SAINT PAUL'S

EPISTLE TO THE EPHESIANS
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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.
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 Criticus.

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 Wiclif, 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, ‘Wiclif, 1380,’ 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 Wiclif’s death), of Wiclif’s own translation of 1380. The technical inaccuracy is lessened by the fact that in ‘Ephesians’ the difference between Wiclif 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, (β) statistical matter drawn and digested from Text and Concordance, (γ) express quotation from works actually cited, or used, by Dr Westcott in connexion with this Epistle, or (δ) 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 unflattering, 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. inf. 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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INTRODUCTION TO THE EPISTLE
I. TEXT.

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

1. Greek MSS.

(i) Primary uncial:

N, Cod. Sin., saec. IV. Complete.
A, Cod. Alex., saec. V. Complete.
C, Cod. Ephraemi, saec. V. Contains ii. 18—iv. 17.
D2, Cod. Claromontanus, saec. VI. Complete. (Graeco-Latin.)

[E3, Cod. Sangermanensis, saec. IX. A transcript of D2.]
[F2, Cod. Augiensis, saec. IX. A transcript of G3.]
G3, Cod. Boernerianus, saec. IX. Complete. (Graeco-Latin.)

(ii) Secondary uncial:

K2, Cod. Mosquensis, saec. IX. Complete.
L2, Cod. Angelicus, saec. IX. Complete.
P2, Cod. Porphyrianus, saec. IX. Complete.
Ob, Cod. Mosquensis, saec. VI. Contains Eph. iv. 1—18.
Ψ, Cod. Athous Laurae, saec. VIII.—IX. Complete.

[To these must be added the Damascus Palimpsest of Eph. iv. 21 ἀλήθεια—v. 4, described by Von Soden, Schr. d. N. T. i. 244.]
The following unique readings of the chief MSS. illustrate their character.

Unique readings:

(a) Of \( \text{N} \).
   i. 18 \( \tau\hbox{h}s\) κληρονομίας \( \tau\hbox{h}s\) δόξης.
   ii. 1 τ. ἀμαρτίας ἐαυτῶν.
   4 om. ἐν.
   7 θεοῦ γὰρ ἐσμέν.
   v. 7 τὸ φρόνημα τ. κυρίου.

(b) Of A.
   i. 10 κατὰ τὴν οἰκονομίαν.
   vi. 23 κ. ἔλεος.

(c) Of B.
   i. 13 ἐσφραγίσθη.
   21 ἔξονσιας κ. ἄρχην.
   ii. 1 κ. τ. ἐπιθυμίαις ύμων.
   5 τ. παραπτώμασιν καὶ ταῖς ἐπιθυμίαις.
   v. 17 τ. κυρίου ἡμῶν.

(d) Of D.
   i. 6 δόξης praef. τῆς.
   16 παύσωμαι.
   ii. 15 καταρτίσας.
   iii. 12 ἐν τῷ ἐλευθερωθῆναι.

(iii) Cursives:

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

2. Versions.

i. Latin:

The Epistle is preserved in two Latin texts.

(a) Old Latin.

\( \alpha_{2} \), lat.\(^1\) of Cod. Claromontanus, saec. vi. Complete.

\( \gamma_{3} \), lat.\(^1\) of Cod. Boernieranus, saec. ix. Complete.

\(^1\) Which have ‘a genuine Old Latin Text’ as basis, ‘but altered throughout into verbal conformity with the Greek text.’ Hort, \textit{Intr.} p. 82.
r, Fragm. Freisingensia, saec. v. vel vi. Contain i. 1—13, i. 16—ii. 3, ii. 5—16, vi. 24.

m, 'Speculum' pseudo-Augustini, saec. ix. Contains excerpts.

(b) The Vulgate.
   [v. inf. pp. 103 ff.]

ii. Syriac:
   (a) The Peshito.
   (b) The Harclean (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 S. Ephraim, preserved only in an Armenian translation: a Latin translation of this Armenian was issued by the Mechitarists in 1893. In using this text for critical purposes allowance must always be made for the influence of the Armenian Vulgate upon the Armenian translator of S. Ephraim.' F. C. B.]

iii. Egyptian:
   (a) Memphitic or Bohairic.
       Complete.
   (b) Thebaic or Sahidic.
       Complete save for minor lacunae in c. vi.
   (c) Bashmuric.

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.)

1 [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 S. 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:—

‘Theodore of Mopsuestia’—‘in a Latin translation.’

‘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. xlv), and is illustrated by the following ‘Old Latin renderings’ collected by Dr Swete.]

i. 4 coram eo. Vulg. in conspectu eius.
   13 audientes. cum audissetis.
   15 propter hoc. propterca.
   18 inluminatos habere oculos. inluminatos oculos.
   19 fortitudinis. virtutis.

   ii. 3 voluntates ῥα θελήματα. voluntatem.
       4 multam. nimiam.
       12 abalienati. alienati.

   peregrini.
   20 existente ὅρος.

   iii. 3, 9 mysterium.

       16 confortari. corroborari.
       19 cognoscere. scire.

   iv. 2 sustinentes.

       14 remedium. circumventionem.
       16 partis. membri.
       19 et avaritiae. in avaritia.
       22 concupiscientiam. desideria.

   v. 25 alterutrum. invicem.

   vi. 5 fornicarius. fornicator.

       4 nutritie. educate.
       9 haec eadem facite ad eos. eadem facite illis.
       12 principatus. principes.
       16 super omnibus = ἐπὶ πᾶσιν. in omnibus = ἐν πάσει.

       ignita.

To these may be added

   iii. 18 profundum et altitudo. sublimitas et profundum.
   iv. 16 incrementum. augmentum.]
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 ἐν Ἐφέσῳ (inf. p. 19); Lightfoot, Biblical Essays; Hort, Prolegomena to St Paul’s Epistles to the Romans and the Ephesians (pp. 75–98); 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 sq.]

Origen (†A.D. 253):

Ἐπὶ μόνων Ἐφεσίων εὐρομεν κείμενον τὸ τοῖς ἁγίοις τὰς ὁδοίς καὶ ὡτούμεν, εἰ μὴ παρέλκει προσκείμενον τὸ τοῖς ἁγίοις τοῖς ὁδοίς, τὸ δύναται σημαίνειν· ὃρα ὦν εἰ μὴ ἀδύνατο ἐν τῇ Ἐξίδειφ ἀνομα φησὶν ἑαυτῷ ὁ χρηστάζων Μωσεί τὸ ἄν, οὕτως οἱ μετέχοντες τοῦ ὄντος γίγνονται ὄντες, καλούμενοι οἶον ἐκ τοῦ μὴ ἐκαίνει εἰς τὸ ἐχθρὸν ἐξεδέξατο γὰρ ὁ θεὸς τὸ μὴ ὄντα, φησίν ὁ αὐτὰ Παύλος, ἃν τὰ ὄντα καταργήθησαν κ.τ.λ.

Should the position of τὸ be altered—προσκ. τοῖς ἁγίοις τὸ τοῖς ὁδοίς? At all events Origen’s reasoning seems to be ‘unless τοῖς ὁδοίς 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.)

Basil, contr. Eunom. ii. 19 (ed. Gam. i. p. 254):

ἀλλὰ καὶ τοῖς Ἐφεσίων εἰσπέττελαν ὡς γρηγορεῖ ἡμώνένοι τῷ ὄντι δι’ ἐπιγνώσεως, οὕτως αὐτοῖς ἵδαιμοντος ὀνομάσαν, εἰπών· τοῖς ἁγίοις τοῖς ὁδοίς καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ. οὕτω γὰρ καὶ οἱ πρὸς ἡμῶν παραδεδώκασιν καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τῶν ἀντιγράφων εὐρήκαμεν.

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

‘Praetereo hic et de alia epistola, quam nos ad Ephesios praeScriptam habemus, haeretici vero ad Laodicenos.’

ib. v. 17: ‘Ecclesiæ quidem veritate epistulam istam ad Ephesios habemus emissam, non ad Laodicenos, sed Marcion ei titulum aliique interpolare gestit, quasi et in isto diligentissimus explorator. Nihil autem de titulis interest, cum ad omnes apostolus scripsit, dum ad quosdam.’

Epiphan. (Haeres. xlix.):

οὐ γὰρ ἐδώκει τῷ ἐκλειστάρι Μαρκίωνι ἀπὸ τῆς πρὸς Ἐφεσίους ταύτην τὴν μαρτυρίαν λέγειν, ἀλλὰ τὰς πρὸς Λαοδικέας, τῆς μὴ οὖσας ἐν τῷ ἀποστόλῳ.
TITLE AND DESTINATION.

'Of all St Paul’s letters it is the most general, the least personal. In this respect it more nearly resembles the Epistle to the Romans than any other.' (Lightf. B. E. p. 388.)

'Scribit Ephesiis hanc epistulam beatus Paulus eo modo quo et Romanis dudum scripserat quos necdum ante viderat.' (Theod. Mops., Argum. ad Eph. i. p. 112, ed. Swete.)

'Yet though this Epistle so little fulfils our expectation of what St Paul would have written to his converts, it is beyond a question that the early Church universally regarded it as an Epistle to the Ephesians. It is distinctly referred to as such by the writer of the Muratorian Canon, by Irenaeus, by Tertullian, by Clement of Alexandria, even by Origen himself, in whose text, as we have seen, there was no direct mention of Ephesus.'

'Murat. Canon, p. 148 (ed. Credner); Iren. Haeres. i. 3, i. 4, pp. 14, 16, i. 8. 4, p. 40, v. 2. 36, p. 294 (ed. Stieren); Tert. adv. Marc. v. 17, de Praeaeer. 36, de monogam. 5; Clem. Alex. Strom. iv. 65, p. 592, Paedag. i. 18, p. 108 (ed. Potter); Orig. c. Cels. iii. 28 (xviii, p. 273, ed. Lomm.).' (Id. ib.)

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 Roman power. St Paul’s ‘bonds’ were due to Jewish hostility evoked by his activity on behalf of Gentiles (ἐγὼ Παῦλος ὁ δήμου τοῦ χριστοῦ Ἰησοῦ υπὲρ ὑμῶν τῶν ἐθνῶν, iii. 1). 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. 36. ἡνεφίληθαν ἡμῶν οἱ ὀφθαλμοὶ τῆς καρδιᾶς.

c. 38. Σωζόσω...ἡμῶν ὅλον τὸ σῶμα ἐν Χρ. Ἰησοῦ, καὶ ὑποτασσόμεθα ἐκαστὸς τῷ πλήσιον αὐτοῦ.

ib. ἐν ἐργοῖς ἀγαθοῖς.

c. 46. ἦν οὐχὶ ἕνα θεὸν ἐχομεν καὶ ἑνα Χριστὸν καὶ ἐν πνεῦμα τῆς χάριτος τὸ ἑκάθεν ἐφ’ ἡμᾶς; καὶ μία κλήσις ἐν Χριστῷ;

c. 64. ὁ παντεπόπτης θεὸς κ. δεσπότης τ. πνευμάτων κ. κύριος πάσης σαρκός, ὁ ἐκλεξάμενος τῶν κύριων Ἰησοῦν Χριστὸν κ. ἡμᾶς δι’ αὐτοῦ εἰς λαὸν περιούσιον.

Ephesians.

i. 18. πεφωτισμένους τ. ὀφθαλμοὺς τῆς καρδιᾶς [ὑμῶν].

ν. 21. ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.

iv. 3 f. σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος... ἐν σώμα κ. ἐν πνεύμα.

ii. 10. ἐπὶ ἐργοῖς ἀγαθοῖς.

iv. 4. ἐν σώμα κ. ἐν πνεύμα, καθὼς [καὶ] ἐκλήθησεν ἐν μιᾷ ἑκπίδι τῆς κλησεως ὑμῶν· εἰς κύριος, μία πιστις, ἐν βάπτισμα· εἰς θεοί κ.τ.λ.

i. 3. 4. ὁ θεὸς κ. πατὴρ τ. κύριον ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τ. ἑποτασίοις ἐν Χριστῷ, καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ... εἰναὶ ἡμᾶς ἁγίους κ. ἀμώμους... προφορίσας ἡμᾶς εἰς νικηθείς δι’ Ἰησοῦ Χρ. εἰς αὐτόν.

Ignatius, ad Ephesios.

The 'opening address contains several obvious reminiscences of Eph. i. 3 f.' (Lightfoot, *Apostolic Fathers*, Pt. ii. p. 22 note.)

τῇ εὐλογημένῃ ἐν μεγάθει θεοῦ πατρὸς πληροματὶ τῇ προφορίσμενη πρὸ αἰῶνων εἶναι διὰ παντὸς εἰς δόξαν παράμονον ἔτρεπτον, ἡμωμένη καὶ ἐκκλησιμένη ἐν πάθει ἀληθινῷ ἐν θεληματὶ τοῦ πατρὸς καὶ Ἰησοῦ Χριστοῦ τοῦ θεοῦ ἡμῶν, τῇ ἐκκλησίᾳ τῇ ἄξιομακαρίστῳ τῇ οὐσίᾳ

Eph. i. 3 f. ὁ θεὸς καὶ πατήρ... τοῦ κ. ή. Ἰ. Χρ. ὁ εὐλογησάς ἡμᾶς ἐν πάσῃ εὐλογίᾳ... καθὼς ἐξελέξατο... πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς... ἀμώμους... προφορίσας ἡμᾶς... κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ... διὰ τοῦ άματος αὐτοῦ... προφορίσθεντες κατὰ τὴν βουλήν
Ignatius, ad Ephesios.

Ephesians.

'the Epistle to the Ephesians, which is supposed to occur at a later point in this letter (§ 12 Παύλου...δς εν παντι ἐπιστολῇ μημονεύει ὄμων) is extremely doubtful;—but the acquaintance of Ignatius with that Epistle appears from other passages besides this exordium.'

C. i. μὴ μηταί ὅταν θεοῦ.

'C. iv. μή δυνατό τοῦ θεοῦ.'

C. viii. Μὴ οὖν τες ὑμᾶς ἐξαπατάτω, ἀσπερ οὖθε ἐξαπατήσατι, δοις ὅταν θεοῦ...όταν γὰρ μηδεμία ἐπιθυμία ἐνρείεται ἐν ὑμῖν ἡ δυναμεὶ ὑμᾶς βασανίσαι, ἀρα κατὰ θεῖν ζητε.

Eph. v. 1. γίνεσθε οὖν μηταί τοῦ θεοῦ.

C. ix. ὃς ὅταν λίθω κανον. προποτομασμένοι εἰς οἰκοδομὴν θεοῦ πατρός, ἀναφερόμενοι εἰς τὰ φυγά δια τῆς μηχανῆς ἵσθον Χριστοῦ, ὃς ἐστιν σταυρός, σχοινι χρόνιον τῶν πνευματικῶν ἀγίων...ὁ δὲ πίστει ὑμῶν ἀναγωγές, ἡ δὲ ἀγάπη ὁδὸς ἡ ἀναφέρονσα εἰς θεοῦ.'

'Eph. iv. 22ff. ἀποβεβαίω ὑμᾶς... τ. παλαιὸν ἀνθρώπων τ. θεορέων κατά τας ἐπιθυμίας τῆς ἀπάτης, ἀνανεώσας δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν καὶ ἐννοιάσας τοῦ κατὰ θεὸν κησάβεντα κ.π.λ... and ἐπ. v. 6, μηθείς ὑμᾶς ἀπατάτω κ.π.λ.

'Eph. ii. 20ff. ἐπικοινωνοθεῖτε ἐπὶ τῷ θεμελίῳ τ. ἀποστόλων κ. προφητῶν, ὅτους ἀκρογονοιαῖ οὐτὸς Χρ. Ἰ., εν φώ πάσα ποτισμην συγκοινοποιοῦντε Αἴξει εἰς ναον ἄγουν εν κυρίῳ, εν φ. καὶ μηθείς συνοικοδομεῖσθε εἰς κατοικητήριον τ. θεοῦ εν πνεύματι.

Cf. ἐπ. v. 16, οὗτος ὅτι καὶ ἀνθρωπίνῳ τωθεοῦ τῶν πνευματικῶν ἐν ἑνίω καθοῦ Θεοῦ τῷ θεοῦ τῶν θεοῦ εν τοῖς πνεύματι τῶν πνευματικῶν ἐν ἑνίω καθοῦ Θεοῦ τῶν θεοῦ τῶν θεοῦ εν τοῖς πνεύματι.
CANONICITY, EXTERNAL EVIDENCE OF AUTHORSHIP. xxvii

Ignatius, ad Ephesios.

motive 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’ (id. inf. on ἀναγωγεῖς ‘a lifting-
engine’).

c. xii. Παύλου συμμόριστα τοῦ
ηγιασμένου, τοῦ μεμαρτυρημένου, ἀξιο-
μακαριστοῦ, οὐ γένοιτο μοι ὑπὸ τὰ
ἐκ να οὐράνια, ὅταν θεοῦ ἐπιτύχω-
ός εἰς πάση ἐπιστολῇ μυημονεύει ύμῶν
ἐν Χριστῷ Ἰησοῦ.

‘i.e. fellow-recipients, fellow-stu-
dents, of the mysteries, with Paul’!

Ephesians.

κ. προσαγωγὴν ἐν πεπωθεὶς διὰ
tῆς πίστεως αὐτοῦ, freedom of ac-
cess (St Paul says) is ours through
our faith in Christ:—in v. 2 περι-
pατεῖτε ἐν ἀγάπῃ [he bids the
‘Ephesians’] walk in love; and in
vi. 23 εἰρήνη τ. ἀδελφοίς κ. ἀγάπη
μετὰ πίστεως faith is the condition
of appropriating peace and love.

This was signally true of the
Ephesians, among whom St Paul
resided for an exceptionally long
time (Acts xix. 10 sq., xx. 31), with
whom he was on terms of the most
affectionate intimacy,—and who were
the chief, though probably not the
sole, recipients of the most profound
of all his epistles. The propriety of
the language here is still further
enhanced by the fact that St Paul,
in the Epistle to the Ephesians
more especially dwells on the Gospel
dispensation as μνεύματος (i. 9, iii. 3,
4, 9, v. 32, vi. 19). Elsewhere (Phil.
iv. 12) he speaks of himself as μεμνη-
μένος (Lightfoot, ad loc.).

Eph. vi. 24. ἐν ἀφθαρσίᾳ. But
ἀφθαρσία occurs also in Rom. ii. 7;
1 Cor. xv. 42, 50, 53, 54; 2 Tim. i.
10, Tit. ii. 7.

Eph. i. 10. εἰς οἰκονομίαν τοῦ
πληρώματος τῶν καιρῶν, ἀνακεφαλαί-
σασθαι τὰ πάσα ἐν τῷ χρίστῳ [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 εἰς οἰκονομίαν κ.τ.λ.’
(Lightfoot, Apostolic Fathers, ii. ii.
p. 75.)

c. xvii. ἵνα πνῆῃ τῇ ἐκκλησίᾳ ἀφ-
θαρσίᾳ.

c. xviii. ὁ γὰρ θεὸς ἡμῶν Ἰ. ὁ χρ.
ἐκυσφορήθη ὑπὸ Μαρίας κατ’ οἰκονο-
μίαν ἐκ σπέρματος μὲν Δαυὶδ, πνεύ-
ματος δὲ ἀγίου.

‘The word οἰκονομία came to be
applied more especially to the In-
carnation (as here and below, § 20,
ἢ ἡρξάμεν οἰκονομίας κ.τ.λ.) 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, ad loc.)
Ignatius, ad Ephesios.

c. xix. καὶ ἔλαβεν τὸν ἄρχοντα τοῦ αἰῶνος τοῦτον ἡ παρθενία Μαρίας καὶ ὁ τοκετὸς αὐτῆς, ἅμως καὶ ὁ θάνατος τοῦ κυρίου· τρία μυστήρια κρανίης, ἀτίνα ἐν ἱσυχίᾳ θεοῦ ἐπάρθη. πῶς οὖν ἐφανερώθη τοῖς αἰῶσιν;

"Here κρανίη is the correlative to ἡσυχία, 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 τὸ κήρυγμα Ἰησοῦ Χριστοῦ κατὰ ἀποκάλυψιν μυστηρίου χρόνων αἰωνίων σεσκηνημένου, φανερωθέντος δὲ νῦν... τοῖς αἰῶσιν—"to the ages," past and future, which are here personified. It seems probable that in St Paul's expression, μυστηρίου ἀποκεκρυμμένου ἀπὸ τῶν αἰῶνων (Eph. iii. 9, Col. i. 26), the preposition should be taken as temporal (see the note on the latter passage); but Ignatius may have understood it otherwise. (Lightfoot.)

c. xx. εἰς τὸν καίνην ἄνθρωπον Ἰησοῦ Χριστοῦ, ἐν τῇ αὐτῷ πίστει καὶ ἐν τῇ αὐτῶν ἀγάπῃ. 'The καίνη ἄνθρωπος of Ignatius is equivalent to the ἐσχατός Ἀδὰμ, the δεύτερος ἄνθρωπος of St Paul (1 Cor. xvi. 45, 47). The Apostle himself seems to use ὁ καίνης ἄνθρωπος in a different sense, Eph. iv. 24.' (But see note there.)

Ignat. ad Polycarpum, § 5, ἀγαπᾶν τὰς συμβίους, ὡς ὁ κύριος τὴν ἐκκλησίαν 'a reminiscence of Eph. v. 29.' (Lightfoot.)

Ephesians.

Eph. iii. 9. τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰῶνων ἐν τῷ θεῷ... ἡ γνώμη αὐτῆς νῦν ταῖς ἄρχαις κ. ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις.

Col. i. 26. τὸ μυστηρίον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰῶνων καὶ ἀπὸ τῶν γενεῶν, νῦν δὲ ἐφανερώθη τοῖς ἁγίοις αὐτῶν.

Eph. iv. 24. κ. ἐνδύσασθαι τὸν καίνην ἄνθρωπον τῶν κατὰ θεοῦ κτισθέντα ἐν δικαιοσύνῃ κ. ὀσίοτητι τ. αἰθείαις [v. note ad loc.].

Eph. v. 29. καθὼς καὶ ὁ χριστὸς τῆς ἐκκλησίας.

[ Cf. v. 25. ἀγάπᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ χριστὸς ἠγάπησεν τὴν ἐκκλησίαν.]
Polycarp.

c. i. eïdôtes òti χαριτί ἐστε σεσωμινον, οὐκ ἐξ ἔργων, ἀλλά θελήματι θεοῦ διὰ Ἰησοῦ Χριστοῦ.

c. xii. modo, ut his scripturis dictum est, ἱρασκίνητε καὶ nolite peccare et sol non occidat super iracundiam vestram.

('The Two Ways.')

Διδάξη τ. Ἀποστόλων.

iv. 10, 11. οὐκ ἐπιτάξεις δούλων σου ἡ παϊδίσκη, τοῖς ἐπὶ τ. αὐτῶν θεοῦ ἐλπίζουσιν, ἐν πικρίᾳ σου... ὡμεῖς δὲ οἱ δούλοι ὑποταγῇσεσθε τοῖς κυρίοις ὑμῶν ὡς τύπῳ θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ.

Barnabas.

xix. c. 7. ὑποταγήσης κυρίοις ὡς τύπῳ θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ. οὐ μὴ ἐπιτάξεις δούλων σου ἡ παϊδίσκη ἐν πικρίᾳ, τοῖς ἐπὶ τῶν αὐτῶν θεοῦ ἐλπίζουσιν.

Hermae Pastor.

Mand. iii. § 1. Ἀληθείαν ἀγάπα, καὶ πᾶσα ἀληθεία ἐκ τοῦ στόματός σου ἐκπορευέσθω...ὅτι οἱ κύριοι ἀληθείας ἐν παιλ ῥήματι καὶ οὐδὲν παρ' αὐτῷ ψεύδο... ιδ. § 4. ἐνδει γάρ σε ὡς θεοῦ δοῦλον ἐν ἀλ. πορευέσθαι...μηδὲ λύπην ἐπάγειν τῷ πνεύματι τῷ σεμνῷ καὶ ἀληθεί.

(Cf. x. § 2. ή λύπην...ἐκτρίβει τὸ πνεῦμα τῷ ἁγίῳ.)

Sim. ix. c. 13. οὐτω καὶ οἱ πιστεύσαντες τῷ κυρίῳ διὰ τοῦ ὕοι αὐτῶ... ἐστοιται εἰς τὸ πνεῦμα, εἰς ἐν σώμα, καὶ μία χρίσε τ. ιματσιμών αὐτῶ... ιδ. c. 17. λαβόντες οὖν τὴν σφραγία μίαν φρόνησιν ἐσχον καὶ ἐνων, καὶ μία πίστις αὐτῶν ἐγένετο καὶ μία ἁγάπη.

(Cf. inf. ἐν τῷ πνεῦμα κ. ἐν σῶμα κ. ἐν ἑδύμα.)

Ephesians.

ii. 8. τῇ γὰρ χαριτί ἐστε σεσωμε- νοι διὰ πίστεως καὶ τούτῳ οὐκ ἐξ ὑμῶν, θεοῦ τὸ δόρον οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχήσηται.

iv. 26. ὁριζέσθη κ. μ. ἀμαρτάνετε (Ps. iv. 5): ὅ ἡλιος μὴ ἐπιδίωκτος ἐπὶ παραγγελία ὑμῶν.

Ephesians.

vi. 5. 9. οἱ δούλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φίλου καὶ τρόμου ἐν ἀπλότητι τ. καρδίας ὑμῶν ὡς τῷ χριστῷ...ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις...Καὶ οἱ κύριοι τα αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνεῶτες τὴν ἀπει- λήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριος ἐστιν ἐν οὐρανοῖς.

Ephesians.

iv. 25. Διὸ ἀποθέμενοι τὸ ψεύδος λαλεῖτε ἀληθείαν ἐκαστός μετά τοῦ πλησίον αὐτοῦ.... ιδ. 29. πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω. ιδ. 30. κ. μ. λυπεῖτε τὸ πνεῦμα τὸ ἁγιον τοῦ θεοῦ (whereas in Is. lxiii. 10 it is paróξυναν τὸ πνεῦμα τὸ ἁγιον αὐτοῦ).

Ephesians.

ib. 3—6. ἀνεχόμενοι ἀλλήλων ἐν ἁγάπῃ, σπουδάζοντες τηρεῖν τ. ἐνότητα τοῦ πνεύματος ἐν τῷ συνθέσιμῳ τῆς εἰρήνης, ἐν σώμα καὶ ἐν πνεῦμα...εἰς κύριος, μία πίστεις, ἐν βάπτισμα.
Epist. ad Diognetum.

c. ii. "Agy δη καθάρας σεαυτόν ἀπὸ πάντων τῶν προκατεχόντων σου τὴν διάνοιαν λογισμῶν καὶ τὴν ἀπα-
tωσάν σε συνήθεις ἀπόσκευσά-
μενος, καὶ γενώμενος ὀσπέρ ἐξ ἀρχῆς
καὶ ὑπὸ ἀνθρώπως, ὥσ τὴν καὶ λόγου κα
νοῦ...ἀκροαθής ἐσώμενον, ἢ ὑδ.κ.λ.

Theophilus Antiochenus, ad
Autolycum.

ii. p. 102. ἀμα δὲ καὶ ἐπὶ πλείονα
χρόνων, ἠβούλετο ἀπλοίων καὶ ἀκραίων
διαμειναὶ τῶν ἀνθρώπων ἐνπάντω
τοῦτο γὰρ ὅτιν ἐστι, οὐ μόνον παρὰ
θεῷ, ἀλλὰ καὶ παρὰ ἀνθρώποις, τὸ ἐν
ἀπλότητι καὶ ἀκακίᾳ ὑποτάσσεσθαι
τοῖς γονεῦσιν· ἐτι δὲ χρή τα τέκνα
toῖς γονεύσι ὑποτάσσεσθαι, εἰ
dὲ χρή τ. τέκνα τ. γονεύσι ὑποτάσ-
σεσθαι, πάσο λάλλων τῷ θεῷ καὶ
πατρὶ τῶν ὅλων.

Ephesians.

iv. 21 f. ύμεῖς δὲ οὐχ οὕτως ἐρά-
βετε τ. χριστῶν, εἰ γε ἡκούσατε, κ. ἐδιδάχθητε...ἀποθέεσθαι ὑμᾶς κατὰ
tὴν προτερὰν ἀναστορφήν τῶν πα-
λαίων ἀνθρώπων τῶν θεορόμενον κατὰ
tὰς ἐπιθυμίας τῆς ἀπάτης, ἀναπο
θάλε καὶ τὰ πνεύματι τοῦ νοὸς ὑμῶν
καὶ ἐνδυσάσθαι τῶν καινῶν ἀνθρώπων
τ. κατὰ θεῶν κτισθέντα ἐν δικαιοσύνη κ.
ὀσώτητι τῆς ἀληθείας.

Ophitae, ap. Hippol. adv.

Haeres. v. 7 f.

Duncker). ἐν' οὖν τελείω ἢ κεκρατμ
μένος ο μέγας ἀνθρώπος ἄνωθεν, Δε'
οὐ, καθὼς λέγουσι, πᾶσα πατρία
ὄνομαζομένη ἐπὶ γῆς καὶ ἐν τοῖς
ἄφαροις συνήστηκεν, ἐδόθη αὐτῷ καὶ
ψυχὴ κ.τ.λ.

Ephesians.

v. 20. εὐχαριστοῦσας πάντοτε...
tῷ θεῷ κ. πατρί (cf. iv. 6 θ. κ. ι. 
pάντων), ὑποτασσόμενοι ἄλλοις
ἐν φόβῳ Χριστοῦ.

vi. 1. τὰ τέκνα, ὑπακούτε τοῖς
gονεύσιν ὑμῶν ἐν κυρίῳ τούτῳ γάρ
ἔστιν δικαίου.

v. 33. οἱ δοῦλοι, ὑπακούτε τοῖς κατὰ
σάρκα κυρίοις μετὰ φόβου κ. τρόμου ἐν
ἀπλότητι τῆς καρδίας ὑμῶν ὥσ τ. 
χριστῷ.

Ephesians.

iii. 15. ἐξ οὗ πάσα πατρία ἐν
οὐρανοῖς καὶ ἐπὶ γῆς ὄνομάζεται
followed by (c. 16)

ἐνα δὲ ύμὼν κατὰ τὸ πλοῦτος τ.
δίκης αὐτοῦ δυνάμει κραταιοθήναι διὰ
t. πνεύματος εἰς τὸν ἐσώ ἀνθρώπων.

Ephesians.

p. 104 (M.), p. 146 (D.). περίτοιων,
φησίν, ἢ γραφὴ λέγει "Ἐγείραι ὁ
καθεύδων καὶ ἐξεγερθῆτι, καὶ ἐπι
φάνεσαι σοι ὁ χριστός.

tὴν ἀσυμφωνίαν τοῦ κόσμου καὶ πουί
σων εἰρήνην τοῖς μακράν, τούτες τοῖς
ὑλικοῖς καὶ χοικοῖς, καὶ εἰρήνην
toῖς ἐγγύς, τούτες τοῖς πνευματικοῖς κ. νοεροῖς, τελείοις ἀνθρώποις.
Basilides, ap. Hippol. adv.

Haeres. vii. 25.


Valentinus (īseu Valentiniani), ap. Hippol. vi. 3.


Ptolemaeus1, ap. Irenaeum.

i. 8. 5 (ed. Massuet). Τοῦτο δὲ καὶ ὁ Παύλος λέγει· Πάν γὰρ τὰ φανεροῦμεν φῶς ἐστὶν. Ἐπεὶ τοῖν τοίν εὐανέρωσε κ. εὐγένησεν τὸν τε Ἀνθρωπὸν καὶ τὴν Ἐκκλησίαν ἡ Ζωῆ, φῶς εἰρήσθαι αὐτῶν.

iv. 8. 4. Καὶ τὰς συζυγιὰς δὲ τὰς ἐντὸς πληρώματος τὸν Παύλον ἐφηρεκέναι φάσκονσιν ἐπὶ ἐνὸς δαίξαντα. περὶ γὰρ τῆς περὶ τῶν βίων συζυγίας γράφων ἔφη· Τὸ μυστήριον τοῦτο μέγα ἐστὶν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ τὴν Ἐκκλησίαν.

