gal., Rom., Phil., Col., Eph. and Philen.) and in some of these passages (as in Lk. vii. 42 f.) ‘forgiving’ is [the bounty] specially [intended], namely in 2 Cor. ii. 7 ἀφησεν τοιούτων ἡμᾶς χαρίσασθαι, 10 ὡς ἔδει τι χαρίζεσθαι, κόσμῳ καὶ γιαγιώ ἐκ κεκόρωμα, τι τε κεκόρωμα. ἦτε ἡμᾶς ἐν προσώπῳ Χριστοῦ, in Col. ii. 13 χαριζέμενοι ἡμῖν πάντα τὰ παραπτώματα, id. iii. 13 χαριζόμενοι δι’ αὐτοῦ... καθὼς καὶ ὁ κύριος ἐκχώρησεν ἐμῖν ἀνόης
Heads of Doctrine in the Epistle.

142  Heads of Doctrine in the Epistle.

καὶ ἔριξε; and in this Epistle twice in the verse iv. 32: 'Be ye kind one to another, tender-hearted, forgiving each other even as God also in Christ forgave (ἐξάφθω) you.'

Grace (χάρις).

(a) The grace—the free and bounteous goodness—of God.

'Grace to you and peace from God our Father and the Lord Jesus Christ.' (i. 2.)

'To the praise of the glory of His grace, which He freely bestowed upon us in the Beloved, in whom we have our redemption through His blood, forgiveness of our trespasses, according to the riches of His grace.' (i. 7.)

'The exceeding riches of His grace.' (ii. 8.)

'By grace have ye been saved' (ii. 5)—'by grace—through faith.' (v. 7.)

(b) Apostleship—a stewardship of the Grace of God.

'The administration (stewardship) of the grace of God which was given me to you-ward.' (iii. 2.)

'The gift of the grace of God that was given to me.' (iii. 7.)

'To me—was this grace given.' (v. 8.)

(c) Specific grace given to each member of the Christian Society.

'But to each one of us was the grace given according to the measure of the gift of Christ.' (iv. 7.)

'Grace be with all them that love the Lord Jesus Christ in incorruption.' (vi. 24.)

That which is elsewhere a Divine prerogative is, however, once (in iv. 29) attributed to human speech: 'no corrupt speech ... but whatever is good...that it may give grace to them that hear.'

Peace (ἴππος).

'Grace to you and peace from God our Father and the Lord Jesus Christ' (i. 2.)—'Peace to the brethren—from God the Father and the Lord Jesus Christ' (vi. 23.)

Cf. Phil. iv. 7 'the peace of God,' Col. iii. 15 'the peace of Christ.'

The Divine gift of peace which (Jo, xiv. 27) the Lord in departing left behind as His bequest to His disciples (ἴππος ἐν ἀφίγισθα ἤμα, ἔφθαν τῷ ἐμῷ ἵδωμα ἕμα) — the realised confidence of faith and fellowship with God—attends the Church during the period of gradual revelation.

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'For He'—He Himself and no other—is our Peace reconciling Jews and Gentiles in Himself—and both thus united in one body—to God (ii. 14). Thus 'making peace' (v. 15) He (v. 17) proclaimed 'Peace to all.'

'In preparedness of' this 'Gospel of Peace' Christian warriors will stand. (vi. 15.)

'To keep the unity of the spirit in the bond of peace.' (iv. 3.)

Righteousness (δικαιοσύνη).

The fulfilment of duties to others.

'The new man which has been created after God in righteousness and holiness of the truth.' (iv. 24.)

'For the fruit of light is—is shewn—in all goodness and righteousness and truth.' (v. 9.) Cf. Is. xi. 5, xxxii. 17.

'The breastplate of righteousness' (vi. 14)—righteousness, which guards the heart.

So Isaiah lix. 17 'And he put on righteousness as a breastplate' and Wisd. v. 19 'He shall put on righteousness (as) a breastplate' (ὑδιάφτερα τῷ πάτρῳ δικαιοσύνης).

Truth (ἀλήθεια).

(a) 'The word—the message—of the truth—the Gospel of your salvation.' (i. 13.)

For τὸν λόγον τῆς ἀλήθείας cf. 2 Tim. ii. 15.

(b) 'The new man, which hath been created after God in righteousness and holiness of the truth.' (iv. 24.)

(c) 'Wherefore putting away falsehood (τὰ ψεύδη) speak ye truth each one with his neighbour.' (iv. 25.)

From Zech. viii. 16 sq. λαλεῖ ἀλήθειαν ἐκατοστρ ζῶν πληροῦντος αὐτῶν, ἀλήθειαν καὶ κράτης εἰρήκτης κράτους ἐν ταῖς πύλαις ἡμῶν, καὶ ἐκατοστρ ἐν ταῖς καρδίαις ἡμῶν, καὶ ὅρκος ψεύδη μὴ ἄγαπητον.

(d) 'For the fruit of light is—is shewn—in all—in every form of—goodness and righteousness and truth.' (v. 9.)

In Phil. i. 11 καρπὸν δικαιοσύνης (cf. Ἀποκ. vi. 12, Prov. xi. 30, Ja. iii. 18 καρπὸς ἐκ δικαιοσύνης ἐν εἰρήνῃ στέρεως τῶν τούτων κηρυκτήρων εἴρημην, 'righteousness in Christ [is regarded as] in its very nature fruitful: it is indeed the condition of bearing fruit' (Lightfoot ad loc.).

(e) 'Stand ye therefore,—having girded your loins with truth' (vi. 14): truth—sincerity—the stay of the Christian character.
HEADS OF DOCTRINE IN THE EPISODE.

While in i. 16 ff. the Apostle's prayer began with the thought of personal enlightenment, his prayer in iii. 16 ff. begins with the thought of personal strengthening, but a strengthening which shall issue in fuller knowledge (iii. 18 ff.) 'that ye may be strong to apprehend (καταλαβέω) with all the saints what is the breadth and length and height and depth, to know (γνωσίς) the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God.' [Τριστήν here only in Eph.; Col. ii. 3, Phil. iii. 8.]

The other passages are:
v. 15: 'Look therefore carefully how ye walk, not as unwise, but as wise (σοφοί),'
v. 17: 'For this reason be not foolish, but understand (συνίστη) what will the Lord do,'
vi. 8 f.: 'Knowing (εἰδότες) that whatever good thing each man doeth, that shall he receive again from the Lord.'
'Knowing that their Master and yours is in heaven.'
[See Additional Note on 'Intellectual claims and gifts of the Gospel.']

Faith (πίστις).

(a) 'The faith which is among you (καθ' ὑμᾶς) in (i.e. grounded and resting in) the Lord Jesus.' (i. 15.)
(b) 'The faith shewn to all the saints' (ib.)—the practical expression of (a).
(e) 'Saved through faith (διὰ πίστεως)—by God's grace (τῇ χάριτι)—not of yourselves—not of works.' (ii. 8.)
(d) 'Freedom of address and access to God through our faith in Christ (διὰ τῆς πίστεως αὐτοῦ).' (iii. 12.)
(c) 'That Christ through faith (διὰ τῆς πίστεως) may dwell in your hearts.' (iii. 17.)
(f) 'One faith' (μία πίστις)—in its objective sense. (iv. 5.)
(g) 'The unity of the faith (τῇ ενότητα τῆς πίστεως) and of the knowledge (κ. τῆς επιγνώσεως) of the Son of God'—the Son of God being the object of both—faith and knowledge. (iv. 13.)

Faith is a principle of knowledge. The special object of Faith is a Divine Person made known to men and recognised by them.

(b) 'The shield of faith' (τ. ὑπάρξει τῆς πίστεως). (vi. 16.)
(i) 'Peace to the brethren and love with faith'—faith being the condition of appropriating God's gifts of peace and love. (vi. 23.)

W. Eph.
Hope (ἵππικα).

'The hope of His calling'—the hope—kindled and sustained in us by the fact that God has called us to His presence—the call being a Divine invitation. (i. 18.)

'Even as also ye were called in one hope of your calling'—the hope being [here] coincident with the calling. (iv. 4.)

'Apart from Christ—strangers to the covenants of the promise—having no hope (δια τῆς μὴ ἔχοντος) and without God in the world'—face to face with the problems of nature and life, but without Him in Whose wisdom and righteousness and love they could find rest and hope.

Love (ἀγάπη).

(a) 'God—for His great love (διὰ τὴν παλλήν ἀγάπην αὐτοῦ) wherewith He loved us—quickened us.' (ii. 4.)

(b) 'And to know the love of Christ which passeth knowledge'—"including both His love for the Church and for the believer." (iii. 19.)

(c) 'Peace be unto the brethren and love with faith from God the Father and Lord Jesus Christ.'—peace and love being God's gifts and faith the condition of appropriating them. (vi. 23.)

(d) 'Be ye—who are God's imitators, and walk in love, even as Christ also loved you' (v. 1, 2) —the love of Christians answering to the love of Christ: cf. Jo. xiii. 34 ἐστιν καὶ ἡμῖν δέως υἱὸς, ὡς ἀγαπᾶτε ἡμᾶς, καθὼς ἐγέρθη ὑμᾶς, ὡς καὶ ἡμῖν ἀγαπᾶτε ἡμᾶς (and xv. 12, and 1 Jo. iii. 16 sq.).

(e) 'That we should be holy and without blemish before Him in love—love, which they have appropriated as God's great gift. (i. 4.)

(f) 'Forbearing one another in love.' (iv. 2.)

(g) 'Living the truth in love' (veritatem facientes): 'Christ from Whom all the Body, fitly framed and knit together, through every contact, according to the effective working of that which is supplied in due measure by each several part, maketh for itself the growth of the Body, unto the building up of itself in love.' (iv. 15, 16.)

Truth and Love (2 Jo. 3) describe an intellectual harmony and a moral harmony; and the two correspond with each other according to their subject-matter.

Love is truth in human action; and truth is love in regard to the order of things.

(h) 'Rooted and grounded in love.' Love—the source of growth and the stay of endurance.

Light (φῶς).

(a) 'For ye were once darkness (σκοτός), but now are light (φῶς) in the Lord (ἐν Κυρίῳ)—light in fellowship with Him, Who is the Light of the World.' (v. 8.) Cf. v. 14, ἐπιφάνειας σου ὁ ἡμέρας.

'Walk as children of light.' (ib.)

'For the fruit of light is in all goodness and righteousness and truth.' (v. 9.)

On the other hand, 'with the unfruitful works of darkness' the Christians must 'have no fellowship.' (v. 11.)

Darkness perishes in the presence of light:

'All things, when they are shewn in their true nature by the light are made manifest:—for everything which is made manifest is light (φῶς ἐστίν).' (v. 13.)

(b) 'Having the eyes of your heart enlightened (περιτοντευμένους).' (i. 18.)

(c) In addition to preaching the Gospel to the Gentiles, St Paul was called 'to bring to light (φανέρω) what is the dispensation of the mystery which from all ages hath been hid in God.' (iii. 9.)

Life (ζωῆς).

'Alienated from the life of God (τῆς ζωῆς τοῦ θεοῦ)—that life which answers to the nature of God and which He communicates to His children. (iv. 18.)

'But God—even when we were dead through our trespasses quickened us together with (συνεγέρθησαν) the Christ.' (ii. 5, 6.)

The word θάνατος, 'death,' is not found in the Epistle. But νεκρῶν τ. παραπτώμασιν occurs ii. 1, 5 (v. suppr.): while ἐκ νεκρῶν occurs i. 20, and ἐκ τῶν νεκρῶν (v. 14) in the Hymn 'Awake, thou that sleepest, and arise from the dead.'

Of the future resurrection of men nothing is [directly] said in the Epistle.
HEADS OF DOCTRINE IN THE EPISTLE.

Good Works.

'For it is His workmanship we are, created in Christ Jesus for good works (ἐργασίας ἔργων ἔργωδος) which God afore prepared that in them we should walk.' (ii. 10.)

In Gal. v. 22, 23 'love, joy, peace, long-suffering, kindness, goodness, faithfulness (πίστις), meekness, temperance' are as 'fruit of the Spirit' contrasted with 'the works of the flesh.'

Here in Ephesians 'the fruit of light,' in contrast with 'the fruitless works of darkness' (v. 10), is said to be shown 'in all goodness and righteousness and truth' (v. 9)—a classification of moral duties marking our obligation to self, our neighbour, God; while in another place (iv. 2) humility (παρευρεσία), meekness (πιστίς), and long-suffering (μακροθυμία) are named as graces, which Christians are bound to cultivate, 'forbearing one another in love' and living 'in the bond of peace.' Kindness (χάρις), joined with these in Col. iii. 12, stands in Ephesians (ii. 7) as a Divine attribute. But in iv. 32 St Paul speaks of the duty of Christians to be to one another kind (χάριστοι) and tender-hearted (ἐπαθαλασσόμενοι), and thus (v. 1) 'imitators of God.'

Thanksgiving (ἐξαρατία).

'But rather giving of thanks' (v. 4)—our duty—recognising the signs of God's love in every good thing.

'Giving thanks (ἐξαρατία) always for all things in the name of our Lord Jesus Christ to our God and Father.' (v. 20.)

So St Paul's opening Hymn of Praise (i. 3—14) is followed by thanksgiving for the faith of the Ephesians:

'For this cause I also, having heard of the faith which is among you in the Lord Jesus, and which ye shew toward all the saints, cease not to give thanks for you.'

Prayer (προσευχή).

(a) 'In all prayer (προσευχῆς) and supplication (δέησις), praying (προσευχόμενοι) at every season in spirit'—not in form or in word only, but in that part of our being through which we hold communion with God—and also 'watching thereunto (εἰς αὐτὸ ἐφοροῦμενοι) in all perseverance and supplication for all the saints.'

(b) So at i. 16 in the Epistle—after thanksgiving Prayer:—

'making mention (of you) in my prayers (ἐν τῶν προσευχῶν μου).'

The Church.

(a) 'And He gave Him to be Head over all things to the Church, which is His body, the fulness of Him Who reaches His fulness through all things in all.' (i. 22 f.)

(b) 'That now to the principalities and the powers in the heavenly order may be made known through the Church the manifold wisdom of God.' (iii. 10.)

(c) 'To Him be the glory in the Church and in Christ Jesus unto all the generations of the age of the ages.' (iii. 21.)

(d) 'For a husband is head of the wife, as Christ also is Head of the Church, being Himself Saviour of the body. But as the Church is subject to Christ, so let the wives be to their husbands in everything. Husbands, love your wives even as Christ also loved the Church and gave Himself up for it:......that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing......' (v. 23—27.)

Cf. v. 29, 'nourisheth and cherisheth it, even as Christ the Church.'

'But I speak looking to Christ and to the Church.' (v. 32.)

The Communion of Saints.

'That we should be holy (ἁγίοις) and without blemish before Him in love.' (i. 4.)

'The faith which is among you in the Lord Jesus and which ye shew to all the saints.' (i. 15.)

'But ye are fellow-citizens (συμμονολόξαι) with the saints.' (ii. 19.)

'Which in other generations was not made known unto the sons of men as now it was revealed unto His holy apostles and prophets in the Spirit—that the Gentiles are fellow-partakers of the promise in Christ Jesus.' (iii. 5.)

'That being rooted and grounded in love ye be may be strong enough to apprehend with all the saints what is the breadth......' (iii. 17 f.)

'With a view to the perfecting of the saints for a work of ministry.' (iv. 12.)

'Watching thereunto in all perseverance and supplication for all the saints.' (vi. 18.)
HEADS OF DOCTRINE IN THE EPISTLE.

Christian Sacraments—

Baptism.

‘One Lord, one Faith, one Baptism’ (ἐν βαπτισμῷ). (iv. 5.)

‘That He might sanctify it (the Church), having cleansed it
by the bath of water accompanied by a confession of faith (‘with
a word’: ἐν ρήματι).’ (v. 26.)