1 Ptolemaeus was a disciple of Valentinus...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', ad calc. Clem. Alex.

§ 7. ἂν ὁ ἀπόστολος ‘ὁ γαρ ἀναβάει αὐτὸς ἐστὶ καὶ ὁ καταβάς’ (cf. § 43).

§ 19. καὶ ὁ Παύλος ‘ἐνδύσασθαι τον καινὸν ἄνθρωπον τὸν κατὰ θεόν κτισθέντα.’

§ 48. διὸ καὶ λέγει ὁ ἀπόστολος ‘καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἁγιόν τοῦ θεοῦ, ἐν φίλοφραγίᾳ σβήστε.’

ib. πνεύματα τῆς πονηρίας, πρὸς ἃ ἡ πάλη ἡμῖν.

Ephesians.

iv. 10. ὁ καταβάς αὐτὸς ἐστιν καὶ ὁ ἀναβάει ἑπεράνοι πάνων τ. οὐρανῶν.

iv. 24. καὶ ἐνδύσασθαι τον καινὸν ἄνθρωπον τὸν κατὰ θεόν κτισθέντα.

iv. 30. καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἁγιόν τοῦ θεοῦ, ἐν φίλοφραγία σβήστε κ.τ.λ.

vi. 12. ὅτι οὐκ ἐστιν ἡμῖν ἡ πάλη πρὸς... ἀλλὰ πρὸς τὰ πνευματικά τῆς πονηρίας....

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

Τοῦτο δὲ καὶ ὁ Παύλος λέγει πάν γὰρ τὸ φανεροῦμεν φῶς ἐστίν.

id. ib. v. 2, 3. Καθὼς ὁ μακάριος Παύλος φησιν ἐν τῇ πρὸς Ἐφεσίους ἐπιστολῇ ὅτι μέλη ἐσμέν τοῦ σώματος.

Clemens Alexandrinus, Paedag. i. 18.

σαφέστατα δὲ Ἐφεσίους γράφων (ὁ ἀπόστολος) ἀπεκάλυψε τὸ ζητούμενον λέγων· μέχρι καταντήσωμεν ἁπάντες εἰς τὴν ἑνότητα τῆς πίστεως.

id. Strom. iv. 65. διὸ καὶ ἐν τῇ πρὸς Ἐφεσίους γράφει· ὑποτασσόμενοι ἀλλήλοις ἐν φῶβῳ θεοῦ.

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

Praetereo hic et de alia epistola, 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 Valentinus (ἐκ τῶν Θεοδότου καὶ τῆς ἀναστολικῆς διδασκαλίας κατὰ τοὺς Οὐαλεντίνους χρόνους ἐπιτομαί).... The books of the New Testament to which they contain allusions... are these: the Four Gospels; the Epistles of St Paul to the Romans, 1 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 Timothy; the First Epistle of St Peter' (Canon, p. 317 n.).
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, Pfeiderer, 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 Judaea 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. 45 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., i 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. ἀπεκαλύφθη τ. ἁγίως ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι, εἶναι τὰ ἐννεα συνκληρονόμα 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. ἐπουκοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν 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.)
VI. STYLE AND LANGUAGE.

Words characteristic of the Ephesian Epistle:

- μυστήριον [v. inf. p. 180].
- δόξα [v. inf. p. 187].
- ἐνυψηλον [v. inf. p. 155].
- προσαγωγή [see note on ii. 18].
- πλησίον [see notes on i. 23, v. 18].
- πλησιμοῦσα [see notes on i. 10, 23].
- μεθοδεία [see note on vi. 11].

Also the expressions:

- ἐν πνεύματι.
- τὰ ἐπουράνια [v. inf. p. 152].

Among words, which do not occur in this Epistle, are, it is to be remarked, the following:

- θάνατος,
- χάρα, { χαίρειν.}

[All these words occur in the Epistle to the Colossians and frequently in that to the Philippians.]

The various grammatical modes of expressing end or purpose, used in the Epistle, may be noted.

1. The Simple Infinitive:
   - i. 4. εἶναι ἡμᾶς ἐγίνουσα κ.τ.λ. after ἐξέλξατο ἡμᾶς (cf. iii. 6).
   - iii. 17. κατοικήσας τ. χριστόν...ἐν τ. καρδίᾳς ὑμῶν.
   - vi. 19. γνωρίσας.

2. εἰς τὸ c. inf.
   - i. 12. εἰς τὸ εἶναι ἡμᾶς... after προορισθέντες.
   - 18. εἰς τὸ εἰδέναι ἡμᾶς... after πεφωτισμένους.
   - πρὸς τὸ c. inf.
   - vi. 11. ἐνεύσασθε...πρὸς τὸ δύνασθαι ὑμᾶς.

3. ἵνα.
   - i. 17. ἵνα δῆ... after μνεῖαν ποιοῦμενος.
   - ii. 7, 10, 15.
   - iii. 9 f., 14 ff., 18.
   - iv. 14, 28 (bis).
   - v. 25 ff., 33.
   - vi. 3, 13, 19, 20, 21, 22.
STYLE AND LANGUAGE.

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

i. 6, 12, 14.  ἐις ἐπανον δόξης (bis)...  ἐις τῇ δόξῃ...
ii. 1, 5.  καὶ ύμᾶς όντας νεκροῖς...καὶ όντας ύμᾶς νεκροῖς....
iii. 2, 7.  τῇ χάριτος τοῦ θεοῦ τῇ δοθείς μοι (bis).

Interrupted constructions occur:

ii. 3, 11 f.
iii. 1.

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

i. 13.  πιστεύσαντες, 19 πιστεύοντας.
ii. 20.  ἐπικοινωμηθέντες, 22 συνοικοδομεῖσθε.
iv. 1.  περιπατήσαι, 17 περιπατεῖν.
v. 29.  ἐμισησεν, ἐκτέφει κ. δάλτει.
vi. 10.  ἐνδυναμοῦσθε, 11 ἐνδύσασθε.

Perfect Participles are frequent:

i. 12.  προηλπικότας, 18 περφωτισμένους.
ii. 5, 8.  σεσωσμοί, 12 ἄγηλλοτριμνοί.
iii. 9.  ἀποκεκρυμμένου, 17 ἐρρίζωμενοι κ. τεθεμελιωμένοι.
iv. 17.  ἐσκατωμένου, 18 ἄγηλλοτριμνοί, 19 ἀπηλγκότες.
vi. 16.  πεπυρωμένα.

Parallel Clauses occur:

i. 11, 13.  ἐν ὧν καὶ ἐκληρώθησαν..., ἐν ὧν καὶ ύμεις ἀκούσαντες...ἐν ὧν καὶ πιστεύσαντες, ἐσφραγίσθητε.
ii. 2.  κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου,
κατὰ τῶν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος.
21 f.  ἐν ὧν πᾶσα οἰκοδομή...ἀξίζει...ἐν κυρίῳ,
ἐν ὧν καὶ ύμεις συνοικοδομεῖσθε...ἐν πνεύματi.
iii. 7.  κατὰ τ. δωρεὰν τ. χάριτος τ. θεοῦ,
κατὰ τ. ἐνέργειαν τ. δυνάμεως αὐτοῦ.
iv. 13.  εἰς τ. ἑνότητα τ. πίστεως κ. τ. ἐπιγνώσεως,
eἰς ἄνδρα τέλειον,
eἰς μέτρον ἡλικίας.
18.  διὰ τὴν ἀγνοίαν ἐν αὐτοῖς,
διὰ τὴν πάρωσιν τ. καρδίας αὐτῶν.

[The foregoing notes on Style and Language are those actually left by Dr Westcott. The following statistics have been editorially compiled.]

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

(a) Nouns.

ἐνότης.
αἰσχρότης.
ἀνοιχτός.
βέλος.

(ετωμασία.
ἐνοια.
εὐπραπτελία.

[The foregoing notes on Style and Language are those actually left by Dr Westcott. The following statistics have been editorially compiled.]
### STYLE AND LANGUAGE.

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#### (b) Adjectives.

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#### (c) Verbs.

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#### (d) Adverb.

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

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#### (b) Adjective.

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Common and peculiar to 'Ephesians,' 'Colossians' and 'Philemon' is ἄνηκεν (v. το ἄνηκον).
STYLE AND LANGUAGE.

Words peculiar to the Pauline Epistles, occurring in ‘Ephesians’ and also in some Epistle other than ‘Colossians.’

(i) Common to ‘Ephesians’ and ‘Philippians.’
- ἐπιχορηγία (but ἐπιχορηγεῖν 2 Cor., Gal., Col., 2 Pet.).
- κάμπτειν (also twice in O. T. quotations in Rom.).

(ii) Common to ‘Ephesians’ and one or more of the six earlier Epistles (1 and 2 Thess., 1 and 2 Cor., Gal., Rom.).
- ἀγαθωσύνη (2 Th., Gal., Rom., ἡτέμα (Rom., Eph.).
- ἀληθεύειν (Gal., Eph.) [Eph.].
- ἀνακεφαλαίον (Rom., Eph.).
- ἀνεξίχνιαστος (Rom., Eph.).
- ἀρραβών (2 Cor., Eph.).
- θᾶλπειν (1 Th., Eph.).
- περίκεφαλία (1 Th., Eph.).
- πλεονέκτησ (1 Cor., Eph.).

Also the connective ἄρα ὅ (1 Th., 2 Th., Gal., Rom., Eph.).

(iii) Common to ‘Ephesians,’ ‘Philippians,’ and one earlier Epistle.
- εὖωδία (2 Cor., Phil., Eph.).
- πεποίθησις (2 Cor., Phil., Eph.).

(iv) Common to ‘Ephesians,’ ‘Colossians,’ and one or more of the earlier Epistles.
- ἀπλοῦς (2 Cor., Rom., Col., Eph.).
- ἐξαγοράζειν (Gal., Col., Eph.).

(v) Common to ‘Ephesians,’ ‘Colossians,’ ‘Philippians,’ and earlier Epistles.
- ἔνεργεια (2 Th., Phil., Col., Eph.).

(vi) Common to ‘Ephesians,’ the ‘Pastorals’ and one or more of the earlier Epistles.
- αἰσχρός (1 Cor., Eph., Tit.).
- ἀδόξασθαι (1 Cor., Rom., Eph., 2 Tim., Tit.).
- νοουθεσία (1 Cor., Eph., Tit.).
- οἶκεῖος (Gal., Eph., 1 Tim.).
(vii) Common, and peculiar, to the Epistles of the Captivity and the 'Pastorals,' and occurring in 'Ephesians.'

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

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

μνεία (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.'


νινί (Acts xxii. 1, xxiv. 13, 1 Cor., 2 Cor., Rom., Col., Philem., Eph., and v.l. in Heb. viii. 6).

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

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

εἰςαγγελιστής (Acts xxii. 1, Eph., 2 Tim.).

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

οἰκονομία (Lk. xvi. 2, 3, 4, 1 Cor., Col., Eph., 1 Tim.).

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

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

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

συμβιβάζειν (Acts, 1 Cor. LXX., Col., Eph.).

σύνδεσμος (Acts viii. 23, Col., Eph.).

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

ἀπειλή, ἀπελπίζειν (v. l.), δοσιότης, πανοπλία, πολιτεία, συγκαθίζειν, σωτήριον, φρόνησις, χάριτον.
VII. RELATION TO THE COLOSSIAN EPISTLE.

Parallel passages in 'Colossians' and 'Ephesians.'

Colossians.

i. 14. ἐν φίλοις ἵνα ἀπολύτρωσιν, τὴν ἀφεσιν τῶν ἁμαρτίων.

ii. 20. κ. δι' αὐτοῦ ἀποκαταλάβαι τὰ πάντα εἰς αὐτοῦ, εἰρημοποίησας διὰ τοῦ ἁμαρτοῦ τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ εἰσὲ τὰ ἐπὶ τῆς γῆς εἰσὶ τὰ ἐν τοῖς οὐρανοῖς.

ii. 3, 4. εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὧν προσευχόμενοι· ἀκούσας τὴν πίστιν ὧν ἐν Χρ. Ἰ. καὶ τὴν ἀγάπην ἦν ἑκέστε εἰς πάντας τοὺς ἁγίους.

ii. 27. οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τὸ τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἐδεικνύσιν, ὅ ἐστιν Χριστὸς ἐν ὑμῖν, ἡ ἐπίσης τῆς δόξης.

ii. 12. διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτοῦ ἐκ νεκρῶν.

Εphesians.

i. 7. ἐν φίλοις τὴν ἀπολύτρωσιν διὰ τοῦ ἁμαρτοῦ αὐτοῦ, τὴν ἀφεσιν τῶν παραπτωμάτων.

i. 10. ἀνακεφαλαίωσας τὰ πάντα ἐν τῷ χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς.

i. 15—17. διὰ τοῦτο καθώς, ἀκούσας τὴν καθ' ὑμᾶς πιστῶν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἐπὶ πάντας τοὺς ἁγίους, οὐ παύομαι εὐχαριστοῦν ὑπὲρ ὧν μειασαν παραδοθῆναι ἐπὶ τῶν προσευχῶν μου, ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰ. Χρ., ὁ πατὴρ τῆς δόξης, δόθη ὑμῖν κ.τ.λ.

i. 18. εἰς τὸ εἰδέναι υμᾶς τὶς ἐστιν ἡ ἐλπὶς τῆς κλησεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις.

i. 19. τὸ ὑπερβάλλον μέγεθος τ. δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τ. κράτους τ. ἱσχύος αὐτοῦ ἦν ἐνεργηκέν ἐν τῷ χριστῷ ἐγείρας αὐτοῦ ἐκ νεκρῶν.

ii. 21—23. ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντοτερίων ἰδιωματικόν οὐ μόνον ἐν τῷ αἰώνι τοὺτορ ἀλλὰ καὶ ἐν τῷ μεταστῆσαι ταῦτα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ αὐτῶν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ήτις ἐστὶ τὸ σώμα αὐτοῦ τὸ πληρωμα τοῦ τὰ πάντα ἐν πάσιν πληρομένου.
RELATION TO THE COLOSSIAN EPISTLE.

Colossians.

ii. 13. καὶ ὡς νεκροῦς ὄντας τοῖς παραπτώμασιν. Κ. τῇ ἀκροβυστίᾳ τ. σαρκὸς ὑμῶν συνεξωσοῦσθεν ὑμᾶς σῶν αὐτῶν.

Ephesians.

ii. 1. καὶ ὡς ὄντας κ. τ. Λ.

i. 23—26. οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος. Νῦν χαῖρο εἰς τ. παρθένους ὑπὲρ ὑμῶν, κ. ἀνταναπτήρω τ. ὑπερήματα τ. θλίψεως τ. χριστοῦ εἰς τ. σαρκί μου ὑπὲρ τ. σώματος αὐτοῦ, ὃ ἐστιν ἡ ἐκκλησία. ἢς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοξεῖσάν μοι εἰς ὑμᾶς, πληρώσαι τ. λόγον τ. θεοῦ, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπό τ. αἰώνων κ. ἀπὸ τ. γενεάς, νῦν δὲ ἐφανερώθη τοῖς ἁγίοις αὐτῶν.

i. 22. εἰς τ. καὶ κοπιῶν ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνέργειαν ἐν ὑμῖν ἐν δυνάμει.

i. 27. τὸ πλοῦτος τ. δόξης τ. μυστηρίου τούτον ἐν τ. ἐθνεῖς, ὃ ἐστιν Χριστὸς ἐν ὑμῖν.
RELATION TO THE COLOSSIAN EPISTLE.

Colossians.

iii. 12 ff. тαπεινοφορούντης, πραύ-
τητα, μακροθυμίαν· ἀνεχόμενοι ἀλλή-
λων...ἐπὶ πάσαν δὲ τούτοις τὴν ἀγάπην,
ὅ ἐστιν σύνδεσμος τῆς τελειώτητος,
καὶ ἡ εἰρήνη τοῦ χριστοῦ βραβεύετο
ἐν τ. καρδίαις υμῶν· εἰς ἐν καὶ ἐκλήθητε
ἐν ἐνι σώματι.

ii. 19. οὐ κρατῶν τὴν κεφαλήν, ἐξ
οὗ πάν τὸ σῶμα διὰ τῶν ἄρων καὶ
συνδέσμων ἐπιχορηγοῦμεν καὶ συν-
βιβαζόμενον αὐξεῖ τὴν αὐξήσιν τοῦ
θεοῦ.

i. 21. ὅταν ἀπηλλοτριωμένους καὶ
ἐχθροὺς τῇ διανοίᾳ ἐν τ. ἔργοις τ.
ποιησεῖς.

iii. 8 ff. νυνὶ δὲ ἀπόθεσθε καὶ ύμεῖς
τὰ πάντα, ὁργήν, θυμόν, κακίαν, Βλα-
σφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος
ὑμῶν· μὴ ψεύδοσθε εἰς ἀλλήλους;
ἀπεκδυσάμενοι τῶν παλαιῶν ἄνθρωπον
σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνυσά-
μενοι τὸν νέον, τὸν ἀνακαινισμένον εἰς
ἐπιγνώσιν κατ' εἰκόνα τοῦ κτίσματος
αὐτοῦ.

Ephesians.

iv. 2—4. μετὰ πάσης ταπεινοφο-
ρούντης κ. πραύτητος, μετὰ μακροθυμίας,
ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδά-
ζοντες τηρεῖν τὴν ἐνώπιον τοῦ πνεύ-
ματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης· ἐν
σώμα καὶ πνεύμα, καθώς καὶ ἐκλή-
θητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως υμῶν.

ib. 15 ff. αὐξήσεσθε εἰς αὐτὸν τὰ
πάντα, ὃς ἐστιν ἡ κεφαλή, Χριστός, ἐξ
οὗ πάν τὸ σῶμα συναρμολογούμενον καὶ
συνβιβαζόμενον διά πάσης ἀφής τ.
ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ
ἔνος ἐκάστου μέρους τ. αὐξήσιον τῶν
σώματος ποιεῖται.

ib. 18. ἐσκοτώμενοι τῇ διανοίᾳ
ἀντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ
θεοῦ.

ib. 22 ff. ἀποθέασθαι ύμᾶς κατὰ τὴν
προτέραν ἀναστροφὴν τῶν παλαιῶν
ἀνθρωπον τῶν φθειρὸμενον κατὰ τ.
ἐπιθυμίαν τ. ἀπάτης, ἀνανεοῦσθαι δὲ
τῷ πνεύματι τοῦ νοὸς υμῶν, καὶ ἐνυσά-
σθαι τοὺς καινὸν ἀνθρωπον τῶν κατὰ
θεοῦ κτισθέντα ἐν δικαιοσύνῃ κ. ὀσιό-
τητι τ. ἀληθείας.

Διὸ ἀποθέμενοι τὸ ψεύδος λαλεῖτε
ἀληθεῖς ἐκαστὸς μετὰ τοῦ πλησίου
αὐτοῦ....

ib. 29. πᾶς λόγος σαπρὸς ἐκ τοῦ
στόματος υμῶν μὴ ἐκπορευέσθω....

ib. 31. πᾶσα πικρία καὶ θυμὸ καὶ
ὄργῃ καὶ κραυγῇ καὶ βλασφημία άρήτων
ἄδη υμῶν σὺν πάσῃ κακίᾳ.

ib. 32—v. 1. γίνεσθε δὲ εἰς ἀλλή-
λους χριστοῖ, εὐσπλαγχνοι, χαριζό-
μενοι εαυτοῖς καθὼς καὶ ο θεὸς ἐν
Χριστῷ ἐχάριστατο υμῖν. γίνεσθε οὖν
μιμηταί τοῦ θεοῦ, ὁς τέκνα ἀγαπητά.

ib. 32—v. 1. γίνεσθε δὲ εἰς ἀλλή-
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μιμηταί τοῦ θεοῦ, ὁς τέκνα ἀγαπητά.

ib. 5 ff. νεκρώσατε οὖν τὰ μέλη τὰ
ἐπὶ τῆς γῆς· πορνείαν, ἀκαθαρσίαν,

v. 3—6. πορνεία δὲ καὶ ἀκαθαρσία
πᾶσα ἡ πλεονεξία μηδὲ ὀνομαζέσθω
RELATION TO THE COLOSSIAN EPISTLE.

Colossians.

iv. 5. en sophia peripateite prois toucs lexios, touc kairov exagorazomenoi.

iv. 1. Oi kúrioi, to dikaios kai touc istotita tois doulous paraexesthe, exidotes ou kai oumeis exete kúrion en ouvanh.

Ephesians.

en oumín...k. aiphsrhosis k. mourolugia...

id. 15.f. blesete ouc akribous pouc peripateite, ouc ouc asofoi alli' ouc sofoi, exagorazomenoi touc kuriouc.

id. 19. laudovites oautois phalmois kai oumeios kai phobais pneumatika, 

id. 24. Oi andreis, agapate tas guaiakes, kadosi k.t.l.

vi. 1—9. Ta tekna, upakouete tois gouveýoun umon en kurió. touto gar esti dikaios. toima k.t.l....Kai ois patérres, mh paragizeste to ta tekna umoun, alla etrepheste auta en paideia kai noustesia Kuriou.

iv. 2. Tη prosoevkhi prooarkarete, grigorouste en auti en eivharmatia: prosoevkhameni aima kai peri hōmon, idia

id. 18—20. dia paisis proseukhē kai deisefes proseukhamenoi en panti kairō en pneumat, kai eis autō a-
RELATION TO THE COLOSSIAN EPISTLE.

Colossians.

ο θεος ἀνοίξε ἡμῖν θύραν τοῦ λόγου, λαλήσαι τῷ μυστήριον τοῦ χριστοῦ, δι' ο καὶ δεθέραι, ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλήσαι.

Paraphrase of the previous passage.

ib. 7: Τὰ κατ' ἐμὲ πάντα γνωρίσει ύμῶν Τίχικος ο ἀγαπητός ἀδελφός καὶ πιστός διάκονος καὶ σύνδουλος ἐν κυρίῳ. ὃν ἐπεμψά πρὸς ύμᾶς εἰς αὐτὸ τοῦτό, ἵνα γνώτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

Ephesians.

γρυπνούντες ἐν πάσῃ προσκαρτηρήσει καὶ δεθήσει περὶ πάντων τῶν ἁγίων, καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τ. εὐαγγελίου, ὑπὲρ οὗ πρεσβεύω ἐν ἀληθείᾳ, ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς δεῖ με λαλήσαι.

Parallel phrases in passages otherwise not parallel.

Colossians.

i. 22. ἄγιοις καὶ ἀμώμοις κ. ἀνεγκλήτοις κατανύστιον αὐτοῦ.  
ib. 10. περιπατήσαι ἄξιως τοῦ κυρίου.

Ephesians.

i. 4. ἄγιοις καὶ ἀμώμοις κατανύστιον αὐτοῦ.  
iv. 1. ἄξιως περιπατήσας τ. κλήσεως ἦς ἐκλήθητε.

'It is difficult indeed to say, considering the patent coincidences of expression in the two Epistles, whether the points of likeness or of unlikeness between them are the more remarkable. No one can doubt that either one Epistle was an intentional copy of the other or else that both were written at very nearly the same time by the same author. It is when we are considering the doctrinal substance of the Epistles that the latter conclusion forces itself upon us most irresistibly as the true one. These two letters are twins, singularly like one another in face, like also in character, but not so identical as to be without a strongly marked individuality.' (Davies: The Epistles of St Paul to the Ephesians, the Colossians and Philemon, p. 7.)

'The Epistle to the Ephesians stands to the Epistle to the Colossians in very much the same relation as the Romans to the Galatians. The one is the general and systematic exposition of the same truths which appear in a special bearing in the other.' (Lightfoot: Biblical Essays, p. 395.)
VIII. RELATION TO OTHER PAULINE DOCUMENTS.

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

<table>
<thead>
<tr>
<th>Philemon</th>
<th>Ephesians</th>
</tr>
</thead>
<tbody>
<tr>
<td>v. 1. Παῦλος, δέσμιος Χριστοῦ Ἰησοῦ.</td>
<td>iii. 1. ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ.</td>
</tr>
<tr>
<td>v. 9. Παῦλος, πρεσβύτης νυνὶ δὲ καὶ δέσμιος Χριστοῦ Ἰησοῦ.</td>
<td>vi. 20. ὑπὲρ οὗ προσβεβίων ἐν ἀλλοίῳ.</td>
</tr>
<tr>
<td>v. 5. τὴν πίστιν ἢν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους.</td>
<td>i. 15. τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κύριῳ Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς ἁγίους.</td>
</tr>
<tr>
<td>v. 4. εὐχαριστῶ τῷ θεῷ μου πάντωσ' μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου.</td>
<td>ϊ. 16. οὐ παύσομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου.</td>
</tr>
<tr>
<td>v. 6. ὅπως ἡ κοινωνία τῆς πίστεως σου ἑνεργῆ γένηται ἐν ἐπιγνώσει πιστὸς ἁγαθὸν τοῦ ἐν ἡμῖν εἰς Χριστὸν.</td>
<td>ϊ. 17. ἐν ἐπιγνώσει ἑαυτοῦ.</td>
</tr>
<tr>
<td>v. 16. ἀδελφόν ἄγιστὸν.</td>
<td>iv. 13. εἰς τ. ἐνόπτη τῆς πίστεως καὶ τῆς ἐπιγνώσεως τ. νοῦ τ. θεοῦ.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Philippians</th>
<th>Ephesians</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 1 f. (a) Παῦλος καὶ Τιμόθεος, δούλοι Χρ. Ἡ.</td>
<td>i. 1 f. (a) Παῦλος ἀπόστολος Χρ. Ἡ. διὰ θελήματος θεοῦ</td>
</tr>
<tr>
<td>(b) πάνω τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς υἱοῖς ἐν Φιλιππισσῶν σὺν ἐπισκόποις καὶ διακόνοις:</td>
<td>(b) τοῖς ἁγίοις τοῖς υἱοῖς [ἐν 'Ἐφεσῷ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ·</td>
</tr>
<tr>
<td>(c) χάρις ὑμῖν κ. εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν κ. κυρίου Ἰησοῦ Χριστοῦ.</td>
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</tr>
<tr>
<td>ἵδ. 3. εὐχαριστῶ τῷ θεῷ ἐπὶ πᾶσῃ τῇ μνείᾳ ὑμῶν πάντωτε ἐν πᾶσῃ δέησι μου ὑπὲρ πάντων ὑμῶν.</td>
<td>ἵδ. 16. οὐ παύσομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου.</td>
</tr>
<tr>
<td>ἵδ. 9. ἵνα ἡ ἀγάπη ὑμῶν...περισσο- σεύη ἐν ἐπιγνώσει καὶ πάση διαθήσει, εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέ- ροντα...</td>
<td>ἵδ. 17. ἵνα...δήλῳ ὑμῖν πνεῦμα σοφίας κ. ἀποκαλύψεως ἐν ἐπιγνώσει... εἰς τὸ εἰδέναι ὑμᾶς τίς ὁ πλοῦτος...κ. τί τὸ ὑπερβάλλον μέγεθος...</td>
</tr>
</tbody>
</table>
Philippians.

ib. 11. καρπὸν δικαιοσύνης (cf. Amos vi. 12, Ja. iii. 18).

ib. 27. ἀδίσος τ. ἐθαγ. τ. χ. πολιτεύεσθε (cf. iii. 20 ἡμῶν τὸ πολιτευμα ἐν οἴρων ὑπάρχει).

ib. 27 f. ὅτι στήκετε ἐν ἐνί πνεύματι, μὴ ὑπεκλούντες...μη πτυρόμενοι ὑπὸ τῶν ἀντικειμένων....

ii. 2. τὸ ἐν φρονοῦντες.

ib. 3. τῇ ταπεινοφορίᾳ ἀλλήλους ἡγούμενοι ὑπέρεχοντας ἑαυτῶν.

ib. 9. ὁ θεὸς αὐτῶν ὑπερύψωσεν κ. ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάν ὄνομα.

ib. 10. ἐπουρανίων κ. ἐπιγείων κ. καταχθονίων.

ib. 12. μετὰ φόβου καὶ τρόμου.

iii. 3. ἡμεῖς γὰρ ἐσμεν ἤ περιτομῆ, οἱ πνεύματι θεοῦ λατρεύωντες καὶ καυχόμενοι ἐν Χρ. 'Ι καὶ οὐκ ἐν σαρκὶ πεποιθότες.

ib. 10. τοῦ γνωρία αὐτῶν καὶ τῆς δύναμιν τῆς ἀναστάσεως αὐτοῦ κτλ....

ib. 21. κατὰ τὴν ἐνέγρειαν τοῦ δύνασθαι αὐτῶν κτλ....

iv. 6. ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεησείᾳ τὰ αἰτήματα ὑμῶν γνωρίζοντω.

ib. 18. ὄσμὴν εὐωδίας, θυσίαν δεκτὴν εὐάρεστον τῷ θεῷ.

Ephesians.

v. 9. ὁ...καρπὸς τ. φωτός ἐν πάσῃ ἀγαθωσύνῃ κ. δικαιοσύνῃ.

ii. 12. τ. πολιτείας τ. Ἰσραήλ.

ib. 19. συμπολίται τ. ἁγίων κ. οἰκείοι τ. θεοῦ.

vi. 13. ἵνα δυνηθῆτε ἀντιστήναι... στήναι. στήκετε οὐν κτλ.....

ii. 18. ἐν ἐνί πνεύματι.

iv. 3. σπουδάζοντες τηρεῖν τ. ἑνότητα τ. πνεύματος.

ib. 4. ἐν σώμα κ. ἐν πνεύμα.

ib. 2. μετὰ πάσης ταπεινοφορίας...ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ.

i. 20 f. καθίσας ἐν δεξίᾳ αὐτοῦ ἐν τ. ἐπουρανίος ὑπεράνω πάσης ἁρχῆς κτλ....κ. παντὸς ὄνοματος ὄνομαζο-μένου.

ib. 10. τὰ ἐπὶ τ. οἴρων κ. τὰ ἐπὶ τ. γῆς.

vi. 5. μετὰ φόβου καὶ τρόμου.

ii. 11. οἱ λεγόμενοι ἀκροβοστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιητί.

i. 18 f. τὸ εἰδέαν...τῷ τὸ...μέγεθος τ. δυνάμεως αὐτοῦ εἰς ἡμᾶς τ. πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἑσυχίας αὐτοῦ, ἢν ἐνηρ-γηκεν ἐν τ. χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν.

iv. 18. διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ.

v. 2. προσφορῶν καὶ θυσίαν τῷ θεῷ εἰς ὀσμὴν εὐωδίας.
(c) Comparison with the Address at Miletus.

Address at Miletus
(Acts xx. 18—25).

Address at Miletus

xx.19. δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης.

Ephesians.

vi. 7. δουλεύοντες ὡς τῷ κυρίῳ καὶ οὖκ ἄνθρωποι.

xx.20. τὴν εἰς θεον μετάνοιαν καὶ πίστιν εἰς τὸν κύριον ἡμῶν Ἰησοῦν.

iv. 2. μετὰ πάσης ταπεινοφροσύνης.

ib. 23. τὸ πνεῦμα τὸ ἅγιον...διαμαρτύρεται μοι λέγων ὅτι δεσμὰ καὶ ἐλευθερία με ὑπονοοῖν.

i. 15. τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς ἁγίους.

ib. 24. τὴν διακονίαν ἥν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦν, διαμαρτύρων τοῦ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ.

iii. 13. ἐν ταῖς θλίψεσιν μοι ὑπὲρ ὑμῶν.

ib. 26. ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν.

iv. 1. ἐγὼ ὁ δέσμιος.

ib. 27. ἀναγγέλλων πάσαν τὴν βουλήν τοῦ θεοῦ.

i. 15. ἐν τῷ κυρίῳ Ἰησοῦ.

ib. 28. παντὶ τῷ ποιμνίῳ, ἐν φίλῳ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἑθελοντος ἑπισκόπως, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ.

iii. 6, 7. διὰ τοῦ εὐαγγελίου, οὗ ἐγεννήθην διάκονος κατὰ τὴν δοξάν τῆς χάριτος τοῦ θεοῦ τῆς δοξασίας μοι.

ib. 29. ἐν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἱδίου.

v. 5. οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ.

W. ΕΡΗ.

i. 11. κατὰ τὴν βουλὴν τοῦ δεσμίου αὐτοῦ.

iii. 20. αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ.

ib. 2. ἐν σώμα, ἐν πνεύμα.

iii. 3. τὴν ἐνώπιον τοῦ πνεύματός.

ib. 14. eis apolûtrowsin τῆς peri- 
poíhseos.
Address at Miletus.

Rel. 32. καὶ τὰ νῦν παρατίθεμαι ὑμᾶς τῷ κυρίῳ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ τῷ δυναμένῳ οἰκο-δομήσαι καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἁγιασμένοις πᾶσιν.

Ephesians.

Rel. 16 ff. μνεῖαν ποιούμενος ἐπὶ τῶν προσευχῶν μου, ἵνα ὁ θεὸς τῷ κυρίῳ ἤμοιν ἤδη ὑμῖν...εἰς τὸ εἰδέναι ὑμᾶς...τίς ὁ πλοῦτος τῷ δόξῃ τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις.

Rel. 12. πρὸς τ. καταρτισμὸν τ. ἁγίων..., εἰς οἰκοδομὴν τοῦ σῶματος τ. χριστοῦ (cf. v. 29 πρὸς οἰκοδομὴν 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. Ἀποκαλύπτεται γὰρ δργὴ θεοῦ κ.τ.λ.

compare Eph. v. 6.

" Rom. v. 1 ff. Δικαιωθέντες οὖν...εἰρήνην ἔχωμεν κ.τ.λ.

compare Eph. ii. 17 f.

" Rom. viii. 28—30 —προέγνω...προώρισεν—κ.τ.λ.

compare Eph. i. 11—14.

" Rom. xi. 15 —μὴ ζωὴ ἐκ νεκρῶν; —

compare Eph. ii. 1 ff.

" Rom. xi. 33 ff. ὁ βάθος πλοῦτον κ.τ.λ.

" Rom. xii. 1—8 παρακαλῶ οὖν ὑμᾶς κ.τ.λ.

{ Eph. iii. 16—19.

" iv. 1—6.

{ Eph. v. 7—11.

" vi. 10—13.
RELATION TO OTHER PAULINE DOCUMENTS.

(e) ‘Ephesians’ and the ‘Pastorals.’

Ephesians.

(a) vi. 10 f. Τοῦ λοιποῦ ἐνδυναμωθε ἐν κυρίῳ κ. ἐν τῷ κράτει τ. ἱσχύος αὐτοῦ. ἐνδυνάμωσα τ. πανοπλίαν τ. θεοῦ πρὸς τὸ δύνασθαι υμᾶς στήναι πρὸς... ὁτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς... ἀλλὰ πρὸς... διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τ. θεοῦ, ἵνα δυνηθῆτε ἀντιστήνει... στήνει οὖν... ἐνδυνάμωσα τ. θάρακα τ. δικαιοσύνης... ἐν πάσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ο.where δυνήσασθε πάντα τῇ βέλη τ. πονηροῦ... σβέσαι κ.π.λ.

ib. 11. τὰς μεθοδίας τοῦ διαβόλου.

(b) iv. 13. μέχρι κατανήσωμεν οἱ πάντες εἰς τὴν ἐνόημα τῆς πίστεως κ. τ. ἐπιγνώσεως τ. υἱοῦ τ. θεοῦ....

ib. 5. εἰς κύριον... εἰς θεοί κ. πατὴρ πάντων....

i. 6 f. εἰς ἐπανών δύος τ. χάριτος αὐτοῦ... ἡ ἐκαραίωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ, ἐν ο. ἔχομεν τὴν ἀπολύτρωσιν....

v. 2. κ. παρέδωκεν ἐαυτὸν ύπὲρ ἡμῶν....

ib. 25 f. ὁ χριστὸς ἡγάπησεν τ. ἐκκλησίαν κ. ἐαυτὸν παρέδωκεν ύπὲρ αὐτῆς ἵνα αὐτὴν ἀγαπή καθαρίσας τῷ λοιπῷ τ. ὀθόνος.

Pastorals.

1 Tim. i. 18. ἵνα στρατεύῃ ἐν αὐτοῖς τ. καλὴν στρατείαν, ἔχουν πίστιν.

ib. vi. 12. ἀγωνίζον τ. καλὸν ἀγώνα τῆς πίστεως.

ib. 11. διώκει δικαιοσύνην, πίστιν, ἀγάπην, ὑπομονὴν, πραΰπαθείαν.

2 Tim. ii. i. ἐνδυναμοῦ ἐν τῇ χάριτῃ τῇ ἐν Χρ. Ἰου.

ib. 3. συνακοπάθησαν ὁς καλὸς στρατιώτης Χριστοῦ Ἰουσ. Ἰου.

ib. 5. εὰν δὲ καὶ ἄθλη διὰ τῶν ἀνεφάνεται ἐάν μὴ νομίσω ἄθλησ.

iv. 7. τῶν καλῶν ἡγώνων, ἀγώνων, τῶν δρόμων τετελέκα, τὴν πίστιν τετήρηκα.

1 Tim. iii. 7. παγίδα τοῦ διαβόλου.

2 Tim. ii. 26. ἐκ τῆς τ. διαβόλου παγίδας.

1 Tim. ii. 4. τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ, ὅτι πάντας ἀνθρώπους θέλει σωθῆναι κ. εἰς ἐπιγνώσιν ἀληθείας ἐλθεῖν. εἰς γὰρ θεοῦ, εἰς μείζην θεοῦ κ. ἀνθρώπων, ἀνθρωπος Χρ. Ἰουσ. ο. ὁ δεν ἐαυτὸν ἀντιλυτρον ύπὲρ πάντων....

2 Tim. ii. 25. μὴ ποτε διόφα αὐτοὶς ὁ θεὸς μετάνοιαν εἰς ἐπιγνώσιν ἀληθείας.

Tit. ii. 13 f. προσδεχόμενοι τ. μακαρίαν ἐλπίδα κ. εἰσφάνειαν τ. δόξης τ. μεγίστου θεοῦ καὶ σωτήρος ἡμῶν Ἰ. Χριστοῦ, ὁ ἐδωκεν ἐαυτὸν ύπὲρ ἡμῶν, ἵνα λυτρώσῃ ἡμᾶς ἀπὸ πάθεως ἀνομίας κ. καθαρίσῃ ἐαυτῷ λαον....

iii. 5. ἐσωσεν ἡμᾶς διὰ λοιποῦ πάλινγενεσίας.
RELATION TO OTHER PAULINE DOCUMENTS.

Ephesians.

ii. 7 f. ίνα ένδειξηται εν τ. αίωνι τ. ἐπερχομένου τὸ ἐπερβάλλον πλοῦτος τ. χάριτας αὐτοῦ ἐν χρηστότητι ἡμᾶς ἐν Χρ. Ἰησοῦ. τῇ γὰρ χάριτι έστε σωσάσαντι διὰ πίστεως καὶ τούτῳ οὐκ εἶ ὑμῶν, θεοῦ τὸ δόμον οὐκ ἔξ ἔργων, ίνα μὴ τις καυχήσηται αὐτοῦ γὰρ έσμεν ποίμα, κτισθέντες εν Χρ. 'Επί έργοις ἡγαθοῖς οί προποιόμεθεν ο θεός ίνα ἐν αὐτοῖς περιπατήσωμεν.

ib. 12. δι’ ήτε τῷ καιρῷ ἐκείνῳ χωρίς Χριστοῦ.

ib. 13. νυνὶ δὲ ἐν Χρ. Ἰησοῦ ήμεῖς οἱ ποτε δυντες μακρῶν....

ib. 1 ff. τ. ἀμαρτίαις, ἐν αἰς ποτε περιπατήσασθε κατὰ τὸν αἰῶνα τοῦ κόσμου τοῦτον...τ. υσίος τῆς ἁπειθείας. ἐν οἷς καὶ ήμεῖς πάντες ἀνεστράφθημεν ποτε ἐν ταῖς ἐπιθυμίαις τ. σαρκός ἡμῶν.

iv. 22. κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης.

ib. 11. τοὺς δὲ εὐαγγελιστάς.

i. 13. ἀκούσαντες τῶν λόγων τῆς ἀληθείας.

(c) ii. 19ff. ἀλλὰ ἐστὲ συμπολίται τ. άγίων καὶ οἰκείων τοῦ θεοῦ, ἐποικοδομήθησαν ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων κ. προφητῶν, ὅστε ἀκρογωνιαίοι αὐτοῦ Χριστοῦ Ἰησοῦ, ἐν δὲ πάνα ὀκονομῇ συναφῇ. αὔξει εἰς νὰύς άγίων ἐν κυρίω, ἐν δὲ καὶ ήμεῖς συνυοκοδωμήσασθε εἰς κατοικητήριον θεοῦ ἐν πνεύματι.

iii. 17. κ. τεθεμελιώμενοι.

iv. 3. σπουδάζουντες τηρεῖν τ. ἐνότητα τ. πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης.

Pastorals.

ib. 1—4. ὑπομίνυσαντες αὐτοὺς ἀρχαῖς ἐξουσίας ὑποτάσσοντες πειθοῦντες, πρός τὰς ἔργον ἀγαθὸν ἐτοίμους εἶναι, μηδένα βλασφημεῖν, ἀμάχοις εἶναι ἐπιεικεῖς, πάσαν ἐνδεχόμενον προφητεία πρὸς πάντας ἀνθρώπους. ἦμεν γὰρ ποτὲ καὶ ήμεῖς αὐτοὶ, ἀπειθεῖς, πλησίω εἶναι ἐπιθυμίαις κ. ἱδοναῖς ποικίλαις....ὅτε δὲ η χρηστότητι κ. η φιλανθρωπία ἐπεφάνη τ. σωτήρι ήμῶν θεοῦ, οὐκ ἔξ ἔργων τ. εὐ δικαιοσύνη ἐποίησαν ήμείς, αλλὰ κατὰ τὸ αὐτοῦ ἔλεος....

ii. 12. ἕνα ἀρίσταμεν τ. ἀσέβειας κ. τ. κοσμικές ἐπιθυμίαις σωφρόνως κ. δικαίως κ. εὐσεβώς ζήσαμεν εν τῷ νῦν αἰῶνι.

2 Tim. iv. 3. κατὰ τὰς ἱδιὰς ἐπιθυμίας...κ. ἀπὸ τ. ἀληθείας τ. άκοὴν ἀποστρέψουσιν, ἕπι δὲ τ. μύθους ἐκτραπήσουσι.

ib. 5. ἔργον ποίησον εὐαγγελιστοῦ.

ii. 15. ὁρθοτομοῦντα τῶν λόγων τῆς ἀληθείας.

1 Tim. iii. 15. ἑκάστη δὲ ἐν οἴκῳ θεοῦ αναστρέφεσθαι, ὡς ἐστὶν ἐκκλησία θεοῦ ζωτίου, στύλους καὶ ἐδραίωμα τῆς ἀληθείας.

2 Tim. ii. 19. ὁ μὲν οὖν στερεῶς θεμέλιος τοῦ θεοῦ ἐστηκε, ἐκχων τὴν σφαγάδα ταύτην "Εγὼ Κύριος τοὺς ὑγιασάντοις, καὶ Ἀποστήσας ἀπὸ ἄδικιας πάς ὁ ὄνομαζων τὸ ὄνομα Κυρίου.

ib. 15. σπουδᾶσαν σεαυτὸν δόκιμων παραστῆσαι τῷ θεῷ.
'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 Him who is its 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.'

*(History of the Canon of the N.T., p. 32.)*
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 shewn 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.

i. 3. Εὐλογητὸς ο θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογησάς ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, καθὼς ἐξελέξατο...πρὸ καταβολῆς κόσμου...

ib. 12. εἰς τὸ εἶναι ἡμᾶς εἰς ἑπαίνον δόξης αὐτοῦ...ἐν τ. χρ.

ib. 13. ἐν ὧν καὶ ὑμεῖς ἀκούσατε τ. λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ὧν καὶ πιστεύσατε ἐσφραγίσθη τῷ πνεύματι

1 Peter.

1.3. Εὐλογητὸς ο θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἑλπίδα ἔσων δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, εἰς κηρυνομίαν ἀθάρατον καὶ ἀμαντὸν καὶ ἀμάραντον, ἀτηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς τοὺς ἐν δυνάμει θεοῦ θροουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθήναι ἐν καιρῷ ἐσχάτῳ. ἐν ὧν ἀγαλλιάσθη, διλόγον...λυπηθέντες...ιδα τὸ δοκίμων ὑμῶν τ. πίστεως...εὐφημής εἰς ἑπαίνον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ἐν οἷς ἰδόντες ἀγαπᾶτε, εἰς ὅν ἅρτη μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιάτε χαρὰ ἀνεκλαλήτῳ καὶ δηδοξασμένῃ, κομιξ̲-
EPHESIANS AND 1 PETER.

Ephesians.

15. Did to toto....

18. eis to eidoiasei umas tis estin he elpis tis kliseos umon, tis o ploutos to doxeis tis klhronomias autou en tois agiois, kai ti to upereballo moneghos tis dynaimeos autou eis hmas tis pistevountas kata t. energeian t. kratos t. ischiyois autou in epereken en t. chrisi egeiras autou eke nekrois kathis eis deixin autou en t. epouraniois uperwos pashei arxhes kai ephusias kai dynames....k. panta upetaxen.

II. 28. en ais pote peripateisaste kata toun aiwna t. koumou toutou, kata toun archoanta t. eousiais t. aerous, t. pneuma t. vin energeion en t. uiois tis aptebelias en ois kai hmeis pantes anestrapheimen pote en tais epistumiasis t. sarkeis hmon.

14. ois tkeu upakoies, h synexhmatizomenei tais proteros en t. anagiai umon epistumiasis, alla kata toun kalwanta umas anyin kai autoi anyin en passa anastrophh genebhte....

17. kai....en faphi...anastrapheite eidotes oti ou phoroi...eletrubhete ek tis matalis umon anastrophh..., alla...aimati...Christo, progeunismeno mun pro katabolhe koumou, fanevhdinos de ep' ischatois ton chronon di umas, t. di autou firstous eis theon ton egeiranta auton eke nekrois k. doxiav auti dònta.

II. 18. oti di' autou eixomein tis prosagognh ois amfoteroi en eiv pneumati pros ton patéra.

19. oikeioi toun theou, epoikodomethetes epi to the meli...ontos akrophonein autou Christou 'Ioudou, en phi pása oikodomh...aúxei eis náv vangin en kurye, en phi kai hmeis suneikodomosethe eis katoikithiron ton theou eiv pneumati.

I. 20. kathias eiv deizi k.t.l. (v. supr.)

i. 3. ina eiv auti aúxeithete eis oristhion....

4-6. pros de prosphorómene, lihov zónta...kai autoi ois lihoi zôntes oikodomieis the oikos pneumatikos eis leiptene agin.

III. 18. ina hmas prosagagn tó theòi.

22. ois estin en deizh theou pornefeis eis ouranov upostegontos autôi aggelous kai ephusioin kai dynamein.
Ephesians.

iv. 2. μετά...ταπεινοφροσύνης.

ib. 22. ἀποδέθαι ὑμᾶς...τ. πα- 

λαίῳν ἀνθρωπον.

ib. 25. διό ἀποθέμενοι τὸ ψεὺ- 

δος.

ib. 31 f. πᾶσα πικρία...καὶ θυμὸς 

καὶ ἱνά...καὶ βλασφημία ἀρέτης 

ἀφ’ ὑμῶν σὺν πάσῃ κακίᾳ. γίνεσθε 

dε εἰς ἀλλήλους χρηστοί, εὐσπλαγ- 

χνοι.

v. 22. Αἱ γυναῖκες τοῖς ἱδίοις 

ἀνδράσιν (ὑποτασσ.).

ib. 25. Οἱ ἀνδρεὶς, ἀγαπάτε τ. 

γυναίκας.

vi. 5. Οἱ δοῦλοι, ὑπακούσετε τοῖς 

κατὰ σάρκα κυρίοις μετὰ φόβου 

κ. τρόμου.

i Peter.

ii. 1. Ἀποθέμενοι σὺν πᾶσαν 

κακίαν κ. πάντα δόλου κ. ὑπο- 

κρίσεις κ. φθόνους κ. καταλαλιᾶς.

iii. 18. ὀμόφρονες, συμπαθεῖς, 

φιλιδέλφου, εὐσπλαγχνοι, ταπει- 

νόφρονες.

Words common, and peculiar, to Ephesians and i Peter.

ἄκρογωναιος, εὐσπλαγχνος.

(b) Relation to Johannine Books.

(i) ‘Ephesians’ and the Apocalypse.

(a) The Church as the Bride of Christ.

Ephesians.

v. 25. Οἱ ἀνδρεὶς ἀγαπάτε ταῖς 

γυναικαῖς, καθὼς καὶ ὁ χριστός 

ἡγήσατε τὴν ἐκκλησίαν καὶ ἑαυτῶν 

παρέδωκεν ὑπὲρ αὐτῆς, ἵνα αὐτήν 

ἀγάπη καθαρισας..., ἵνα παραστή- 

σῃ...ἔνδοξον τὴν ἐκκλησίαν.

ib. 29. ἐκτρέφει κ. θάλπει αὐτήν, 

καθὼς καὶ ὁ χριστὸς τὴν ἐκκλη- 

σίαν.

ib. 32. τὸ μυστήριον τούτο μέγα 

ἐστιν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ 

[eis] τὴν ἐκκλησίαν.
RELATION TO JOHANNINE BOOKS.

(β) The Apostles as foundation-stones of the Church.

Ephesians.

ii. 20. ἑποικοδομήθησες ἐπὶ τῷ ἑβραείῳ τῶν ἀποστόλων καὶ προφητῶν.

ib. 21. ἐν τῷ πάσα οἰκοδομὴ συναρμολογοῦμεν ἀνείπει εἰς ναόν ἁγίου ἐν κυρίῳ, ἐν τῷ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικηθήριον τοῦ θεοῦ ἐν πνεύματι.

Apocalypse.

xxi. 14. καὶ τὸ τείχος τῆς πόλεως ἐχων θεμελίους δώδεκα καὶ ἐν αὐτῶν δώδεκα ὄνομα τῶν δώδεκα ἀποστόλων τοῦ ἁρυνίου.

ib. 10. τὴν πόλιν τ. ἁγίαν Ἱερουσαλήμ...ἐχουσαν τὴν δόξαν τοῦ θεοῦ.

ib. 22. καὶ ναὸν οὐκ ἐλθεν ἐν αὐτῇ, ὁ γὰρ κυρίος, ὁ θεὸς, ὁ παντοκράτωρ, ναὸς αὐτῆς ἐστίν.

xxii. 3. κ. ὁ θρόνος τ. θεοῦ κ. τ. ἁρυνίου ἐν αὐτῇ ἐσται.

[It has been more than once observed that there is little in common between St Paul’s Epistle ‘to the Ephesians’ and the Epistle, in the Apocalypse, addressed ‘to the Angel of the Church in Ephesus.’ Regarded as a Pastoral, written to the Churches of the province of Asia generally, the Pauline Epistle may naturally be compared rather with the Seven Letters in the Apocalypse taken together. The following are possible parallelisms, suggested by such comparison.]

Ephesians.

(Conflict with powers of evil, steadfastness and victory.)

vi. 10—13. ἐνυπναμοῦσθε ἐν κυρίῳ. ἐνδύσασθε τ. πανοπλίαν τ. θεοῦ. στήναι πρὸς τ. μεθοδίας τ. διαβόλου. ὅτι...ἠμῖν ἡ πάλη κ.τ.λ. ἵνα δυνηθῆτε ἀντιστῆναι.

ib. 14. στήθεον κ.τ.λ.

ib. 15. ἀναλαβὼν καὶ τὸν θυρεόν τ. πίστεως.

ib. 18. τῇν μάχαιραν τοῦ πνεύματος, ὁ ἐστιν ῥήμα θεοῦ.

Apocalypse i.—iii.

(Ephesians.)

ii. 3. κ. ὑπομονὴν ἤχεις κ. ἐβάστασας διὰ τὸ δομιμά μου.

ib. 5. τὴν ἀγάπην σου τ. πρώτην ἀθήνεις.

ib. 7. τῷ νικώτι.

(Smyrna.)

ib. 10. γίνω πιστὸς ἀχριθανάτου.

ib. 11. ὁ νικῶν.

(Pergamum.)

ib. 16. κ. πολεμήσω μετ' αὐτῶν ἐν τῇ βομφαίᾳ τοῦ στόματός μου (cf. i. 16).

ib. 17. τῷ δὲ νικώτι...δομα καίνων.
(Faithfulness and love.)

i. 1. τ. ἀγίως τοῖς οὖσιν [ἐν 'Εφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ.

vi. 21. ὁ ἀγαπητὸς ἀδελφός καὶ πιστὸς διάκονος ἐν κυρίῳ.

ii. 23. ἀγάπη μετὰ πίστεως.

v. 25. καθὼς καὶ ὁ κριτὴς ἡγά-

(The new Society and Temple of God.)

ii. 15. ἵνα τ. δύο κτίσις ἐν αὐτῷ εἰς ἑνα καὶ νόμον ἀνθρωπον.

iv. 9 f. ἐν τῷ Χριστῷ, ἐν ὑμῖν καὶ ὑμεῖς ἀκούοντες τῶν λόγων τῆς ἁλη-

ii. 19. συμπόλεμεν τ. ἅγιον κ.

(Exaltation of the Ascended Christ and of His own with Him.)

iv. 20 f. ἐποικοδομήθησαν κ.τ.λ.,... ναὸν ἄγιον.

ii. 20. καθίσατε ἐν δεξιᾷ αὐτοῦ ἐν τ. ἐσπουρανίοις.

ii. 4 f. ὁ δὲ θέος... ἡμᾶς... συνε-

(Philadelpheia.)

iii. 2. οὖ γὰρ εὐρηκά σου ἔργα πεπληρωμένα.

ii. 5. ὁ νικῶν.

(Thyatira.)

ii. 19. τὰ ἔργα σου κ. τ. ἀγάπην κ.

ii. 12. γράψω ἡμῖν τὸ ὄνομα τ. θεοῦ μου κ. τ. ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τ. καὶ ἔρευνα τ. Ιερουσαλήμ.

(Philadelphia.)

ii. 18. ἐγχύσαι τοὺς ὑθαλμοὺς σου ἵνα βλέπης.

Sardis.

ii. 4 f. τὸ καθὼς καὶ ὁ ἐγκωνιάζον κ. τ.λ.

(2) 'Ephesians' and the Gospel of St John.

Ephesians.

i. 12 f. ἐν τῷ Χριστῷ, ἐν ὑμῖν καὶ ὑμεῖς ἀκούοντες τῶν λόγων τῆς ἁλη-

iv. 9 f. τὸ δὲ Ἀνέβη τί ἔστω ἐν ἑνα Χριστῷ καὶ Κατάβας καὶ ὁ ἀναβας κ.τ.λ.

St John.

i. 17. ἡ χάρις καὶ ἡ ἁληθεία διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

iii. 13. καὶ οὕτως Ἀναβέβηκεν εἰς τοὺς οὐρανούς καὶ ὁ ἐκ τοῦ οὐρανοῦ καταβάς.
RELATION TO JOHANNINE BOOKS.  

Ephesians.

v. 11. κ. μὴ συνκοινωνείτε τ. ἔργοις τ. ἀκάρπους τ. σκότους, μᾶλλον δὲ καὶ εἰλέγχετε.

ib. 13. τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται, πάν γὰρ τὸ φανερούμενον φῶς ἐστίν (τ. note ad loc.).

ib. 9. νῦν δὲ φῶς ἐν κυρίῳ.

iv. 4, 7. ἐν σώμα x. ἐν πνεύμα κ.π.λ. ἐν δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ.

i. 6. τ. χάριτος αὐτοῦ, ἢς ἐχαρίτωσεν ημᾶς ἐν τῷ ἡγαπημένῳ.

v. 6. διὰ ταύτα γὰρ ἔρχεται ἡ ἀργὴ τοῦ θεοῦ ἐπὶ τοὺς νίους τῆς ἀπειθείας.

ii. 5, 6. κ. ὅταν ἡμᾶς νεκροὺς... συνεξωσποίησεν τῷ χριστῷ... καὶ συνήγειρεν.

iv. 4 f. ἐν σώμα...καθὼς...ἐκλήθη καὶ εἰς κύριος, μία πίστει.

St John.

iii. 19. ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς.

ib. 20. πᾶσα γὰρ ὁ χαίμα πράσσων μισεῖ τὸ φῶς καὶ οὕκ ἔρχεται πρὸς τὸ φῶς ἣν μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. οὐ δὲ ποιῶν τὴν ἀληθείαν ἔρχεται πρὸς τὸ φῶς, ἦν φανεροῦ ἢ αὐτοῦ τὰ ἔργα ότι ἐν θεῷ ἐστίν εἰργασμένα.

ib. 34. ὃν γὰρ ἀπέστειλεν οἱ θεοὶ τὰ ἁματα τ. θεοῦ λαλεῖ, οὐ γὰρ ἐκ μετρον δίδωσιν τὸ πνεῦμα (ερ. viii. 39).

ib. 35. ὁ πατὴρ ἀγαπᾷ τὸν ὄν και πᾶντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ (ερ. x. 17).

ib. 36. οὐ δὲ ἀπειθῶν τῷ νῷ οὐκ ὤψεται ζωήν, ἀλλ' ἡ ἀργή τοῦ θεοῦ μείναι ἐπ' αὐτὸν.

v. 21. ἀδυνατή γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ἑωφολεί, εὕτως καὶ ὁ νῦς οὐκ ἀνείλει ἑωφολεί.

ib. 25. ἔρχεται ὁ ρα καὶ νῦν ἐστὶν ὅτι οἱ νεκροὶ ἀκουστῶν τ. φωνῆς τ. νιᾶ τ. θεοῦ καὶ οἱ ἀκουστῶντες ἤσουσιν.

x. 16. καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἐστὶν ἐκ τῆς αὐλῆς ταύτης καὶ κεῖνα θεῖ καὶ τῆς φωνῆς μοι ἀκουστοῦν, καὶ γενήσονται μία ποίμνη, εἰς ποίμνη.

xvii. 20. ἵνα πάντες ἐν ἀσίμ.

(3) 'Ephesians' and the Epistles of St John.

Ephesians.

v. 8 f. ἢτε γὰρ ποτὲ σκότος, νῦν δὲ φῶς ἐν κυρίῳ ὥστε τέκνα φωτὸς περιπατεῖτε.

iv. 5. ἀληθεύοντες... ἐν ἁγάπῃ.

i. 6. ἐὰν εἰσπομένῃ δικαὶ κωστον ἐχωμεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατώμεν ἐκ τω φωτε Ἰησοῦ ποιοῦμεν τιν ἀληθείαν ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτὸς ἐστιν ἐν τῷ φωτὶ....
'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.)
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 ἐγγὺς) in the blood of the Christ’—the reference being “to the—redemption of the Gentiles once for all accomplished by Christ’s—Passion.”

ib. 16. ‘and reconcile them...to God through the cross (διὰ τοῦ σταυροῦ).’

v. 2. ‘even as Christ also loved you and gave Himself up (παρέδωκεν ἑαυτόν) for us.’

ib. 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 καταβάς (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’ (ἐγείρας αὐτὸν ἐκ νεκρῶν).

ii. 6. ‘and raised us up with Him (συνήγαγεν).’
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 (ἀναβὰς εἰς ἀψως)... Now this He ascended (τὸ δὲ ἀνέβη)... 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. 30 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 (ποιμένας) and teachers,' the only place [in the N.T.] in which ποιμην is the definite title of an office [v. not. ad loc.] may be compared Jo. xxi. 16 'He saith unto him, Tend (ποιμάω) 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 'conduits 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, nay 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 sadnesses 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 bona 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).
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).

II. **The Outward Manifestation of The Christian Life, Personal and Social (iv. 25—vi. 9).**

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).
ΠΡΟΣ ΕΦΕΣΙΟΥΣ
THE CHRISTIAN DISPENSATION.

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

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III. THE GRANDEUR OF THE REVELATION MADE TO ST PAUL. PRAYER FOR FULLER UNDERSTANDING IN THOSE WHO RECEIVE IT (iii.).
ΠΡΟΣ ΕΦΕΣΙΟΥΣ

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς ὑστιν [ἐν Ἐφέσῳ] καὶ

1 om. ἐν Εφέσῳ Ν*Β67** codd 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.

diá θελ. 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, subauditur Patris, non meis meritis (Primas.). 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.

τοῖς ἁγίοις... Ἰησοῦ] St Paul addresses not the organised body ‘the [local] Church’ (as in writing to the Thessalonians and Corinthians, comp. Acts xx. 17; Apoc. 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 τοῖς ὑστιν ἐν Ἐφέσῳ is intercalated naturally in the fundamental phrase τοῖς ἁγίοις καὶ πιστοῖς to the saints and faithful. The corresponding enlargement in Col. i. 2 τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς brings out the meaning clearly. The words ἐν Χ. Ι. 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

1—2
πιστοῖς ἐν Χριστῷ Ἰσσών. ἡ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰσσών Χριστοῦ.

1 Cor. iv. 17 with πιστός. Comp. c. vii. 21; and Addit. Note on ἐν Χριστῷ.

For the sense of ἀγων see 1 John ii. 20 and for the absolute use of πιστός 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 in Whom the Church finds its 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 precedes the thought of the continuous individual faith by which the members of the body keep their place in it.

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

The fundamental idea of ἀγων is consecration to God. Consecration to God implies either in purpose or in attainment conformity 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 ἡμῶν 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 ἰ πατήρ and ἰ πατήρ μου in St John. (Addit. Note on 1 John i. 2.)

καὶ κ. ‘I. X.] 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.

Primasius adds justly: cum ab utroque gratia optatur, unum (ἐν John x. 30) esse monstrantur.

1. A HYMN OF PRAISE TO GOD FOR THE REDEMPTION AND CONSUMMATION OF THINGS CREATED IN CHRIST (i. 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 fulfilment 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 sequence of thought is clear. The work of the Divine love is summarily characterised in v. 3; and then it is analysed in detail, as it was wrought beyond time in the eternal order (vv. 4—6), and then historically realised in time in the experience of believers, both Jews and Gentiles (vv. 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 according 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).

3 Ephes. 2:13. In Him the Gentiles found a place (v. 13).
The whole phrase is found again in I 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 εὐλογητός expresses the claim to be blessed as of right. In

3 Εὐλογητός ὁ θεὸς καὶ πατήρ τοῦ κυρίου ἡμῶν

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 according 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).