The ρήμα—the Baptismal Confession—was, there can be little
doubt, the simple creed that ‘Jesus is Lord’ (Rom. x. 9 ἐν
διαλογίσθη τῷ ρήμα ἐν τῷ στόματι σου ὁτι κύριος Ἰησοῦς).

‘Detrahe verbum et quid est aqua nisi aqua? Accedit verbum
ad elementum et fit sacramentum.’ (Aug. in Joh. lxxx. 3, on
John xv. 3.)

[v. Add. Note on ‘The Sacrament of Baptism.’]

Holy Communion.

To the Sacrament of Holy Communion there is no reference in
the Epistle.

The Christian Ministry.

Mention is made (in iv. 11) of (a) ‘apostles;’ (b) ‘prophets;’
(c) ‘evangelists;’ (d) ‘pastors and teachers.’

But, while there is thus evidence of specialisation of functions,
there is no sign in the Epistle of the existence of any outward
organisation or ecclesiastical hierarchy.

[See Additional Notes on
‘The Christian Society and the Apostolic Ministry.’
‘The Church in the Epistle to the Ephesians.’
‘Prophets of the New Covenant.’]
On the expression τὰ ἑποριάνα.

The adjective ἑποριάνος [apart from the particular phrase τὰ ἑποριάνα] is used

(a) by St Paul:
1 Cor. xv. 40. 'celestial bodies.'
48. 'the heavenly (man)...the heavenly (men).'
49. 'the likeness of the heavenly (man).'
Phil. ii. 10. 'of things in the heaven (ἐποριάνοις) and on the earth and under the earth.'
2 Tim. iv. 18. κ. σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἑποριάνοιν.

(b) by other writers of the N.T.:
Mt. xviii. 35. Ἀ ν. 1. for ὁφράνοις.
Heb. iii. 1. κλήσεως ἑποριάνοιν.
vi. 4. τ. δωρεάς τ. ἑποριάνοιν.
xi. 16. κρίστους (σο. πατρίδος)...τοὺτ' ἐστιν ἑποριάνοιν.
xii. 22. Ἱερουαλήμ ἑποριάνοιν.

The phrase τὰ ἑποριάνα is used

(a) by St Paul: in the Epistle to the Ephesians only, viz.
Eph. i. 3. ὁ εἰλογίσας ἡμᾶς...ἐν τ. ἑποριάνοις.
20. κ. καθώσας ἐν δεξιᾷ αὐτοῦ ἐν τ. ἐπ.
ii. 6. συνήγειν κ. συνεκαίδευς ἐν τ. ἐπ.
iii. 10. γενομέθη...τ. ἡμῶν κ. τ. ἐξουσίας ἐν τ. ἐπ.
vi. 12. πρὸς τὰ πνευματικὰ τ. πνευμάτων ἐν τ. ἐπ.

(b) in the Epistle to the Hebrews:
viii. 5. ἐποδιάγραμι κ. καὶ...τ. ἑποριάνοιν.
ix. 23. αὕτα—τὰ ἑποριάνα.

(γ) once by St John: Jo. iii. 12. ἐὰν εἴπω ὑμῖν τὰ ἑποριάνα.

The adj. ὁφράνος is used only by St Matthew and St Luke.
Mt. v. 48.
vi. 14, 26, 32.
xxv. 13.
In every case with ὁ πατήρ (μου ν. ἡμῶν).
E xviii. 35.
xxiii. 9.
Lk. ii. 13. πάντως συμβαίνει ὁφράνοις.
Acts xxv. 19. τῇ ὁφρανίῳ ὀπτασίαν.

ADDITIONAL NOTES.

The phrase ἐν ὁφρανίοις or ἐν (once ἐπὶ) τῶν ὁφρανίων is used

(a) by St Paul in
2 Cor. v. 1. αἰώνιον ἐν τ. ὁφρανίοις.
Phil. iii. 20. ἡμῶν—τὸ πολέμησαι ἐν ὁφρανίοις ὑπάρχει.
Col. i. 5. διὰ τ. ἐκλεῖδα τ. ἀποκρύπτην ὑμᾶς ἐν τοῖς ὁφρανίοις.
16. τὰ ἐν τοῖς ὁφρανίοις κ. τὰ ἐπὶ τ. γῆς.
20. εἰς τὰ ἐπὶ τ. γῆς εἰς τὰ ἐν τοῖς ὁφρανίοις.
Eph. i. 10. τὰ ἐπὶ τῶν ὁφρανίων κ. τὰ ἐπὶ τῆς γῆς.
iii. 15. ἐν ὁφρανίοις καὶ ἐπὶ γῆς.
vi. 9. κ. αὐτῶν κ. ἡμῶν ὁ κύριος ἐστιν ἐν ὁφρανίοις.

(b) by St Peter: 1 Pet. i. 4.
,, the author of 'Hebrews': viii. 1, ix. 23, xii. 23.
,, St Matthew and St Mark, passim: they also use the sing.
ἐν (τῇ) ὁφρανί.
,, St Luke once only (v. 20): ἑγράφη ἐν τ. ὁφρανίοις.

In the Apocalypse and in the Gospel of St John only the singular is found.

The general idea of the phrase—which is not found in the LXX.—is that of 'the heavenly order,' the scene of the spiritual life with the realities which belong to it.

In Heb. ix. 23 the phrase αὕτα τὰ ἑποριάνα expresses those things, answering to the sanctuary with all its furniture, which have their proper sphere in the heavenly order; while at viii. 5 it means the realities of heaven generally, of which the Tabernacle presented the ideas in figures—copy and shadow.

By faith τὰ ἑποριάνα are in one sense realised on earth, τὰ ἡμέτερα (says Theophylact, following Chrysostom) ἑποριάνα...ὅταν γὰρ μαθὼν ἑπορίαν, ἀλλὰ πάντα πνευματικὰ ἐν τοῖς μυστηρίοις κ.τ.λ....ὅταν ἡμῶν τὸ πολέμησαι ἐν ὁφρανίοις ὑπάρχει, πῶς οὐκ ἐποριάνα τὰ καθ ἡμᾶς;

So Primasius: celestia, id est spiritualia quae in veritate modo in ecclesia celebrantur.

In Jo. iii. 12, τὰ ἑποριάνα is used of the ‘heavenly’ in contrast with the ‘earthly’ elements of the Lord’s teaching—of those truths which belong to the higher order—which are in heaven and are brought down thence to earth as they can become to men.

As used in Ephesians, the phrase is peculiar to the Epistle (cf., however, ὁ ἑποριάνος, so. ἄνθρωπος, of 1 Cor. xv. 48 f.) and describes the supra-mundane, supra-sensual, eternal order—'the
spiritual world' generally, and not, as elsewhere, something which belongs to the spiritual order.

On the other hand, 'the metaphor of the heavenly citizenship' (Lightfoot on Phil. i. 27) occurs once in the Epistle to the Ephesians (ii. 19, συμπόλεμος τῶν ἄγων) and twice in the Epistle to the Philippians, i. 27, πολιτεύεσθαι ἐπί τοῦ εὐαγγελίου τοῦ χριστοῦ (cf. Polyc. § 5), and iii. 20, where, after telling us that 'our citizenship is even now (ἐπίφραμε) in heaven'—'for the Kingdom of Heaven is a present Kingdom' (Lightfoot ad loc.)—St Paul goes on to say, 'from heaven hereafter we look in patient hope (ἐπεκδεχμένα) for a deliverer' (id.)—'even the Lord Jesus Christ, who shall change the fashion of this body of our humiliation to be conformable to (σχήματος) 'take the abiding form of'—the body of His glory: “for such is the working of the mighty power whereby He is able to subdue all things alike unto Himself”’ (id. ib.).

This universal sovereignty of the Lord Jesus Christ is again dwelt upon, in the same Epistle, at ii. 15, ἄνω τοῦ ἄνωμα Ιησοῦ: τῶν γινόμενα καὶ μετατόπισε ἐπιστροφαί καὶ ἐπιγείαι καὶ καταγωγοῦντα (cf. Ignat. Trall. § 9, ἐπιστρέφων τῶν ἐπιστροφαί τῆς ἐπιγείας κ. καταγωγαί Ps., Polyc. Phil. § 2, ὡς ἐπεσάρικτα τὸ πάντα, ἐπιστροφάς καὶ ἐπιγείης, where ἐπιστροφάς, as contrasted with ἐπιγείης and καταγωγαί is (acc. to Lightfoot) not to be explained of one of three ‘different classes of intelligent beings’ (e.g. of 'angels')—‘limitation to intelligent beings is not required by the expression’—but rather of ‘all created things in heaven’ (Lightfoot, Philippians, p. 110 f.).

Man’s life is partly on earth, partly in the ‘heavenly’ realm.

There is one life which finds expression in many forms, but that life is greater, deeper than all.

This vast life, which reaches through all time, is in its nature beyond time.

In itself the spiritual life—of which the Communion of Saints is the foretaste—belongs to another order.

Yet—eternal life is here. Our blessings and our struggles lie now ‘in the heavenly realms’ (ἐν τοῖς ἐπιστροφαί τῶν)

The power by which we grasp the unseen—the eternal—is Faith.

ἐνέργεια and ἐνέργεια in the N.T.

In the New Testament ἐνέργεια and ἐνέργεια are characteristically used of moral and spiritual working, whether Divine (Eph. i. 19, iii. 7, Col. i. 29, ii. 12, Phil. iii. 21) or Satanic (2 Th. ii. 9, 11).

(a) Usage of St Paul.

1. Th. ii. 13. λόγων θεοῦ, διὰ καὶ ἐνέργεια τῇ ἐν ὑμῖν τοῖς προστασίοις

2. Th. ii. 7. τὸ γὰρ μυστήριον ὑπὲρ ἐνέργεια τῆς ἀνομίας.

9. οὗ ἐστὶν ἡ παροικία κατὰ ἐνέργεια τοῦ σατανᾶ.

11. πάμετε αὐτοῖς ὁ θεὸς ἐνέργειαν πλήρης.

1. Cor. xii. 6. καὶ διασκέδασιν ἐνεργημάτων αὐτοῦ, διὰ αὐτοῦ ἐνέργεια τὰ πάντα ἐν πᾶσιν. (cf. v. 10 ἄλλο ψάρι ἐνεργηματα δοξολόγων.)

1. Cor. xii. 11. πάντα δὲ τὰ πάντα ἐνέργεια τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα.

2. Cor. i. 6. ὑπὲρ τῆς ἕμας παρακλήσεως τῆς ἐνεργοποίησις ἐν υπομονῇ τῶν αὐτῶν παρθένων.

2. Cor. iv. 12. ἀκούει τὰ πάντα ἐν ἑμῖν ἐνέργεια, ὑπὸ τοῦ θεοῦ ἐν ἑμῖν.

Gal. ii. 8. ὁ γὰρ ἐνεργήσεως Πέτρου ἐς ἀποστολὴν τῆς περαιφημίας ἐνέργησεν ἐμοὶ εἰς τὰ θεία.

Gal. iii. 5. διὸ ἐπιχείρησαν ἐν ἑμῖν ἐνέργεια καὶ ἐνεργοὶ δυνάμεις ἐν ἑμῖν.

Gal. v. 6. πάντα δὲ ἀγάπης ἐνεργοποίησις.

Rom. vii. 5. τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνέργησα τοῖς μέλεσιν ἑμῶς.

Phil. ii. 13. ὁ θεὸς—ὁ ἐνέργεια ἐν ἑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖ ὑπὸ τῆς ἐνδοκίας.

Phil. iii. 21. κατὰ τὴν ἐνέργειαν τοῦ δόκιμου αὐτῶν καὶ ἐπικατάζει αὐτῷ τὰ πάντα.

Col. i. 4. κατὰ τὴν ἐνέργειαν αὐτῶν τὴν ἐνεργοποίησιν ἐν ἑμοὶ ἐν δυνάμει.

Col. i. 11. διὰ τίς πάντως τῆς ἐνεργείας τοῦ θεοῦ τῶν ἐγείροντος αὐτῶν ἐν νεκρῶν.

Eph. i. 11. τοῦ τὸ πάντα ἐνεργοῦσκατὰ τὴν βουλῆν τοῦ ἁλληγορίας αὐτῶν.

Eph. i. 15 f. κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἀχίλλεα τοῦ, ἐν ἑμῖν ἐνεργησαν ἐν τῷ χριστῷ ἐγείρας αὐτῶν ἐκ νεκρῶν.

Eph. ii. 2. τοῦ πνεύματος τῶν ἡμῶν ἐνεργούστοι ὑπὸ τοῦ νοὸς τῆς ἐκκλησίας.
Eph. iii. 7. κατὰ τὴν ἐνέργειαν τῆς δυνάμεως.
iv. 16. τῆς ἐνέργειας κατ' ἐνέργειαν.

(β) Use in non-Pauline Books.

Ja. v. 16. δύνασθαι ἐνέργειαν.
Mt. xiv. 2. αἱ δυνάμεις ἐνέργειαν ἐν αὐτῷ. || Mk. vi. 14.

According to Lightfoot (on Gal. v. 6) ἐνέργειάνθη is never passive in St Paul, but the Spirit of God or the spirit of evil ἐνέργεια; the human agent or the human mind ἐνέργειάνθη (middle).
The adjective ἐνεργή occurs 1 Cor. xvi. 6, Philem. 6, and Hebr. iv. 12.

Divine working is denoted in

1 Th. ii. 13. 'Ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe.'

1 Cor. xii. 6. 'And there are diversities of workings (ἐνέργηματων) but the same God, who worketh (ὁ ἐνεργῶν) all things in all.' ( Cf. v. 10 'workings of miracles.'

ib. v. 11. 'But all these worketh the one and the same Spirit, dividing to each one severally even as He will.'

2 Cor. i. 6. 'Or whether we be comforted, it is for your comfort, which worketh (ἐνεργεῖ) in the patient enduring of the same sufferings which we also suffer.'

Gal. ii. 8. 'For He that wrought for Peter (ὁ ἐνεργῶν Πέτρῳ) unto the apostleship of the circumcision wrought for me also unto the Gentiles.'

Gal. iii. 5. 'He that supplieth to you the Spirit and worketh miracles among you.'

Phil. ii. 13. 'God it is Who worketh in you both to will and to work in fulfilment of His good pleasure' ('His benevolent purpose,' Lightfoot, q.v.):

where the θέλειν and the ἐνεργεῖν correspond respectively to the "gratia praeventium" and the "gratia cooperans" of a later theology' (Lightfoot ad loc.).

Phil. iii. 21. 'According to the working (i.e. by the exercise of the power,' Lightfoot ad loc.) whereby He is able also to subject all things unto Himself'.

where, as in Eph. i. 19 τῆς ἐνέργειας τοῦ κράτους τῆς ισχίος

additional notes.

of Hann [and iii. 7 τῆς ἐνέργειας τῆς δυνάμεως αὐτοῦ], the expression τῆς ἐνέργειας τοῦ δυναμῆς involves the common antithesis of δύναμις and ἐνέργεια' (Lightfoot ad loc.).

Col. ii. 12. 'Through your faith in the working (τῆς ἐνέργειας) of God, Who raised Him from the dead.'

Eph. i. 11. 'Of Him, Who worketh all things after the counsel of His Will':

where the verb ἐνεργεῖ brings out the idea of the personal power which is operative rather than the result produced.

ib. v. 19. 'According to the working of the might of His strength.'

Eph. iii. 7. 'Whereof I became a minister according to the working of His power.'

ib. v. 20. 'According to the power that worketh in us.'

[where, as in Col. i. 29, 1 Th. ii. 13, and Gal. v. 6, the middle ἐνεργούμενος is used, apparently because there is a human agent transmitting the Divine energy.]

On the other hand Sathanic working is denoted in

2 Th. ii. 7. 'For the mystery of lawlessness doth already work.'

ib. v. 9. 'Whose coming is according to the working of Satan with all power and signs and wonders of falsehood.' ( Cf. v. 11.

Eph. ii. 2. 'Of the spirit that now worketh in the sons of disobedience.'