3 Εὐλογητός ὁ θεὸς καὶ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
ὁ εὐλογητὸς ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
ἐν τοῖς ἐπουρανίοις
ἐν Χριστῷ,
καθὼς ἔξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου,
ἐκεῖνα ἡμᾶς ἁγίους καὶ ἁμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,
προορίσας ἡμᾶς εἰς νοεθείαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτοῦ,
κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,
eἰς ἐπαινοῦν δόξης τῆς χάριτος αὐτοῦ
ὅτι ἔχαριτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ,
ἐν φίλοις τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ,
tὴν ἀφεσιν τῶν παραπτωμάτων,
κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ
ἐς ἐπερίστερεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ σοφίᾳ,
γνωρίσας ἡμᾶς τὸ μυστήριον τοῦ θελήματος αὐτοῦ,
κατὰ τὴν εὐδοκίαν αὐτοῦ ἦν προθέτο ἐν αὐτῷ,
eἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν,
ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ,
tὰ ἐπὶ τοῖς ὑπάρχοντας καὶ
tὰ ἐπὶ τῆς γῆς'

11 ἐν αὐτῷ, ἐν φίλοις ἐποιήθημεν
προορισθέντες
κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦτος
κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ,
eἰς τὸ εἰναὶ ἡμᾶς εἰς ἐπαίνον δόξης αὐτοῦ
tῶν προπληθυνότας ἐν τῷ χριστῷ.
ἐν φίλοις καὶ ὑμείς ἀκούοντες τῶν λόγων τῆς ἀληθείας,
tὸ εὐαγγελίῳ τῆς σωτηρίας ἡμῶν,
ἐν φίλοις καὶ ὑμεῖς ἀκούοντες τῶν λόγων τῆς ἀληθείας,
tὸ εὐαγγελίῳ τῆς σωτηρίας ἡμῶν,
eἰς ἐπαίνον τῆς δόξης αὐτοῦ.

13 ἐν φίλοις καὶ ὑμείς ἀκούοντες τῶν λόγων τῆς ἀληθείας,
tὸ εὐαγγελίῳ τῆς σωτηρίας ἡμῶν,
eἰς ἐπαίνον τῆς δόξης αὐτοῦ.

14 ὁ ἐστιν ἄρα ἄρα ἂν ἐκκαθορισμός τῆς κληρονομίας ἡμῶν,
eἰς ἐπαίνον τῆς δόξης αὐτοῦ.

(1) 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.
The verse is man's adoring response to God for the manifestation of His love.
this respect it stands in contrast with εὐλογητὸς, which is used of a person who has been visited with blessing (Lk. i. (28), 42 [contrast i. 68]; xiii. 35; xix. 38, &c.; in John xii. 13 D, reads εὐλογητός). The distinction is recognised by Philo de migr. Abr. 19. Εὐλογητός is used in the N. T. of God only eight times (St Mk xiv. 61 δός τού εὐλογητοῦ, St Lk., St Paul, 1 Pet.). In the Lxx. it is used of men, but not absolutely (Gen. xxvi. 29 ὑπὸ κυρίου; Deut. vii. 14; Ruth ii. 20; 1 Sam. xv. 13, &c.). Compare Ezra Abbot, Essays p. 410; Hort on 1 Pet. i. 3.

It is uncertain whether εὖ or ἐστὶ to be supplied with εὐλογητὸς—whether the phrase is a wish or an affirmation. The other instances in the N. T. give no clear decision. The examples in 2 Cor. i. 3 and 1 Pet. i. 3 are exactly parallel. Luke i. 68 suggests 'be' by the following ὅτι. Rom. ix. 5 is uncertain. The affirmative sense is definitely expressed in Rom. i. 25 (ὅσ ἐστὶν εὐλ.), and 2 Cor. xi. 31 (ὁ ἐν εὐλ.). On the whole the rendering Blessed be... seems to be the most natural. V. L. benedictus est.

ὁ θεός καὶ πατήρ τ. κ. ἡμ. 'I. X.] Both titles may be taken with the genitive: 'the God and Father of our Lord Jesus Christ.' He Who is 'our God and Father' is also 'the God and the Father' of the Lord: John xx. 17 ἐν τῷ πατέρα μοι καὶ πατέρα ὑμῶν καὶ θεόν μοι καὶ θεόν ὑμῶν. The title 'the God of our Lord Jesus Christ' occurs v. 17 (compare Heb. i. 9; Matt. xxvii. 46); but 'the Father of our Lord Jesus Christ' in c. iii. 14 is a false reading.

On the other hand the corresponding phrase in Col. i. 3 τῷ θεῷ παρῇ τῷ κ. ἡ. 'I. X. is unambiguous—God the Father of our Lord Jesus Christ; and the words here can be understood in this sense: God Who is also Father of our Lord Jesus Christ. In this case the article is taken with the whole compound phrase θεῷ καὶ π. τ. κ. 'I. X.: 'He Who is God and is further revealed as Father of our Lord Jesus Christ.' There is the same ambiguity in the other places where the phrase occurs: 2 Cor. i. 3; xi. 31; Rom. xv. 6; 1 Pet. i. 3. But in Αρσ. i. 6 τῷ θεῷ καὶ παρῇ αὐτῷ (i.e. 'I. X.); 1 Cor. xv. 24 ὅταν παραδίδῃ τῆν βασ. τῷ θεῷ καὶ παρῇ the sense appears to be clear, ὁ εὐλογητὸς... Who blessed... not 'who blesses' or 'who will bless.' The work of God for us is potentially complete. Probably the time to which St Paul looks is the call of each believer when he was made partaker of the truth of the Incarnation.

The divine blessing is regarded under three co-ordinate aspects (ἐν, ἐν, ἐν): ἐν π. εὐλογία, the atmosphere, as it were, by which it encompasses us; ἐν τοῖς ἐπουρανίοις, the order in which it is realised; ἐν Χριστῷ, the living Person in Whom it is centred. A true personal sense of this blessing, which is a matter of experience and not of testimony, gives the right interpretation of life and duty and service.

For the use of the aorist in regard to the Divine work of redemption in different relations, compare v. 4 ἐξέλθοντο, v. 5 προορίσατε, v. 6 ἐχαρίτωσαν. 2 Tim. i. 9; Tit. iii. 5. ἡμᾶς] St Paul unites himself in this respect with his fellow-believers; compare 1 John ii. 1 f. note. He assumes that his own experience is theirs. He is not teaching a new truth, but reminding them of one with which they were familiar. The repetition of ἡμᾶς throughout this section is to be noticed. Elsewhere the passage from the general thought of Christian privileges to the special grace shewn to the Gentiles is most suggestive: vv. 12, 13; cc. i. 18—20; iii. 8—10; iv. 1, 7, 13, 20; vi. 11—20. ἐν πάσῃ εὐλ. πν.] in all spiritual
blessing, in spiritual blessing of every form (v. 8 in πνευματικος; iv. 2 μετά πνευματικος ταπεινοφόροντες note), blessing, that is, which quickens and finds its place in our highest life. All human powers can be 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 f.) in its source and form and object; compare I Pet. ii. 5. With this exception the word πνευματικος 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.

To the πνευματικος Vg. in caelis, in the heavenly order. The phrase (τα πνευματικα), as it is here used, is peculiar to this Epistle (not in Colossians). It describes the supra­mundane, supra-sensual, eternal order, or, as we should say, 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 ἡμῶν το πολιτευμα ἐν υπαρξει; comp. c. ii. 19), and his strength is assured to him, and his triumph is already realised (cc. i. 20; 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. ὅρα εἰ δύναται τὸ ἐν τοῖς πνευματικοῖς εἶναι αὐτὸ τοῦ ἐν τοῖς φυσικοῖς καὶ ἐξω αἰσθήσεων.

Elsewhere the adj. πνευματικος 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 ἐπιστευματικος and καταχθωματικος). Compare also 1 Cor. xv. 48 f, where this word is applied to Christ as the ‘spiritual,’ ‘supra­mundane’ man.

ἔν Ἐρυσαήλ] 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 v. 1 and additional note.

Observe the continual reiteration of the thought throughout this section: 4 ἐν αὐτῷ; 6 ἐν τῷ ἡγαστημένῳ; 7 ἐν φί; 9 ἐν αὐτῷ; 10 ἐν τῷ Χριστῷ; 11 ἐν αὐτῷ; ἐν φί; (12 ἐν τῷ Χριστῷ;) 13 ἐν φί, ἐν φί. Contrast διὰ Ἡ. X. v. 5.

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

The repetition of the cognate forms εὐλογητός, εὐλογησας, εὐλογία, though in somewhat different senses, for God blesses in deed and we in word, is characteristic of St Paul. Compare 2 Cor. v. 18 ff. So below v. 6 τῆς χαρίτος... ἔχουσα πνευματικά.

(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 (πν. 4—6); of the Son in His Incarnation (πν. 7—12); of the Holy Spirit in giving now to each believer the earnest of His inheritance (πν. 13, 14). Compare 1 Cor. xii. 4—6.

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


πνευματικὴ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, ἐκαθὼς ἐξελέξατο ἡμάς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς

clarifies that the several aspects and stages of Redemption are unto the praise of the glory of God (vv. 6, 12, 14).

(a) The blessing wrought out before time in the eternal order according to the Divine idea (vv. 4—6).

In this work we notice:
- an election to holiness (v. 4),
- resting on predestination to sonship (v. 5),
- followed by the gift of God's grace whereby we are made meet for His presence (v. 6).

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 foreordained 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.

4. καθὼς...] 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 corresponds with the eternal Divine will. St Paul piles up phrase on phrase to shew that all is of God's timeless love.

ἐξελέξατο] He chose us (i.e. Christians as a body v. 3) for Himself out of the world. The word ἐκλέγεσθαι 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 word is seen most clearly in the words of the Lord recorded by St John: vi. 70; xiii. 18; xv. 16—19. (Compare Mk xiii. 20; Acts xiii. 17.) The derivatives ἐκλέκτος (Synoptists, St Paul, 1 Peter, 2 John, Apoc.) and ἐκλογή (Acts, St Paul, 2 Pet.) must be considered with ἐξελέξασθαι. The middle voice emphasises in all the places, where ἐξελέξασθαι is used in the

N. T., the relation of the person chosen to the special purpose of him who chooses. The 'chosen' are regarded 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 ἐκλογή, like the ἐκκλησία, is preparatory to a wider work (vv. 10, 14).

πρὸ κατ. κ.] Vg. ante mundi constitutionem, before the foundation of the world. As the thought of 'the heavenly order,' the scene of the Christian's life, lifts us above the limits of space, so the origin of his life is placed beyond the limits of time. The members of Christ are placed in an eternal relation to Christ their Head. The same phrase (πρὸ κατ. κ.) is used of the love of the Father for His Son, John xvii. 24, and of the work of Redemption in the Son (1 Pet. i. 20). Compare also 1 Cor. ii. 7 πρὸ τῶν αἰωνίων, 2 Tim. i. 9 πρὸ χρόνων αἰωνίων || Tit. i. 2. The Jewish Covenant was from Abraham, late in time: the Christian Covenant was before all time: compare John viii. 56 ff. Contrast with πρὸ κατ. κ. the corresponding phrase ἀπὸ κατ. κ. from the foundation of the world, since time began: Matt. xxv. 34; Lk. xi. 50; Heb. iv. 3; ix. 26; Apoc. xiii. 8; xvii. 8. Comp. Rom. xvi. 25 (χρόνους αἰωνίους). A like difference lies between ἐν ἀρχῇ John i. 1 f. and ἀπὸ ἀρχῆς 1 John i. 1.

For καταβολή see 2 Macc. ii. 29. It is not used elsewhere in LXX. Καταβάλλειν, βάλλεσθαι and καταβολή are used rarely in classical writers of 'foundation,' literal or metaphorical.

εἶναι ἡμᾶς...] that we should be holy (as devoted to Him) and without blemish (as acceptable offerings) before Him, in whose sight no evil can stand. For ἀγαθὸς see v. 1. "Ἀρωματος is properly 'blameless' morally
but in the LXX. 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 addition of ἄγεκλήτους in the parallel passage of the Colossians (i. 22) gives a moral colour to the word there, and this meaning is dominant in Jude 24 and Apoc. xiv. 5. The combination ἁγίος καὶ ἀμώμους (comp. c. v. 27) gives the fulness of the conception positively and negatively. Chrysostom expresses another aspect of the combination: ἁγίος ἔστω ὁ τῆς πίστεως μετέχων, ἀμώμος ὁ ἀνεπλήκτων βίων μεταώ.

For the thought compare 2 Tim. i. 9.

The use of the simple infinitive (εἰς τὸ εἰναι) as distinguished from εἰς τῷ εἰναι (c. 12) marks the purpose as potentially realised and not simply as aimed at. So 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 membra benedixit et elegit, ut nos faceret sanctos et immaculatos; non quia futuri eramus sed ut essemus (Primas.).

κατενώτισιν αὐτῶν] 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 μομοσκότος: comp. Philo i. 320; Clem. Alex. Strom. iv. 18 § 117.

ἐν ἀγάπῃ] These words may be taken either with what follows or with what precedes. But the connexion with προορίσας, having in love foreordained us, is against the rhythm; and the qualification of the participle generally follows (c. iv. 2, 15, 16; c. iii. 17 is doubtful, see note; Col. ii. 2; cf. c. v. 2, 1 Thess. v. 13). If then they are joined with what preceeds (so Vg. in caritate qua praed.), as seems on the whole to be best, they complete the description of the Christian character. As Christians are 'holy and blameless' towards God, so do they bear themselves one toward another 'in love' (1 Cor. xvi. 14) which they have appropriated as God's great gift: 1 John iii. 1. Compare 2 Cor. iii. 17; iv. 15 f.; v. 2.

A special reference to the love of God, which is indeed the spring of human love (1 John iv. 10 f.) does not appear to be called for here. The actions described are a manifestation of it.

5. προορίσας...εἰς αὐτῶν] For προορίσας...εἰς αὐτῶν compare v. 11; Acts iv. 28; 1 Cor. ii. 7; Rom. viii. 29 f. The 'choice' of God (v. 4) rested on the fact that He had 'foreordained us unto adoption as sons.' For ἀδιάθεσια compare Gal. iv. 5; Rom. viii. 15, 23; ix. 4. This new relation expresses the special position of Christians. Υἱὸς, as distinguished from τέκνον (c. v. 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 (εἰς 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 accomplishment of the highest good (Rom. xii. 2; Hebr. x. 7 ff.; Apoc. iv. 11 Ἰησοῦ).

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.
The use of διὰ Ἰησοῦ Χριστοῦ (as contrasted with ἐν Χριστῷ) is significant. The 'many sons' (Hebr. ii. 10) are regarded in their personality and not as incorporated in their Lord. Under this aspect their life comes 'through Him,' and they are brought personally to God (eis αὐτῶν). The phrase does not occur again in the Epistle (c. iii. 9 is a false reading).

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

κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, ἐκ ἐπανομονός τῆς χάριτος αὐτοῦ ἢς ἐχάριτωσεν ἡμᾶς ἐν τῷ φηστὸς τοῦ θελήματος αὐτοῦ, ὥστε ἐπανομονὸς θελήματος αὐτοῦ. So St Paul reckons his own apostolic commission (ἡ χάρις c. iii. 2, 7, 8) and the endowment of each Christian (ἡ χάρις c. iv. 7) as God's bounteous gift. ἠς ἐχάριτωσεν ἡμᾶς. Latt. in qua gratificavit nos. Wherewith He highly favoured us, which He freely bestowed upon us. For ἢς see c. iv. 1; 2 Cor. i. 4. It may represent ἢς (χάριν χαριτών) or ἢς, though the attraction of the dative is very much rarer. See τ. 8. Χαριτῶν is to affect with χάρις, which may be taken either subjectively 'to endue with grace,' 'to make gracious,' or objectively 'to visit with grace,' 'to treat graciously.' The former sense is found in Ecclus. xviii. 17 parà ἄνδρι κεχαριτωμένου and Ps. xvii. (xviii.) 26 Symm. μετὰ τοῦ κεκαριτωμένου χαριτωθησάης, and is given by Chrysostom here: οὐ μόνον ἄμαρτημάτων ἀπηλλαγέν ἀλλὰ καὶ ἐπεράστους ἐποίησεν. But it appears to be contrary to the context which dwells on the greatness of God's gift. Nor does St Paul use χάρις of human grace, not c. iv. 29, nor Col. iv. 6 (yet see Lightfoot l.c.). On κεκαριτωμένη in Lk. i. 28 Bengel 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.

ἐν τῷ ἡγαν.] Latt. in directo filio suo: in the beloved. There is the same ambiguity in this translation as in blessed (v. 3). Two forms are thus rendered, the verbal ἡγανός (answering to εὐλογητός) claiming love by its very nature; and ἡγαμενός, which (like εὐλογημένος) suggests in every case some special manifestation of love. Ἑγαμενός is used of Christ by the heavenly Voice: Matt. iii. 17 (Mk i. 11; Lk. iii. 22); Matt. xvii. 5 (2 Pet. i. 17; Mk ix. 7; not Lk. ix. 35); and it is used of men fre-
quently. This is the only place in which ἡγασπημένω is used of Christ in the N. T., and it is evident that stress is laid upon the manifestation of God's love to His Son which He had even then made in His exaltation to heaven. This was itself the pledge of man's exaltation (c. ii. 6). For this reason a unique title is used in place of ἐν Χριστῷ. ἡγασπημένω is used of men 1 Thess. i. 4; 2 Thess. ii. 13 (Lxx.); Rom. ix. 25 (Lxx.); Col. iii. 12; and of Christ in Barn. ep. iii. 6 (with the note of Gebhardt and Harnack); iv. 3 (8).

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

So far the Apostle has described the eternal purpose and work of the Father, for with Him purpose and work are one. He now passes on to the historical fulfilment of the Divine counsel after sin entered the world, and shows that the redemption wrought by Christ through His blood (v. 7) has been made known in its universal power (8—10), for which glorious consummation Israel had been prepared by a long discipline (11, 12) and in which the Gentiles by faith had found a place (13), receiving the Holy Spirit, the pledge of the final victory of God (14).

7. In Whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace 8 which He made to abound toward us in all wisdom and prudence, 9 having made known unto us the mystery of His will, 10 to the end that we should be to the praise of His glory, we who had before hoped in Christ; 11 in Whom ye also are, having heard the word of the truth, the gospel of your salvation, in Whom, having also believed, ye were sealed with the Holy Spirit of promise 12 which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of His glory.

7. The great counsel of God, which was interrupted by man's sin, was accomplished by the redemptive work of Christ.

ἐν θεῷ...παραπτωμάτων] In Whom, as incorporated with Him and made members of His Body (Rom. iii. 24 τῆς ἀπολύτρωσεως τῆς ἐν Χ. ἰ.), we have and enjoy (c. ii. 18; Rom. v. 1) redemption, or, more emphatically, our redemption—the redemption which is the outcome of our Christian faith—through His blood, even the forgiveness of our trespasses. Men as sinners are represented under a twofold aspect. They are captives at once and debtors: captives to the devil from whom they are ransomed; debtors to God Who remits what they owe to Him. For ἀπολύτρωσις compare Addit. Note on Hebr. ix. 12.

διὰ τοῦ αἰῶνος αὐτοῦ.] On the meaning of 'blood' as essentially distinct from 'death,' see Notes on 1 John i. 7. It may be observed that βαθαντος, ἀποθανέω (common elsewhere: Col. i. 22; ii. 20; iii. 3) do not occur in the Epistle.

The various constructions under which 'the blood' of Christ is presented in relation to the redemption and salvation of men should be carefully studied. We have

(1) διὰ c. gen., through, by means of.
Acts xx. 28; Eph. i. 7; Hebr. ix. 12.

(2) διὰ c. acc., by reason of.
Apol. xii. 11.

(3) εἰν in, implying a living connexion of the believer with the source
of life, the life, as it were, encompassing him.

Rom. v. 9; Eph. ii. 13; Hebr. x. 19; Apoc. i. 5; v. 9; vii. 14. Compare Rom. iii. 25; i Cor. xi. 25; Hebr. ix. 22, 25; xiii. 20.

(4) simple dat. of the instrument. 1 Pet. i. 19.

... and are used in the same context: 1 John v. 6 note.

... the forgiveness of our trespasses. The exact phrase does not occur elsewhere. In the parallel, Col. i. 14, the commoner phrase ἡ παραπτώματα... ἡ ἁμαρτία is used, which recurs ten times in the Synoptists and the Acts, but not again in the Epistles. The original of the expression (ἁμαρτάνειν paraapt.) is found in Matt. vi. 14 ff.; Mk xi. 25 f. The difference between 'trespass' and 'sin' seems to be, that 'trespass' brings out the idea of the violation of a definite law, while 'sin' expresses the essential estrangement from God implied in the act whereby man misses his true end. Compare Rom. v. 12—21, where the proper meaning of the two words can be seen plainly. The parallel of 'forgiveness of trespasses' with 'redemption' lies in the fact that through forgiveness man is placed in his true relation to God: he has 'received the atonement' (Rom. v. 11), and is 'atoned' to Him. The past with its results is that which holds us in bondage. The removal of these bands brings freedom. It is 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. Comp. Lightfoot on Col. i. 14.

κατὰ τὸ πλούτος τῆς χάριτος αὐτοῦ ἢ ἐπερίσσευσεν εἰς

This characteristic form of expression is peculiar to St Paul: 2 Cor. viii. 2; Rom. ii. 14; ix. 23; Phil. iv. 19; Col. i. 27; ii. 2; and below τ. 18; cc. ii. 7; iii. 16.

8—10. This revelation of His grace God has made known to us in its immeasurable issues.

8. ἑκέρ...φρονήσει] Latt. quae superabundavit in nobis, which (grace) He made to abound toward us in all wisdom and prudence.... The rhythm of the sentence determines that the words ἐν π. σοφ. καὶ φρόν. are to be joined with ἐπερίσσευσεν and not with γνωρίσας. The parallel phrase in Col. i. 9 ἐν πληρωθῇ τὴν ἐγκύρωσιν τοῦ βεβαιότατος αὐτοῦ seems to be no less decisive for the interpretation of π. σοφία καὶ φρονίσα ται 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 Prov. iii. 19 (lxix.) and the use of πολυποίκλος σοφία in c. iii. 10 does not justify the reference of πάσα σοφ. καὶ φρον. 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 connexion between the successive revelations which he made πολυμερῶς καὶ πολυτρόπως, all leading up to the final revelation in His Son; and yet more the complete and harmonious fulfilment of His earthly work in His Birth, His Death, His Resurrection, His Ascent, followed by the descent of the Holy Spirit. The same gifts have also a further 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 God's counsel in the training of 'the nations' and in the slow realisation of manifold lessons of the Gospel in post-Christian history.

For the transitive sense of ἐπερίσσευσεν see 1 Thess. iii. 12; 2 Cor. iv. 15; ix. 8. The intransitive sense
The common text εν εαυτῷ adds nothing to the force of προέθετο.

οἰκονομίαν|dispensation. The original word describes the function of a 'steward' (οἰκονόμος 1 Cor. iv. 1 f.), as indeed does the English word according to its derivation. It occurs (in addition to Lk. xvi. 2 ff.) in 1 Cor. ix. 17; Col. i. 25 (1 Tim. i. 4); c. 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 Himself for and to 'His brethren.' The act of 'dispensation' passes naturally into the scheme of dispensation. Compare Lightfoot Col. 1. c.

τοῦ πληρ. τ. καιρῶν] Latt. plenitudinis (Tert. adimpiationis) temporum, the fulness of the seasons. The phrase differs characteristically from that in Gal. iv. 4 τὸ πλήρωμα τοῦ χρόνου the fulness of the time (contrast Mark i. 15). τὸ πληρ. τ. χρόνου marks the limit of an appointed term: τὸ πληρ. τ. καιρῶν, 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. xxi. 24. The words 'times' and 'seasons' are connected in Acts i. 7; 1 Thess. v. 1; Tit. i. 2 f. (a singularly instructive passage as to their difference): see c. v. 16. 'Time' (χρόνος) expresses simply duration: 'season' (καιρός) a space of time defined with regard to its extent and character.
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ματὸς τῶν καριῶν, ἀνακεφαλαίωσας τὰ πάντα ἐν τῷ
χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν
αὐτῷ, ἐν φιλοκρόνημεν προσορισθέντες κατὰ πρό-

ἀνακεφαλαίωσας] Latt. instaurare: Tert. (Ir. int.) Hier. recapitulare, to sum up, specially to gather into a brief compass the heads of an argument or statement (Rom. xiii. 9). The word here expresses the typical union of all things in the Messiah, a final harmony answering to the idea of creation, just as the corresponding word ἀποκαταλαλέω used in Col. i. 20 expresses the reconciliation of the parts of creation one to another and to God in view of the separation and estrangement wrought by sin. Even apart from sin the ἀνακεφαλαίωσις of created things was required that they might attain their unity in God (Rom. xi. 36); and sin introduced the necessity for an atonement (καταλαλαγη Rom. v. 11). Comp. Ps.-Hipp. c. Beron. 2 ἡ (i.e. τῆς αὐτοῦ σαρματίσεως) ἐργὸν ἡ τῶν ἄλων ἐστίν εἰς αὐτὸν ἀνακεφαλαίωσις. Just. M. ap. Iren. iv. 6 (11), 2...unigenitus Filius venit ad nos, suum plasma in semet ipsum recapitulans... This consummation lies beyond the unity of the Church, the Body of Christ, which contributes towards its realisation.

Οὐ μόνον τὰς κατακεραυνισμοὶ τῶν οἰκονομιμένων καὶ οἱ καθ' ἑαυτὸν ἐνσεῖς τῶν διακομμένων εἰσίν ἐν τῷ θεῷ ἐνσεῖς τῆς σοφίας αὐτοῦ, ἀλλὰ καὶ ἡ ἀνακεφαλαίωσις καὶ, ὥς ἐν εἰς τις, συγκεφαλαίωσις πάνων (Orig.).

ta pánta...] Whereas pánta (Jo. i. 3, Heb. iii. 4) denotes all things taken severally, ta pánta properly signifies all things in their unity, actual or ideal —the sum of all things. Compare TV. 11, 23; CC. iii. 9; iv. 10; Col. i. 16, 17, 20; and especially Heb. i. 3, where see note.

ἐν τῷ χριστῷ] in the Christ, in the Messiah. The title appears to be used here with a distinct reference to the Lord as the expected Saviour. With the article (as in this Epistle: cc. i. 12, 20; ii. 5, 13; iii. 4 (6), 8, 17, 19; iv. 7, 12, 13, 20; v. 2, 5, 14, 23 ff.; vi. 5) 'Christ' is dominantly, if not exclusively, the title of the office and not simply a proper name. Creation was brought under the consequences of sin through man (Gal. iii. 22) and so redemption came to creation through man. Comp. 1 Cor. xv. 28; Rom. viii. 19, τὰ ἐπὶ τοῖς οὐρ...[the things in the heavens...] This sublime revelation of the extent of redemption as commensurate with the whole creation is brought out especially in the Epistles of the Roman Captivity: Phil. ii. 9, 10; Col. i. 20; c. 21. The solitary prisoner could see farthest into the glory of the Divine counsels, even as the martyr 'saw the heavens opened and the Son of Man standing at the right hand of God' (Acts vii. 56). At the same time the outward unity of the Empire furnished an image of the Divine reality.

It is altogether arbitrary to introduce any limitation into the interpretation of ta pánta. The truth transcends our comprehension, but we can see that it answers to the fact and purpose of creation (Apoc. iv. 11 ἐσπαν; Rom. xi. 36).

The slight difference of construction between ἐπὶ τοῖς οὐρ. and ἐπὶ τῆς γ. will be noticed. With the dat. ἐπὶ denotes simple position, with the gen. extension over. ἐπὶ τοῖς οὐρ. is a unique phrase; elsewhere in corresponding connexions ἐν is undisturbed: Matt. vi. 10; xxviii. 18; i Cor. viii. 5; Col. i. 16, 20; Apoc. v. 13; c. iii. 15. 11, 12. For which consummation a preparation had been made by the discipline of Israel.

11. ἐν αὐτῷ ἐν φιλοκρόνη] in Him, I say, in Whom we were also made God's portion.... Christians are a new Israel
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I 11) THE EPISTLE TO THE EPHESIANS. 15

(comp. Deut. xxxii. 9): Gal. vi. 16;
comp. Gal. iv. 28; Matt. iii. 9. It is
through the Church in the New Dis-
pensation, as through Israel in old
time, that the counsel of God is
wrought out for the world.

The sense of ἐκληρώθησαν is difficult
to determine. The word is not found
elsewhere in the N. T. The nearest
parallel is in Acts xvii. 4 προσε-
κληρώσασαν τῷ Παύλῳ were assigned
by God to Paul,... So here it may be
'we were assigned,' that is, to God;
while the conception of Israel as
God's κλῆρος served to define the idea
(Deut. ix. 29). Compare Pind. Ol.
viii. 19 ὑμεῖς ἐκλάκρωσεν πότιμος Ἴρνη;
It has also been taken to mean 'we
were made partakers of the Divine
inheritance.' This is in harmony with
Col. i. 12; but it is difficult to obtain
the meaning from the form. The
parallels quoted are not to the point.

Early writers take the simple sense
'we were appointed (Vg. sorte vocati
sumus; Amb. sorte constituti; Aug. sortitii)...
to the end that....' This is perfectly
legitimate, but the context seems to
require a reference to the Divine
κλῆρος (Acts xxvi. 18; Col. i. 12).
Comp. v. 18.

προορισθέντες] having been fore-
ordained (v. 5 προορίσας) to occupy
this position...to the end that we
should be...

κατὰ πρίσδεσιν] Comp. c. iii. 11 κατὰ
πρίσδεσιν τῶν αἰώνων; Rom. viii. 28;
2 Tim. i 9; Rom. ix. 11.

The word πρίσδεσις is used of 'pur-
purpose' generally: Acts xi. 23; xxvii. 13;
2 Tim. iii. 10.

tοῦ τὰ πάντα ἐνεργ. . . .] of Him who
worketh all things after the counsel
of His will. The language which
describes the action of God must of
necessity be figurative. The phrase
βουλὴ τοῦ θελήματος, which occurs here
only in the N. T., expresses that His
will is not arbitrary, but, if presented
in terms of human experience, guided
by a settled counsel. Βουλὴ (only in
the Pauline group of Epistles) ex-
presses counsel with reference to
action: θέλημα (in all groups) will
generally. Comp. Acts ii. 23 τῇ ὀρισ-
μένῃ Βουλῇ καὶ προορίσαι τοῦ Θεοῦ
ἐκδοσῶν; iv. 28 ὥσα ἡ χειρ σου καὶ ἡ
Βουλή προορίσωσεν γενέσθαι; xx. 27 πάσαν
τὴν βουλὴν τοῦ Θεοῦ. Hebr. vi. 17 τὸ
ἀμετάβλητον τῆς βουλῆς αὐτοῦ. Lk. vii.
30 τὴν βουλὴν τοῦ Θεοῦ ἡθέτησαν εἰς
i. 19.

τά π. ἐνεργοῦτον] Comp. 1 Cor. xii. 6
ὁ ἐνεργῶν τὰ πάντα ἐν πάσαι; v. 11
πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ
ἀυτὸ πνεῦμα. Gal. iii. 5 ὁ ἐνεργῶν
δυνάμει ἐν ψυχῇ; ii. 8 ἐνεργήσας Πέτρῳ.
Phil. ii. 13 θεὸς ἐστίν ὁ ἐνεργῶν ἐν ψυχῇ
καὶ τὸ θελεῖ καὶ τὸ ἐνεργεῖ. The
verb ἐνεργεῖ brings out the idea of
the personal power which is opera-

tive rather than the result produced
(ἐργάζεσθαι c. iv. 28). It has refer-
ence always to action in the human
sphere.

12 f. The general statement that
Christians as Christians were made
God's portion through their incor-
poration in Christ (ἐκληρώθησαν
without ἡμῖν) is now defined. The new
Israel included both Jews and Gen-
tiles. The Jews with whom St Paul
identifies himself (ἐις τὸ εἶναι ἡμῖν...) who had fixed their hopes on the
promises of the Deliverer, were in a
peculiar sense 'for a praise of God's

glory' now that their expectations
had found fulfilment, witnessing to
the accomplishment of His purpose
prepared through their national dis-
cipline (comp. 1 Pet. i. 12). At the
same time the Gentiles also, of whom
the Ephesians were representatives
(καὶ ὑμεῖς), had found a place in the
same Divine fellowship, when they ac-
cepted the message of the truth which
was brought to them and the larger
hope of the prophets was fulfilled.
12. *eis to einai hemas*] Contrast v. 4 *einaí.* See note ad loc.

The *hemos* is emphatic: ‘we Jews who through all delays and disappointments clung to the teaching of the prophets.’