Of the Ephesian passages [the first (i. 11) recalls] 1 Cor. xii. 6, 11 (v. supr.); [the next (i. 19) refers to] the active exercise of the power of God in the exaltation of Christ, [a third (iii. 7) shows how] the continuous working of His Power in the Apostle was a determining condition of his ministry, [another (iii. 20) tells us] that His power working in believers generally is the measure of that which He does. In ii. 2 the Ephesians [are reminded that] resisting the Will of God lays 'the sons of disobedience' open to the working of a personal power of evil. [For the meaning of κατ' ἐνέργεια in iv. 16, v. note ad loc.].
Wisdom and Revelation (Eph. i. 17).

These Ephesian Christians had already received Divine illumination, or they would not have been Christians at all; but Paul prayed that the Divine Spirit who dwelt in them would make their vision clearer, keener, stronger, that the Divine power and love and greatness might be revealed to them far more fully. And perhaps in these days in which men are making such rapid discoveries in inferior provinces of thought, discoveries so fascinating and so exciting as to rival in interest, even for Christian men, the manifestation of God in Christ, there is exceptional need for the Church to pray that God would grant it "a spirit of wisdom and revelation"; if He were to answer that prayer, we should no longer be dazzled by the knowledge which relates to "things seen and temporal," it would be outshone by the transcendent glory of "things unseen and eternal."

(Dale: The Epistle to the Ephesians: Its Doctrine and Ethics, p. 133.)

By the inspiration which was granted to Jewish prophets they saw in the history of their nation—as their uninspired contemporaries did not see—the Divine laws which the history illustrated.

The inspiration which was granted to apostles enabled them to discover what was already contained in the life, teaching, death and resurrection of the Lord Jesus Christ. Special revelations were given to them: ... but the main substance of what they knew about God and the Divine method of human redemption they discovered in the history and teaching of Christ. Their inspiration enabled them to see what that revelation of God really meant. ... The great revelation was made in Christ; the inspiration of the apostles enabled them to see the truths and laws which the revelation contained.

And so the "spirit of wisdom" may also be called the "spirit of revelation"; for until the spirit of wisdom is given, the revelation is unintelligible. It becomes an actual revelation when it is understood.

To the apostles inspiration was given in an exceptional measure. They were appointed by the Lord Jesus Christ to lay the foundations of the Christian Church. They had authority to teach all nations in...
Intellectual claims and gifts of the Gospel.

In 1 Cor. ii.—the main Pauline passage—St Paul has spoken of a ‘wisdom—not of this world (οὐ τοῦ αἰῶνος τούτου) nor of the rulers of this world’ (v. 6)—a wisdom ‘that hath been hidden’—‘God’s wisdom’ which ‘we speak—in a mystery’—wisdom ‘which God pre-ordained before the world unto our glory’ (v. 7). For ‘unto us God through the Spirit revealed—even the deep things of God’ (v. 11)—things ‘which eye saw not, and ear heard not (Is. lxiv. 4) and which came not up into man’s heart’ (v. 9)—things which ‘God prepared for them that love Him.’

‘Through the Spirit.’ For ‘the Spirit searcheth (ἐρωτάω) all things’: and as none ‘knoweth the things of a man, save the spirit of the man which is in him, so none knoweth the things of God save the Spirit of God’ (v. 10). Now ‘we, that we may know the things freely given us by God,’ have received—not the spirit of the world (τοῦ κόσμου), but—the Spirit which is from God (τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ). Now a ‘natural man’ (φυσικὸς ἀνθρώπος) receiveth not the things of the Spirit of God—they are foolishness to him—he cannot know them—because they are judged spiritually. But the spiritual man (ὁ πνευματικὸς) judgeth all things.’

This ‘wisdom’—God’s wisdom—‘we speak (says St Paul in v. 6) among the full-grown’ (ἐν τοῖς τελείοις).

In the Epistle to the Ephesians St Paul tells of God’s grace abounding (cf. i. 8) ‘in all wisdom and prudence’; and (v. i. 17) of his prayers to God—making mention of you in my prayers—for ‘a spirit of wisdom and revelation in the knowledge of Him’—‘having the eyes of your heart enlightened (v. 18) that ye may know.’

At ii. 6 he contemplates Christians ‘saved by grace’ in contact with the heavenly order; and then (v. 11) all, that is realised in time through faith, is seen to be of God’s ordering. Among the great mysteries of the faith, which he has prayed that the Ephesians may be enabled to understand, is that of the vital unity—the ‘one man’—of ii. 10—wherein Christ, by the assumption of human nature, by His death, united in one body and ‘reconciled’ to God, Jews and Gentiles.

But ‘to comprehend (καταλαβέσθαι) what is the breadth and length and height and depth, and to know the love of Christ’—a ‘love which passeth knowledge’ (iii. 18)—to know that which never can be known—the co-operation of all is required (ἐν πάσῃ τῇ ἀγίᾳ). Consecration is the condition of such knowledge. There is need of effort. And there is a corresponding power—God’s gift: His ‘power working in us’ (iii. 20 f.).

In the unity of the Christian body each of its members has his part, a special function and a special endowment. (iv. 7. ‘But to each one of us was the grace given according to the measure of the gift of the Christ’).

Yet unity of knowledge, as of faith, of the faith and knowledge of the Son of God—is the final issue and limit of the work and manifold ministry of all.

Appropriation of the truth is not intellectual only, but is expressed in character and action (iv. 15, ἀληθεύοντες ἐν ἐνεργείᾳ).

The spring of all error is ignorance, or forgetfulness, of God. So it was with ‘the Gentiles’ (τὰ ἐθνή). And this ‘ignorance (ἐγνώνα) which was in them’ was due to moral conditions (ἐὰν τ. πίστις τ. κορινθίων).

The Christian is to have [in him], and to be, light (φῶς)—light is fellowship with Him, Who is the Light of the World (Jo. viii. 12; cf. Mt. v. 14). And the life in light is shewn in moral duties—‘in every form of goodness and righteousness and truth’—the good, the right, the true.

In action—there is need of moral discrimination (v. 10 ὁμολογίας τι ἐκ τῆς κακίας τῆς καρδιάς), and of effort and carefulness in wise conduct, (15 f.) μη ὡς ἄρχοντες ἀλλ’ ὡς σύνοιτες, need to ‘understand (συνιστερέ) what the will of the Lord is.’

In the imperfect, transitory relations of earthly life (vi. 6 ff.) higher duties are involved—‘servants’ must remember (ἐπιστήμης) that service is rendered to Christ, ‘masters’ must remember (ἐπιστήμης) that in heaven the servants’ Master is their own also.

In conflict with the spiritual hosts of wickedness (vi. 12 f.) the Christian warrior stands having his ‘loins girded with truth.’ He applies truth to life.

Religion includes thought or knowledge, as well as feeling and action. Each of these three implies, needs, and is strengthened by the other two. Knowledge in excess leads to Gnosticism or to dead orthodoxy. But realisation in thought of absolute Truth as revealed in the Incarnation is apprehension of a fact, which can be made the basis of a Science and yet is not for speculation only or for aesthetic contemplation only, but is essentially ethical.

W. EPH.
The Sacrament of Baptism.

The rite of Baptism was connected with the work of Messiah by the prophets Ezekiel and Zechariah.

Ezek. xxxvi. 25 f. : 'And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.'

Zech. xiii. 1: 'In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.'

(Cf. Is. lii. 15.)

We cannot but believe that Christ, when (Jo. iii. 22, 25) He administered a baptism through His disciples (iv. 2), explained to those, who offered themselves, the new birth which John's baptism and this preparatory cleansing typified. At the same time He may have indicated, as to Nicodemus (iii. 5 f.), the future establishment of Christian Baptism, the sacrament of the new birth.

The sacrement of Baptism presupposes the Death and Resurrection of Christ.

In St John's record of the incident of the 'feet-washing' (Jo. xiii. 4—14), where the symbolic meaning of the act as a process of cleansing is introduced at v. 10; 'He that is bathed needs not to wash his feet,' it seems impossible not to see a foreshadowing of the idea of Christian Baptism in the word 'bathed' (Jo. xiii. 8 δὲ λεγουμένος) as contrasted with 'wash' (ἴδ. ἵνα ῥύσῃ).

There is, however, no evidence to show that the Apostles themselves were baptized unless with John's baptism. The 'bathing' in their case consisted in direct intercourse and union with Christ (cf. Jo. xv. 3; 'Already ye are clean because of the word which I have spoken unto you').

It was His office to baptize with the Spirit. So Jo. i. 33: 'the same is He which baptizeth with (or 'in') the Holy Spirit': the Holy Spirit being the atmosphere, the element of the new life. The transference of the image of baptism to the impartment of the Holy Spirit was prepared by such passages as Joel ii. 28 (quoted in Acts ii. 17), 'and it shall come to pass afterward that I will pour out of my Spirit upon all flesh.'

In Jo. iii. 5, 'Except a man be born of water and (the) Spirit (ἐξ ἑνὸς κ. πνεύματος) the preposition used (ἐξ) recalls the phrase (Mt. iii. 11) 'I baptize (plunge) you in water; He shall baptize you in Holy Spirit and fire,—so that the image suggested is that of rising, reborn, out of the water and out of the spiritual element, so to speak, to which the water outwardly corresponds. The combination of the words water and spirit suggests a remote parallel and a marked contrast. They carry back the thoughts of heaver and reader to the narrative of Creation (Gen. i. 2), when the Spirit of God brooded on the face of the waters. But (2) Water symbolizes purification and Spirit quickening: the one implies a definite external rite, the other indicates an energetic internal operation. The two are co-ordinate, correlative, complementary. Interpretations, which treat the term water here as simply figurative, are essentially defective. The words, taken in their immediate meaning, set forth as required before entrance into the Kingdom of God the acceptance of the preliminary rite Divinely sanctioned—John's baptism—which was the seal of repentance (Mt. iii. 11, εἰς μετάνοιαν) and so of forgiveness, and, following on this, the communication of a new life, resulting from the direct action of the Holy Ghost through Christ. But they have also a fuller sense, a final and complete sense for us. They look forward to the fulness of the Christian dispensation.

After the Resurrection the baptism of water was no longer separated from, but united with, the baptism of the Spirit—united with it in the "laver of regeneration" (Titus iii. 5 ἐγενέσθαι ἐπὶ διὰ λαυτροῦ παλιγγενεσίας καὶ ἀμαμωμήσους πνεύματος ἀγίου), even as the outward and the inward are united generally in a religion which is sacramental and not only typical.

Christian baptism, the outward act of faith welcoming the promise of God, is incorporation into the Body of Christ (cf. 1 Cor. xii. 13, Gal. iii. 27); and so being born (the birth) of the Spirit' is potentially united with being born (the birth) 'of water.' The general inseparability of these two is indicated in Jo. iii. 5 by the form of the expression 'born of water and Spirit' (ἐξ ἑνὸς καὶ πνεύματος) as distinguished from the double phrase 'born of water and of Spirit' (καὶ ἐκ πνεύματος).

With the ἐκ λαυτροῦ παλιγγενεσίας of Tit. iii. 5 may be compared τοῦ λαυτροῦ τοῦ ἑνὸς of Eph. v. 26. Here the initiatory sacrament of Baptism is the hallowing of the Bride. In this she is at once cleansed and hallowed (ἐν αὐτήν ἀγάλη ἀκαβασίας). The actions are coincident.

To the Corinthians St Paul had written (1 Cor. vi. 11): 'But ye were washed (ἀπελοίωσετε), but ye were sanctified (ἁγιάσθητε), but ye
were justified in the name of the Lord Jesus Christ and in the Spirit of our God'; and (xii. 13) 'For in one Spirit we all were baptized into one Body.'

And to the Romans (Rom. vi. 3): 'all we who were baptized into Christ Jesus were baptized into His death. We were buried therefore with Him through our Baptism (διὰ τοῦ βαπτίσματος) into death: that like as Christ was raised from the dead through the glory of the Father, so we might also walk in newness of life.'

In the Epistle to the Colossians these 'two complementary aspects of baptism' (Lightfoot ad loc.) appear in the passage ii. 18 (parallel to Eph. ii. 45): 'being buried with Him (συναφότης αὐτῷ) in the act of baptism (ἐν τῷ βαπτίσματι), in Whom also ye were raised together with Him (συνεβίβασθε) through your faith in the operation (the working) of God, Who raised Him from the dead and quickened together with Him you, that were dead by reason of your transgressions' [v. Lightfoot’s note].

Here in the Epistle to the Ephesians St Paul (at iv. 4—6) lays open a view of the unity of the whole Christian Society in its objective foundation: and while (a) its unity is established by the acknowledgment of one Lord: and (b) in proclaiming that 'Jesus is Lord,' it confesses one Faith: (c) it is entered by one Baptism. [Cf. 1 Cor. xii. 13.]

And of this 'material act' that confession (δόμα) is the spiritual accomplishment, a Confession involved in, and implying the acceptance of, the Baptismal formula (Mt. xxviii. 19) 'Into the name of the Father and of the Son and of the Holy Ghost.'

The 'teaching of baptisms' (βαπτισμῶν διδαχή) of Heb. vi. 2, where the plural and the peculiar form seem used to include Christian Baptism and other lustral rites, would naturally be directed to shew their essential difference. And the 'different washings' (διαφόρως βαπτισμοῖς) to which reference is made in the same Epistle (ix. 10) as accompaniments of the Levitical offerings (cf. Ex. xxix. 4, Lev. xi. 25 ff., xvi. 4, 24 f., Num. viii. 7, xix. 17) recall the 'washings, or baptizings, of cups and pots and brazen vessels' (βαπτισμοί ποτηρίων καὶ εἰδώλων καὶ χαλκίων) and other ceremonial lustrations (κ. ἐκ ἁγίας ἐν μψυχίων—σφυρών—σφυρών) of Mk. vii. 4 [v. Swete ad loc.]

The outward rite draws its virtue from the action of the Spirit.

[Cf. 1 Pet. iii. 21: δὲ ἐδόσας· δὲ καὶ ἠμᾶς ἀντίτυπον· τὸν θεόν βαπτίζομεν, ὡς ἄνθρωπος ἀναπέθετο· δὲ ἀνασάρτησεν· τόσον Χριστόν.]

On 'Sin' in the Pauline Epistles.

Apostolic writers distinguish clearly between 'sin,' the principle, and 'sins,' specific acts.

1. Sín (ἀμαρτία, ἡ ἁμαρτία).

The singular is found (apart from 2 Th. ii. 3, where B has ἄνωμα) in four only of the Pauline Epistles, namely those of the second group, 1 and 2 Corinthians, Galatians, and Romans:

1 Cor. xv. 56. τὸ δὲ κέντρον τῆς ἁμαρτίας· ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος.

2 Cor. vi. 21. τὸν μὴ γνώσα σάμαρτια ἔπειτ' ἡμῶν ἁμαρτίας ἐποίην.

2 Cor. vii. 1. ἡ ἁμαρτίας ἐποίησα ἡμᾶς νεκροτομεῖν.....

Gal. ii. 17. ἡ ἀρετὴ ἁμαρτίας διὰ κόσμου;

iii. 22. εὐρύχθειν ἡ γραφή τὰ πάντα ἐπὶ ἁμαρτίαν.

Rom. iii.—viii. passim.

xiv. 21. τὸν δὲ δὲ οὐκ ἐκ πάσης ἁμαρτίας ἐστὶ.

Neither ἁμαρτία, nor ἡ ἁμαρτία, in the singular occurs in the Epistle to the Ephesians or any of the Epistles of the Captivity, nor yet in the Pastoral Epistles.

2. Sīns (ἁμαρτίαι).

The plural is found in all groups of the Pauline Epistles.

(a) 1 Th. ii. 16. εἰς τὸ ἀναπτύσσοντα αὐτῶν τῶν ἁμαρτιῶν πάντως.

1 Cor. xv. 3. Χριστὸς ἀνέβησεν ἐπὶ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὸ γραφόμενον.

1 Cor. xv. 17. ἐν ἑαυτῷ εἰς τῶν ἁμαρτιῶν.

Gal. i. 4. τῶν διὰ τοὺς ἡμᾶς ἐπὶ τῶν ἁμαρτιῶν ἡμῶν.