*eis epainow doxeis autou*] see v. 14. The note of Primasius is worth quoting: Ut per signa quae facimus laudetur gloria Dei.

To be associated by faith, having received the Holy Spirit, the pledge of the victory of God.

13. *en á... in Whom ye also are*—as members of His Body,—*having heard.* It appears to be simplest to take the first *en 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.

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

$\varepsilon\phi\varphi\alpha\gamma\iota\sigma\theta\iota\eta\tau\epsilon \tau\omega \pi\nu\varepsilon\mu\mu\alpha\taui\taui\iota\iota \tau\iota\upsilon \dot{\alpha} \gamma\iota$, $\varepsilon\phi\varphi\alpha\gamma\iota\sigma\theta\iota\eta\tau\epsilon \tau\omega \pi\nu\varepsilon\mu\mu\alpha\taui\taui\iota\iota \tau\iota\upsilon \dot{\alpha} \gamma\iota$

εσφαγισθητε τω πνεύματι της ἐπαγγελιάς τω άγίω, εστιν ἀρραβών τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποίησεως, εἰς ἐπαινον τῆς δόξης αυτοῦ.

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His own in earth and heaven, not men only, who had fallen from Him, and earth which had shared the consequences of man's fall, but all created things, gathered together in the last crisis of their history. 'Creation' held 'in the bondage of corruption' required redemption. God has made us His sons 'that we should be a kind of firstfruits of His creation' (James i. 18 ἀπαρχὴν των τῶν αὐτοῦ κτισμάτων). Our inheritance is preparatory to a larger blessing. The crown of the inheritance of Christians is that their consummation in Christ leads to His complete triumph. Creation waits for their revelation as the sons of God (Rom. viii. 19 f.). Then shall it also be 'delivered from the bondage of corruption into the liberty of the glory of the children of God.'

The interpretation which has been given to περιποίησις (after the Syriac and Ἐκumenius) is not without difficulty. Περιποίησις is properly the acquisition of something: 1 Thess. v. 9 εἰς περιποίησιν σωτηρίας, 2 Thess. ii. 14 εἰς περιποίησιν δόξης, Hebr. x. 39 εἷς περιπ. ψυχῆς. In 1 Pet. ii. 9 Christians are spoken of as λαὸς εἰς περιποίησιν in words borrowed from the LXX. (Mal. iii. 17 ἐσοντι ως...εἰς περιποίησιν). God in His infinite patience and love wins His creatures to Himself. The αὐτοῦ 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 'Εφέσῳ.

i 1] <[ἐν 'Εφέσῳ] Ἡ*Β “the older of the MSS” consulted by Bas. 67** (Marcion, see below) Orig. loc. (distinctly) Bas. (expressly). Orig. interprets τοῖς ὁσίονων absolutely, in the sense of 1 Cor. i. 28, as he could not have done had he read ἐν 'Εφέσῳ: 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 πρὸ ἡμῶν παραδείγματι καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τῶν ἀντιγράφων εὐρήκαμεν). It is doubtless again to Orig. that Hier. refers when he speaks of ‘certain’ as interpreting the passage in this manner ‘with unnecessary refinement’ (curiosius quam necesse est); —a remark which shews 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 'Εφέσῳ, 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 Laodicenes.’ Epiph. is silent on this point in his short account of Marcion’s readings in the Ep., but after the conclusion of his remarks on all the epistles (374 Δ πρὸς Φιλαππινοὺς 1· οὗτος γὰρ παρὰ τῷ Μαρκόντι εἶται ἐκχάση καὶ δεκάη) he subjoins a confused notice of a reading of Marcion (Eph. iv. 5) “from the so-called Ep. to the Laodicenes, in harmony with the Ep. 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 'Εφέσῳ had been present. It does not follow that ἐν Λαοδικίᾳ 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 ᾿ΑΔ2Γ3Κ2Λ2Π2 later MSS consulted by Bas. (see above) cu1 ντοmn Cyr. al. Θes. 280 pp1er ppμω.

Transcriptional evidence strongly supports the testimony of documents against ἐν 'Εφέσῳ. 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 οἱ ἅγιοι (e.g. 1 Cor. xvi. 1) and his view of πιστεῖ 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.
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 Ussher, 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 Tychicus 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 Colossæ 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 πιστοῖς would be continuous with τοῖς ἀγίοις, has been noticed above. In this case ἐν Ἐφεσῷ would be simply an interpolation. On the other view, which is on the whole the more probable of the two, ἐν Ἐφεσῷ 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 ἘΦΕΣΙΟΥΣ and for the retention of ἐν Ἐφεσῷ 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 ἘΦΕΣΙΟΥΣ, Ephesus must have had a better right than any other single city to account itself the recipient of the Epistle.
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, 16a).

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

(3) The work of God for men in Christ: personal disqualifications overcome (i. 22—ii. 15).


15 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.

which forms as it were a compound word (comp. Col. i. 4 πίστις ὑμῶν ἐν Χ. Ἰ.), represents faith not only as 'directed to' (πρὸς, 1 Thess. i. 8 ἡ πίστις ὑμῶν ἡ πρὸς θεόν) or 'reaching to (into)' (εἰς, Acts xxvi. 18 πίστες τῇ εἰς ἐμε), but as 'grounded and resting in' the Lord Jesus. Thus we find πίστις ἐν Χ. Ἰ. 1 Tim. iii. 13; 2 Tim. iii. 15 (in Gal. iii. 26 ἐν Χ. Ἰ. is probably to be taken with ὑπὲρ ἑστε and not with πίστεως). The use of ὁ κύριος Ἰησοῦς is significant. The confession 'κύριος Ἰησοῦς' was the earliest Christian creed: 1 Cor. xii. 3; Rom. x. 9 (ἐάν ὁμολογησόμεθα τὸ βήμα...ὁι Κύριος Ἰησοῦς).

16. οὐ παύομαι...προσευχῶν μου] This combination of prayer with thanksgiving is characteristic: 1 Thess. i. 2; Rom. i. 8 ff.; Phil. i. 3 f.; Col. i. 3 (2 Tim. i. 3). With οὐ παύομαι compare πάντοτε, 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; ἀδιάλειπτος 1 Thess. ii. 13; v. 17 (1 Thess. i. 2; Rom. i. 9); ἐν παρτί 1 Thess. v. 18.

In orationibus, non ut quidam [in] jucunditate convivii: mihi autem nihil oratione jucundius (Primas.).

(2) Thanksgiving is combined with prayer for their fuller enlightenment (16 b—21).

16 Making mention of you in my prayers, I7 that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom
and revelation in the knowledge of Him; to the end that having the eyes of your heart enlightened ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints and what the exceeding greatness of His power to us-ward who believe, according to the working of the might of His strength which He wrought in the Christ when He raised Him from the dead and made Him to sit at His right hand in the heavenly order, far above all rule, and authority and power and dominion, and every name that is named not only in this age but also in that which is to come. The object 'of you and your faith' is naturally supplied from the preceding clause (Rom. i. 9; Philm. 4).

17. that, in order that.... The two titles which the Apostle applies to God bring out His confidence and the full scope of His prayer. The God of our Lord Jesus Christ, the God whom He acknowledges and at the same time reveals. Comp. v. 3 note; and see also 1 Cor. xi. 3; xv. 27 f. 

ὁ πατήρ τῆς δόξης the Father of glory, from Whom all Divine splendour and perfection proceed and to Whom they belong; the source and the object of all revelation. For τῆς δόξης compare Acts vii. 2 ὁ θεὸς τῆς δόξης (Ps. xxix. (xxviii.) 3). James ii. 1 τὸν κύριον ἡμῶν Ἰ. Χ. τῆς δόξης. 1 Cor. ii. 8 τὸν κύριον τῆς δόξης. 

For ὁ πατήρ compare James i. 17 ὁ π. τῶν φῶνων. 2 Cor. i. 3 ὁ π. τῶν οἰκτιμαίων. 

On ἡ δόξα see Additional Note.


πν. σοφίας καὶ ἀπ. εἰς ἐπιγνώσει αὐτοῦ a spirit of wisdom and revelation. In all corresponding phrases 'the spirit' is that through which the principle or power or feeling or characteristic, to which it is referred, becomes effective in the man. So we read of πνεῦμα προφήτης (1 Cor. iv. 21; Gal. vi. 1); πνεῦμα ἁγιωτήτης (Rom. i. 4); πνεῦμα δυναμικόν, πνεῦμα γνώσεως (Rom. viii. 15). πνεῦμα κατανοήσεως (Rom. xi. 8); πνεῦμα δυναμικόν (2 Tim. i. 7); πνεῦμα ζωῆς (Apoc. xi. 11); and in a definite form τὸ πνεῦμα τοῦ κόσμου (1 Cor. ii. 12); τὸ πνεῦμα τῆς θανάτου (1 John iv. 6); τὸ πνεῦμα τῆς ἀληθείας (John xiv. 17; xv. 26; 1 John iv. 6); τὸ πνεῦμα τῆς πίστεως (2 Cor. iv. 13); τὸ πνεῦμα τῆς χάριτος (Hebr. x. 29); τὸ πνεῦμα τῆς προφήτειας (Apoc. xix. 10); τὸ πνεῦμα τοῦ νοὸς (c. iv. 23).

In accordance with this usage the spirit of wisdom and revelation will be that spirit, that influence and temper, through which 'wisdom and revelation,' wisdom and the materials for growth in wisdom, enter into human life. Such a spirit is a gift of the Paraclete 'Who takes of that which is Christ's and declares it' to believers (John xvi. 12 ff.). Through it the Christian is at once able to test and to receive and to communicate Divine truths (1 Cor. ii. 6 ff.).

The characteristic work of the Spirit is indeed the revelation of the Son, through Whom the Father is known. He comes 'in the Son's name' (John xiv. 26), even as the Son came 'in the Father's name' (John v. 43). So it is that till the Mission of the Paraclete the Son could not be known by men. This fact explains
the remarkable form of the Lord's words in Matt. xi. 27, oútheis ἐπιγνώσκει τὸν υἱὸν εἰ μή ὁ πατήρ, oúthei τῶν πατέρα τις ἐπιγνώσκει εἰ μὴ ὁ υἱὸς, καὶ ὃ ἔναν βοηθῆσαι ὁ υἱὸς ἀποκαλύψῃ. The absence of a second clause after ὁ πατήρ shews that the sentence took shape before the Revealer of the Son had been sent.

This work is not for one age but for all ages. It finds its application ἐν ἑπιγνώσει τοῦ Θεοῦ and this knowledge can never be final. All that can be learnt of the course of Nature and History becomes under the action of the 'spirit of wisdom and revelation' a disclosure of fresh truth as to the character and purpose and working of God. The eternal life itself consists in this (John xvii. 3 ἀναγνώσκω), ἠκαθορίστηκα ὁ Κυρίος τὸν Θεόν ἐπιγνώσεως (Ἰωάννης Ἰωάννης) Ἰησοῦ Χριστοῦ ἑπιγνώσεως. We know that the Son of God is come (ἦκε) and hath given us an understanding that we may know Him that is true (διάνοιαν ἰνα γνωσκομεν [κοιμον] 1 John v. 20, see notes). In this lies the real glory and hope of experience and labour.

ἐν ἑπιγνώσει αὐτοῦ, ἐν ἑπιγνώσει τοῦ Θεοῦ, ἐν ἑπιγνώσει Ἰησοῦ Χριστοῦ. Ἰησοῦ Χριστοῦ ἑπιγνώσεως ἠμαρτίας. Ἰησοῦ Χριστοῦ ἑπιγνώσεως ἀμαρτίας. 1 Tim. ii. 4, 2 Tim. ii. 25, iii. 7, Tit. i. 1 ἑπιγνώσεως ἀμαρτίας. Phil. i. 10 ἢ ἀγάπη...περισσεύ ἐν ἑπιγνώσει κ. πάση αἰσθήσει εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα. ἤπιγνώσεως ἐν τῇ ἐνματικῇ ἐν ὑμῖν Θεοῦ καὶ ἔχουσας μεν ἕνα τὸν Θεόν." This ἑπιγνώσεως is at once the condition and the result of growing conformity to the Divine likeness:

Col. iii. 10 ἐνυπαρχόμενοι τὸν νέον ἔφηθος ἐν ἑπιγνώσει κατ' εἰκόνα τοῦ κτιστοῦ αὐτοῦ. For the verb ἐπιγνώσκειν see Matt. xi. 27; Luke i. 4; 2 Pet. ii. 21; 1 Cor. xiii. 12; 2 Cor. i. 13 f.; Rom. i. 32; 1 Tim. iv. 3.

The subject, with which this 'spirit of wisdom and revelation' is to deal, is of all the most overwhelming,—that men are destined to share in the glory of the exaltation of 'the Lord Jesus Christ.'
THE EPISTLE TO THE EPHESIANS.

τὸ εἰδέναι υμᾶς τίς ἐστὶν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ;

(1) τίς ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ.
(2) τίς ὁ πλοῦτος τῆς δόξης τῆς κληρ.
(3) τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἱσχίος αὐτοῦ ἦν ἐνήργηκεν εἰς τὸ χριστι.

The three great moments correspond with the experience of life, which brings out into evidence evils, capacities, failures, which a growing intelligence of the nature and will and working of God alone can meet. We can face the sorrows and sadnesses of personal and social history 'in the hope of God's calling.' We can rejoice in the possession of capacities and needs to which our present circumstances bring no satisfaction when we look to 'the wealth of the glory of God's inheritance in the saints.' We can overcome the discouragements of constant failures and weaknesses by the remembrance of the power of God shewn in the Raising of Christ.

What is the hope of His calling, the hope, the 'one hope of their calling' for all Christians (c. iv. 4), kindled and sustained in us by the fact that God has called us to His presence. Such a Divine call is a revelation of human destiny. Man can in Christ behold God and live (comp. 1 John iii. 2 f.; 2 Cor. iii. 12). His hope enters within the veil where Christ has entered in (Hebr. vi. 19 f.). Compare 1 Pet. i. 3, 5. His hope is a hope of righteousness (Gal. v. 5). Without God man has no hope (c. ii. 12).

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TIΣ ὁ πλοῦτος τῆς δόξης τῆς καθορωμομίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν κλῆσις τοῦ θεοῦ; Phil. iii. 14 ἢ ἀνωτέρω κλῆσις τοῦ θεοῦ), a holy calling (2 Tim. i. 9), a heavenly calling (Hebr. iii. 1 κλήσεως ἐπαγγελίου μίτοχοι τοῦ θεοῦ), which carries with it great obligations (c. iv. 1 αξίως περιπατήσας τῆς κλῆσης) calling for responsible effort on the part of those who had received it (2 Pet. i. 10 συνδίδοσε βασιλείαν ὑμῖν τὴν κλήσιν... ποιεῖσθαι), and corresponding with a unity of corporate life (c. iv. 4).

Comp. 2 Thess. i. 11 προσευχόμεθα... ὑμᾶς ἀξιώσις τῆς κλῆσης ὧν,... The verb καλέων is used characteristically of God (yet see Gal. i. 6; v. 8) and the call, as His act, is treated as effectual (1 Cor. i. 9; Rom. viii. 39; 1 Pet. ii. 9; v. 10). At the same time the call is continuous (1 Thess. ii. 12 τοῦ καλοῦστος; v. 24 ὁ καλῶν). Under the human aspect it needs effort (1 Pet. i. 15; 1 Thess. iv. 7; 1 Tim. vi. 12; 2 Thess. ii. 14). In 1 Cor. vii. 17 ff. the call appears to be to the outward society only.

ὁ πλοῦτος τῷ δόξῃς...] Men are not only called by God and so assured that it is His will that they should come to His Presence (Ps. xvi. 11; xvii. 15), but the nature of their inheritance is already known to them in the saints. Every unfulfilled aspiration is a prophecy of that which shall be. Already in the Christian fellowship there is a beginning and a promise. The future consummation grows out of that which is. 'Christ in us' expresses shortly what is 'the wealth of the glory' prepared for men (Col. i. 27), the fulness of their 'inheritance' (Acts xx 32). On the idea of 'inheritance' see Hebr. ix. 15; xi. 7 ff.

The phrase ὁ πλοῦτος τῆς δόξης occurs in three other places: Rom. ix. 23 ὡς γενομένη τῶν πλούτων τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους ἀ προστοιμάσαν εἰς δόξαν; Eph. iii. 16 ὡς δόξῃ κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ... κρατασίωθῆναι... εἰς τὸν ἐσος ἀνθρώπου, κατοικίσω τῶν χριστῶν... ἐν ταῖς καρδίαις... Col. i. 27 ἔδειξαν ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου... ὡς ἐστίν Χριστός ἐν ὑμῖν, ἡ ἐκκλησία τῆς δόξης.

In each case union with the Incarnate Word is the spring and the measure of the glory. All is summed up in 1 Cor. iii. 23 πάντα ὑμῖν, ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.

19. τί τὸ ὑπερβάλλον...] 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 ὑπερβάλλον comp. c. ii. 7; 2 Cor. iii. 10; ix. 14; and 2 Cor. iv. 7. κατὰ τὴν ἐνέργειαν... τῆς Ἰδρυματίου] Compare for κατ' ἐνέργειαν c. iii. 7 κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ, c. iv. 16 κατ' ἐνέργειαν ἐν μέτρῳ ἐνός ἐκάστος μέρους. Col. i. 29 κατ' ἐνέργειαν κατὰ τὴν ἐνέργειαν αὐτοῦ. Phil. iii. 21 μετασχηματίσας... κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτοῦ καὶ ὑποσταθεῖν αὐτῷ τὰ πάντα. 2 Thess. ii. 9 αὐτῷ ἐστίν ἡ παρουσία κατὰ ἐνέργειαν τοῦ Σατάνα. 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 λογίας occurs again c. vi. 10. A corresponding phrase is found in Col. i. 11 τὸ κράτος τῆς δόξης. Κράτος is might, strength regarded as abundantly effective in relation to an end to be gained or dominion to be exercised: λογία is strength absolutely. For κράτος see Hebr. ii. 14; and (in doxologies) 1 Tim.
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τοῦ κράτους τῆς ἱσχύος αὐτοῦ ἐν τῷ Χριστῷ ἐγείρας αὐτόν ἐκ νεκρῶν, καὶ καθίσας ἐν δεξιᾷ Ἀρτύω̂ν ἐν τοῖς ἐπουρανίοις. ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὅνωματος ὄνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τοῦτῳ ἀλλὰ ἐν ἐνήργησιν

vi. 16; 1 Pet. iv. 11; v. 11; Jude 25; 2 Thess. i. 9; 1 Pet. iv. 11; 2 Pet. ii. 11.

20. 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 accomplishment of God's counsel, that he may indicate the unimaginable dignity of which humanity is found capable in its Head.

20. ἐν ἐνήργῃ, ἐν τῷ ἤχριστῷ] which He 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 apostolic message: Acts ii. 32 ff.; v. 30 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. viii. 11.

ἐξεῖπας] This is the uniform teaching of the apostles: Acts iii. 15; iv. 10; v. 30; x. 40; xiii. 37; 1 Thess. i. 10; 1 Cor. iv. 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. 1. Comp. Hebr. i. 13 note.

21. ὑπεράνω πάσης ἀρχ...] Comp. iii. 10 and Additional Note.

For ὑπεράνω comp. c. iv. 10; Hebr. ix. 5. V.I. gives super omne initium. παντὸς ὅνωματος] A name describes a dignity more personal and essential than an office. The name is designed to express what he who bears it is and not simply what he holds. Comp. Phil. ii. 9.

οὐ μόνον...] 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 πάσας τὰς γενεάς τοῦ αἰῶνος τῶν αἰῶνων c. iii. 21 note.

For 'the coming age' see Hebr. vi. 5 (ii. 5 οἰκουμένην τὴν μέλλουσαν). It occupies a far less prominent place in the apostolic teaching than might have been expected. All is summed up in the παρουσία, which however is not mentioned in this Epistle. Primasius dimly 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 of God for men through Christ (i. 22—ii. 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
His fulness through all things in all; ii. and you He quickened when ye 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 flesh, doing the will (lit. wills) 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 us, 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 ages to come He might shew 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 of 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 them we should walk.

22. St Paul suddenly changes the form of his writing. In the preceding verses he has set out the truths which the Ephesians were to master for themselves through the teaching of ‘the spirit of wisdom and revelation’: He now declares directly what God has done. The transition is prepared naturally by the reference to the Resurrection and Ascension of Christ. These facts were not only events fitted to confirm the greatest hopes of Christians: they were the beginnings of a new order. Not only was Christ Himself exalted to the heavens: He is invested with universal sovereignty (comp. Matt. xxviii. 18). He is even now Head of His Church on earth; and He has already exercised His sovereignty by the gift of His quickening grace.

The three points are distinctly marked and just as in the former section they are described with increasing fulness:

(1) πάντα ἑπόταζεν ὑπὸ τοὺς πόδας αὐτοῦ. 
(2) αὐτὸν ἐδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἤτις ἐστιν το οὐρανον ἀυτοῦ, τὸ πλήρωμα τοῦ τῶν πάσων πληρωμάτων.
(3) ὑμᾶς ὑπέστην τοὺς παραπτώμας καὶ τοὺς άμαρτίας ὑμῶν... ἐν οἷς [τοῖς οἷοι τῆς ἀπέλευσα] καὶ ἤμειν πάντας αὐτοῖς ἀνετράφησε... καὶ δύναμιν ἑμὸς νεκρῶν τοῖς παραπτώμασιν συνεσιωτισθεὶν [ἐν] τῷ χριστῷ... ἵνα ἐνδεξηθῆι... αὐτοῦ γὰρ ἐσμὲν ποιήμα....

In the last section the construction is sacrificed to the crowding fulness of the thoughts.

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

καὶ αὐτὸν ἐδωκεν...] The unusual order gives emphasis. ‘And He it was—none other—Whom God gave to be....’

κεφαλὴν] The image occurs in a different yet cognate application in 1 Cor. xi. 3 πάντως ἀνδρός ἡ κεφαλὴ ὁ χριστὸς ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ ἄνδρα, κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεὸς. Comp. c. v. 23. The thought of sovereignty, already given, is now connected with that of vital union with a glorious organism which draws its life from Him (c. iv. 15; Col. ii. 19).

ὑπὲρ πάντα] Sovereign over all the other elements included in it. 

τῇ ἐκκλησίᾳ] See App. [p. 172 ff.].
23. ὃς ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ

σία, ἃς ἐστίν τὸ σ. αὐ.] which

is—seeing it is—His body. The

qualitative relation has its full force.

For the development of the idea of

the Church as the Body of Christ see

Additional Note (in App.).

τὸ πλήρωμα...] the fulness of Him

Who reaches His fulness through all

things in all. Latt. qui omnia in

omnibus adimpletur (impletur): some

adimplet.

The active sense which is generally

given to πληρωμένων (who filleth)

finds no support in the use of the

word in the N.T. Both voices occur in

this Epistle: cc. iii. 19 ἢ πληρωθῇ
eis (or ἢ πληρωθῇ) πᾶν τὸ πλήρωμα
to θεοῦ. v. 18 πληρώθη ἐν πνεύ-

ματι and again iv. 10 ἢ πληρωθῇ τὰ

πάντα.

Again even if the active sense were

possible it does not appear to fall in

with the context. It is indeed true

that Christ does 'fill all things' (c. iv.

10). That is the relation in which He

stands to them. But here the thought

is of the converse relation of created

things to Christ. For while, on the

one side, Christ gives their true being

to all things by His presence (Col. i. 17;

cf. Ac:;s xvii. 28) and Christians in

a special sense reach their 'fulness,'

their complete development, in Him

c. iv. 15; Col. ii. 10); on the other

side, all things are contributory to

Him, and He himself finds His fulness

in the sum of all that He brings into

a living union with Himself. Thus

the Church is His Body, in which,

gathering to itself the first-fruits of

creation, He is Himself presented to

the eye of faith. The fulness, if we

may so speak, is at present represen-
tative only. The end is not yet, but

it is prepared and prefigured. It will

be reached through the summing up of

all things in Christ through the

Church, that God may be all in all

Col. iii. 11 πάντα καὶ ἐν πάσιν Χριστί,
1 Cor. xv. 28 τότε καὶ αὐτὸς ὁ θεὸς

ὑποσαγγέστει τὸ ὑποσαγγασμένῳ αὐτῷ τὰ

πάντα, ἢ γὰρ θεὸς πάντα ἐν πᾶσιν).

The present πληρωμένων shows that

the process is continuous till all things

are brought into subjection to Christ.

The construction of τὰ πάντα with

πληρωμένων is illustrated by the

remarkable phrase in Col. i. 9 ἢ πληρω-

θήτη τὴν ἐπίγνωσιν τὸν διέλθησαν αὐτοῦ.

The knowledge itself constituted the

fulness for which the Apostle looked.

Comp. c. iii. 19.

For πλήρωμα see Lightfoot, Col. i. 19.

Primasius gives the main sense:

Qui [Christus] totus in membris om-
nibus adimpletur non in singulis, ne

ulla diversitas meritorum sit; quando

omnes crediderint et perfecti fuerint,

tunc erit corpus perfectum in omnibus

membris.

ii. 1-10. In describing the third

element in the Lord's present work,

St Paul enlarges the scope of his

original statement, and shews how the

mercy and love of God was extended

not only to Gentiles (1, 2) but to all

Christians alike, whether Jews or

Gentiles (3-6), who are a new creation

designed for the fulfilment of His will

(10).

The development of the truth,

though the construction is irregular

and broken by parentheses, is perfectly

natural. After characterising the

former life of the Ephesians as answer-
ing to the influence of 'the spirit that

now worketh in the sons of disobedience'

(1, 2), he adds that he and all with

him shared their life, and following

the impulses of nature were 'children

of wrath' as all other men; and then,

having thus exhibited the wider need

of God's quickening love, he contem-

plates the whole Christian society,

and no longer the Ephesians only or

specially, as the objects of salvation in

Christ (4-6) and a proof of God's

exceeding goodness to all future ages

(7). For a moment he returns again,

as in a brief parenthesis before (c. 5
II. THE EPISTLE TO THE Ephesians.

πάντα ἐν πάσιν πληρωμένου. II. 1 Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τοῦτον, κατὰ τὸν ἀρχόντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ

χάριν ἵστε σεσωμένοι,] to the Ephesians (8, 9); and then shows how the testimony of the Church will be delivered by the performance of the works which are prepared for believers (10).

1. καὶ ὑμᾶς...[And you He quickened when ye were dead through your trespasses and sins. The clause is strictly parallel to the two which go before: And he put all things in subjection... And he gave Him to be... And you he quickened....

νεκροὺς τοῖς παρ. καὶ ἁμ.] For νεκροὺς see c. v. 14; Matt. viii. 22 || Lk. ix. 60; Lk. xv. 24, 32; John v. 25 (21); Rom. vi. 13 (xi. 15); Apoc. iii. 1. For νεκροὺς τοῖς παραπτ. dead through offences.... compare Col. ii. 13 νεκροὺς ὄντας τοῖς παραπτώμασιν καὶ τῇ ἁκροβυστίᾳ τῆς σαρκὸς ὑμῶν, cp. 1 Pet. i. 18. Contrast Rom. viii. 10 τὸ μὲν σώμα νεκρῶν δι’ ἁμαρτίας.

Nεκροὺς describes generally the complete absence of the characteristic power of that to which it is referred. Sin is dead (Rom. vii. 8) when it is unable to work its effects. On the other hand men are regarded as ‘dead to sin’ (Rom. vi. 11 νεκροὺς τῇ ἁμαρτίᾳ) when they are held to be incapable of sinning. Faith is dead (James ii. 17, 26) when it fails to produce its corresponding works. Works are dead (Hebr. vi. 1, note; ix. 14) when they are destitute of that divine element which alone gives them reality. Men are dead in respect to that which is the true characteristic of man when they are without that power through which they grow to the Divine likeness for which men were made. This comes from the indwelling of Christ (Gal. ii. 20; John xiv. 6; xi. 25 f.), Sin excludes Him.

The variations in order, π. 1 καὶ ὑμᾶς ὄντας νεκροὺς, π. 5 καὶ ὑμᾶς ὄντας νεκροὺς, Col. ii. 13 καὶ ὑμᾶς νεκροὺς ὄντας are to be noticed as indicating subtle differences of emphasis. The position of ὄντας is unusual, yet it occurs again π. 20; Rom. v. 6 (contrast π. 8); xvi. 1. Comp. Acts xix. 31; xxvii. 2, 9.

2. ἐν αἷς ποτὲ περιεπ.] Sins were more than occasional acts; they were the medium, the atmosphere, of their ordinary life.

Περιπατεῖν is used of personal action, in regard to the man himself: ἀναστρέφεσθαι of social action, converse among other men (π. 3 ἐν οἷς ἀνεστράφησαν [contrast Col. iii. 6 ἐν οἷς (neut.) καὶ ὑμεῖς περιεπατήσατε]; 2 Cor. i. 12; 1 Tim. iii. 15; even when this is not expressly defined, Hebr. x. 33; xiii. 18; 1 Pet. i. 17; 2 Pet. ii. 18); στροφεῖν of action directed on particular lines (Gal. vi. 16; Rom. iv. 12; Phil. iii. 16).

For περιπατέων ἐν see 1 John i. 6 note.

κατὰ τὸν αἰῶνα τ. τ. τ. Latt. secundum seculum mundi hujus, according to the course of this world. The use of αἰῶν recalls the familiar phrase ‘corrumpere et corrumpi seculum vocatur’ (Tac. Germ. 19). Αἰῶν describes an age marked by a particular character: κόσμοι the whole constitution of things.

κατὰ τὸν ἀρχά...[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 ὁ θεὸς τοῦ αἰῶνος τοῦτον). This temporary and contingent power (Lk. iv. 6 παραβίδοσα, John xii. 31) is contrasted with the universal sovereignty of God, 1 Tim. i. 17 ὁ βασιλεὺς τῶν αἰώνων.
THE EPISTLE TO THE EPHESIANS.

Comp. John xii. 31; xvi. 11 ὑ χ ρ ων τοῦ κόσμου τοῦτον; xiv. 30 ὑ χ ρ ων ὑ χ ρ ων.

1 Cor. ii. 6 τῶν ἰ ρ η ρ ων τοῦ αἰῶνος τοῦτον τῶν καταργουμένων.

For the use of κατά compare κατά θεόν c. iv. 24; 2 Cor. vii. 10, 11; Rom. viii. 27; 1 Pet. v. 2; κατά τῶν καλεσμάτων 1 Pet. i. 15; κατά Χρ. Ἰ. Rom. xv. 5; κατὰ Χρ. Col. ii. 8; κατὰ κύριον 2 Cor. xi. 17; κατὰ άνθρωπον 1 Cor. iii. 3; ix. 8; xv. 32; Gal. i. 11; iii. 15; Rom. iii. 5; (vii. 22); 1 Pet. iv. 6 (κατὰ άνθρώπους, κατὰ θεόν).

See Additional Note [App. p. 195].

'The power of the air' is the 'spirit' which is active in 'the sons of disobedience,' and is subordinate to a 'higher,' 'personal,' power (ὁ ἀρχων τῆς ἐκ τοῦ άέρος.

The phrase ἐξουσία τοῦ άέρος (compare Col. i. 13 ἐφόσον ἡμᾶς εἰ τῆς ἐξουσίας τοῦ άέρος) is borrowed from the language of current thought which regarded the lower regions of the sky (ἀέρ, compare 1 Thess. iv. 17) as tenanted by evil spirits; and the adoption of the idea by St Paul justifies us in believing that we can so most truly represent to ourselves our relation to the unseen adversaries by which we are surrounded. They are, so to speak, within reach of us; and no fact of experience is more clear than that we are exposed to assaults of evil from without.