(b) Col. i. 14. τὴν ἁμαρτίαν τῶν ἁμαρτιῶν.

Eph. ii. 1. τοῖς τοῖς παραπτομένοις καὶ ταῖς ἁμαρτίαις ἡμῶν.

(c) 1 Tim. v. 22. ἁμαρτίαις ἀλλοτριοῦσιν.

v. 24. τοὺς ἅρπαγον· τὸν ἁμαρτίαν πρόθυρα ἔθησεν, προϊστάμενοι εἰς κράτη, τοὺς δὲ καὶ ἐνακολουθεῖσαν.

2 Tim. iii. 6. γυμνοκαρία σχεδόν ἡ ἁμαρτίαις.

3. The word ἁμαρτία occurs 1 Cor. vi. 18 πᾶν ἁμαρτία χίλτ']
The verb ἀμαρτάνειν, ἀμαρτάω is used by St Paul as follows:

(a) 1 Cor. vi. 18, vii. 28, 36, viii. 12, xv. 34.
Rom. ii. 12, iii. 23, v. 12, 14, 16, vi. 15.

(b) Eph. iv. 26. ὄργανον καὶ μὴ ἀμαρτάνετε.

(c) 1 Tim. v. 20. τοὺς ἀμαρτάνοντας ἐνώπιον πάνω οἰκχεῖ,
Tit. iii. 11. εἰδοκε ὅτι έξευτράπτημεν τοὺς θείους κ. ἀμαρτάναι.

The word παράπτωμα, 'trespass,' bringing out the idea of violation of a definite law, occurs

(a) repeatedly in Romans, iv. 25, v. 15—29, xi. 11, 12, as well as in 2 Cor. v. 19 and Gal. vi. 1.

(b) in the Epistles of the Captivity, Col. ii. 13, where παραπτώματα are 'actual definite transgressions' (Lightfoot ad loc.), Eph. i. 7 τ. ἁφεσιν τ. παραπτώματων, ii. 1 τ. παραπτώματα κ. τ. ἀμαρτίας (v. eμπρ.), and ii. 5.

The word παράβασις, 'transgression,' occurs Gal. iii. 19 τῶν παραβάσεων χάρις, Rom. ii. 23 τῆς παραβάσεως τ. νίμων, iv. 15 οὐ γὰρ ὦν ἐστι νίμος, οὐδὲ παράβασις, v. 14 τ. τ. 'Αδάμ, and 1 Tim. ii. 14.

The Fall of Man.

The story of the Fall is the Divine parable of the origin of sin; implying self-assertion and violation of dependence,—seeking not a wrong end, but a right end in a wrong way.

We know so little of our spiritual relations one to another that there is no greater difficulty in supposing that the earthly destiny of humanity was imperilled in a representative than in believing (as we do) that the restoration of humanity was obtained by the Son of Man.

In any case this is the simplest way of presenting a fact which is universal.

The consequence of self-assertion necessarily descended to all generations. (See Hegel's analysis of the Fall in his 'Logic.')

It is most important to notice that it is not 'death' as the passage to another order, but the circumstances of death, which are due to sin.

The effects of an act may be retrospective as well as prospective; that is to say, the certainty that something will be modified what goes before.

The Kingdom of God.—Kingdom of Christ.

A. Usage of St Paul.

(a) 1 Th. ii. 12. ἄξιος τ. θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἐκκλησίαν τοῦ θεοῦ κ. δόξαν.
2 Th. i. 5. εἰς τὸ καταδεικνύον με τὴν βασιλείαν τοῦ θεοῦ.
1 Cor. iv. 20. οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει.
1 Cor. vi. 9. η ὑπέρ τινος ἢ τινί ἢ τινί ἢ τῷ βασιλείαν τοῦ θεοῦ κ. ποτέ.
1 Cor. xv. 24. εἶναι τὸ τέλος, ὅταν παραδώσω τὴν βασιλείαν τῇ θεῷ κ. ποτέ.
1 Cor. xv. 50. σάρκες κ. σῶμα βασιλείαν τοῦ θεοῦ κληρονομοῦσα εἰς δύναμα.
Rom. xiv. 17. οὐ γὰρ ἐστίν ἡ βασιλεία τ. θεοῦ βρώσεις κ. πόσις, ἀλλ' δικαιοσύνη κ. ἀριθμός κ. χαρὰ εἰς πνευματική ἀγίος.
(b) Col. i. 13. ὁ ἐπίτροπος τῆς εὐλογίας τοῦ σκοτίου καὶ μετάτροπες εἰς τὴν βασιλείαν τοῦ νόοι τῆς ἐγκυρίας αὐτῶν.
Col. iv. 11. συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ.
Eph. v. 5. ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ.
(c) 2 Tim. iv. 1. Χριστοῦ Ἰσραήλ, τοῦ κλάσματος κράτεως ἐξοίσων κ. νεκροῦς, καὶ τὴν ἐπιφάνειαν αὐτῶν καὶ τὴν βασιλείαν αὐτῶν.
2 Tim. iv. 18. ωσεὶς με οἱ κύριοι ἀπὸ παντὸς ἐργάζεσθε καὶ ἐστραφεῖς ᾧ τὴν βασιλείαν αὐτῶν τῆς ἐπιφάνειας.

B. Use in other Epistles.

(a) Heb. i. 8. ἡ κάθεδρα τῆς βασιλείας (from lxx. of Ps. xlv. 7). xii. 28. βασιλείαν ὁσιλυπούντων παραλαμβάνεσθε.

(b) Jas. ii. 5. κληρονόμοι τῆς βασιλείας ἢ ἐπηγγελόμεθα τοῖς ἀγαπώμεθα αὐτῶν.

(c) 2 Pet. i. 11. εἰς τῆς αἰώνιας βασιλείας τοῦ κυρίου ἡμῶν καὶ σωτῆρον Ἰσμαήλ Ἰσραήλ.

C. Use in the Synoptic Gospels and in 'Acts.'

(a) In the Synoptists, besides ἡ βασιλεία σου of the Lord's Prayer, the expression ἡ βασιλεία τοῦ θεοῦ is of constant occurrence,
except in the Gospel of St Matthew, where it is found four times only (vi. 33, xii. 28, xix. 24, xxi. 43), being elsewhere replaced by the phrase ἡ βασιλεία τῶν οὐρανῶν. Three times in St Matthew (iv. 23, ix. 35, xxiv. 14) we have τὸ εὐαγγελίων τῆς βασιλείας,—the Gospel of the Kingdom—and once (xiii. 19) τὸν λόγον τῆς βασιλείας—
‘the word of the Kingdom.’

[Note especially Lk. xxii. 29 κἀγώ διαστηματίζω ἐμῖν, καθὼς δέδωκέ μοι ἐδόθη τῷ μου βασιλεία, ἵνα ἔσεσθε καὶ πάντες ἐπὶ τῆς τροπαίας μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσετε ἐπὶ βρόχῳ τῶν διδόκοιν σαῤῥόν τοῖς Ἰδοὺ τοῖς Ἰσραήλ.

(b) In ‘Acta’ the phrase τὰ περὶ τῆς βασιλείας τ. θεοῦ occurs thrice (i. 3, viii. 12, xix. 8). The other references to ‘the Kingdom of God’ are xiv. 25 εἰπολοῦ ὡς τ. βασιλείας τ. θ. xxvii. 23 διακοινωνόμενος τ. βασιλείας τ. θ., v. 31 κηρύσσων τ. β. τ. θ. in xx. 25 κηρύσσων τ. βασιλείαν (οσ. τ. θεοῦ) is read:—cf. i. 6.

D. Use in Johannine writings.

(i) Ac. x. 6. κ. ἐποίησεν ἡμᾶς βασιλεῖας ἱερεῖς τῷ θεῷ κ. πατρί αὐτῷ.

Ac. x. 9. συνενωθότας ἐν τῇ θλίψει κ. βασιλείας κ. ὑπομονήν ἐν Ἰδοὺ τοῖς Ἰσραήλ.

Ac. x. 10. ἐποίησεν αὐτοῖς τῷ θεῷ ἡμᾶς βασιλεῖας κ. ἱερεῖς, καὶ βασιλεύσεις ἐπὶ τῆς γῆς.

Ac. xi. 15. ἐνεύρετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ, κ. βασιλεύεις ἐν τοῖς αἰώνας τοῖς αἰώνων.

Ac. xii. 10. ἡ βασιλεία τοῦ θεοῦ ἡμῶν κ. ἡ ἐκκλησία τοῦ χριστοῦ αὐτοῦ.

(ii) Jo. iii. 3. εἶναι τῇ γεννηθῇ ἰδίων, οὐ δίνεται ἰδίῳ τῇ βασιλείᾳ τοῦ θεοῦ.

Jo. iii. 5. εἰσελθόντας εἰς τὴν βασιλείαν τοῦ θεοῦ.

Jo. xviii. 36. ἡ βασιλεία ἡ ἡμῶν οὐκ ἐστιν εἰκόνα τοῦ κόσμου τοῦτου· εἰ δὲ τοῦ κόσμου τοῦτον ἡ βασιλεία ἡ ἡμῶν, οὐ πιστεύετε αὐτοῦ ἡμῶν ἑνεχθητὸν ἃν, ἵνα μὴ παραδοθῇ τῷ βασιλείᾳ: τὸν δὲ τῇ βασιλείᾳ ἡ ἡμῶν οὐκ ἐστιν ἑνεχθήν.

‘The Kingdom’ [implies] ‘a Sovereign of whose Personal Rule His subjects would be conscious and by Whose Will they would be guided, an organization, by which the relative functions and duties and stations of those included within it would be defined and sustained, a common principle of action, and common rights of citizenship.’

(Gospel of the Resurrection, p. 195.)
ADDITIONAL NOTES.

The language of the verse in the Ephesian Epistle, indeed, clearly excludes the idea of the existence, at that time, of any Divinely ordered hierarchy. The gift which Christ ‘gave’ to the Church was a gift of ‘men.’ It was a double gift. He first endowed the men, and then gave them, endowed, to the Church.

Through their work the character of permanent offices became revealed.

There is in the New Testament no trace of any rigid universal constitution of the Christian Society. Divine gifts for its edification are recognised. These appear to be general, and stand prominent.

There are also ecclesiastical offices. The presbyterate, as yet identical with the episcopate, is practically universal.

Deacons are treated of by St Paul as universal; though there is no trace of any perpetuation of ‘the seven.’

There is no definition of the respective duties of presbyters or of deacons. Timothy appears to have apostolic functions by ordination.¹

The Church appears guided by a self-widening ministry—apostles and prophets.

Of a primitive hierarchical ministry there is no record or tradition. And there is no provision for all time. The provision of a permanent and universal organisation of the Church was, in fact, wholly alien from the thought of the first age. The vision was closed by ‘the Coming.’ At the close of it the Lord was to come Himself.

¹ 1 Tim. iv. 14 τοι ὁ εἶναι Χριστίτος, δὸς δὲνοι δὲν προφητείας μετὰ ἑτέρων τῶν χειρῶν τῶν πρεσβυτέρων.
² Tim. i. 6 τὸ χάρισμα τοῦ θεοῦ, δὸς δὲνοι δὲν τὰ ἑτέρων τῶν χειρῶν μου.
'The Church' in the Epistle to the Ephesians.

The word ἐκκλησία occurs in the Gospels in two places only (Mt. xvi. 18; xviii. 17): in the former place in the sense of the universal Church (καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ ἐκκλησίαν μοι τὴν ἐκκλησίαν), and in the latter of a special Church (ἐν δὲ παρακολουθίᾳ αὐτῶν, εἰς τῇ ἐκκλησίᾳ, ἐν δὲ καὶ τῆς ἐκκλησίας παρακολουθίᾳ, ἐστιν σοι ὅσπερ ὁ θεοκός καὶ οὐ τέλωνης).

Both senses are found in the Acts.

In the Apocalypse, as also in St James (v. 14) and in 3 Jo. 6, 9, 10, the word is used in the special sense only.

In the Epistles of St Paul both senses are found.

In the Epistle to the Ephesians the Christian Society—the Church—is a commonwealth, but it is more than a commonwealth.

The Church is a spiritual building—the temple of the Spirit.

" " a living organism—the Body of Christ.
" " the Bride of Christ.

The word ἐκκλησία is used nine times in the Epistle to the Ephesians. But of these instances six occur in one and the same context in the fifth chapter, and the nine occurrences of the word are thus practically reducible to four.

1. i. 22 f. καὶ αὐτῶν ἐδωκεν κεφαλὴν ὑπὸ πόντα τῇ ἐκκλησίᾳ, ὅτι ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πάσην πληρομένου.

Not only was Christ Himself exalted to the heavens:

(a) He is invested with universal sovereignty (cf. Mt. xxvii. 28 ἐδόθη μοι πάσα ἐξουσία ἐν σαρκί καὶ ἐπὶ τῆς γῆς).

(b) He is even now Head of His Church on earth:

'Head over all things to the Church, which is His body.'—

and

(c) He has already exercised His sovereignty by the gift of His quickening grace.

So in the parallel passage, Col. i. 18: καὶ αὐτῶς ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας (cf. v. 24), i.e. (as Lightfoot paraphrases) 'not only does He hold this position of absolute priority and sovereignty over the Universe—the natural creation—He stands also in the same relation to the Church—the new spiritual creation. He is its head, and it is His body.'
And 'the display of God's wisdom before the intelligences of the heavenly order......was......the work of the Church.'

'The effect of the Gospel reaches through all being,—and we are allowed to see......how other rational creatures follow the course of its fulfilment.'

The manifold wisdom of God is seen in the adaptation of the manifold capacities of man and the complicated vicissitudes of human life to minister to the one end to which "all creation moves."

(3) iii. 21. οὐδὲ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάντας τὰς γενεάς τῶν αἰώνων τῶν αἰώνων· ἀμήν.

The contemplation of the glorious fulness of Divine blessing in the Gospel—clothes with a Doxology—in which God's work in man is regarded as issuing in His glory 'in the Church and in Christ Jesus' to the last development of life in time.

The glory of God is shewn, as the Universe moves forward to its end, by the fulfilment of God's Will in man and by the offering of man's service to God.

(4) v. 23 f. ἀνέκριτος κεφαλῆς ἐς τὰς γενεάς ὡς καὶ ὁ χριστός κεφαλῆς τῆς ἐκκλησίας, αὐτὸς σωτὴρ τῶν σώματος.

ἀλλὰ ὡς ἡ ἐκκλησία ὑποτικώςτεν τῷ χριστῷ, σωτῆρι καὶ κ.τ.λ.

οἱ ἀνδρεῖς, ἀγάπατε τὰς γυναικάς, καθὼς καὶ οἱ χριστός ἠγάπησεν τὴν ἐκκλησίαν καὶ ἐκατωθὶ παρέδωκεν ὑπὲρ αὐτῆς, ἵνα αὐτὴν ἁγιασθησία καθιστήση τῷ λατρείῳ τοῦ ἱδίου ἐν ἑαυτή, ὅπως ἤδη ἠνεκρίτε τῇ ἐκκλησίᾳ, καὶ ἠξονταν σπίλον ἢ μοτίδα ἢ τοῦ τοιούτου, ἀλλ' ἵνα ἡ ἁγία καὶ ἀμώμοι.

The Apostle—points out that the wife is to the husband as the Church to Christ.

The relation of husband to wife, like that of Christ to the Church, points to a unity included in the idea of creation. And of the primitive ordinance that 'a man shall leave father and mother and shall cleave to his wife, and the twain shall become one flesh' (v. 31, from Gen. ii. 24), the greatest of all the manifold applications is [and the highest fulfilment is] the union of Christ and the Church:

τὸ μυστήριον τοῦτο μέγα ἡσυχία, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ [καὶ] τὴν ἐκκλησίαν.

The marriage-relation of 'the Lord' to Israel runs through the Old Testament.

And the application of this relation to Christ and the Church—the spiritual Israel—implies His Divinity.

Christ offers to the Church the devotion of love. And such is the duty of the husband to the wife.

The Church offers to Christ the devotion of subjection, as is the duty of the wife to the husband.

Christ loved the Church (v. 25: Acts xx. 28) not because it was perfectly lovable, but in order to make it such; not because it was holy, but in order to make it holy by union with Himself.

The love of Christ—for the Church—was crowned by His sacrifice of Himself.

And the purpose of the self-sacrifice of Christ for the Church is (i) to hallow it, (2) to present it to Himself—glorious—without spot or wrinkle, (3) that it may continue—holy and blameless ('without blemish').

Further in ii. 20 ff. [though the word ἐκκλησία does not occur] the new Society of believers is a fabric, destined to become a sanctuary:

ἐπαυξανομηθὲν ἐκ τῆς θεμελίως τῶν ἀποστόλων καὶ προφητῶν, ὡς ἄρχοντα καὶ οὐράνιον καθεδρίαν, ἐν ὑπάρχει συναρμολογημένη ἀφετέρου ἢν ἢν ἢν ἢν ὑπάρχει συναρμολογημένη ἐς κατοικίσεως τῶν θεοῦ ἐν πνεύμα.

To the Corinthians St Paul had said (1 Cor. iii. 17) 'Ye are a temple of God (ναὸς θεοῦ) and the Spirit of God dwelleth in you'; and also (ib. xii. 28), 'And some God set in the Church, first apostles, secondly prophets, thirdly teachers'; and again (2 Cor. vi. 16), 'For we are a temple of the living God (ναὸς θεοῦ ζῶντος).

Now in Ephesians he writes (ii. 19—22): 'Ye are fellow-citizens with the saints and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in Whom each several building, fitly framed together, groweth into a holy temple in the Lord; in Whom ye also are builded together for a habitation of God in the Spirit.'

We see then that in the Epistle in which he opens the widest prospect of the being and destiny of the Church, St Paul uses two images [besides that of the Bride] to describe it,—that of a 'body'—a body of which Christ is the Head (i. 22 f.)—and that of a spiritual building or 'sanctuary' (ii. 20 f.).

At the same time he combines the two images together. Thus in the passage cited, ii. 21 f. (v. supr.), the many buildings are said to grow into a sanctuary—a 'holy temple'; and on the other hand the body is build: the body, 'fitly framed and knit together'—maketh 'increase unto the building up of itself in love' (iv. 16). The body is built; the temple grows.
We need both images, of building and of growth, in order to understand our position socially and personally. The progress which we observe in human society and in our own several lives is due in part to human effort and in part to vital forces, which lie beyond our reach. Everywhere we find this twofold action of ‘building’ and of ‘growth.’

Thus in the material building we have to notice the influence of natural powers which we cannot control. The sunshine and the rain; the silent, ceaseless action of the air, bring to the fabric some of its greatest charms.

In the body again there is room for the effects of care and discipline. We grow by a force which is independent of our will: but of ourselves we can within certain measure retard or hasten or guide the growth.

So God Himself works, and He works also through us. As His fellow-workers we recognise on the one side inexorable laws, on the other the results of personal endeavour.

This thought applies alike to the individual Christian and to the Church.

It applies, I say, to the Church, the Society of Christian men. For the Church is built and yet it grows. Human endeavour and Divine energy co-operate in its development.

The Church a Temple.

The Church is ‘a structure complex and multifurc—-a dwelling-place of the Holy Spirit’—a temple ‘reared through long ages, each stone of which fills its special place and contributes its share to the grace and stability of the fabric.’ It includes many buildings, but all equally parts of the sanctuary (εὐαγγέλιον). Of this temple Christ Himself is the corner-stone; Apostles and Prophets, united with and having authority from Him, form its foundation (cf. Apoc. xxi. 14).

The Church the Body of Christ.

Again, the Church is ‘a Body, where a royal will directs and disciplines and uses the functions of every member’—Christ being ‘the Head, from which the body receives its divine impulse.’

‘The Body is one: it is multifurc; and it is quickened by a power which is not of itself but from above.’

‘For unity is not uniformity. Differences of race, class, social order obviously have no influence upon it. They are of earth only. But more than this, it is consistent with serious differences in the apprehension of the common faith in which it reposes....The Unity of the whole is consistent with a wide variety of parts, each having to a certain degree a corresponding unity in itself.’

‘And the essential bond of union is not external but spiritual; it consists not in one organization, but in a common principle of life.’

‘It follows—that external, visible unity is not required for the essential unity of the Church.’

‘But though the principle of the unity of the Christian Church is spiritual and not necessarily connected with uniformity of constitution or even with intercommunion, it by no means follows that the outward organization of the whole of the constituent Churches is a matter of indifference.’

‘The range of variation in the constitution of the Christian societies must be limited by their fitness to embody the fundamental ideas of Christianity.’

‘Divisions, as we see them, are’ indeed ‘a witness to human imperfection.’ But, ‘if we regard the imperfection of our nature, division appears to be the preliminary of that noblest catholicity, which will issue from the separate fulfillment by each part in due measure (Eph. iv. 16) of its proper function towards the whole. Thus the material unity of Judaism is transformed into the moral unity of the Apocalypse.’

The Church the Bride of Christ.

The image used in prophetic books of the Old Testament (Hos. ii. 19, Ezek. xvi., Mal. ii. 11) to describe the relation between Jehovah and His people, is in the New Testament applied to Christ and the Church. Suggested, in the Synoptic Gospels, by the imagery of the Parables of the Marriage-feast (Mt. xxii. 1 f.) and of the Ten Virgins (id. xxv. 1 f., also Mt. ix. 15) is signified in the Gospel of St John by the language of the Baptist (Jo. iii. 29 f.): ‘He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him rejoiceth greatly because of the bridegroom’s voice; this my joy therefore is fulfilled. He must increase, but I must decrease.’ The Church was gathering round Him the disciples who were the beginnings of His Church—representatives of the spiritual Israel—the divine Bride—brought by the forerunner to Christ—the Bridegroom.

In 2 Cor. xi. 2 ἡ γυνὴ εἰς τὸν Ἰσραήλ ὑμῶν τὴν κοπασιαν τὴν γυνὴν ἐν οἷς ἤντι δῆμοι παρέθεναι διὰ τοῦ παρεστήσει τῷ χριστῷ. St Paul applies the figure to the connexion of Christ with a particular body of Christians; even as in Ephesians (v. 32 f.) he uses it (v. supr.) of the relation of Christ to
The verb ἀποκάλυπται is used:—

(A) by St Paul (13 times) in six Epistles (2 Th., 1 Cor., Gal., Rom., Phil., Eph.),

(B) in the First Epistle of St Peter, and in the Gospels of St Matthew and St Luke.

Except in a citation (xii. 38) from the lxx. of Is. liii. 1, it is not used by St John.

Revelation, in the New Testament, is

(a) of Jesus Christ.

2 Th. i. 7, 1 Cor. i. 7, Gal. i. 16 (cf. 2 Cor. xii. 1).
1 Pet. i. 7, 13; Lk. xvii. 30.
Apost. i. 7 (v. Hort on 1 Pet. i. 7).

(b) of the Father. Mt. xi. 27 || Lk. x. 22.

(c) of ‘the righteous judgment of God.’ Rom. ii. 5: ‘wrath’ ib. i. 18.

(d) of ‘the sons of God.’ Rom. viii. 19.

(e) of a ‘glory.’ Rom. viii. 18, 1 Pet. iv. 13, v. 1.

(f) of a salvation and deliverance. 1 Pet. i. 5.

(g) of an evil power. 2 Th. ii. 3, 6, 8.

(h) of a faith. Gal. iii. 23. εἰς τ. μέλλοναν πίστιν ἀποκάλυψιν.

(i) of whatever is covered (ἐκκαλυμμένα). Mt. x. 26 || Lk. xii. 2.

(j) of heavenly truths. 1 Cor. ii. 10. τὰ βαθύτατα τοῦ θεοῦ.
Rom. xvi. 25. μυστηρίων χρόνου αἰωνίως σωτηριον.
Eph. iii. 3. τὸ μυστήριον.
Mt. xii. 21. ὅτι ἐκκλησίας ταῦτα ἀπὸ σοφῶν κ. σωτηρίων ὑπάρχουσιν. (Clf. Phil. iii. 15.)
Mt. xvi. 17. οὐκ εἰς ἐκκλησίας σοι ἀλλ’ ὃ παντως μου ὑπάρχοντας. (Clf. v. 16.)

With Revelation is co-ordinated ‘knowledge,’ ‘prophecy’ and ‘teaching.’ 1 Cor. xiv. 6.

With Revelation is co-ordinated ‘wisdom.’ Eph. i. 17 (v. supr. p. 158, Dale on ‘Wisdom and Revelation’).

‘Revelation is always (probably even in Gal. iii. 23) in the strictest sense an unveiling of what already exists, not the coming into existence of that which is said to be revealed.’ (Hort on 1 Pet. i. 5.)
On the use of the term μυστήριον in the N. T.

The word μυστήριον (which in the LXX occurs Judith ii. 2, Wisd. vi. 24, Ecclus. xxi. 22, Tob. xii. 7, 21, 2 Macr. xiii. 21 and elsewhere; also in Theodotion's version of Dan. ii. 18 ff., Ps. xxv. 14 and Prov. xx. 19) is found, in the Synoptic Gospels in the parallel texts (Mt. xiii. 11, Mk. iv. 11, Lk. viii. 10) of the Parable of the Sower, but elsewhere in the N. T. only in the Epistles of St Paul and in the Apocalypse.

It is used (1) comprehensively of the Christian Revelation or of the central truth of the universality of the Gospel; (2) special truths in that revelation.

But always in the N. T. the fact of revelation, actual or imminent, is implied.

(1) In the comprehensive meaning the word is used 13 times by St Paul and once in the Apocalypse.

A. (a) I Cor. ii. 1. καταγγέλλων ἡμῖν τὸ μυστήριον τοῦ θεοῦ.

Rom. xvi. 25 f. κατὰ ἀποκάλυψιν μυστηρίων χράσσεις ἀσκομένους σεαυτοῦ σφαγῆς ἀποκρυφίως δὲ τινὶ διὰ τοὺς γραφῶν προφήτων καὶ ἐντολὴν τοῦ θεοῦ διὰ Ἰησοῦν τὴν πάντως ἡμῖν γενομένην.

(b) Col. ii. 26 f. τὸ μυστήριον τοῦ ἀποκρυμμένου ἀπὸ τῶν αἰώνων κ. απὸ τῶν γενεῶν, τινὶ δὲ ἐφανερώθη τοῖς ἁγίοις, οἷς ἔδειξεν ὁ θεὸς γενομένου τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἑθεσιν, ὁ ἐστὶν Χριστὸς ἡμῖν ἡμῖν ὑπερμείη τῆς δόξης.

(c) Eph. i. 9. γενομένας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ — 'the mystery of His will'—the Divine counsel now revealed, expressing God's Will.

ADDITIONAL NOTES.

Eph. iii. 3. κατὰ ἀποκάλυψιν ἑγκριθήθη μοι τὸ μυστήριον.

4. ἐν τῷ μυστηρίῳ τοῦ χριστοῦ.

The 'mystery of the Christ' was (v. 6) the truth, revealed to the Apostles, that the Gentiles, by incorporation in Christ, were, equally with Jews, heirs of all the hopes of the people of God, members of one Divine society, and partakers of the gift of the Holy Spirit.

Eph. iii. 9. ἡ ἀκομομφά τοῦ μυστηρίου τοῦ ἀποκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ πάντα κτίσατε.

The words recall the language of Rom. xvi. 25 f. (v. supra).

Eph. iii. 19. ἐν παρθένῳ γνωρίζεται τὸ μυστήριον τοῦ εὐαγγέλιου —'the mystery of the Gospel'—the revelation contained in the Gospel.

1 Tim. iii. 9. ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνεδρίᾳ —'holding the mystery of the faith in a pure conscience.'

1 Tim. iii. 16. κ. ὁμολογουμένων µέγα ἑστιν τὸ τῆς εὐαγγελίας μυστήριον —'the mystery of godliness.'

B. Apost. x. 7. καὶ ἐπέλεξεν τὸ μυστήριον τοῦ θεοῦ, ὡς εὐφράξει τοὺς ἑαυτοῦ δαίμονας τοὺς προφήτας —where 'the mystery of God' is a revelation now imminent (v. 6 'there shall be delay no longer': cf. Dan. xii. 7) and the language is that of Amos iii. 7 'Surely the Lord God will do nothing, but He revealeth his secret unto His servants the prophets.'

(2) In the sense of a particular truth, or detail, of the Christian revelation, the word occurs seven times in St Paul, and three times in the Apocalypse.

A. (a) 2 Th. ii. 7. τὸ γὰρ μυστήριον ἡδονὴ ἐνεργεῖται τῇ ἀνομίᾳ.

1 Cor. iv. 1. ὑπήρξεσαν Χριστοῦ κ. ὁμολογούμενοι μυστηρίων θεοῦ.

xiii. 2. καὶ ἔχων προφητείας καὶ ἔλεα τοῦ μυστήριου πίστει.

xiv. 2. πνευματίκα δὲ λαλεῖ μυστήρια.

xxv. 51. ἦδοι μυστήριον ἡμῖν λέγω —'a mystery'—a heavenly truth—revealed to me.

Rom. xi. 25. οὐ γὰρ θηλυκὴ γένους τὸ μυστήριον τούτο —ὅτι πάντως ἀπὸ ἱδίου τῆς ἱστορίας χέρι εἴπομεν χριστοῦ τῶν Ἑβραίων εἰσῆλθε κ.τ.λ.

(b) Eph. v. 32. τὸ μυστήριον τούτο μέγα ἐστὶν, ἔργα δὲ λέγω εἰς Χριστοῦ καὶ [εἰς] τὴν ἐκκλησίαν —'this mystery'—this revealed truth of a unique relationship.
The law of marriage laid down in Genesis as given to Adam was for St Paul a preliminary indication of a hidden Divine purpose or ordinance, the full meaning of which was to be revealed only by the revealing of Christ as the Head of His spouse the Church' (Hort: Prolegomena to Romans and Ephesians, p. 160).

B. Mt. xiii. 11. ἡμῖν δέδοται γνῶσις τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, ἐκείνου δὲ οὐ δέδοται (Lk. viii. 10 τοις δὲ λοιποῖς ἐν παραβολαῖς).

[Mk. iv. 11 has ἡμῖν τὸ μυστήριον δέδοσα, where perhaps the singular may be regarded as = γνῶσις τὰ μυστήρια of Mt. and Lk., and, for the second clause, ἐκείνου δὲ τοῖς ζωῶ ἐν παραβολαῖς τὰ πάντα γίνεται.]

Apos. i. 20. τὸ μυστήριον τῶν ἐστὶ ἀστέρων—'the mystery of [the inner meaning of the truth signified by] the seven stars.'

Apos. xvii. 5. κ. ἐπὶ τὸ μέτωπον αὐτῆς δόρα γεγραμμένα, μυστήριον, Βαβυλῶν κ.τ.λ.—where μυστήριον = 'name significant of a spiritual truth.'

Apos. xvii. 7. ἔγγορον σοι τὸ μυστήριον [the mystery—the inner significance of—the unseen fact signified by] τῆς γυναίκος κ. τοῦ θερίου.

[The history of the use of the term in pre-Christian Greek deserves further study. Already in Plato, Theat. 156 a, ἄλλα δὲ κοιμῆσαι, δὲν μέλλω σοι τὰ μυστήρια λέγειν the word is used metaphorically, not, that is, of the actual, ceremonial, 'mysteries' or mystic implements, but of philosophical doctrines belonging to men of a particular School and expounded with authority by them alone, though the exposition may be subsequently transmitted by a hearer to others. Already the idea of secrecy is subordinate to that of special discovery or possession.]