ἐν τοῖς νῦν τῆς ἀνάστασις.] Latt. in filiis diffidentiōn (al. incredulitas, inobediency, infidelitas). So in c. v. 6 (inserted by transcribers in Col. iii. 6). Compare Matt. viii. 12; xiii. 38 οἱ νῦν τῆς βασιλείας; Matt. ix. 15; Mk ii. 19; Lk. v. 34 οἱ νῦν τοῦ νομοθέτου, xx. 36 τῆς ἀναστάσεως νῦν δότες, John xii. 36; 1 Thess. v. 5 νῦν φωτός; 1 Thess. v. 5 νῦν ἡμέρας. And note the special title ὑ χ ὶν τῆς ἀνάστασις John xvii. 12 (Judas); 2 Thess. ii. 3 ὑ χ ὶν τῆς ἀνάστασις (οἱ ἀκαθάρτιαι).

Similar phrases are formed with τέκνον; see v. 3 τέκνα φύσει ὑργής and note.

'Disobedience,' conscious resistance to the will of God, lays men open to the working of Satan and his hosts (John iii. 35).

3. At this point St Paul is constrained to recognise that the description which he has given of the moral condition of the Ephesians applied also to himself, a Jew by birth, and his fellow-believers. Before their conversion they were not separated from the 'sons of disobedience,' among whom, he adds, we all also once lived...doing the will (lit. wills) of the flesh and of the mind. The plurals τὰ βελήματα and τῶν διανοοῶν (v.l. consiliorum, V. cogitationum, Hieron. Comm. mentium) do not admit of a simple translation. The thought is of the multiplicity of purposes suggested by 'the flesh' and by the many thoughts of a discursive intelligence.

For τὰ βελήματα comp. Acts xiii. 22 and var. lect. Mk iii. 35; and for τῶν διαν. Hebr. x. 16 var. lect. (lxx.).

For the general description compare 1 Cor. vi. 9 ff.; Tit. iii. 3; 1 Pet. iv. 3.

καὶ ἡμέρα τέκνα φύσει ὑργής...] Latt. et eramus (fuisse) natura (al. naturaliter, al. naturales) filii irae (ira crucia filii)1, and were children by nature—as we followed our natural impulses—of wrath even as the rest

1 Hier. ad loc. Quidam pro eo quod nunc exponimus et eramus natura filii irae pro natura, prosumus sive omnino, quia verbum φύσει ambiguous est, translaturunt.
orγής ὃς καὶ οἱ λοιποί.—4 ὃς δὲ θεὸς πλοῦσιος ὡν ἐν ἐλέει, διὰ τὴν πολλὴν ἁγάπην αὐτοῦ ἥν ἡγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς μεκροὺς τοῖς παραπτώμασιν συνεξωσποίησεν τῷ χριστῷ,—χάριτί ἐστε σεσωσμένοι,—καὶ συνήγειεν ἑν ἐν τῷ πραμ 17 73 118 vg (codal) bo arm

of men. The word φύσις is in itself ambiguous. In other passages in the N.T. where it occurs it means 'by birth' (Gal. ii. 15 ἡμεῖς φύσει 'ιουδαῖοι); 'by constitution' (Gal. iv. 8 τοῖς φύσει μὴ οῡς θεοῖ) and 'by the exercise of natural powers' (Rom. ii. 14 ὅταν... φύσεϊ τὰ τοῦ νόμου ποιήσαν). In this place it describes the result of man's action so far as he is unaided by the Spirit of God. There is in his nature, as the Jew found in spite of God's covenant with him, that which issues in sin. Actual Sin is in fact universal and this deserves God's wrath till an atonement is found (John iii. 36; comp. Deut. xxv. 2 a son of beating). And more than this: mortality itself, as it is, according to the teaching of the Bible, the sign of sin, of man's fall from the divine ideal (Gen. ii. 17; iii. 19; James i. 15; comp. Hebr. ii. 14 f.). In this sense also, as sharers in a mortal nature, Jew and Gentile alike can be spoken of as objects of God's displeasure. Origen, translated by Jerome, combines the two thoughts: ἡμεῖς οἴομεθα διὰ τὸ σῶμα τῆς ταπεινώσεως γεγονέναι τέκνα φύσει θρησκεία, ὅτε (I. 3π) ἐνέκειτο ἡμῶν ἡ διανοία εἰς τὰ πονηρὰ ἐκ νεότητος.

The record of Bp Butler's death offers an impressive commentary on the phrase: Bartlett's Life, pp. 221 f. τέκνα...οργής] Compare c. v. 8, τέκνα φωτὸς, 1 Pet. i. 14 τέκνα ὑπακοῆς, 2 Pet. ii. 14 κατάρας τέκνα (Gal. iv. 28; Rom. ix. 8 τέκνα ἐπαγγελιαῖα). The general difference which holds between νοῦ θεοῦ and τέκνα θεοῦ (see on 1 Jo. iii. 1, with Additional Note) appears to underlie these wider uses of τέκνον and νῦν (see v. 2 note).

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: 'but God being rich in mercy, for His great love wherewith he loved us even when we were dead through our trespasses, quickened us—us no less than you—with the Christ.'

4. πλούσιοι ἐν ἐλέει] Compare James ii. 5 πλούσιοι ἐν πίστει, 1 Tim. vi. 18 πλούτων ἐν ἐργοῖς καλοῖς.

The image is characteristic of the tone of thought in the Epistle. See i. 18 note.

With ἐν ἐλείει διὰ τὴν πολλὴν (v.l. multam, V. nūmiam) ἁγάπην compare 1 Pet. i. 3 ὅ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας 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 ὄντας ἡμᾶς] even when we were...His love survived our spiritual death (John iii. 16; 1 John iv. 10).

συνεξωσποίησεν. The three words express a climax in the manifestation of the love of God. He quickened the dead with life: He restored them to the full use of the powers of their former life: He raised them, without the loss of the perfection of their humanity, to a life in the heavenly order.

The Latin forms convidificavit, conresuscitavit (v.l. coexcitavit) are characteristic.

συνεξωσποίησεν] Col. ii. 13.

χάριτι ἐστε σεσωσμένοι] by grace ye
have been saved. The abrupt return to the second person (so v. 8) is natural and full of force. The tense must be noticed. It can be said of the believer, σωτήτα, σωθήσαται, ἐσώθησα, σώσωσα. 1 Cor. i. 18; 2 Cor. ii. 15 (οἱ σωζόμενοι); Rom. v. 9 ff. (σωθησόμεθα); Rom. viii. 24 (ἐσωθησομεν); 2 Tim. i. 9 (τοὺς σώσαντος ἡμᾶς).

6. σωθήσεθαι] Compare Phil. iii. 20.

These acts which are complete on the Divine side have to be realised on the side of man: Rom. viii. 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, to thanksgiving and praise, through which their destiny will be reached.

Comp. 1 Pet. i. 12; 1 Cor. iv. 9.

τό ὑπερβάλλον πλούτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ’ ἡμᾶς ἐν Χριστῷ Ἰησοῦ. 8 η γὰρ χάρις ἐστε σεσώμενοι διὰ πίστεως καὶ τοῦτο οὐκ ἔξ ὑμῶν, θεῷ τὸ δῶρον. 9 οὐκ ἔξ ἔργων, ἦν μὴ τις καυχήσηται. 10 αὐτοῦ

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

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

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

τῇ γὰρ χήματί αὐτοῦ. It is as if the Apostle said: I dwell on these facts of the grace and the kindness of God, familiar to us from past experience, lest any thought of deserving should arise in your minds, ‘for it is by grace ye have been saved through faith.’

8. καὶ τοῦτο...] And this saving energy of faith is not of yourselves: it is a gift, and the gift is God’s. The variation in construction occurs not unfrequently: εἶ ὡς evolved as it were from the action of personal powers.

There is an underlying reference to the Law: cf. Rom. iii. 20, 24.

For καὶ τοῦτο introducing a new element see 1 Cor. vi. 6, 8; Phil. i. 28.

θεῷ τὸ δ. Comp. John vi. 44.

9. οὐκ ἔξ ἔργων] It is not the result of a natural evolution of character, and yet more, it is not the result of self-originated and self-supported effort: it is not of works, that no man may boast.

ἐν μὴ τις καυχήσηται] Latt. ut ne quis gloriatur (al. extollatur). Self-assertion is fatal to spiritual life.

Comp. 1 Cor. i. 29; Rom. iii. 27.

There is indeed a right boasting:

Comp. 1 Cor. i. 31; 2 Cor. x. 17; Gal. vi. 14.
γὰρ ἐσμὲν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἁγαθοῖς οἰς προητοίμασεν ὁ θεὸς ίνα ἐν αὐτοῖς περιπατήσωμεν.

The group of words κανώνθα, καταγραφή, καταχρίση, 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.

10. τὸ γὰρ ἐσμὲν π. V. Ιησοῦ εὐθὺς σαματοῦ (v. 1. figura). For it is His workmanship—we are... The position of the pronoun is emphatic. Cp. v. 14, 18.

ποίημα] Rom. i. 20; Is. xxix. 16. Very frequent in Eccles. e.g. viii. 9.

Diligenter observa quia non dixerit Ipsius figuratio sumus atque plasmatio, sed Ipsius factura sumus... Factura primum locum tenet, deinde plasmatio (Hier. ad loc.).

κτισθέντες...περιπατήσωμεν] 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 fulfilment 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.

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

Κρίσις emphasises a new beginning, a creation. It is used characteristicaly of the creation of the natural order: Mc. xiii. 19; Rom. i. 25; Eph. iii. 9; Col. i. 16; Apoc. iv. 11; and of particular parts of it: 1 Cor. xi. 9; 1 Tim. iv. 3; Apoc. x. 6. It is 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 still responsibly free; and by true service he can realise his freedom. No necessity constrains him, but 'in Christ' he can fulfil his own part.

ἐπὶ ἔργοις ἁγαθοῖς] Latt. in operibus bonis: some more adequately in opera bona, on the condition of...for... Comp. 1 Thess. iv. 7 ἐπὶ ἀκαθαρσίας, Gal. v. 13.

προητοίμασεν] 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—13); and then, after describing the atoning work of Christ (14—18), shews 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...
covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were afar are made near in the blood of the Christ. For He is our peace, He who made both one, and broke down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments expressed in ordinances; that He might create (form afresh) the twain in Himself into one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby; and He came and preached the glad tidings of peace to you that were far off and peace to them that were near; because it is through Him we both have our access in one Spirit to the Father. So then ye are no more strangers and sojourners, but fellow-citizens with the saints and of the household of God, built upon the foundation of the apostles and prophets, the head corner-stone being Christ Jesus Himself; in Whom each several building, fitly framed together, groweth unto a holy sanctuary in the Lord; in Whom ye also are builded together for a habitation of God in the Spirit.

11—13. Gentiles must remember that they were once apart from Christ, alienated from the divine commonwealth, strangers to the covenants, hopeless and godless, but that now they were brought into the same position as the chosen people in the blood of the Christ.

11. διὸ...[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 hand... 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...

μημονευέτε] Remembrance is enjoined also in the Apocalypse on the Angels of the Churches of Ephesus and Sardis (Apoc. ii. 5; iii. 3).

τὰ ἐθνή ἐν σαρκί] The Gentiles, regarded as a class in their outward, natural, human character and position, in contrast with ἡ λέγ. περιτομή ἐν σαρκί.

With ἐν σαρκί, where 'flesh' is regarded as an element of life, must be compared κατὰ σάρκα, where 'flesh' is regarded as the standard and rule of life. The two phrases are used together in 2 Cor. x. 3. Compare Rom. viii. 4, 5, 8ff., 13.

The characterisation of Gentiles and Jews by the addition 'in the flesh' serves a double purpose. It marks the definite exclusion of the Gentiles from the only Covenant which God had then made with men, and at the same time the inadequacy of that Covenant, received only outwardly, to meet human needs even provisionally. The Gentiles were outside the Society, to which God had been pleased to make His promises, and therefore necessarily disqualified for its blessings: the Jews, on the other hand, keenly alive to the inferior position of all other men, too often rested in the outward mark of a divine relationship, by which they were distinguished, and so in their pride missed the spiritual teaching, of which circumcision was the symbol and the preparation (Rom. ii. 25ff.).

οἱ λέγ. ἰ. — τ. λέγ. π.] The masc. is determined by ψείς. Ἡ ἀκροβυσσία is used of the uncircumcised: Gal. ii. 7; Rom. ii. 26. χειροσοφώτου] Elsewhere of the Tabernacle and the Temple: Hebr.
Remember that once ye... that ye were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.

For the simple dat. compare c. iii. 5 ἐντέρας γενεάς.

These five points summarise the wants of the Gentiles in their personal, social, spiritual relations. They were separate from Christ; they were alienated from the divine society which existed, and ignorant of the provisions for one more comprehensive; they were without hope, and without God in a world unintelligible except through the sense of His Presence.

Apart from, without Christ, not as in the Institutions of the people of God. By Creation they were fitted for the Divine fellowship; but, though the fundamental promise to Abraham included blessing for them, they had no place in the Covenants by which the blessing was brought closer to the life of the chosen race.

[phiλατριμένους sc. τοῦ θεοῦ. Alienated from the commonwealth and so excluded from the citizenship.] Latt. a conversatione (societate). For politeia see Acts xxii. 28 (citizenship). Here the word expresses the 'commonwealth' of Israel as including the spiritual privileges which were conveyed by its divine ordering.

The thought is of the personal relationship now recognised and not of the national hope. Comp. John xv. 5.

[τῶν διαθηκῶν τῆς ἔπαγγελίας] The one promise was brought nearer to realisation by successive Covenants. The many promises (Rom. ix. 4) were summed up in one: Gal. iii. 16f.; 21f. Comp. Hebr. x. 36, xi. 9 note, xi. 13 notes.

We need,' it has been truly said, 'an infinite hope'; and faith in God alone can give it. Faith in God, if we consider what are the grounds of our confidence, alone justifies our belief in the permanence of natural 'laws.' By faith alone we enter on the future and the unseen (Hebr. xi. 1 note) and so find hope. The phrase occurs again in view of death (1 Thess. iv. 13).

There is a strange pathos in the com-
combination. 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 theories, 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 given by a reference to a prophetic word (Is. lvii. 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.

εἰν Χριστῷ Ισραήλ. Compare Hebr. x. 19 εἰς τὴν εἰσοδον τῶν δύο εἴματος ἐν τῷ αἵματι Ισραήλ. The offered life was not only the means of reconciliation (διά), but the atmosphere, as it were, in which the reconciled soul lived. The blood of Christ is 'the blood of the New Covenant': Matt. xxvi. 28.

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 their 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 ἀμφότερα), under which Jews and Gentiles were gathered as hostile bodies, separated by a dividing fence, and then afterwards of the two bodies themselves (ἵνα δύο [καὶ ἀμφότερα] 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 shewn 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.

\( \text{αὐτὸς γὰρ...} \) For \( \text{HE} \)—He Himself and no other (compare Matt. i. 21 \( \text{αὐτὸς γὰρ σώσει} \) and \( \text{v. 10 note} \)—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).

\( \text{οἱ ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας,} \) The two providential systems under which ‘the nations’ and ‘the people’ lived up to the Coming of Christ, the orders of Nature (comp. Rom. ii. 14 ff.) and of the Law, are first noticed, and then the corresponding ‘men’ (v. 15). Christ removed the partition between the systems, which became enmity between the peoples, and united both ‘men’ in Himself.

\( τὸ μεσότοιχον τοῦ φραγμοῦ \) Latt. medium parietem maceriae (sepis). For \( \text{φραγμὸς} \) see Matt. xxi. 33 and parallels. The word \( \text{μεσότοιχον} \) is probably suggested by the Chel (/nginx) or “partition which separated the Court of the Gentiles from the Temple proper.” The \( \text{φραγμὸς} \) was the \( \text{μεσό­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­
Jesus Christ abolished death' (2 Tim. i. 10 katagrapheutos μεν των θανατων...), and yet 'we see not yet all things put under Him' (Hebr. ii. 8): we wait till the Father hath put all His enemies under His feet. The last enemy that is abolished is death (1 Cor. xv. 26 ἐσχατος ἐχθρὸς καταργεῖται ο θάνατος). So we look in patience for the fulfilment of the Divine will in other things, sure of the final issue (1 Cor. i. 28 ἵνα τα δύνα καταργήσῃ. Rom. vii. 6 ἵνα καταργηθῇ τὸ σώμα τῆς ἁμαρτίας. Hebr. ii. 14 ἵνα διά τοῦ θανάτου καταργηθῇ τὸν τό κράτος ἐχωντα τοῦ θανάτου, τοὺς ἐστὶ τῶν διάβολον).

ἵνα τοὺς δύο] The object of Christ in abolishing that which divided men was twofold: (1) that He might unite the two bodies, the two 'men' in 'one new man,' and (2) that He might reconcile both to God (v. 16). This object He gained, 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 τὰ ἁμάρτημα to τοὺς δύο, 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.

κτίσῃ ἐν αὐτῷ εἰς ἑκατέρους ἐν ἑνὶ σώματι

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.

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THE EPISTLE TO THE EPHESIANS.

17. When the work of reconciliation was accomplished, and the enmity slain, the fruit of victory was proclaimed to men: and He came and preached the glad tidings of peace to you that were far off and peace to them that were near.

18. This message of Peace through the work of Christ is universally effective, because it is through Him we both have our access (introduction) in one Spirit to the Father.

There is an impressive correspondence between the clauses which describe the atonement and the issue of the atonement:

(1a) ἀποκτείνας τινὸς ἀμφότεροι

τῷ θεῷ.

(1b) ἐξομεν τὴν προσαγωγὴν οἱ ἀμφότεροι

ἐν ἐνὶ πνεύματι

πρὸς τὸν πατέρα.

di' αὐτῷ] For order compare v. 10 note.

The double construction ἄποκτείνας τινὸς ἀμφότεροι, ἐν ἐνὶ πνεύματι is significant. In the former the Cross is the instrument which the Lord uses: in the latter it is, so to speak, the vehicle of His activity in which He is present. He as Crucified slew the enmity. That which seemed to be defeat was victory. To men's eyes He was slain: in truth He slew.

17. καὶ ἐθάνω...] According to His promise (John xvi. 16 ff.; xiv. 18). At His first appearance among the disciples He gave a twofold greeting of Peace; and in the outpouring of the Spirit the Apostles at once recognised the presence of the Lord: Acts iii. 26. The record of the Acts—the Gospel of the Spirit—is the history of the extension of the message of peace to the whole world, beginning at Jerusalem and closing in Rome.

eὐφηγηκαί. Cf. v. vi. 15 note.

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tual disadvantages which they had suffered. No longer aliens and strangers they were 'fellow-citizens of the saints and of the household of God.' Without hope before, they were now included in the solid future of the Church resting on Christ Himself. No longer without God, they were made, in fellowship with all believers, a dwelling-place for Him.

The rhythmical structure, which characterises the Epistle is seen with remarkable distinctness in this section:

'εν γῇ Μαδιάμ: παροικίαι Λκ. xxiv. 18; Ηβρ. xi. 9.

συν. τῶν ἀγίων] fellow-citizens (v.i. coniubes) with the saints of the spiritual Israel. For the image see Hebr. xi. 16, 19; xii. 22 ff.; xiii. 14.

οἰκεῖοι τοῦ θεοῦ] (Gal. vi. 10 πρὸς τοὺς οἰκείους τῆς πίστεως, i Tim. v. 8. The singularly happy translation—of the household of God—is due to Tyndale.

20. ἐποικ. ἤν τῷ θεῷ] The image is worked out in detail in 1 Cor. iii. 10 ff. Comp. Col. ii. 7; Acts xx. 32.

τῶν ἀποστόλων καὶ προφητῶν] The order of the titles seems to shew beyond doubt that the reference is to the apostles and prophets of the New Covenant: those who had divine authority to found and to instruct the Church. Under this aspect they form one body (τὰς άπ. καὶ πρ.). Elsewhere they are considered separately. Comp. cc. iii. 5 τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφηταῖς, iv. 11 ἐδοκεν τοὺς μὲν ἀποστόλους τοὺς δὲ προφήτας...

1 Cor. xii. 28 f. ἔθετο ἐν τῇ ἐκκλησίᾳ πρῶτος ἀποστόλους δεύτερον προφήτας...

1 Cor. xiv. 29, 32, 37; Apos. xviii. 20; xxii. 9. So we read of prophets in the early history of the Church: Acts xi. 27; xiii. i.; xv. 32; xxi. 10. θεμελίω τῶν ἀποστόλων] Comp. Apos. xxi. 14.


So then ye are no more strangers and sojourners but fellow-citizens with the saints of the spiritual Israel. For the image see Hebr. xi. 16, 19; xii. 22 ff.; xiii. 14.

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II 21, 22] THE EPISTLE TO THE EPHESIANS. 41

προφητῶν, ὁμος ἀκρογωνιάν αὐτῶν Ἑρυστῶν Ἱσσοῦ, 
21 ἐν φω πᾶσα οἰκοδομὴ συναρμολογομένη αὐξεῖ εἰς ναὸν ἄγιον ἐν κυρίῳ, 22 ἐν φῷ καὶ ύμείς συναρμολομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.

21 πᾶσα οἰκοδομὴ Να BD,Od,KL 17 37 47 etc; Cl-Al Chrys; πᾶσα ἡ οἰκοδομὴ Να CP al pl; Syrr (ut videtur)

Cf. Mk. xii. 10; Lk. xx. 17; Acts iv. 11 κεφαλὴ γωνίας: Ps. cxviii. (cxvii.) 22.

21. ἐν φῶ...ἐν κυρίῳ] in whom each several building fitly framed together groweth 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 underlay all, there was room for a harmonious development. The structure, like the Jewish Temple, included many 'buildings' (Mk. xiii. 1 f.), 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 φῶ] The fabric has its foundation and its harmonious development in Christ Jesus. In Him too as 'the Lord' it finds its consummation.

πᾶσα οἰκοδομὴ] every building, each several building: council chambers, treasuries, chambers for priests, cloisters, all become part of the sanctuary (ναὸς not ἱερόν), the parts contributing to the one 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.

For πᾶσα see c. i. 3 note. In Acts ii. 36 πᾶς άιχος Ἰσραήλ is probably to be rendered 'every house of Israel,' each in its peculiar place and with its peculiar character.

συναρμολογομένη] Compare c. iv. 16.

This harmonious fitting together of the parts and the building up of the whole (c. 22) are present and continuous processes. Contrast c. iii. 17 ἐξωρισμενοι καὶ τεθειμενιοι.

αὔξει] Matt. vii. 28; xiii. 32; Lk. i. 80; ii. 40; Col. ii. 19. Each several building is incorporated in the whole and grows not by itself but with the whole.

The phrases αὔξει εἰς...συναρμολομεῖσθε εἰς...shew that the end is not yet reached.

εἰς ναὸν ἄγιον ἐν κυρίῳ] The presence and influence of the Lord with His sovereign power secures the hallowing of every part. ἐν κυρίῳ is to be taken with αὔξει. Comp. cc. iii. 11; vi. 1, 10.

22. In the structure of this Sanctuary, which is not a shrine of the Divine glory only, but a dwelling-place of God, the Ephesians have a place, as incorporated in Christ.

ἐν φῶ...ἐν πνεύματι] In whom ye also are builded together for a dwelling-place of God in the Spirit.

ἐν φῶ] taking up the ἐν φῶ in the former verse (comp. c. i. 13).

καὶ ὑμεῖς συνοικ.] ye also are joined with the earlier people of God. Even now the process of incorporation is going forward.

κατοικητήριον] Compare and contrast Apoc. xviii. 2.

τοῦ θεοῦ] of the Triune God, the Father (John xiv. 23), the Son (Matt. xxviii. 20), and the Holy Spirit (John xiv. 17).

ἐν πνεύματι] Compare c. iii. 5 note. Opposed to ἐν σαρκί, Rom. viii. 9. The indwelling is realised in the highest part of our nature.
III. The grandeur of the revelation made to St Paul. Prayer for further understanding in those who receive it (c. iii.).

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 (v. 2) when he recalls his peculiar charge he shews that his misery and shame, as they might seem to others, were to those who knew the cause for which he suffered a ground of highest praise for the light which they brought to the counsel of God (iii. 1–13).

And then again when (v. 14) 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).

iii. 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: how that by revelation was made known unto me the mystery—as I wrote afore in a few words, whereby ye can, as ye read, perceive my understanding in the mystery of the Christ, 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—to wit, that the Gentiles are fellow-heirs with Israel and fellow-members of the one body and fellow-partakers of the promise in Christ Jesus through the Gospel, whereof I became a minister, according to the gift of the grace of God that was given to me, according to the working of His power—to me who am less than the least of all saints was this grace given—even to preach to the Gentiles the unsearchable riches of Christ; and to bring to light what is the dispensation of the mystery which from all ages hath been hid in God Who created all things, hid, I say, to the intent that now to the principalities and the powers in the heavenly order may be made known through the Church the manifold wisdom of God, according to an eternal purpose (a purpose of the ages) which He accomplished in the Christ, even Jesus our Lord: in Whom we have freedom of address and access (to God) in confidence through our faith in Him. Wherefore I beg you not to faint at my tribulations for you, seeing they are your glory.

1. τούτου χάριν] Considering that so great a blessing has been bestowed on you.' As contrasted with δό (v. 13; cc. ii. 11; iv. 8, 25; v. 14) this phrase seems to suggest an idea of personal feeling and obligation. The reference is generally to that which is the ground (because this is so) and not the object (for the sake of obtaining this): v. 14; Tit. 1. 5, 11; Lk. vii. 47.

The sentence, which is broken, is resumed v. 14 τούτου χάριν κάμπτω... ἐγὼ Παύλος...] The abrupt introduction of the name emphasises the strength of personal feeling. The truth which has been announced is no abstract speculation, but one which
has been proved in life by the man who declares it. The name calls up all his history. It is as if the Apostle said: I the Pharisee of old time, I whom you know, of whose labours you have heard, I to whom this great truth has been revealed and who have suffered for it, I to whom you owe your knowledge of the Faith, I who can no longer serve you by my presence pray for you.

Comp. 1 Thess. ii. 18; Gal. v. 2; 2 Cor. x. 1; Col. i. 23 (v. Lightfoot's note); Philm. 19. Cf. 2 Thess. iii. 17; 1 Cor. xvi. 21; Col. iv. 18.

ο δέσμιος τοι Χ. τ.] St Paul was not simply the 'bond-servant' of Christ, he was His prisoner, the one to whom this privilege of suffering was specially given by his Lord (contrast Philm. ο δέσμιος Χ. τ.). He was a prisoner, but not for crime or through man's design: he was the Lord's prisoner, prisoner by His will and at the same time prisoner for His work; Christ's cause kept him in bonds (comp. Philm. 13 ἐν τοῖς δεσμεῖοι τοῦ εὐαγγελίου).

Compare Philm. 9 δέσμιος Χ. τ.; 2 Tim. i. 8 τῶν δέσμων αὐτοῦ [τῶν κυρίου ἡμῶν]. These examples seem to show that the words in c. iv. 1 ο δέσμιος ἐν κυρίῳ are to be taken together. Contrast Acts xxiii. 18 ο δέσμιος Π.

The combination ο χριστός Ἰησοῦς without addition does not (as far as I have observed) occur again in St Paul. ο χριστός is common, and ο Ἰησοῦς occurs 1 Thess. iv. 14; 2 Cor. iv. 10 f.; Eph. iv. 21. In Rom. xvi. 25 we read τὸ κυρίου Ἰησοῦ Χριστοῦ. The construction of Col. ii. 6 ὁς παρελάβετε τῶν χριστῶν Ἰησοῦν τῶν κυρίων appears to be, 'received the Christ, even Jesus the Lord' (see Lightfoot ad loc.). It is therefore probable that the construction here also is 'the prisoner of the Christ—the hope of Israel—even Jesus, the Son of man, the Saviour of the world.' This at least is the thought of the names. Comp. c. 11 note; c. iv. 20 f.

υπὲρ ὑμῶν τ. ἐθνῶν] 'I the prisoner' for 'you the Gentiles.' Both are representative. Comp. c. ii. 11: contrast Gal. ii. 15; Rom. xi. 13.

2—13. The thought of his helpless position leads St Paul to unfold its true meaning. His zeal to bring the Gospel to the Gentiles had brought him into bonds. These very bonds, therefore, which might at first sight seem to be a cause of discouragement, eaily witnessed to the greatness of the work which he had done (ς. 13).

'Yes,' he says, 'for your sakes, as indeed ye know, if—and it cannot be otherwise—ye heard, when the message of the Gospel came to you, what was my special commission, based on the revelation made to the apostles and prophets of Christ, that the Gentiles are fellow-heirs with Jews of the Divine promise of redemption, a truth which it was specially given to me to proclaim, a truth which now at last discloses to the hosts of heaven through the Church God's counsel of wisdom and love. Thus the sufferings which are due to the faithful fulfilment of my office are to be taken together. Contrast Acts xxiii. 18 ὁ δέσμιος Π.

Each part of the statement is developed under the influence of the Apostle's gratitude for the charge which he had received. His Gospel—that 'the nations' share equally with 'the people' in all Divine blessings,—was not gained by the experience of earlier generations, but given in due time by special revelation to appointed ministers. And he was enabled so to declare it as to set in full light before men the eternal counsel of God, that at last through the Church the powers of heaven might recognise God's wisdom seen in the Incarnation of the Son in Whom believers can draw near to His presence.
In structure the passage may be compared with i. 3—14.

3. The key words ‘mystery,’ ‘minister of the Gospel,’ ‘the wisdom of God,’ suggest in succession fresh parentheses which are in essence overflows of adoring thankfulness.

2. If at least ye heard, and this is assumed: c. iv. 21; Gal. iii. 4; Col. i. 23 (2 Cor. v. 3). In such language I can see nothing inconsistent with St Paul having been the teacher of those to whom he is writing.

3. 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.

The words καθὼς προέγραψα...τ. 5 εἰς πνεύματι are parenthetic, unfolding St Paul’s peculiar endowments as compared with men of old time.

κατὰ ἀποκάλυψιν not only in direct communications at the crises of his life (Acts ix. 4 ff.; xxii. 7 ff., 18 ff.; xxvi. 17 ff.; Gal. i. 12; ii. 2) but through widening experience laid in the light of the Gospel (τ. 4 τὴν σύνεσιν μου ἐν τ. μυστ. τοῦ χρ.).

There is a difference between κατὰ ἀποκάλυψιν (Rom. xvi. 25; Gal. ii. 2) and δι’ ἀποκάλυψιν (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—τ. 6 εἶναι τὰ ἐθν. ... ἐν Χριστῷ—is preeminently ‘the mystery.’ The single occasion on which the word is used in the Gospels emphasises this thought (Matt. xiii. 11; Mk. iv. 11; Lk. viii. 10) Theparable of the Sower implies that the Word is for all. This suggestion natur-
ally 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; 1 Tim. iii. 9, 16; Apoc. x. 7; (2) 2 Thess. ii. 7; 1 Cor. iv. 1; xiii. 2; xiv. 2; xv. 51; Rom. xi. 25; Eph. v. 32; Apoc. i. 20; xvii. 5, 7.

τροπεραφαυσκοντεσ, in an earlier part of the Epistle: c. ii. 10 ff.


4. προσ δ...] whereas, looking to which summary statement of the truth, ye can, as ye read, perceive my understanding.... The Apostle is careful to shew 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.

ἀναγνωσκοντεσ] The word implies that the letter was circulated and copied and studied by individual Christians. Comp. Apoc. i. 3; Matt. xxiv. 15 || Mk. xiii. 14; Acts viii. 28. The variant in Gal. iv. 21 (ἀναγνωσκετε) is interesting.

την συν. μ. εν τω μυστ.] St Paul had, in the common phrase, entered into the revelation of Christ. His natural faculties had found scope in shaping the message which he delivered.

For νοειν comp. Matt. xxiv. 15 || Mk. xiii. 14; 1 Tim. i. 7 &c.; and for συνασις comp. Lk. ii. 47; Col. i. 9; ii. 2. The two words occur together 2 Tim. ii. 7. For the omission of the article before εν τφ μ. see Winer iii. 20, 26.

τφ μυστ του χρ.] Col. iv. 3 λαλησαι το μυστηριον του χριστου.