"But, when adopted into the Christian vocabulary by St Paul, the word signifies simply 'a truth which was once hidden, but now is revealed,' 'a truth which without special revelation would have been unknown.' Hence μυστήριον is almost universally found in connexion with words denoting revelation or publication: e.g. ἀποκάλυπτες, ἀποκάλυψις, Rom. xvi. 25, Eph. iii. 3, 5, 2 Th. ii. 7; γινώσκειν, Rom. xvi. 26, Eph. i. 9, iii. 3, 10, vi. 19; φανερωταί, Col. iv. 3, Rom. xvi. 26, 1 Tim. iii. 16; ἀποκαίριον, Col. iv. 3, 1 Cor. ii. 7, xiv. 2; λέγειν 1 Cor. xv. 51." (Lightfoot on Col. i. 26.)

The word is characteristic of the Epistle to the Ephesians.

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On the phrases ἐν Χριστῷ Ἰησοῦ and ἐν Χριστῷ (without Ἰησοῦ) are found in the Epistles of St Paul as follows:

<table>
<thead>
<tr>
<th>ἐν Χριστῷ Ἰησοῦ</th>
<th>ἐν Χριστῷ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) 1 Th. ii. 14</td>
<td>(a) 1 Th. iv. 16 τί νεκροὶ ἐν Χ.</td>
</tr>
<tr>
<td>v. 18</td>
<td>1 Cor. iii. 1</td>
</tr>
<tr>
<td>1 Cor. i. 2, 4, 30</td>
<td>iv. 10, 15, 17</td>
</tr>
<tr>
<td>iv. 15</td>
<td>xv. 18 ὀ λοιμβένες</td>
</tr>
<tr>
<td>xv. 31</td>
<td>ἐν Χ.</td>
</tr>
<tr>
<td>xvi. 24</td>
<td>19 ἑλπικότες ἐν Χ.</td>
</tr>
<tr>
<td>Gal. ii. 4</td>
<td>2 Cor. ii. 17</td>
</tr>
<tr>
<td>iii. 14 (W.H. mg.)</td>
<td>iii. 14 ἐν Χ. καταργεῖται</td>
</tr>
<tr>
<td>28 πάντες—ὑμεῖς ἐκ ἑαυτῶν ἐν Χ. Ἰ.</td>
<td>v. 17 ἐκ τις ἐν Χ.</td>
</tr>
<tr>
<td>v. 6</td>
<td>19 ὥς ἐστιν ἐν Χριστῷ κόσμων καταλαύσων ἑαυτῷ</td>
</tr>
<tr>
<td>Rom. iii. 24</td>
<td>xii. 2, 19</td>
</tr>
<tr>
<td>vi. 11, 23</td>
<td>Gal. i. 22</td>
</tr>
<tr>
<td>viii. 2, 39</td>
<td>ii. 17</td>
</tr>
<tr>
<td>xv. 17</td>
<td>Rom. ix. 1</td>
</tr>
<tr>
<td>xvi. 3 συνεφροῦσχε μον ἐν Χ. Ἰ.</td>
<td>xii. 5 ἐν σώμα ῥοξμα ἐν Χ.</td>
</tr>
<tr>
<td>(b) Phil. i. 1</td>
<td>xvi. 7, 9</td>
</tr>
<tr>
<td>ii. 5, 19</td>
<td>(b) Phil. i. 13</td>
</tr>
<tr>
<td>iii. 3, 14</td>
<td>ii. 1</td>
</tr>
<tr>
<td>iv. 7</td>
<td>iv. 19, 21</td>
</tr>
<tr>
<td>Col. i. 4</td>
<td>Col. i. 27 ἐν Κολ. ἄγιος καὶ σωτῆς ἀδελφοῖς ἐν Χ.</td>
</tr>
<tr>
<td>Eph. i. 1</td>
<td>28</td>
</tr>
<tr>
<td>ii. 6, 7, 10, 13</td>
<td>Eph. i. 3</td>
</tr>
<tr>
<td>iii. 6, 11, 21</td>
<td>iv. 32</td>
</tr>
<tr>
<td>Philem. 23</td>
<td>Philem. 8 συλλέγεται ἐν Χ. παρασκευήν ἐχων</td>
</tr>
<tr>
<td>(c) 1 Tim. i. 14</td>
<td>20 ἀνάπαυσον μον ἐν σπέρμα ἐν X.</td>
</tr>
<tr>
<td>iii. 13</td>
<td>(c) 2 Tim. i. 1, 9, 13</td>
</tr>
<tr>
<td>2 Tim. i. 1, 9, 13</td>
<td>ii. 1, 10</td>
</tr>
<tr>
<td>ii. 1, 10</td>
<td>iii. 12, 15</td>
</tr>
</tbody>
</table>
Outside the Pauline Epistles there is no instance of ἐν Χριστῷ Ἰσραήλ. But ἐν Χριστῷ is found in
1 Pet. iii. 16.

v. 10 [with v. 1, ἐν τῷ Χριστῷ].

14.

It is also the reading of A in Apoc. i. 9.

The phrase ἐν τῷ Χριστῷ is found only in
2 Cor. ii. 14. τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ.
Eph. i. 10. ἀνακεφαλαίωσας τὰ πάντα ἐν τῷ Χριστῷ.
12. τοὺς προφητικάς ἐν τῷ Χριστῷ.
20. ἐν κόσμῳ ἐν τῷ Χριστῷ.

(ii. 5. W. & H. mg. and so also 1 Pet. v. 10.)

[In Gal. iii. 14 ἐν Ἰσραήλ Χριστῷ is read (W. H. text).]

In Eph. iv. 21 occurs the unique phrase ἐν τῷ Ἰσραήλ (v. Add. Note, p. 70); and in Apoc. i. 9 the reading of C [adopted by W. & H.] is ἐν τῷ δῆλῳ κ. βασιλείᾳ κ. ἡμοροῦ ἐν Ἰσραήλ.

None of the phrases ἐν Χριστῷ, ἐν Χριστῷ Ἰσραήλ and ἐν τῷ Χριστῷ occur in Hebrews or in any (save 1 Pet.) of the Catholic Epistles. Apart from 1 Pet. (ll. cc.) they are exclusively Pauline.

It will be seen that the short phrase ἐν Χριστῷ does not occur in the Pastoral Epistles.

Otherwise ἐν Χριστῷ and ἐν Χριστῷ Ἰσραήλ occur with about equal frequency, both in the earlier Epistles and in the Epistles of the Captivity.

On the other hand the unusual phrase ἐν τῷ Χριστῷ is characteristic of the Epistle to the Ephesians, occurring in other Epistles nowhere excepting 2 Cor. ii. 14.

In Ephesians i. i. and more especially in the great Hymn of Praise (i. 3—14) the three forms of expression all occur, and, besides the instances of actual occurrence above cited, one or other of them is implied also in v. 4 (ἐν αὐτῷ), v. 6 (ἐν τῷ φαναρίῳ), v. 7 (ἐν σοὶ), v. 11 (ἐν σοι), v. 13 (ἐν σοι).

Indeed in the rhythmical passage i. 3—14 the relation of the believer to Christ is shown by development of the expression ἐν Χριστῷ.

It is 'in Christ' (ἐν Χριστῷ) that the Divine blessing is bestowed upon us (i. 3). Eternal election 'in Him' is spoken of (v. 4) as resting on a predestination to sonship: in Him too grace (v. 6; ii. 7; iv. 32) and redemption (i. 7) are ours. In Him, the Incarnate Son, God's purpose (i. 9) was embodied and accomplished, and would (v. 10) find its consummation. In Him the faithful of Israel had found fulfilment of their hope (vv. 11, 12); in Him Gentiles received (v. 13) the glad tidings of salvation and the gift of the Holy Spirit.

In the passage (ii. 1—10) describing what God in His mercy and love has done for man, it is 'in Christ Jesus' that man is seen to be (ii. 6) quickened, restored, and exalted:—in Him it is (v. 7) that the wealth of God's grace and goodness is manifested; in Him that Christians, a new creation, can do the works which God has prepared for them.

The other instances of ἐν Χριστῷ Ἰσραήλ in this Epistle are:

ii. 13. γινεῖ δὲ ἐν Χριστῷ Ἰσραήλ ὑμεῖς οἱ νοτοῖ δότες μακρὰν ἐγενέσθη ἐμφάνισις,—followed by κρίσιν ἐν αὐτῷ ἐς ἐν σοῖς ἀνθρώποις (v. 16).

iii. 6. οἱ ἀπετάνθησαν τὸν κόσμον καὶ τὴν κοινωνίαν τῆς ἐνσάλησαν ἐν Χριστῷ Ἰσραήλ.

iii. 21. αὐτῷ ἔδωκα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰσραήλ [where see note ad loc.].

The only other occurrence of ἐν Χριστῷ in the Epistle is at iv. 32 καθὼς καὶ δὲ θεοῦ ἐν Χριστῷ ἐκσῴζεται ὑμῖν,—which recalls 2 Cor. v. 19 (v. inf.).

In Eph. iii. 11 ἐν τῷ χριστῷ Ἰσραήλ τῷ κυρίῳ ἰμάων we have the same combination and order of titles as in Col. ii. 6 ὡς οὖν παρελθήσατε τοῖς χριστοῦ Ἰσραήλ τοῖς κύριοις, ἐν αὐτῷ περιπατήσατε (cf. Eph. iv. 20, 21).

This twofold title brings together the confession τῶν χριστῶν Ἰσραήλ (Acts v. 42), implied in the τοῦ χριστοῦ Ἰσραήλ of Eph. iii. 1, with the confession Κύριος Ἰσραήλ (1 Cor. xii. 3, Rom. x. 9) implied in the ἐν τῷ κυρίῳ Ἰσραήλ of Eph. i. 15:—a phrase which occurs nowhere else in St Paul.

(The combination ἐν Χριστῷ Ἰσραήλ τῷ κυρίῳ ἰμάων occurs 1 Cor. xv. 31, Rom. vi. 23, viii. 39.)

The simple phrase ἐν κυρίῳ is found

(a) 1 Th. iii. 8
v. 12
2 Th. iii. 4
1 Cor. i. 31
iv. 7
vii. 22, 39
ix. 1 f.
xi. 11
xv. 58

(b) Phil. i. 14
ii. 19, 24, 29
iii. 1 κυρίες ἐν κ.
iv. 2, 10

1 Cor. xvi. 19
2 Cor. ii. 12
x. 17
Gal. v. 10
Rom. xvi. 2, 8, 11 ff., 22
The expression τα πάντα.

A. in Epistles of St Paul

(a) 1 Cor. viii. 6. ἐν κυρίῳ "I, Xρ. δε' οδ' (v. 1. δν) τα πάντα. οἱ. 12. τα δε πάντα ἐκ τού θεοῦ. 
xii. 6. θεός δὲ ἐνεργῶν τα πάντα ἐν πάσιν. 
xv. 27 f. τ. υποστάσεως αὐτοῦ τα πάντα. 
2 Cor. iv. 15. τά γὰρ πάντα δε' ὡμᾶς. 
v. 18. τα δε πάντα ἐκ τού θεοῦ. 
Gal. iii. 22. συνεκλείσαν η γραφή τα πάντα ἐν αὐτοῖς. 
In 1 Cor. xii. 19 the reading is doubtful. 
(b) Phil. iii. 8. δε' δὲ τα πάντα ἐξεμειώθησιν. 
21. κατὰ τὴν ἐνέργειά τού δύνασθαι αὐτὸν καὶ ὑποστάσει αὐτοῦ τα πάντα.

B. Elsewhere in the N. T.

Heb. i. 3. φῶς—τα πάντα τοῦ ἀμαρτία τῆς δυνάμεως αὐτοῦ. 
i. 10. δε' ἐν τα πάντα καὶ δε' ὅδε τα πάντα. 
[In ii. 8 the πάντα of τα πάντα is a repetition of the word from the quotation preceding. 'The τα πάντα takes up the πάντα of the Psalm' (note ad loc.).]

APoc. iv. 11. ὅτι σος ἐκτισος τα πάντα καὶ δα ὑπὸ τὸ βλέπω σον ἡμᾶς καὶ κτισθήσῃς. 

Τα πάντα, signifying all things in their unity,—the sum of all things, seen and unseen, in the heavens and upon the earth, whatever their sphere of being, their mode of existence, or their relation of dependence upon God,—may be contrasted with πάντα, which denotes all things regarded severally.

For πάντα cf. 1 Cor. iii. 22, ix. 22, xv. 27, 28, Col. iii. 11, Eph. i. 22 (iii. 20, vi. 21). Heb. iii. 4, Jo. i. 3 (where see note).

In Eph. i. 22 πάντα ὑπέταχεν ὑπὸ τοῦ πάντα αὐτοῦ is a quotation from Ps. viii. 6, the same passage being cited [in close agreement with the lxx.] in Heb. ii. 8 (q. v.).

On the other hand τα πάντα stands in contrast with το πάντα,—a term familiar in Greek philosophy and implying a self-contained unity. Το πάντα is not Scriptural.

'Ἡ δοξα in the Epistle to the Ephesians.

In the Epistle to the Ephesians

(a) δοξα, without the article, is found three times:

i. 6. εἰς ἐπιστολὰς τῷ χάριτος αὐτοῦ. 
12. εἰς ἐπιστολὰς δοξὰ αὐτοῦ [where see note]. 
iii. 13. ἢτις ἐστι δοξα ἑων (cf. Col. iii. 4, Phil. i. 11, ii. 11, iv. 19).
The wealth of the glory’ of God (Eph. i. 18, iii. 16)—a phrase occurring also in Col. i. 27 and in Rom. ix. 23—signifies the inexhaustible fulness of His Majesty and abundant goodness, as revealed to man.

The Doxology in Eph. iii. 21: ‘To Him be the glory in the Church and in Christ Jesus unto all the generations of the age of the ages’ may be compared with the doxologies in

Gal. i. 5. 
Rom. xi. 3.  
Phil. iv. 20. (Compare in contrast v. 19 ἡ δόξα αὐτῶν.)

In all these instances the Doxology is addressed to God the Father.

In 2 Tim. iv. 18 θαραχθήσεται ἡ δόξα τοῦ θεοῦ, the Doxology is addressed to Christ (μόνος μετὰ τοῦ κόσμου); and so in 2 Pet. iii. 18, and in Apoc. i. 6:—possibly also in Heb. xiii. 21 (v. note), and in 1 Pet. iv. 11.

The article in all these doxologies implies that to God only belongs that through which whatever is glorious gains its glory—His is ‘the glory’ (ἡ δόξα).

Words in the New Testament denoting resurrection or raising from death.

Ἐγέρθη, ἀναστήσα, ἀνάστασις.

A. In the Pauline Epistles.

(a) ἐγέρθη, ἀνάστησαι, ἐγέρθαι, ἐγερθήσαι are used.

1 Th. i. 10. ὅπως ἐγέρθης ἐκ τῶν νεκρῶν.
1 Cor. vii. 14. ὅπως ἐγέρθησαν καὶ τῶν κυριῶν ἐγέρθησαν καὶ ἡμᾶς ἐγερθήσατε (v. 15).

XV. 4. ὅπως ἐγέρθησατε τῇ ἁμαρτίᾳ τῇ τρίτῃ.
12. ὅπως ἐγέρθησατε εἰς ψωμία τῆς ἁμαρτίας οὐκ ἐγέρθησατε.
13. εἰ ἐγέρθησατε ἐκ τῆς ἁμαρτίας.
14. εἰ ἐγέρθησατε ἐκ τῆς ἁμαρτίας.
15. ὅπως ἐγέρθησατε καὶ τοῖς ἁμαρτωλοῖς ἐγέρθησατε (80 v. 17).
16. εἰ ἐγέρθησατε εἰς τῆς ἁμαρτίας (80 v. 32).
20. εἰ ἐγέρθησατε εἰς τῆς ἁμαρτίας.
29. εἰ ἐγέρθησατε εἰς τῆς ἁμαρτίας (80 v. 32).
35. τῶν ἐγέρθησατε εἰς νεκροῖς;
1 Cor. xv. 42 ff. εγείρεται εν θαρακίᾳ—τ. εν δόξῃ—εν δυνάμει—εν σώμα πνευματικόν.
52. οἱ νεκροὶ ἐγείρθησαντος ἄθοροτον.
2 Cor. i. 9. τὰ ἐγείροντα τοὺς νεκροὺς.
v. 15. τὰ ἐγείρας αὐτῶν ἀποθανοῦσα καὶ ἐγείρθησαν.
Gal. i. 1. κ. θεοῦ πατρὸς τοῦ ἐγείροντος αὐτῶν ἐκ νεκρῶν.
Rom. iv. 24. τ. ἐγείρας Ἰησοῦν τ. κύριον ἡμῶν ἐκ νεκρῶν.
25. κ. ἡγέρθη διὰ τὴν δικαιοσύνην ἡμῶν.
vi. 4. ἡγέρθης Χριστὸς ἐκ νεκρῶν.
9. Χρ. ἐγείρεται ἐκ ν.
vii. 4. τοῦ ἐκ ν. ἐγείρθησαν.
viii. 10. τ. ἐγείρας τ. Ι. ἐκ ν.—ὁ ἐγείρας ἐκ ν. X. Ἰ.
34. μάλλον δὲ ἐγείρεται.
x. 9. ὅτι ο θεὸς αὐτῶν ἦγερεν ἐκ ν.
Col. ii. 12. τοῦ θεοῦ τοῦ ἐγείροντος αὐτῶν ἐκ νεκρῶν.
Eph. i. 20. ἐγείρας αὐτῶν ἐκ νεκρῶν.
2 Tim. ii. 8. Χριστὸν ἐγείροντος ἐκ νεκρῶν.

(β) The verb ἀνάστασις, ἀναστήμαta, is used
1 Th. iv. 14. ὅτι Ἰησοῦς ἐσάθεψε καὶ ἀνέστη.
16. οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρότερον.
(On Eph. v. 14, ν. infr.)

The noun ἀνάστασις occurs
1 Cor. xv. 12. λέγοντας—ὅτι ἀνάστασις νεκρῶν ᾐσθιν.
13. εἶ δὲ ἀνάστασις τ. ἐκ ἀστέων.
21. καὶ δὲ ἀναστάσεως ἀνάστασις ν.
42. οὕτω καὶ ἤ ἀνάστασις τ. ν.
Rom. i. 4. τ. ἀναστάσεως τοῦ θεοῦ—ἐς ἀναστάσεως νεκρῶν.
vi. 5. ἀλλὰ καὶ τῆς ἀναστάσεως ἐσώματος.
Phil. iii. 10. τὴν δικαιοσύνην τῆς ἀναστάσεως αὐτῶν.
2 Tim. ii. 18. ἐγείροντες ἀνάστασιν ἰδίᾳ γεγονέναια.
Also once ἑξανάστασις.
Phil. iii. 11. εἰς τὴν ἑξανάστασιν τὴν ἐκ νεκρῶν.

B. In non-Pauline Epistles.

(a) ἑγείρας κ.τ.λ. are found
Heb. xi. 19. λογοτέμενοι ὅτι καὶ ἐκ νεκρῶν ἑγείρεις δυνατός ὁ θεὸς
(where see note).
1 Pet. i. 21. θεών τὸν ἑγείρα τοῦ ἐκ νεκρῶν.
[See Hort's note ad loc.]

(β) The verb ἀνάστασις κ.τ.λ. does not occur.
But ἀνάστασις is found:
—
Heb. vi. 4. ἀναστήσοντως νεκρῶν κ. κρίματος αἰωνίων,
x. 35. ἔφασεν γνωσεῖ εἰς ἀναστάσεως τ. νεκρῶν αὐτῶν.
ib. ἐν κρίματος ἀναστάσεως τύχην.
1 Pet. i. 3. ὁ κατὰ τὸ πᾶν ἑαυτοῦ ἀδικεῖ ἁγιογενεῖς ἡμᾶς εἰς ἐλπίδα ἐξάνησαν δὲ ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν.
[where see Hort's note.]
iii. 21. σώζει—ὁ ἀναστάσεως Ἰησοῦ Χριστοῦ.

C. Usage of Synoptic Gospels and Acts.

In the Synoptic Gospels both verbs—ἐγείρεσθαι (ἐγκρηθέω κ.τ.λ.) and ἀνάστασις (ἀναστήματα κ.τ.λ.) are used: also ἀνάστασις.

(a) Raising of the daughter of Jairus.
Mt. v. 41. ἐγείρει—ἀνέστη.
Mt. ix. 25. ἐγέρθη.
Lk. viii. 55. ἐγείρει—ἀνέστη.

(b) Charge to the disciples.
Mt. x. 8. νεκροῖς ἐγείρετε.

(c) Message to the Baptist.
Mt. xi. 5 = Lk. vii. 22. νεκροὶ ἐγείρονται.

(d) Herod and John the Baptist.
Mt. vi. 14 ff. ἐγέρχεται ἐκ νεκρῶν—ψήφοθε (v. 16).
Mt. xiv. 2. ἐγέρθη ἀπὸ τ. νεκρῶν.
Lk. ix. 7. ὅτι λοιπὸς ἐγέρθη ἐκ νεκρῶν.
8. ὅτι προφήτης τοῦ τ. ἀρχαίων ἀνέστη.

(e) Answer to the Sadducees.
Mt. xii. 26. τοῖς δὲ τ. νεκροῖς ὅτι ἐγείρονται.
Lk. xx. 27. ὅτι δὲ ἐγείρονται οἱ νεκροὶ.
Here also the noun ἀνάστασις is used:—
Mt. xii. 18, 22, Mt. xxii. 23, 28, 30, 31, Lk. xx. 27, 33, 35, 36.
(It also occurs Lk. xiv. 14 ἐκ τῆς ἀναστάσεως τῶν δικαίων.)

(f) The Lord's predictions of His Passion and Resurrection.
Mt. ix. 31, x. 33, ἀναστήσεται, xiv. 28 ἐγκρηθή.
Mt. xvi. 21 ἐγκρηθή, xx. 19 ἐγκρηθήσεται (v. 1. ἀναστήσεται), xvii. 9 ἐγείρη (v. 1. ἀναστήσεται).
ADDITIONAL NOTES.

Lk. ix. 22. ἐγερθέναι (v. l. ἀναστήσανι), xviii. 33 ἀναστήσεται.
Cf. Mt. xxvii. 63 î. ἐγερθέναι—ἐγερθήναι.

(g) Parable of the Rich Man and Lazarus.
Lk. xvi. 31. ἐὰν τις ἐκ νεκρῶν ἀναστῇ.

(h) Records of the Resurrection.
Mk. xvi. 6. ἡγέρθη (cf. v. 9 ἀναστάς, v. 14 ἐγερθηκένων).
Mt. xxviii. 6. ἡγέρθη, v. 7 ἡγέρθη ἀπὸ τ. νεκρῶν.
Lk. xxiv. 6. ἡγέρθη, v. 7 ἀναστήσεται.
34. ἄνωθεν ἡγέρθη.
The noun ἡγέρθη occurs once, Mt. xxvii. 53 μετὰ τῇ ἡγέρθῃ αὐτῶν.
In Acts again both verbs are used:—
(a) ἐγείρεθαι (sc. ὁ θεός) in iii. 15, iv. 10, v. 30, x. 40, xiii. 30, 37; and ἡγείρεν in xxvi. 8.

(β) ἀνάστησαι or ἀναστήσασαι (sc. ὁ θεός) in ii. 24, 32, iii. 26, xii. 33, 34 (ἐκ νῦν), xvii. 31 (ἐκ νῦν).
The noun ἀνάστασις occurs 11 times in Acts, viz.:—
Acts i. 22. μάρτυρα τῆς ἀναστάσεως αὐτῶν.
ii. 21. τ. ἁ. τ. χριστοῦ, iv. 33 τ. ἁ. τ. καρπῶν Ἰησοῦ.
xvii. 18. Ἐκ τ. καί τῆς ἀνάστασες.
xxiii. 8. μηδὲ ἐναποδέχεσθαι. iv. 2. τ. ἀνάστασαν τῆν ἐκ νεκρῶν.
xvii. 32, xxiii. 6, xxiv. 15, 21, xxvi. 23. ἀν. νεκρῶν.

D. In St John.

(a) ἐγείρεσθαι κ.τ.λ. is used
Jo. ii. 19. ἐν τρισεκατον ημέρας ἐγείρω αὐτών, and v. 20 ἐγείρω.
22. ὅτι οὐν ἡγέρθη ἐκ νεκρῶν.
v. 21. ἐγείρω ταῖς νεκρῶν.
xii. 1. 9. ἐν ἡγείρω ἐκ νεκρῶν, and v. 17 (of Lazarus).
xxi. 14. ἐγείρεσθαι ἐκ νεκρῶν.

(β) ἀναστάσαι, ἀναστάσασαι, ἀναστήσασαι occur
Jo. vi. 39. ἀναστήσεως αὐτῶν (v. 40, 44, 54 ἀναστήσεως αὐτῶν) τῇ (vel ἐν τῇ) ἀγαθῇ ἡμέρᾳ.
xi. 23. ἀναστήσεται οἰ αδελφοί σου.
24. οὕτω ὅτι ἀναστήσται—ἐν τ. ἅ. ἡμέρᾳ.
31. ἀνάστης κ. ἐξελθείς.
xx. 9. ὅτι δει αὐτῶν ἐκ νεκρῶν ἀναστήσης.

(γ) ἀνάστασις occurs
Apol xx. 5. ἡ ἀνάστασις ἡ πρώτη, v. 6 ἐν τῇ ἁ. τ. π.
Jo. v. 29. ἐὰν ἦν ἀνάστασις ζωῆς—ἐὰν ἁ. τ. κρίσεως.
xi. 24. ἐν τῇ ἀνάστασις.
25. Ἠγούμενος ἡ ἀνάστασις κ. ἡ ζωή.
The phrases ἀνάστασις νεκρῶν and ἡ ἀνάστασις ἐκ νεκρῶν must be distinguished. And the contrast between ἀνάστασις ζωῆς and ἀνάστασις κρίσεως ('resurrection which issues in judgment') is to be noted.
Cf. 2 Macc. vii. 9. ὁ δὲ τοῦ κόσμου βασιλεὺς ἀποθνῄσκως ημῖν χεὶρ τῶν αὐτῶν νόμοι εἰς αὐτὸν ἀναβολάσας ζωῆς ημῖν ἀναστήσεται.
Also id. ib. v. 14. αἶρετον μεταλάβοντος ἐκ αὐτῶν τῆς τοῦ θεοῦ προσωπικῆς ἐπυπάλληλον ταύτην ἀναστήσασθαι ἐπὶ αὐτῶν σοι μὴν γὰρ ἄναστασις εἰς ζωήν οὐκ ἦσαν.
Reference to this Maccabean history of the seven brethren is made in Heb. xi. 35 ἀλλαὶ δὲ ἐν τῇ ἐνεργείᾳ τῶν αὐτῶν, ἐν προθυσίᾳ τῇ ἀναστάσεως τῶν τύχων (v. supr.), 'where in κρίσεως comparison is made implicitly, though not directly, between resurrection to eternal life and resurrection to an earthly life.' (Note ad loc.)
The words 'shall raise us up—unto an eternal renewal of life' (in v. 7) and 'but as for thee, thou shalt have no resurrection unto life' (in v. 14) of the passage in 2 Maccabees [bring us near to the language of the New Testament]. See on Jo. v. 29.
Cf. Lightfoot on Phil. iii. 11: 'The 'resurrection from the dead' (τ. ἐκαθαρισάσεως τῶν ἐκ νεκρῶν) is the final resurrection of the righteous to a new and glorified life. The general resurrection of the dead, whether good or bad, is ἡ ἀνάστασις τῶν νεκρῶν (e.g. 1 Cor. xv. 42); on the other hand the resurrection of Christ and of those who rise with Christ is generally [γ] ἄναστασις [δ] ἐκ νεκρῶν (Luke xx. 35; Acts iv. 2, 1 Pet. i. 3). The former includes both the ἀνάστασις ζωῆς and the ἄναστασις κρίσεως (Jo. v. 29); the latter is confined to the ἀνάστασις ζωῆς.'

In Hebrews there is no direct reference to the future resurrection of men.
The words of c. v. 14:
"Εγείρε, οἱ καθεύθεν, καὶ ἀνάστατο ἐκ τῶν νεκρῶν, καὶ ἐγείροντες σοι ὁ χριστὸς signify an awakening from the sleep of spiritual death (cf. ii. 1 f.) and an arising to spiritual life and action in the present.
The words, in fact, express a paradox—a present miracle of translation from death to life, such a rising, and restoration to life of the
w. Eph.
dead as is signified in the miracles of Christ. We may compare the language of Jo. iii. 14 μεταβεβαίασθε ἐκ τοῦ βανίστρον εἰς τὴν ζωήν.

The realisation of the eternal in the present dominates the thought of the Epistle.

On the meaning of κυββεία (Eph. iv. 14).

'Κυββεία from κύβος is properly 'dice-playing' and hence 'trickery, deceit.' Von Soden prefers to take it as expressing conduct void of seriousness; these persons 'play with' the conscience and the soul's health of Christians. But this is not the ordinary sense of the word. The δ is instrumental, the words expressing the means by which the περιφ. κ.τ.λ. is attained.'

(Dr T. K. Abbott, International Critical Commentary on Ephesians, p. 122.)

The foregoing explanation of κυββεία is taken, by kind permission of Professor T. K. Abbott of Dublin, from that scholar's admirable Commentary on Ephesians in the 'International Critical' Series.

Permission to do this was asked on the following grounds.

There is evidence (a) that Dr Westcott was at first uncertain as to the precise meaning of κυββεία in this passage, but (b) that he eventually came to the decision that it here means 'fraud.'

There is also evidence that during the last months of his life and while engaged on Ephesians Dr Westcott, who seldom read modern commentaries, consulted this work of Prof. Abbott, some of the MS. notes of his own Commentary now published being found within the pages of a copy of the International Critical Commentary.

It is reasonable to infer that his 'Additional Note,' promised but never written, would have contained a reference to Prof. Abbott's note,—in which a meaning, practically identical with that finally accepted by Dr Westcott, is given to κυββεία. J. M. S.]

Spiritual Powers.

The existence of other orders of rational (spiritual) beings about us is most natural.

That it is possible for us to hold communication with them under certain circumstances is not unlikely.

That it is wrong for us to seek such intercourse is probable.

That we may be subject to their assaults seems to be justified by experience.

The statements of Holy Scripture, however, on this subject are marked by singular reserve.

Use of κατὰ c. occ. in the Epistle to the Ephesians.

(a) κατὰ θεόν. iv. 24.
   1 τὴν δωρεάν τῆς χάριτος τ. θεοῦ. iii. 7.
   2 τὸ μέτρον τῆς δωρεάς. iv. 7.
   3 τὸ πλατὺς τῆς χάριτος αὐτοῦ. i. 7.
   4 τὸ ἐκδοκὶ τὸν θελήματος αὐτοῦ. i. 5.
   5 ἀντιθέτο. i. 9.

tὸν βοηθόν τὸν θελήματος αὐτοῦ. i. 11.

(b) κατὰ τὸν ἀρχόντα τῆς ξεσπασίας τ. ἀστέρας. ii. 2.
   τών αἰώνων. iii. 11.
   τῆς ἐνέργειας κράτους τ. ἡμερῶν. i. 19.
   τῆς δυνάμεως αὐτοῦ. iii. 7.

(c) κατὰ σάρκα. vi. 5.
   καταθέμενοι. vi. 6.
   ἐνέργειαν. iv. 16.
   ἀναστροφήν. iv. 22.
   τῶν ἐπιθυμιῶν τῆς ἀπάτης. ib.

Use of the phrase ἐν σαρκὶ.