5. The truth which was made known to St Paul by revelation was not made known in other generations to the sons of men as now in our own time it was revealed to Christ's holy apostles and prophets in the Spirit. The ὁς suggests that some partial knowledge was conveyed in earlier times to those who sought for it through 'the light that lighteth every man.' The prophets looked for the incorporation of 'the nations' in Israel, but not for their equality with 'the people' in the new Church, though this was in fact included in the promise to Abraham: John viii. 56; Gal. iii. 8.

ἐτεραις γενεαις] dative of time as in Lk. viii. 29 (πολλοις χρονοις). The use of ἐτεραις suggests the thought of two series of generations, one before and one after the Incarnation.

τοις ναιοις τ. α.] The phrase occurs again Mk. iii. 28, and in the LXX. As contrasted with τοις ἀγ. ἀποστ. αυ. και πρ. it describes those who represented the natural development of the race.

νως] now, 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 (ἀπεκαλύφθη). There were indeed abundant traces in the teaching of Christ of this
truth—it lies in the fundamental par­
able of the Sower, which naturally perplexed the hearers—but like His teaching on His own Death and Resur­
rection they were unintelligible at the time. Through the experience which is recorded in the early chapters of
the Acts their meaning was made plain by the Spirit. Compare Rom. xvi. 25 ff.; 1 Pet. i. 10 ff.

so that, when this fellowship is
realised, he is himself in the Holy
Spirit and the Holy Spirit is in him.

The phrase appears
to correspond to ἐν Χριστῷ. It is of
rare occurrence: ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι, ἐὰν τὰ ἐθνὶς συνκληρονόμα καὶ σύνσωμα καὶ συμμέτοχα τῆς

and fellow-members with them of the
one Divine body, and fellow-partakers in
the promise which was fulfilled in
the mission of the Holy Ghost (Acts
x. 45), in virtue of their union in
Christ Jesus through the Gospel.

The threefold fellowship of the
nations with the people of God is
established by their incorporation in
Christ, which is wrought through the
Gospel. In the announcement that
the Word became flesh all partial
and transitory privileges are lost in
one supreme and universal blessing. Jerome (ad loc.) says truly 'hereditas nostra Deus' and 'ubi una compar­
ticipatio est, universa communia sunt.' On the translation he remarks: Scio appositionem conjunctionis ejus per quam dicitur cohaeredes, et concor­
porales et participicpes indecoram
facere in Latino sermone sententiam. Sed quia ita habetur in Graeco, et singuli sermones, syllabae, apices, puncta, in Divinis Scripturis plena
sunt sensibus, propterea magis volumus
in compositione structuraque verbo­
rum quam intelligentia periclitari.

eἰνα] The position of the verb gives
singular emphasis to the statement:
that in spite of all difficulties and all
opposition 'the Gentiles are....' Com­
pare Hebr. xi. 1 ἐστί note.

συνκληρονόμα] Rom. viii. 17 συγκλ.
Χριστοῦ. Ηεβ. xi. 9 συγκλ. τῆς ἐπαγ­
γελίας. 1 Pet. iii. 7 συγκλ. χάριτος
ζωῆς.

σύνσωμα] Not elsewhere in the N.T.
or in the LXX. Nor is the word found
in classical writers.

συμμέτοχα] Cf. c. v. 7 note.

τῆς ἐπαγγελίας] Acts ii. 33. The
Gentiles were admitted to the Church
because they had been made par­
takers of the gift of the Holy Ghost:
Acts x. 47. Comp. c. i. 13. This
specific reference is at once more
forcible and, under the circumstances,
more natural than the general refer-
ence to the promised salvation which is included in συγκληρονόμα. There is an expressive sequence 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 regarded 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. 4; ii. 33; 38 f.), is preeminently 'the promise,' to which also εὐαγγελισμὸς perfectly corresponds.

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 κατὰ τὴν δωρεὰν,... κατὰ τὴν ἐνέργειαν... are parallel (comp. c. ii. 2) and the latter clause is not to be connected with δοθείσης. The whole phrase τῆς χαρᾶς. τ. δ. τῆς δόθης. μ. is repeated from v. 2 and is complete in itself. With τοῦ εὐαγγ. διάκ. compare 2 Cor. iii. 6 καὶ διὰ τοῦ εὐαγγ. compare c. i. 19; Col. i. 29.

In the N.T ἐνέργεια and ἐνέργειν 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 δωρεά see c. iv. 7 note.

8. The construction of the first clause εἷοί...ἀντὶ is doubtful. It may be taken to begin a new sentence, so that εὐαγγελ. will be the explanation of ἡ χάρις ἀντὶ, 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 εὐαγγελ. will be connected with διάκονος.

τῷ ἐλαχιστοτέρῳ] Latt. minimo (infimo, poorestimo). For the form of the word see Winer ii. 11, 2 b. For the thought compare 1 Cor. xv. 9; 1 Tim. i. 15. There is nothing in this confession at variance with the claims which St Paul asserts for that which God had given him: 2 Cor. xi. 5.

εὐαγγελισμός...] 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).

tο ἀνεξαντ. πλ. τοῦ χ.] Vulg. al. in-investigabiles divitias 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. 2 τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ).

9. καὶ φωτίσαι...] to bring to light what is.... In addition to his special office of evangelising the Gentiles, and indeed through the accomplishment of it, St Paul was called to shew how
the truth made known to him met 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 shewed 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’ is, in other words, the apostolic application of the Gospel to the facts of experience.

Elsewhere in the N. T. φωτίζεων has a direct object.

τοῦ ἀποκεκριμένου ἡγεμόνα.] The truth had been hidden in order that it might be made known at the right moment, in ‘the fulness of time,’ c. i. 10. Comp. Rom. xvi. 25 f. See also Mk. iv. 22 (ινα). ἀπὸ τῶν αἰῶνων αὐτοῦ. John xix. 22; Col. i. 26. See also Lk. ii. 37 (καρδιά αὐτοῦ). ἐν τῷ θεῷ.] God, as the Creator of all things, includes in the one creative thought all the issues of finite things. Compare Apoc. iv. 11 διὰ τὸ θελήμα σου ἡγαμα καὶ κτίσις σου, John i. 3; Col. ii. 15 ἐν αὐτῷ ζωὴ ἦν. See also Col. iii. 3.

10. The personal ministration of the Apostle had a wider scope than the gaining individual converts. It subserved to the display of God’s wisdom before the intelligences of the heavenly order. This was the work of the Church gathered by apostolic teachings. In various ways the results of age-long discipline of ‘the people’ and of ‘the nations’ were made contributory to the universal society, and thus the Divine purpose was seen to be justified by its fruits. There can be no doubt that St Paul was conscious of the debt which he owed to the spectacle of the organisation of the Roman Empire in his later conception of the Catholic Church. And if he could not clearly anticipate how the tribute of other peoples would enrich Christendom, yet he recognises the principle of national service to the City of God (Apoc. xxi. 24). He foresaw that, as in the past, so in the future the history of the several families of mankind would vindicate τὸ χριστιανικός πολιτισμός God’s education of the world for Himself. 

καὶ τῆς ἐκκλησίας] in the fulness of time: c. i. 10; Gal. iv. 4. 

ταῖς ἀρχ. καὶ τ. ἐξ:] The effect of the Gospel reaches through all being (Eph. i. 10; Col. i. 20), and we are allowed to see—though we are necessarily unable to give distinctness to the vision—how other rational creatures follow the course of its fulfilment. Compare 1 Pet. i. 12; Lk. xv. 7, 10; Apoc. v. 13.

The allusions to different classes in the heavenly hierarchy—Thrones, dominations, virtues, principalities, powers’—give a vivid conception of fullness and ordered intercourse in the unseen life which we have no faculties to realise; but such indications, however indefinite, 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 immensity of the universe. Comp. c. i. 21; Col. i. 16 (with Lightfoot’s note). διὰ τῆς ἐκκλησίας.] In the Church humanity advances towards its true
unity, and at the same time the whole creation in man, who is its head. Comp. Rom. viii. 8 ff.; James i. 18.

This wisdom 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.'

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. κατὰ πρὸς... The privilege of communion is realised in personal confidence through our faith in Christ. For πρὸς see 2 Cor. iii. 4.

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 (τὴν παρα... not τὴν παρα... τὴν προσ...) as parts of the right of personal communion with God.

For παραπτωσis see Hebr. iii. 6; iv. 16; x. 19; 1 John iii. 21; v. 14. For προσαγωγῇ see c. ii. 18 (note).

 minded, brought to fulfilment, in... (not formed or purposed). Comp. Apoc. xvii. 17. For πρὸς 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.

12. ἐν τῷ Χ' ἐν τῷ Κ. ἡ... in the Christ, the hope of Israel, even Jesus, the Son of man, our Lord. Compare v. 1 (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).

13. St Paul goes back to the thought of his imprisonment (v. 1 ὁ δέημος) and points out that his readers should not be disheartened at the afflictions which his teaching had brought to him (comp. c. vi. 22). These were as nothing in comparison to the privilege of preaching the Gospel, so that they were their 'glory,' inasmuch as they shewed the grandeur of the truth which they had received. διὰ... therefore, since the message of a universal Gospel is immeasurable...
14 For this cause I bow my knees unto the Father, 15 from Whom every family in heaven and on earth derives its name, 16 that He may grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man: 17 that Christ may dwell in your hearts through faith; to the end that having been rooted and grounded in love 18 ye may be strong enough to apprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

14 f. τοιούτων χάριν καμπτω τὰ γονάτα μου πρὸς τὸν πατέρα, ἐξ οὗ πᾶσα πατρια ἐν οὐρανοῖς καὶ ἐπὶ γῆς

14 τῶν πατέρων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ Ν*DEG,ΚΑ,Λς Vulg codd latt ap Hier, Theod Mo-lat: syrr vg-hr ½ Victn Text Ν*BACP 17 67 bo Ci al Or ½ Hier ad loc "non ut in Latinis codicibus additum est ad Patrem Domini nostri Jesu Christi, sed simpliciter ad Patrem legendum" Cyr-Hier, Cyr-Al

in its range and the spring of personal assurance.

αἰτῶμαι I beg you. The rendering 'I pray that I may not lose heart' appears to be equally inconsistent with the whole tenor of the passage and with the language.

utsche seeing they are. For the attraction compare c. vi. 17; 1 Cor. iii. 17; 1 Tim. iii. 15.

14—19. St Paul resumes his broken sentence (c. 1), but again only to contemplate in prayer the view of God's providence opened by the coming of Christ. Just as (in ve. 2—13) he had dwelt on the grandeur of his own mission, he now is filled 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.

14 For this cause I bow my knees unto the Father, 15 from Whom every family in heaven and on earth derives its name, 16 that He may grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man: 17 that Christ may dwell in your hearts through faith; to the end that having been rooted and grounded in love 18 ye may be strong enough to apprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.
III 16, 17] THE EPISTLE TO THE EPHESIANS. 51

όνομάζεται, 16'ίνα δῶ υμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιώθηναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἐσω ἀνθρωπον, 17κατοικήσαι τὸν χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις υμῶν ἐν ἀγάπῃ ἑρμῆνευ-

or origin. Comp. Lk. ii. 4; Acts iii. 25; Gen. xii. 3, xxviii. 14.

Familia was naturalised by Rabbinic writers.

ἐν οὐρανῷ καὶ ἐπὶ γῆς It is characteristic of St Paul to recognise the variety and unity of the manifold life in earth and heaven. Origen endeavoured to give precision to the thought by supposing that there were races in heaven corresponding to the races on earth.

The phrase ἐν οὐρανῷ καὶ ἐπὶ γῆς is apparently unique and to be noticed (comp. c. i. 10; Col. i. 16, 20; 2 Pet. iii. 13). Generally οὐρανός and γῆ are combined.

ὁνόμαζεται derives its name, and further, since the name is designed to express the essence of that to which it belongs, 'derives that which truly makes it what it is.'

16—19. The prayer corresponds with that in c. i. 16 ff. In both cases the Apostle enforces the need of spiritual illumination for the full understanding of the Gospel. In the former prayer he begins with the thought of personal enlightenment which leads to a living sense of the greatness of the Divine power: in this he begins with the thought of personal strengthening which issues in higher knowledge and completer work.

16. ἦν... depending on the idea of prayer involved in κατα τω γης τυ. 15. See Mk. xiii. 18; xiv. 35; 1 Cor. xiv. 13, &c. κατὰ τὸ πλ. τ. δ. The glory of God is the sum of His perfections as manifested to us. This, in its inexhaustible wealth, is the only limit of our prayers. Comp. Rom. ix. 23.

δον. κρατ. ... εἰς τ. ἀνθρ.] that ye may be strengthened (V. corroborari, V.L. confortari) with power answering to your need through His Spirit, so that each access of vigour shall penetrate to and find scope in the inward man.

'The inward man' is the true self, which answers to the Divine pattern; and is contrasted with 'the outer man' (2 Cor. iv. 16), the material frame, through which for a time the 'self' finds expression in terms of earth. Comp. 2 Cor. iv. 16 ὁ ἐσω ἡμῶν ἀνθρωπος; Rom. vii. 22. This is according to God's will our informing personality, moulding, if it fulfils its part, all that comes within its influence. This idea is suggested by the variant ὁ ἐσωθὲν ἀνθρωπος in 2 Cor. l. c.

Thus the prayer is that Divine influence may reach to the master spring of the whole life and not simply contribute to the development of any one part of it.

17. The object of the prayer is expressed in another and a final form, even the continual indwelling of Christ according to His promise (John xiv. 23) which is the most perfect strengthening. Κατοικήσαι is parallel with κραταιώθηναι, and in both cases the aorist marks the decisive act by which the blessing is conveyed.

For κατοικεῖν the permanent dwelling, as opposed to παρεικεῖν the temporary sojourning (Lk. xxiv. 18; Hebr. xi. 9), see Col. i. 19; ii. 9; and compare κατακχητηρίων c. ii. 22; Apoc. xviii. 2.

ἐν ταῖς καρδίαις] the seat of character.

διὰ τ. π.] through the constant action of Christian faith, which is at once the expression and the support of personal strength.

ἐν ἀγ. ἑρως καὶ τεθειμ.] The con-
construction of these words is most difficult. It is possible to connect ἐν ἀγάπῃ alone or the whole clause with the preceding sentence. In favour of connecting ἐν ἀγ. with what precedes the parallels of i. 4, iv. 2 may be urged; but the usage in the Epistle is not uniform (vi. 7 μετ' εἰν. δολ.), and the words give a peculiar force to ἔρρις καὶ τεθέμ. which seem to require some such definition. On the other hand the examples which are quoted to justify the connexion of the whole clause with the foregoing sentence as an irregular nominative are not really adequate. In Col. ii. 2 συμβασιλείες is equivalent to αἱ καρδία, and in other cases c. iv. 2; Col. iii. 16, &c., the transition is part of a complete change of construction. It seems best therefore to connect the clause with what follows: that having been rooted and grounded in love—this would be the characteristic fruit of Christ's presence—ye may be strong enough. To know the love of Christ.... The peculiar emphasis on ἐν ἀγάπῃ explains the irregular position of ἦν as in similar cases, Acts xix. 4; 2 Cor. ii. 4, &c. A like reason explains the order in Lk. xxiv. 48 f. ἀφεθήμενοι ἀπὸ Ἰερουσ. ὑμεῖς μαρτ. τ.; and in c. i. 18 πεφωτ. τ. δόθ. τ. κ. εἰς τὸ εἰδέναι and c. vi. 18 διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι.

The words ἔρρις καὶ τεθ. combine without confusing the images of the vine and the temple, the ideas of life and stability (comp. i Cor. iii. 9). Love, which Christ's presence brings (John xvii. 26), is the source of growth and the stay of endurance. The perfects, which express the abiding result of Christ's dwelling, do not exclude the idea of progress which is marked in the parallel phrase in Col. ii. 7 ἔρρις-μένοι καὶ ἐποικοδομοῦμενοι. Ἐρριζω-μένοι (Latt. radicati) occurs in the N. T. only in these two passages. For τεθεμελιωμένοι see Col. i. 23.

18. ἐξερχόμενος] may be fully strong enough. ἔχους describes strength absolutely, δύναμις power relatively, κράτος might as overpowering. 

σον πᾶσιν τοῖς ἀγ.] Such knowledge is not an individual privilege, but a common endowment. The co-operation of all is required for the attainment of the full conception. Saintship—consecration—is the condition of spiritual knowledge.

tί τὸ πλ. καὶ μῆκος...καὶ βάθος] The form of the clause shews that the four words express one thought, the whole range of the sphere in which the Divine wisdom and love find exercise. Though space has only three dimensions, we naturally in common language distinguish height and depth as well as length and breadth. The words are not to be interpreted separately: this would require τί τὸ πλάτος, τί τὸ μῆκος, &c.

19. γνωάναι τε...] First we come to apprehend the dimensions (so to speak) of the sphere in which the Divine counsel finds its fulfilment and then we come to know the love which occupies it.

τὴν ἀγ. τ. χι...] the love of Christ simply as His, answering to His very nature, without any distinct definition of the object to which it is directed, including both His love for the Church and for the believer (comp. John xv. 9 f.).
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 regarded as issuing in His glory 'in the Church and in Christ Jesus' to the last development of life in time.

Similar Doxologies are found: Gal. i. 5; Rom. ix. 5; xi. 33 ff.; 1 Tim. i. 17; 1 Pet. iv. 11.

Now 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.

We may supply either ἐνι ο or ἐνι, 'be the glory' or 'is the glory.' The one thought passes into the other. Man does not offer of his own to God, but recognises and ascribes to Him what is His. In this sense angels and men can 'give glory to God' by acknowledging in that which stirs their wonder and gratitude a revelation of His power and love: Lk. xvii. 18; John ix. 24; Acts xii. 23; Rom. iv. 20; Apoc. iv. 9; xi. 13; xiv. 7; xvi. 9; xix. 7.

Some thoughts occur to us which we do not shape into petitions; God's gifts go beyond petitions and thoughts alike. 'His power working in us' is the measure of that which He does. Comp. Col. i. 29.

This characteristic
en Xristō Ἰησοῦ eis πᾶσας τὰς γενεὰς του ἁιῶν τῶν ἁιῶνναν ἀμήν.

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).

εἰς πᾶσας τ. γ. του αλ. τ. αλ.] V. in omnes (universas) generationes saeculi 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.

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).

εἰς τῇ ἐκκλ. καὶ ἐν Χ. Ἰ. 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 (c. v. 32). As the Church approaches to its ideal, humanity embodies more and more perfectly the idea of God in creation,
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).
IV. 1 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ αἵμως περιπατῆσαι τῆς κλήσεως ἡς ἐκλήθητε, 2 μετὰ

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).


St 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 not 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.

2. ἡς ἐκλήθητε] The tense carries back the thought to the decisive moment when they accepted the Gospel. Comp. κλήθως] 1 Thess. ii. 12; Rom. xvi. 2; Phil. i. 27; Col. i. 10; 3 John 6.

κλήσεως] Compare c. i. 18, and Epict. Diss. i. 29, 46 f. (quoted by Lightfoot on Philippians p. 314 note).

3. ἐκλήθητε] The test of our true apprehension of the Gospel is our sense of the majesty of God.
Humility, 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.

*tapeinoφροσύνη* and *πράΰτης* are closely related. 'Humility' is a thankful sense of dependence upon God, as opposed to pride and self-confidence. Meekness is a consideration for others even under provocation, as opposed to self-assertion. 'Long-suffering' has regard to a different kind of trial which comes from the mysteriousness of the ways of Providence and the unreasonableness of men. 'Long-suffering' supports us when we are disappointed in not finding the results for which we naturally looked.

'Meekness' and 'humility' are claimed by the Lord for Himself: Matt. xi. 29; and the perversity of man brings out the 'long-suffering' of God: 2 Pet. iii. 9, 15; 1 Pet. iii. 20.

The three graces occur together with others Col. iii. 12.

*πάθης] in all its forms: Acts xx. 19; c. i. 8; iv. 19, 31; v. 3, 9; vi. 18, &c. It is to be taken with both nouns.

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

ἀλλα] Latt. *supportantes (sustinentes, sufferentes), forbearing one another in the case of real grievances: Col. iii. 13. The motto of Epictetus was *διέγον καὶ διέγον* (Aul. Gell. xvii. 19). The *nom.* is used for the *accus.* as the entreaty passes into a command (comp. Col. i. 10). Such exhortations point to the fact that even in the Apostolic Church faults of self-assertion and occasions of offence existed.

3. But, while there is need of forbearance in the Christian, there is need of effort also. 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.

*σπουδάζοντες* 2 Tim. ii. 15; Hebr. iv. 11; 2 Pet. i. 10; iii. 14.

*τὴν ἐν. τ. πν.] the unity of the spirit.* 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 coincident; for the unity which rules man's spirit cannot but be a gift of the Spirit of God. Yet the parallel of v. 13 τὴν ἐν. τῆς πίστεως, the only other place where ἐνότης occurs in the N.T., 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.

In Col. iii. 14 love is spoken of as 'the bond of perfectness,' but it is not possible to suppose that St Paul used such a periphrasis as 'the bond of peace' for love itself. Peace itself is the bond; for this use of the gen. see c. vi. 14. The destruction of peace is self-seeking (*πλεονεξία*).

(2) The unity and harmonious growth of the Christian Body (4—16).

Having spoken of 'the unity of the spirit,' the keeping of which is the aim of Christian effort, St Paul seems to pause for a while, and then, moved by the greatness of the thought, he thinks, as it were, aloud and lays open
a view of the unity of the whole Christian society, first in its objective foundation (4–6) and then in the provision for its vital realisation (7–16).

The whole paragraph is essentially parenthetical, and the line of thought in vv. 1–3 is resumed in v. 17.

4 There is one body and one spirit, even as also ye were called in one hope of your calling; 5 one Lord, one Faith, one Baptism; 6 one God and Father of all, Who is over all and through all and in all.

7 But to each one of us was the grace given according to the measure of the gift of the Christ.

8 Wherefore the Psalmist saith When He ascended on high He led a host of captives in His train, And gave gifts unto men.

9 Now the statement He ascended, what is it but that He descended [first] into the lower parts of the earth? 10 He that descended, He Himself is also He that ascended far above all the heavens, that He might bring all things to their completeness. 11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 with a view to the perfecting of the saints for a work of ministering, for building up the Body of Christ, 13 till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ, 14 that we be no longer children, storm-tossed and carried about with every wind of doctrine, victims of (in) fraud, of (in) craftiness, directed to further the wiles of error; 15 but, living the truth in love, may grow up into Him in all things, Who is the Head, even Christ; 16 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.

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 σώμα καὶ ἐν πνεύμα, καθὼς καὶ ἐκνηθητε ἐν... 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 ἐκνηθητε... 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 (καλεῖν εἰς) as in 1 Cor. i. 9; Col. iii. 15; 1 Tim. vi. 12.

5. The historical foundation of the Christian Society also witnesses to its unity. It is established by the acknowledgment of one Lord as sovereign over all life: it confesses 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 shews elsewhere, 'the one bread' is the pledge that 'the many' are 'one body' (1 Cor. x. 17 R.V. mg.). But the Apostle is speaking of the initial conditions of Christian life. Holy Communion belongs to the support and development of it.

μια πίστις] For the objective sense of πίστις see v. 13; Col. ii. 7 (καθός ἐνδιάθεσις); Gal. i. 23 (see Meyer); Rom. x. 8; xii. 6; 1 Tim. iii. 9; iv. 1, 6 &c.; Jude 3 (τῇ παραδοσίᾳ πίστει), 20; Apost. ii. 13.

The essential substance of the Christian Creed is given in the words already quoted: Κύριος Ἰησοῦς (1 Cor. xii. 3) opposed to the declaration of the apostate Ἰωάννης (1 Cor. xii. 3) opposed to the declaration of the apostate Ἰωάννης (l.c.); Φίλων ὁ λόγος ἡμῶν to ὄντα... Spartanos Κύριος Ἰησοῦς.

6. 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).

εἰς θ. καὶ πατρὶ π.] Cf. c. v. 20 τῷ θεῷ καὶ πατρί. [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 (Apost. xxi. 24, 26; xi. 15) is continually present. All progress is a foreshadowing of the end. The addition of ἔμοι in v. 7 emphasises the simple πάντων here. Perhaps the most dangerous symptom in popular theology is the neglect of the doctrine of God in His unity.

ο ἐπὶ π. καὶ διὰ π. καὶ εἰς π.] Latt. super omnes et per omnia, al. super omnia, per omnes. The reference is not to the Person of the Father, but to the triune God, ruling, pervading, sustaining all. Cf. Rom. xi. 36. [See App.]

The address of Marcus Aurelius to Nature (iv. 23) ἐκ σοῦ πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα 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 shews 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 fulfilment of his own office.

This manifold endowment of the Christian Society is foreshadowed in the Psalmist's 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 (vv. 8—10); and lastly notes that certain special gifts have been made for its due government (v. 11).

7. *ενι δε ἐ. ἦ] But to each.... Passing from the largest vision of the working of God, St Paul shews how preparation is made in the Church for giving effect to it. We believers recognise this crowning truth of the unity of the Christian body, but, looking at our own position we see that to each one of us was the grace given which we severally need and which we have according to the measure of the gift of Christ.

[καὶ] ἐδοκεῖν δόματα τοῖς ἀνθρώποις.

The fulness of the endowment of the Church according to Christ's boundless love and wisdom is the rule which determines each man's special endowment. There is perfect order and a true relation to the whole in His several gifts. Comp. Rom. xii. 6 ff.; 1 Pet. iv. 10.

κατὰ τὸ μέτρον....] The fulness of the endowment of the Church according to Christ's boundless love and wisdom is the rule which determines each man's special endowment. There is perfect order and a true relation to the whole in His several gifts. Comp. Rom. xii. 6.

The word ὑματία is specially used of a spiritual and bountiful gift: c. iii. 7; John iv. 10; Acts ii. 38 &c.; Rom. v. 15; 2 Cor. ix. 15; Hebr. vi. 4.

tοῦ χριστοῦ] The Christ in Whom all the hopes of Israel were concentrated and all the traits of the Messianic king fulfilled.

8—10. The Christian Society received its spiritual endowment from the ascended Lord at Pentecost, and St Paul finds this outpouring of Divine gifts prefigured in the triumph-song of the Messianic king. But in applying the Psalm he substitutes for the words 'received gifts among men' the very different phrase 'gave gifts unto men.' The same rendering is found in the Targum, and it probably represents a gloss which was current in St Paul's time. The origin is obvious. It seemed more natural that the Divine Conqueror should bestow gifts than receive them, or rather, as St Paul applies the thought, that he should return to men what he took from them fitted for nobler uses. So Rashi distinctly paraphrases the text: 'took that thou mightest give.'

8. διὸ λέγει... [Wherefore the Psalmist saith... Ps. lxviii. (lxvii.) 18.

There is, that is, a necessary correspondence between the actions of God at all times. What is recorded of the Divine King of old must find its complete fulfilment in the Christ. The King's ascent to the sanctuary in Zion foreshadowed Christ's ascent to the Father's throne: His royal magnificence, Christ's royal bounty.

The subject of λέγει is either 'Scripture' generally, or, more simply, 'the sacred writer,' 'the Psalmist.' Comp. c. v. 14; Gal. iii. 16; 1 Cor. vi. 16. Θεός is not to be supplied unless it is implied by the context (2 Cor. vi. 2).

[ἡματία ἑξακοσίων] he led a host of captives in his train, and these, unlike earthly conquerors, he numbered among his own people and enriched and used them. Their presence implies the conquest of his enemies, and far more, for he made those whom he conquered his ministers to men. Compare 2 Cor. ii. 14 τῷ θεῷ χάρις τῷ πάντοτε θραυσμένων ἡμᾶς, Col. ii. 15.

For ἡματία see Judg. v. 12; 1 Esdr. v. 56; Jud. ii. 9 (lxx.).

ἐδ. δόμ. τ. ἀνθρ.] Those whom he had taken he gave to serve others.
9 to de 'AnéBh ti èstiv ei mh óti kai katebí eis ta katótera méry tis yis; 10 ó katabás aútós èstiv kai ó anabás úpereánw pánwv tónv oufranón, Ína plárhošì

9 próton

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

Similarly the Levites are spoken of as 'a gift to Aaron and his sons' (Num. viii. 19 dòma LXX.; xviii. 6).

See Just. M. Dial. 39 ἂνωκε dòmata tois ánthr.: 87 ἂνωκε dòmata tois uìoìs tòn ánthr.

9 f. to de 'Aúzíth...] Now the implied statement 'He ascended...'. Comp. Gal. iv. 25 and Lightfoot's note.

The words that follow are beset by difficulties. To what does katebí refer? What is described by tā katótera méry tis yis?

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

So tā katótera méry t. y. (V. inferioriores partes terrae, V. L. inferiora terrae) 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 him who 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 recognise 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 reassume 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 God, still truly man, 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 próton is a true gloss.

9. kai katebí The word 'ascended' used of Christ, Whose pre-existence is assumed, implies a descent also. Comp. John iii. 13.

tā katótera μ. t. y.] It is most unlikely that such a phrase would be used to describe the earth. ἔρημος has no force whatever in such a case. But Hades might, according to the prevalent cosmogony, reasonably be called either tā katótera [μέρη] tis yis or tā katótera tis yis (Ps. lxiii. 10, LXX.). It may be observed that in c. i. 10 and Col. i. 20 there is nothing directly answering to tā katótera in Phil. ii. 10.

10. ó katabás aútós èstiv...] He that descended, He Himself, is also He that ascended.... The sense is given substantially by the grammatically incorrect rendering 'is the same also that...?' Comp. John iii. 13.

Ína plárhošì That He might by His presence bring all things to their completeness, give reality to all that
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 realised under the conditions of earthly being.

11. And in fulfillment of His victor’s work He Himself, of His own free love (αὐτός), gave... The gift was a double gift. Christ first endowed the men, and then He gave them, so endowed, to the Church.

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 are those 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 ἀπόστολος see Lightfoot on Gal. i. 17.

The προφήτης was an inspired teacher: Acts xv. 32; 1 Cor. xiv. 3. The prophets are frequently combined with the apostles as having peculiar authority: c. ii. 20; iii. 5; Apoc. xviii. 20. There is a vivid description of their work at a later period in the Teaching of the Apostles cc. xi. ff.

The work of the εὐαγγελιστής was probably that of a missionary to the unbelieving (Acts xxi. 8). Comp. 2 Tim. iv. 5.

This is the only place in which ποιμέν is the definite title of an office. But in addressing the ‘elders’ at Miletus, St Paul bids them ‘take heed to the flock in which the Holy Ghost had made them “bishops” and feed (ποιμάνεις) the Church of God’ (Acts xx. 28); comp. 1 Pet. v. 2; John xxi. 16. Christ Himself is spoken of as ‘the shepherd and bishop of our souls’ (1 Pet. ii. 25), and ‘the great Shepherd’ (Hebr. xiii. 20). For διδάσκαλος see Acts xiii. 1; 1 Cor. xii. 28 f.

From a consideration of these passages it is evident that there was not as yet a recognised ecclesiastical hierarchy; while there is a tendency to the specialisation of functions required for the permanent well-being of the Church.

See Additional Note.

12—16. The object of this manifold ministry is the perfecting of every member after the pattern of Christ (12, 13), that all realising the truth in life may grow up to complete fellowship with Him (14, 15), Who provides through the ministry of every part for the growth of the whole body in love (16).

12. With a view to the perfecting of the saints for a work.... The work of the ministry is directed to the preparation of the saints—the whole body of the faithful—for the twofold work which in due measure belongs to all Christians, a personal work and a social work. Every believer is charged with the duty of personal service to his fellow-believers and to his fellow-men (2 Pet. i. 7 φιλαδελφία, ἀγάπη), and has some part in building up the fabric of the Christian Society.