Gal. ii. 20. δὲ γὰρ ἐν ἀνθρώποις ἐν τῷ τόπῳ ἐν τῷ ἐν τῇ σαρκὶ.
vi. 12. ὅταν θεολόγησασθήσῃ ἐν σαρκὶ.
2 Cor. x. 3. σαρκὶς...πεπνυμένους.
Rom. viii. 3 f. οἱ ἐν σαρκὶς ὑπερασπίζονται ἐν σαρκὶ.
Phil. i. 22. οἱ ἐν τῷ σώματι ἐν σαρκὶς τούτῳ τούτῳ ἐνσώματος ἐν σωμάτω.
iii. 3 f. οἱ σώματος σοῦ ἐν σωμάτωσι ἐν σωμάτωσι.
Col. ii. 22. οἱ θεοῦ ἐν σαρκὶς ἐν σωμάτωσι σωμάτωσι.
Phil. i. 22. οἱ σώματος σοῦ ἐν σωμάτωσι.
Eph. ii. 11. τὸ θέμα ἐν σωμάτωσι...τιμηθῇ τιμηθῇ ἐν σωμάτωσι.
1 Tim. iii. 16. σωματοποιῆσθαι σωμάτωσι σωματοποιηθῆς σωμάτωσι.
1 Pet. iv. 2. τοῖς θεαματοις ἐν σωμάτωσι...θεαματοις ἐν σωμάτωσι.
1 Jo. iv. 2. εἰ ὁμολογεῖτο...καὶ διὰ τοῦ σωμάτωσι...θεαματοις.
Prophets of the New Covenant.

(a) **προφήτης**.
Mt. x. 41. ὁ δεχόμενος προφήτην εἰς ὄνομα πρ. μισθῶν πρ. λυφήται.
Acts xi. 27. κατήλθον ἀπὸ Ἱερουσαλήμ προφήτης.

xiii. 1. προφήτης κ. διάδοχοι.
xiv. 32. καὶ αὐτῶν προφήτευες.
xxi. 10. κατῆλθεν τὸ ἐπὶ τῆς Ἰουδαίας προφήτης.

1 Cor. xii. 28. καὶ οὖν μὲν έκεῖνο ὁ θεός ἐν τῇ εὐκλησίᾳ πρῶτον ἀποστόλον, δεύτερον προφήτας, τρίτον διαδόχος.
29. μὴ πάντες προφήτες;
xiv. 29. προφήτης δὲ διὰ τὸ τρίτος λαλεῖται.
32. πνεύματα προφητείων προφήτας ἐπιστάσασται.
37. εἰς ταίς διαδόχος προφήτης εἶναι ἢ πνευματικός.

Eph. ii. 20. ἐπὶ τῷ θεολόγῳ τ. ἀποστόλων κ. προφήτων.
iii. 5. τ. ἀγίους ἀποστόλους αυτῶν κ. προφήτων.
iv. 11. τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τ. δὲ ειληφθησάτος.

Apos. xvii. 20. κ. οἱ άγίοι κ. οἱ ἀποστόλοι κ. οἱ προφητεύει.
24. αἵμα προφητείων καὶ ἄγιον (cf. xvi. 16, x. 7, xi. 18).
xxii. 6. ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν (cf. xii. 7).
10. σέληνος σου εἰς εἰμὶ κ. τ. ἀδελφόν σου τῶν προφητῶν.

(b) **προφήτης**. Apos. ii. 20. λέγοντα παραγεῖν (cf. Lk. ii. 36).

(c) προφητεύειν.
1 Cor. xi. 4, 5, xiii. 9, xiv. 1, 3, 4, 5, 14, 31, 39 (ἔχομεν τὸ προφητευεῖν).
Mt. vii. 22. τῷ σῷ δόμῳ ἐπιρροφητεύσεις.
Acts xix. 6. έλάλει Ε. γ. γ. γ. κ. προφητεύει (cf. ii. 17, xxi. 3).
Apos. xi. 3. διὰ τ. διακονίας μαρτυρίων μοι κ. προφητεύεσθαι (cf. x. 11).

(d) **προφήτευα**.
1 Th. v. 20. προφητεύεις μὴ ἐξουθενεῖτε.
1 Cor. xii. 10. ἀλλὰ προφητεύει.

xiii. 2. καὶ έχω προφητεύει κ. ἐδώ τῇ μνήμῃ πάστα.
8. προφητεύει καταργοῦσθαι.
xiv. 6. ἢ ἐν προφητεύει ἢ ἐν διάδοχῃ.
22. ἢ δὲ προφητεύει οἱ τ. ἀπόστολος ἀλλὰ τ. πιστεύοντον.
Rom. xii. 6. χαράσσωμεν...ἐπί προφητεύεσθαι...ἐπί διακονίας.
1 Tim. i. 18. κατὰ τάς προκοῦσές ἐπί σι προφητεύει.
Apos. i. 3. τ. λόγους τῆς προφητείας (xxii. 7, 10, 18 f.).
xi. 6. τ. ἡμέρας τ. προφητείας αυτῶν.

Ruskin on Eph. iv. 17, and on Conflict with Evil.

(a) [In the notes on Eph. iv. 17 reference is made to Ruskin’s *Modern Painters*, Pt iii. c. i. § 8. The section is entitled ‘Ideals of Beauty, how essentially moral.’ The sentences quoted below are from the latter part of this section and from the beginning of § 9, ‘How degraded by heartless reception.’]

Having shewn that ‘it is evident that the sensation of beauty is not sensual on the one hand, nor is it intellectual on the other, but is dependent on a pure, right, and open state of the heart: dependent both for its truth and for its intensity, insomuch that even the right after-action of the Intellect upon facts of beauty as apprehended is dependent on the acuteness of the heart-feeling about them,’ Ruskin proceeds: ‘And thus the Apostolic words come true, in this minor respect, as in all others, that men are “alienated from the life of God through the ignorance that is in them, having the Understanding darkened because of the hardness of their hearts, and so, being past feeling, give themselves up to lasciviousness.” For we do indeed see constantly that men having naturally acute perceptions of the beautiful, yet not receiving it with a pure heart, nor into their hearts at all, never comprehend it, nor receive good from it: but make it a mere minister of their desires, and accompaniment and seasoning of lower sensual pleasures, until all their emotions take the same earthly stamp, and the sense of beauty sinks into the servant of lust. Nor is what the world commonly understands by the cultivation of “taste” anything more or better than this; at least in times of corrupt and over-pampered civilization, when men build palaces and plant groves and gather luxuries, that they and their devices may hang in the corners of the world like fine-spun cobwebs, with greedily, pulled-up, spider-like lusts in the middle. And this, which in Christian times is the abuse and corruption of the sense of beauty, was in that Pagan life, of which St. Paul speaks, little less than the essence of it, and the best they had.’

(b) [A reference, in Dr. Westcott’s note on vii, 12, to Ruskin’s *Modern Painters*, was for some time difficult to identify owing to an uncertainty as to the page-number. Ultimately the passage intended was discovered, beyond all doubt, to be a passage in Pt ix. c. xii. § 18; which has accordingly been printed in the Commentary ad loc. But the following two passages, which the Index to *Modern Painters* in the first instance suggested as perhaps intended, may be felt to be worth citing in addition to the other; which in one or two points they illustrate and supplement.]

‘The reason of this I believe to be that the right faith of man is not intended to give him repose, but to enable him to do his work.
It is not intended that he should look away from the place he lives in now, and cheer himself with thoughts of the place he is to live in next, but that he should look stoutly into this world, in faith that, if he does his work thoroughly here, some good to others or himself, with which however he is not at present concerned, will come of it hereafter. And this kind of brave, but not very hopeful or cheerful, faith I perceive to be always rewarded by clear practical success and splendid intellectual power; while the faith which dwells on the future fades away into rosy mist and emptiness of musical air. That result indeed follows naturally enough on its habit of assuming that things must be right, or must come right, when probably the fact is that, so far as we are concerned, they are entirely wrong, and going wrong; and also on its weak and false way of looking on what these religious persons call "the bright side of things," that is to say, on one side of them only, when God has given them two sides and intended us to see both.

(Modern Painters, vol. v. p. 229, small edition; Pt ix. c. ii. § 11.)

'Now, as far as I have watched the main powers of human mind, they have risen first from the resolution to see fearlessly, pitifully and to its very worst, what those deep colours mean, wheresoever they fall; not by any means to pass on the other side, looking pleasantly up to the sky, but to stoop to the horror, and let the sky, for the present, take care of its own clouds. However this may be in moral matters, with which I have nothing here to do, in my own field of inquiry the fact is so; and all great and beautiful work has come of first gazing without shrinking into the darkness. If, having done so, the human spirit can by its courage and faith conquer the evil, it rises into conceptions of victorious and consummated beauty.'

(id. ib. v. p. 232; Pt ix. c. ii. § 13.)

The world, the flesh and the devil.

[The question raised by Dr Westcott, after quoting Ruskin, in his notes on vi. 12, 'When does "the world, the flesh and the devil" first appear?' remains unanswered.

There can indeed be little doubt that the actual co-ordination in English, and in this unqualified form, of the three familiar terms, as well as the introduction into the Baptismal Office of the same threefold classification, though in a different and more ancient order, of ultimate sources of evil, is due to Cranmer.

But on the other hand it is to be noted):

(a) That although in the earlier English, as in the Roman, Offices 'the devil' or 'Satan' with 'his works' (operibus eius) and 'his pomp' (pompis eius) stood alone as the object of baptismal renunciation,—in the Gallican Office, as also (with slight variants) in Luther's Two Covenants and Hermann's Constitution, the 'pomp of the world' (pompis seculi) and 'its pleasures' (voluptatis eius) are co-ordinated with 'Satan'—a collocation which, there is evidence, had very early authority, both Eastern and Western (cf. Cyprian, ad Rogatianum, Ambros. de Initiatia, c. 2, Macarius, Hom. 49).

(b) That in several ancient Litanies, Greek and Latin, 'deceits of the world' or 'desires of the flesh,' or the like, had been co-ordinated in depreciation with 'snares of the devil.'

(c) That S. Thomas Aquinas had explicitly (Summa ii. 114, 3), discussed the question 'Utrum omnia peccata procedunt ex tentatione diaboli?' and had concluded that not all sins were committed at his instigation, but some 'ex libertate arbitrii et carnis corruptione'; and had also (i. 65, 1) explained that 'the devil' is said by St Paul to be 'the god of this world' (deus huius seculi) because 'seculariter viventes ei serviant.'

(d) That in the Invitatio Christi (i. 12, 9) occurs the sentence: 'Si ad te ipsum respires, nihil huiusmodi ex te poteris; sed si in dominio confidis, dabitur tibi fortitudo de caelo, et subicentur ditioni tuae mundi et caro; sed nec inimicum diabolum timebis, si fueris fide armatus et cruce Jesu signatus.'

Rightly to examine and interpret these and other data involves argument which, if presented here, would constitute a material departure from the rule, adopted in the editing of this volume, that beyond statistics and matter of common knowledge no conclusions should be advanced other than such as have the authority of Bishop Westcott himself. [2. M. S.]
Use of the Old Testament in 'Ephesians.'

Gen. ii. 24, ἔπειτα τούτων καταλείψει ἄνθρωπος τὴν πατηρίαν αὐτοῦ καὶ τὴν μητέραν αὐτοῦ καὶ προσκολληθήσεται τῇ γυναικὶ (Ἑβ. υ. τ. γ) αὐτοῦ καὶ ἐσοσται ἐπὶ δώδεκα μίαν.

Ex. xx. 12 (Deut. v. 16), τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.

Deut. xxxii. 2, κ. ἐάν ἐπέφασαν ἐκ Σιχωρ ἡμῖν κ. κατεστείλαν τῷ δόρῳ Φαρώ, σὺν μεγάλη τῇ Κάθη (Ἑβ. δόρῳ Φαρώ σὺν μεγάλῃ τῇ Κάθη).

Eph. v. 31, ἐμὲ τούτων καταλείψει ἄνθρωπος τὴν πατηρίαν καὶ τὴν μητέραν καὶ προσκολληθήσεται τῇ γυναικῇ (Ἑβ. τῇ γυναικὶ) αὐτοῦ καὶ ἐσοσται ἐπὶ δώδεκα μίαν.

θ. vi. 2, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

ν. i. 18, τίς ὁ πλοῦς τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις.

ν. iv. 5, ὁφρύσσεται καὶ μὴ ἁμαρτάνετε (Ἑβ. στάθησαι καὶ μὴ σιωπάτωτε).

θ. vii. 6 (7), καὶ κατέστησαν αὐτοὺς ἐπὶ τὸ ἄγνωστον σου πάντα ὑπότασιν ὧν ἔπαθαν τὸν λαόν αὐτοῦ.

ν. xi. (xxxix.) 6 (7), θυσίαι καὶ προσφορὰς ὡς ἁλάσσως, σάμια δὲ κατηρτίσατο μοι.

ν. lxviii. (lxxvii.) 18 (19), ἀνεύρα εἰς ἐφόδους ἥχαλαστεῖς αἰχμαλωσίαν, ἐλαθεῖται δόματα ἐν ἀνδράσι (Ἑβ. ἀνδράσι). Θεοῦ. Thou hast ascended on high, Thou hast led Thy captivity captive, Thou hast received gifts among men, R.V.

θ. ix. (cix). 1, ἔλεγεν οὗ κύριος τῷ κυρίῳ μου κάθω ἐκ δεξιῶν μου.

Prov. ii. 2 (lxxv.), καραδολίες κυρίας σου εἰς σύνεσιν, καραδολίες δὲ αὐτήν ἐπὶ νουθετήσῃ τῷ νῷ σου.

ν. 5, τίποτε συνεχόμενος φόβος κυρίου καὶ ἐπίγνωσις δεδομένη εἰς αὐτούς.

κλ. iii. 11, ὅτε μοι ὁληθεὶς παιδείας κυρίου (ἐφ. Is. 1. 5).

ν. i. 20, ἔγραψεν αὐτῶν ἐκ νεκρῶν καὶ καθίσασα ἐν δοξῇ αὐτῶν.

ν. vi. 4, ἔγραψεν αὐτῶν ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.

Εφ. v. 18, μὴ μεθύσκοντες ὕπνοι.
VOCABULARY OF THE EPISTLE TO THE EPHESIANS.

* Signifies 'found nowhere in N.T. except in Ephesians.'
† " 'found (in N.T.) only in Ephesians and Colossians.'
‡ " 'found (in N.T.) only in Pauline Epistles.'
Τομος II, 31
*θυμός II, 16
θυσία ν. 2
νόμος ν. 14

Παπαδής ν. 28 (παπαδ.), ν. 23
Τραπεζάς II, 15 (πεν. κ.τρώγ.), IV, 21 (πεν.
Τραπέζα): Σ. Χρημ. I, 3, 4, 5, 17, 47, ν. 20,
ν. 23, 24: Χρ. Ι. Ι. I (πισ.), II, 6, 7, 13,
Ι. III, 6, 21: Χρ. I. III, I, 11
Εικ. I, 17, II, 7, 10, 12, III, 10, 15, 18, 19,
ν. 10, 14, 28, ν. 17, 23; Ι. III, 3, 13, 15,
υ. 10, 21, 27; Ι. μή ι. 9
Τραπεζάς Ι. II, 16
Εικάθι ν. 19, ν. 10

κέρας I, 15
καθαρός ν. 26
καθεδρά ν. 14
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CORRIGENDA.

p. 12, l. 31, col. 2, for 'he' read 'He'.

p. 66, note on γῆ δεσποινή, after 'as' insert 'to'.

p. 73, col. 2, l. 3, 'us' should, to accord with text, be 'you'.

p. 85, l. 15, col. 2, for ἀνάμνησις read ἀνάγνωσις.

p. 93, l. 27, col. 1, for 'P. ii. vol. iii. p. 334.'

" " l. 40, in 2 Sam. xix. 27 for 'ἐν τῷ δοῦλον' the reading in Prof. Swete's edition is ἀ δοῦλος.

p. 168, l. 10, after Ἰωάννης insert ]

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