A consideration of the scope of the whole passage in which special stress is laid upon the ministry of every part to the welfare of the whole, seems to
IV 13, 14] The Epistle to the Ephesians.

be absolutely decisive as to the interpretation of eis ἔργον διακ. eis oikod. τ. σ. τ. χ. The change of the preposition shews clearly that the three clauses (πρὸς...εἰς...εἰς...) are not coordinate, and however foreign the idea of the spiritual ministry of all ‘the saints’ is to our mode of thinking, it was the life of the apostolic Church. The responsible officers of the congregation work through others, and find no rest till every one fulfils his function. The personal dealing of Christian with Christian necessarily contributes to the extension and consolidation of the Society.

καταρτισμὸς does not occur elsewhere in the N. T. Comp. κατάρτισις 2 Cor. xiii. 9; and καταρτίζω Lk. vi. 40; 1 Thess. iii. 10; 2 Cor. xiii. 11; Gal. vi. 1; Hebr. xiii. 21; 1 Pet. v. 10; (ἐξαρτιζώ 2 Tim. iii. 17). The idea is of the perfect and harmonious development of every power for active service in due relation to other powers.

tὸν ἀγίον  [See c. i. 1, note. eis ἔργ. διακ.] There is no evidence that at this time διακονία or διακονέω had an exclusively official sense. Comp. 1 Cor. xii. 5; xvi. 15; Hebr. vi. 10. eis oikod. τ. σ. τ. χ. The metaphor is expressive and accurate. The body of Christ, like our own frames, is built up by the addition of each element which is required for its completion. Comp. v. 16; 1 Pet. ii. 5 ff.

13. μέχρι καταντ. Latt. donee occurring. The limit, unattainable under present conditions, is an effective call to unceasing endeavour. For καταντήσωμεν see Phil. iii. 11; Acts xxvi. 7. The origin of the image in Acts xxvii. 12 &c.

οἱ πάντες] see Christians all as a body, not simply πάντες: 1 Cor. x. 17; Rom. xi. 32; Phil. ii. 21. eis...eis...eis...] St Paul distinguishes three stages or aspects of Christian progress. The first is intellectual, where faith and knowledge combine to create unity in the soul, the object of both being the Son or God. The second is personal maturity. The third is the conformity of each member to the standard of Christ in whom all form one new man (Gal. iii. 28 eis; c. ii. 15.

tῆς ἐπίγνωσεως] See c. i. 17 note. τοῦ νῦν τ. θ.] Gal. ii. 20. The express title is very rare in St Paul’s Epistles, though it is found not unfrequently by implication: Rom. i. 3, 9 &c.; Col. i. 13. The force of the title is conspicuous in the Epistle to the Hebrews: iv. 14; vi. 6; vii. 3; x. 29. eis ἀ. τέλειον] 1 Cor. ii. 6; xiv. 20; Col. i. 28; iv. 12; Phil. iii. 15; Hebr. v. 14. The phrase seems to point onward to that perfection of ideal humanity in Christ in which each believer when perfected finds his place (Gal. iii. 28 quoted above).

eis µέρπον...] Latt. in mensuram aetatis plenitudinis Christi. The perfection of each Christian is determined by his true relation to Christ to Whose fulness he is designed in the counsel of God to minister. This ideal fulness is the standard of his personal aim. For ἡµικαί, maturity of development, see John ix. 21, 23.

14. This verse appears to be coordinate with v. 13 and not dependent upon it. The ministry of the Church serves both for growth and for protection.

νηπίοι] opposed to τέλειοι (Hebr. ἵκελω).
THE EPISTLE TO THE EPHESIANS. [IV 15, 16

κλυδωνίζόμενοιLatt. fluctuantes.
The word does not occur elsewhere in N. T. Comp. James i. 6.

περιφέρομενοι This word (in the passive) occurs in the New Testament here only. In Heb. xii. 9, as also in Jude 12, it is a false reading. But the former passage (διαγάγας ποικίλας κ. έξινας μι παραφέρομεθε) is to be compared, as describing the same dangers under a slightly different image,—that of being "carried away from the straight course" (see note ad loc.). [Here the Ephesians are warned against being carried about hither and thither by various winds of erroneous doctrine, which are thus characterised in contrast with the unity of Christian teaching.]

τῆς διδασκ. The teaching of such as lead astray.

έν τῇ κυβη... Latt. in nequitia (fallacia, illusionem) hominum, in astutia ad circumventionem (remedium, machinationem) erroris: encompassed, as it were, by the fraud (or the gambling spirit) of religious adventurers, who turn them by their selfish ability after the scheming of error.

κυβεία The word κυβεία occurs in the literal sense of 'dice-playing' in Pl. Phaedr. 274 D; Xen. Mem. i. 3, 2 &c. It is used metaphorically in Arr. Epict. ii. 19; iii. 21. The word was transliterated in Rabbinic. [See Add. Note.]

πανωργία Luke xx. 23; 1 Cor. iii. 19; 2 Cor. iv. 2; xi. 3. (2 Cor. xii. 16 πανουργος.)

For πρός τ. μ. see Gal. ii. 14; Lk. xii. 47; and for μεθόδος c. vi. 11.

15. ἀδηλθεώντες... Latt. veritatem facientes, living the truth in love, 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.

αὐξησ. eis av.] Latt. crescamus in illo: may realise our fellowship with Him more closely as our growth advances and be conformed to Him more perfectly.

16. εἰς...] from Whom, as the source of all vital energy, all the body ...maketh for itself the growth of the body unto the 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.' Αὔξησις obviously refers to αὐξησωμεν 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 (συναρμολογούμενον pres. as c. ii. 21 f.), and it involves the putting together of parts (συναρμ. c. ii. 21), and the combination of persons (συνβιβαζόμενον). The construction of τῆς ἐπιστομηνίας is uncertain. The only connexion which gives a satisfactory meaning appears to be τῆς ἐπιστομηνίας κατ' ἐνέργειαν.
St Paul now returns to the practical counsels on which he had entered (iv. 1—3), and contrasts generally the old life (17—19) and the new (20—24).

17 This I say therefore and adjure you in the Lord... The words take up παρακαλέω of v. 1. Here there can be no question of the connexion of εν κυρίῳ with μαρτύρομαι: I adjure you, recognising as I do so my fellowship with the Lord, speaking as in Him. Comp. 1 Thess. iv. 1. For similar combinations see 2 Thess. iii. 4 πεποίθαμεν εν κ.; Gal. v. 10; Phil. ii. 24; Rom. xiv. 14 πεπεισμάι εν κ. Ἰ.; xvi. 2 ἵνα προσδέχηση...ἐν κ.; Phil. ii. 29; ii. 10 ἐπιίζω εν κ.; iv. 10 ἐχάρην εν κ.; Col. iv. 17 παρέλαβες εν κ.

μηκέτι ὑμᾶς...καθὼς καὶ τὰ ἐθνή περιπατεῖν εἰς ὁμαίο-

The unusual order is intelligible from the emphasis on τῆς ἐκκλησίας (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 εν μέτρῳ cannot be used absolutely, then εν μέτρῳ ἐ. ἐ. μ. 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.

ἐν δύναμι] The words re-echo the language of v. 2. The repetition of εν δύναμι is characteristic of the Epistle: 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).

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

17. οὕτως οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἐθνή περιπατεῖν εἰς ματαιό-

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

ἐν παρακαλεώτητι τ. ν.] V. in vanitate sensus sui, V.L. mentis suae, so v. 23.

W. EPH.
THE EPISTLE TO THE EPHESIANS. [IV 18, 19

τητι τον νος αυτων, ἐσκότωμενοι τῇ διανοίᾳ ὄντες, ἀπηλλοτρωμένοι τῆς ζωῆς τοῦ θεοῦ, δια τήν ἄγνοιαν τήν οὐσίαν ἐν αὐτοῖς, δια τήν παρείδοκαν τῆς καρδίας αὐτῶν, ὀσίνες ἀπηλληκτότες ἑαυτούς παρείδοκαν τῇ ἄσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

19 ἀπηλληκτότες codd plur: syr hel bo; Cl-Al Or Chrys Theod-Mops (non vers lat); item agnoscit Hieron; ἀπηληκτότες DEG codd lat ap Hieron; m Vg syr-vg arm; aeth; Victn; Theod-Mops-lat

Rom. i. 21 ἐμαυσιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν. Their hold on the spiritual and eternal was lost. Comp. Rom. viii. 20 τῇ ματαιότητι ή κτίσις νυστηκυ. 1 Pet. i. 18 εκ τῆς ματαιοιας ὑμῶν ἀναστροφῆς. Idols were essentially ματαιοΐ in spite of the parallel Col. i. 21, the only other passage in the N.T. in which the double participle is found.

For διαν. ὄντες see Hebr. viii. 10; 1 Pet. i. 13; 2 Pet. iii. 11; 1 John ii. 11. That which should have been light was darkened: Matt. vi. 23. The converse change is noticed c. i. 18 πεφασιμενοὺς τοὺς ὀφθαλμοὺς τῆς καρδίας.

The rhythm of the sentence is decisive for the connexion of ὄντες with ἐκσκοτωμένοι, in spite of the parallel Col. i. 21, the only other passage in the N.T. in which the double participle is found.

ἀπηλληκτός τ. ζ. τ. θ.] For ἀπηλληκτός. see c. ii. 12. The life of God is that life which answers to the nature of God and which He communicates to His children. This had become wholly foreign to their nature. Their spiritual darkness corresponded with a moral alienation from God.

See Ruskin Modern Painters ii. Pt. iii. c. 2 § 8, p. 18 small edn.

Ignorance or forgetfulness of God is the spring of all error, as the fear of God is the beginning of wisdom. Comp. 1 Thess. iv. 5 τα ἐθνη τα μη εἰδοτα τον θεον [a description which goes back to Jer. x. 25; Ps. lxxix. 6].

dia την ἄγν...dia την πωρ... Latt. per ignorantiam quae est in illis, proper caecitatem... 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 noted separately; and it must be admitted that την οὐσίαν ἐν αὐτοῖς has more force if it is joined directly with what follows: ‘the ignorance that is in them because of...’

For πᾶροσις see Rom. xi. 7, 25; 2 Cor. iii. 14 (ἐπορ. τα νόηματα); and specially in connexion with καρδία: Mk. iii. 5; vi. 52; viii. 17; John xii. 40. The root of the word is πᾶρος, callus.

The issue of moral insensibility and guilty ignorance was gross corruption of life. This is represented as the result of their own action here (ἐαυτοίς παρείδωκαν τῇ ἁσέλγείᾳ), and on the other hand is ascribed to God in Rom. i. 24 παρείδωκαν αὐτοῖς ο θεός...εἰς ἀκαθαρσίαν... God does that which follows from the laws that express His will; yet man does not lose his responsibility.

οἰνες] being such that they.... ἀπηληκτόνες]. Hier. dicamus indolentes sive indolorios, having lost feeling, expresses exactly the result of πᾶροσις. The reading ἀπηληκτόνες, Latt. desperantes, is inadequately supported and less suitable to the context.

τῇ ἁσέλγείᾳ] as a mistress.

ἐις ἐργασίαν ἀκ. π.] They made a business (Acts xix. 24 f.) of impurity,
not simply yielding to passion but seeking out deliberately the means of sensual gratification.

For ἐργασία see Plat. Protag. 353 ν τῆς ἠδονῆς ἐργασίαν. [For the word cf. also Lk. xii. 58 δὸς ἐργασίαν and for the mode of speech the phrase ἐργάτων ἀλλήλων (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 summed 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.

20. ὑμεῖς δὲ...: v. 17 μορφέ... But ye did not so learn the Christ... This is not the life which answers to faith in Him. Christ is Himself the sum of the Gospel. He is preached, received, known (Phil. i. 15; Col. ii. 6; Phil. iii. 10). No similar phrase is quoted.

21. εἰ γε αὐτῶν...καὶ ἐν αὐτῶ] If at least it was He Whom ye heard (c. i. 13) when He called you, and it was in fellowship with Him ye were further taught, as ye were then enabled to receive further instruction, that you as Christians should put away...

καθὼς ἐστὶν...Ἰησοῦ] even as there is essentially truth in Jesus. The humanity of Christ (Jesus) gives reality to our limited conceptions. Truth is no convention. Just as the Lord said 'I am the Truth,' so His disciples may say, perplexed by the many conflicting appearances and representations of things and duties, 'There is Truth—we can find it—in Jesus.' The Son of man helps us to find that there is something substantial under all the fleeting forms of earthly phenomena.

Ἐν τῷ ἰ. refers back to τῶν χ. The Messiah was revealed in Jesus in terms, so to speak, of human experience. As we look to Him we see that Pilate's question (John xviii. 38) ὁ ἐστιν ἀλήθεια; is answered. Compare the converse declaration John viii. 44, ἐν τῇ ἀλήθεια οὐκ ἐστήκει, οτι οὐκ ἐστιν ἀλήθεια ἐν αὐτῷ. [v. Add. Note, p. 70.]

For the position of ἐστιν see Hebr. xi. 1 note; and for the anarthrous ἀλήθεια v. 25; c. v. 9; 2 Cor. xi. 10; Rom. xv. 8 [contrast iii. 7]; Jo. xviii. 38.

The whole structure of the passage seems to shew that the clause is parenthetical. It seems to indicate why Christian conduct must correspond to Christian doctrine.

22 ff. The new life is realised by three processes: the putting off 'the old man,' the renewal of spiritual power, the putting on 'the new man.' The first and third are acts done once for all (ἀποθέσατε, ἐνδύσασθαι); and the second and third are connected together (ἀνανεώσατε δὲ...καὶ ἐνδύσθη) so that the decisive change is apprehended little by little by growing spiritual discernment. The infinitives depend on ἐδιδάχθητε in v. 21.

22. ἀποθέσατε...[that you should put away]. The word, though it is used of garments (Acts vii. 58), appears to be chosen instead of ἐνδύσασθαι (2 Cor. v. 4), ἀπεκδύσασθαι (Col. iii. 9), the natural correlative to ἐνδύσασθαι (v. 24) as expressing a
more complete separation: v. 25; Rom. xiii. 12; Col. iii. 8; Hebr. xii. 1, &c. The υμᾶς is emphatic, 'you as Christians' (παρ. 17, 20).

κατὰ τ. πρ. αν.] having regard to.... Their former conversation was the measure and rule of their renunciation.

For ἀναστροφὴ see Hebr. xiii. 7. [Comp. Gal. i. 13; Ja. iii. 13; 1 Pet. i. 15 ἐν πάσῃ ἀναστροφῇ (where see Hort's note), 18 εἰς τὴν ματαίαν υμῶν ἀναστροφήν παραπαράδοσου, 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 αἷς ποτε περευπαστήσατε....εν οἷς καὶ ἡμῖν πάντες ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς υμῶν.]

τὸν παλ. ἄν.] the whole character representing the former self. This was not only corrupt, but ever growing more and more corrupt (φθειρόμενον. 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' (παρ. 15).

Compare Rom. vi. 6; Col. iii. 9. Corresponding phrases are ὁ κανὼν ἄνθ. v. 24 note; ὁ ἑαυτὸν ἄνθ. c. iii. 16 note; ὁ κρυπτὸς τῆς καρδίας ἄνθ. 1 Pet. iii. 4; ὁ ἄνθ. τῆς ἁμαρτίας [al. ἁμοίας] 2 Thess. ii. 3; ὁ ἄνθ. τοῦ θεοῦ Πετ. vi. 11; 2 Tim. iii. 17.

There is much in the general temper of the world—self-assertion, self-seeking—which answers to 'the old man.'

23 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.'

ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, 23ἀνανεώσθαι δὲ τῷ πνεύματι τοῦ νοὸς υμῶν, 24καὶ ἐνδύσασθαι τὸν κανὸν hand that ye be.... The word ἀνανεώσθαι occurs here only in the N.T.; ἀνακαίνισθαι occurs Col. iii. 10; 2 Cor. iv. 16 (ἀνακαίνισθαι Rom. xii. 2; Tit. iii. 5). The general distinction of νοὸς and κανῶν passes into the two words. The variations in Col. iii. 9 f. are instructive: ἀπεκδοθημένων τῶν παλαίων ἀνθρώπων σὺν τοῖς πράξεωις αὐτῶι, καὶ ἐνδυσαμένων τῶν νοῶν τῶν ἀνακαίνισμων εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτῶν.

τῷ πν. τοῦ ν. The spirit, by which man holds communion with God, has a place in his higher reason. The spirit when quickened furnishes new principles to the νοὸς (comp. Arist. Eth. N. vi.) by which it is delivered from ματαίοτητις (παρ. 17). This St Paul speaks of as ἡ ἀνακάινισις τοῦ νοὸς (Rom. xii. 2). When the spirit is dormant, man is led astray εἰκῇ φυσιοῦμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ (Col. ii. 18), a vivid description of 'vanity of the mind.' But the νοὸς itself must fulfil its true function: 1 Cor. xiv. 14.

24. ἐνδύσατε. τ. κ. ἄ.] Comp. Gal. iii. 27 Χριστὸν ἐνδύσασθε. Rom. xiii. 14 ἐνδύσασθε τοῦ κυρίου τ. 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.

tὸν κ. θ. κτ.] This ideal humanity already exists, answering perfectly to the will of God; but it has to be personally appropriated.

For κατὰ θεόν see 2 Cor. vii. 9 ff.; c. ii. 2 note.

ἐν δικ. καὶ ὅσ. τ. ἄλ.] finding its expression in righteousness and holiness—in the fulfilment of duties to others and to self—inspired and supported by the influence of the truth.
ἀνθρωπὸν τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνη καὶ ὀσιότητι τῆς ἀληθείας.

ὀσιότης is found only here and Lk. i. 75 in the N.T. [In the Song of Zacharias, l.c., as here, it is conjoined with δικαιοσύνη. So too Wisd. ix. 3.] For ὀσιός see Hebr. vii. 26. [In 1 Thess. ii. 10 ὀσίως καὶ δικαίως κ. ἀμέμπτως and Tit. i. 8 δίκαιον, ὀσιόν we see how, as here and in the ‘Benedictus,’ the two qualities are co-ordinated and complementary.]
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 ἑστών ἀληθεία 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 ἑστών ἀληθεία ἐν τῷ Ἰησοῦ

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

Dr Westcott replies: 'I cannot construe ἀληθεία. And ἐδιδάχθητε requires ἀληθεία as does v. 24. Surely such a use of the dative with such a pregnant word as ἀληθεία 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 τῆς ἀληθείας simply corresponds to τῆς ἀπάντης of v. 22 according to St Paul's favourite antithesis, and needs no other explanation. Again, even if I took ἀληθεία (cf. Phil. i. 18) as only equivalent to ἀληθῶς, 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 off...' I could easier believe with Credner (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 ἐν τῷ χριστῷ. The right interpretation must be one which justifies the transition to ἐν τῷ Ἰησοῦ. Surely ἐν αὐτῷ ἐδιδάχθητε needs nothing to follow: first the learning Him, then the expansion of that by all manner of teaching received, but still in Him.'

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 ἀληθεία 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 αὐτὸν ἡκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, and without some such sense as mine I do not see how you can pass from τὸν χριστὸν (v. 20) to τῷ Ἰσσοῦ, all the more as this is the only passage of Ephesians where Ἰσσοῦ occurs not combined with Χριστοῦ.

'The whole idea may be thus analysed:

(a) Jesus is the truth of the Christ.
(b) The Christ is the truth of humanity.
(c) The Christ is the truth of God.

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

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 ἀληθεία; but I admit your "claim" as a freeborn 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 καθὼς ἔστω ἀληθεία, ἐν was placed in the margin, as an alternative reading to that of the text, in Westcott and Hort's edition.)
II. The outward manifestation of the Christian Life personal and social (iv. 25—vi. 9).


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 f.), tenderness (31 f.). He then marks the fundamental contrast between self-sacrifice and selfishness (v. 1—6); and develops the thought that the Christian life is the life of a child of light (7—14).

25 Wherefore, putting away falsehood, speak ye the truth each one with his neighbour, because we are members one of another. 26 Be ye angry, and sin not: let not the sun go down upon your sense of provocation, 27 nor give place to the devil. 28 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 unto him that hath need. 29 Let no corrupt speech proceed out of your mouth, but whatsoever is good to supply (build up) that which is needed, that it may give grace to them that hear. 30 And grieve not the Holy Spirit of God, in Whom ye were sealed unto a day of redemption. 31 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. 1 Show 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. 3 But fornication and all uncleanness or selfishness, let it not even be named among you as becometh saints; and so of filthiness and foolish talking or jesting, which are not befitting; but rather giving of thanks. 5 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. 6 Let no man deceive you with empty words; for because of these things cometh the wrath of God upon the sons of disobedience. 7 Do not therefore shew yourselves partakers with them; for ye were once darkness, but now are light in the Lord: walk as children of light— 8 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 even shew them in their true nature (convict them); 9 for the things which are done by them in secret it is a shame even to speak of. 10 But all things when they are shewn in their true nature (convicted) by the light are made manifest; for everything that is made manifest is light. 11 Wherefore the poet saith

Awake thou that sleepest
And arise from the dead,
And Christ shall shine upon thee.

iv. 25—32. At first sight the Apostle appears, as in v. 1—3, to descend to humble deductions from great principles; but the point of his teaching lies not in the precepts themselves, but in the sanctions by which he enforces them. Christian action is shewn to be ruled not by law, but 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.

25. Wherefore, seeing that
Christ is your life (Gal. ii. 20),
putting away all falsehood speak ye truth....
(Zech. viii. 16). For ἀποθεμένοι see
v. 22 and note. Τό ψεύδος, 'the lie,'
expresses falsehood in all its forms.
Falsehood is unnatural: it is dis­
loyalty to Christ in Whom we all are.
In a healthy body the eye cannot
deceive the hand.

26. Men claim truth from us; and,
if they move our just resentment, they
claim the moderation of self-control.
'Ωφείλεσθε assumes a just occasion for
the feeling.

27. Unchecked passion
leaves the way open to the Tempter.
Compare and contrast Rom. xii. 19
μη κατούσις ἐκδικούστε, ἀγαπητοί, ἀλλά
dότε τόπον τῇ φρεγῇ.

28. Let him that
stealeth.... If sins from the old life
still remain, they must be abandoned
under the constraining force of a new
obligation. Our faith constrains us to
serve one another. Stealing is the
typical form of using the labour of
another to supply our wishes, while
it is our duty to make our own labour
minister to the needs of others. The
inspiration of labour is not personal
gain but fulness of service.

29 f. We wrong by action and we
wrong by word. Evil speech corrupts:
our duty is to edify. And more than
this: evil speech grieves the Holy
Spirit. By using it we offend man and God.

29. πᾶς...μὴ ἐκπορ. A Hebraism which emphasises the negation. 'Let every corrupt speech, if it is suggested in thought, be refused utterance.' It is, so to speak, a positive form of expressing the negation. Comp. 1 John ii. 21 note.

σαπρός] elsewhere used in N.T. only of material things. The word conveys the idea of life corrupted or lost: Matt. vii. 17 f.; xii. 33; xiii. 48.

ἀλλ’ εἰ τίς...] but whatever is....

Matt. xviii. 28 'Ἀπόδοσις εἰ τις ὁφείλεις: 2 Cor. ii. 10.

πρὸς οἰκοδ. τ. ἕρ.] Latt. ad aedificatioinem fidei, Hier. ad aedific. opportunitatis, to supply that which is needed in each case. The need represents a gap in the life which the wise word 'builds up,' fills up solidly and surely. Of the Latin text Jerome says: propter euphoniam mutavit interpres.

δὲ χάριν τ. ἄκ.] That which is elsewhere a Divine prerogative (Acts vii. 10; 1 Cor. i. 4; Rom. xii. 3; xv. 15; Eph. iii. 8; iv. 7; 2 Tim. i. 9; James iv. 6; 1 Pet. v. 5) is here attributed to human speech. Words can, by God's appointment, convey spiritual benefit to those who hear them. Their influence reaches beyond those to whom they are addressed.

30. μὴ λυπεῖτε...] cf. Is. lxiii. 10 τὸ πνεῦμα τ. ἄγιο...] the indwelling Spirit.

ἐν ᾧ ἐσφραγίζθη[... Comp. Matt. iii. 11 αὐτὸς ὑμᾶς ἐπιτίθει ἐν πν. ἅγιῳ καὶ πν. ἔργον. For ἐσφραγίζθησε see c. i. 13. Compare Apos. vii. 3 ff.


31 f. From sins in word St Paul passes on to sins in temper which often find expression in word. All these must be taken away from among Christians, who must strive to shew to their fellows the tender love which they had received in Christ.

31. πικρία...] There is a natural progress: bitterness, passion, anger, loud complaint, railing accusation. All these must be utterly removed. In v. 26 St Paul had spoken of anger just in itself but requiring control. Here he speaks of that which is itself wrong. For ἀρβητω see Col. ii. 14; 1 John iii. 5.

Θυμός...ἀργή...] Comp. Rom. ii. 8; Col. iii. 8; Apos. xix. 15. Θυμός is the special, transient excitement: ἀργή the settled feeling; see Lk. iv. 28; Acts xix. 28; Hebr. xi. 27; Matt. ii. 16.

ἀρβητω[... Comp. Matt. xiii. 12; xxi. 21 &c.; 1 Cor. v. 2. The difference in thought from ἀποθεσθαι, ἀποβεβηκεν (vo. 22, 25) will be noticed.

σῶν π. κακία] 1 Pet. ii. 1. Ill-feeling
is the spring of the faults which have been enumerated.

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

εἰς τὴν ὁμοίωσιν: see 1 Cor. vi. 3; 1 Thess. iv. 7, 10; Col. ii. 13)—‘dealing graciously with.’

For the thought comp. Lk. vi. 36; Matt. xviii. 33; 1 John iv. 11.

ἐν τοῖς] V. The pronoun suggests the thought of their corporate union in Christ: Orig. διὰ τοῦ συσσώμος ἡμᾶς εἶναι.

Comp. Col. iii. 12 (and Lightfoot’s note); 1 Pet. iv. 8–10.

ἐν Ἰησοῦ] Compare 2 Cor. v. 19 θέος ἐν Ἰησοῦ κόσμον καταλάβας έναυτῷ. So in Col. iii. 13 ὁ κύριος ἐχαρίσατο ὑμῖν.

v. 1—6. The thought of the lovingkindness of God in Christ leads St Paul to speak of the self-sacrifice of Christ which is our pattern (1, 2), as contrasted with the life of selfish indulgence (3, 4), which is exposed to the wrath of God (5, 6).

1. γίνεσθε οὖν...] Show yourselves therefore, touched by the love of God... 1 John iv. 10 f.; iii. 1. Γίνεσθε is emphatic: c. iv. 32; James i. 22; Apoc. ii. 10; iii. 2. Contrast 1 Cor. iv. 16 μυμνηταί μου γίνεσθε; xv. 58; Phil. iii. 17; Col. iii. 15; 1 Tim. iv. 12; 1 Pet. i. 16. The attainment of the Divine character is a process of life and growth. It was purposed and prepared at the Creation, Gen. i. 26 ‘after our likeness.’ This expressed purpose is the true Proteusangelium.

μυμνηταί τοῦ θ.] Elsewhere of human examples: 1 Cor. iv. 16; xi. 1; 1 Thess. ii. 14; Heb. vi. 12; 1 Pet. iii. 13; 2 Thess. iii. 7, 9; Heb. xiii. 7 (μυμνηταίσας).


ὡς τέκνα ἐγ.] as sharing His nature and conscious of His love. The child grows up by effort to the Father’s likeness. For τέκνων see v. 8 note. Note the sequence ἀγαπητά, ἐν ἀγάπῃ, ἡγάπασεν.

2. περιπ. ἐν ἀγάπῃ] in love, which is the essence of God: 1 John iv. 8, 16. For περιπατεῖν see Rom. vi. 4 ἐν κανόνῃ ζωῆς π.; 2 Cor. x. 3; Col. iv. 5 ἐν σοφίᾳ π. πρὸς τοὺς ἐξω; 1 John i. 6 ἐν τῷ χύνετε π.; 2 John 4 π. ἐν ἀληθείᾳ.

καθὼς καί...] c. iv. 17 note. The love of Christians answers to the love of Christ: John xiii. 34; xv. 12 f.; 1 John iii. 16.

ηγάπης... καὶ παρέδρων...] Gal. ii. 20 τοῦ ἀγαπητάντος με καὶ παραδότου εαυτῶν ὑπὲρ ἐμοῦ. Παρέδρωκεν is absolute (not to be taken with τῷ θεῷ).

προσφ. καὶ θυσία.] The one word expresses the devotion and the other the sacrifice of life. Comp. Hebr. x. 5. εἰς ὁσ. εὐωδ. Latt. in odorem suavitatis, for an odour of fragrance. The phrase (cf. Ezek. xx. 41 ἐν ὀρμή εὐωδίας προσδέξαμεν υμᾶς) is used in the O.T. only of free-will offerings. In Christ the free-will offering and the sin-offering are combined.

So Christian teachers are ‘a fra-
The Epistle to the Ephesians. [V 3-5

3 Πόρνεία δὲ καὶ ἀκαθαρσία πᾶσα ἡ πλεονεξία μηδὲ ὀνομαξέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις, 4 καὶ αἰσχρότης καὶ μωρολογία ἡ ἐὑπατελεία, ἣ οὐκ ἀνήκεν, ἀλλὰ μᾶλλον εὐχαριστία. 5 τούτω γὰρ ἵστε γινώσκετε ὅτι πᾶσι πόρνοις ἡ ἀκαθάρτων ἡ πλεονέκτης, ὡ ἐστὶν εἰδωλο-

grance of Christ (Χριστοῦ εὐωδία) to God," 2 Cor. ii. 15.

In Phil. iv. 18 St Paul describes the gifts received by him, Christ's apostle and bondservant, from the Philippians (τὰ παρ’ ὑμῶν) as σάμην εὐωδίας, θυσίαν δεκτήν, εὐάρεστον τὸ δικαίωμα [language which recalls not only Ez. xx. 41, but also Mal. iii. 3, 4 καὶ ζητοῦν τὸ κυρίῳ προσάγουνθε θυσίαν ἐν δικαιοσύνῃ, καὶ ἄρετε τῷ κυρίῳ θυσίαν ἵνα καὶ ἡμοῦ σαλήμ καθὼς αἱ ἡμέραι τοῦ αἰῶνος καὶ καθὼς τὰ ἐτί τὰ ἔμπροσθεν].

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.

πόρνεία] This is a general term for all unlawful intercourse, (1) adultery: Hos. ii. 2, 4 (LXX); Matt. v. 32; xix. 9; (2) unlawful marriage, 1 Cor. v. 1; (3) fornication, the common sense as here.

αἰσχρότης π. ἡ πλεον.] One sin under two aspects as affecting the man himself and others. For πλεονεξία, which here evidently means sensual indulgence at the cost of others, see c. iv. 19; and cf. 1 Thess. iv. 6.

μηδὲ ὀνομ.] 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.

πρέπει] Comp. 1 Tim. ii. 10; Tit. ii. 1; Hebr. ii. 10 (with note), vii. 26.

4. καὶ αἰσχρότης π. ἡ πλεον.] That is, let it not be named among you. Αἰσχρότης (Latt. turpitudo) occurs here only in N.T. It is probably not to be limited to language (αισχρολογία Col. iii. 8).

μωρ. ἡ ἐὑπατελεία] Latt. studiliquium aut scurrillitas, foolish talking, or—if it is called by its fashionable name—ready wit. For μωρολογία see Plut. Moral. p. 504 B. For ἐὑπατελεία see Arist. Eth. Nic. ii. 7, 13, Rhet. ii. 12, 16.

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

εὐχαριστία] 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 'doth breed perpetual benediction.' Compare 1 Thess. v. 18; Col. ii. 7; and v. 20.

The words εὐχαριστία, εὐχαριστία, are characteristic of St Paul.

5, 6. 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. τούτο γὰρ ἵστε γιν. ἐνυ...] Latt. hoc enim sceloto (scire debetis) intelligentes. For this ye know by what you observe.... Actual experience confirms the lessons of the teacher. The indicative appears to be more suited to the context than the imperative.

πάν...οὐκ...] Compare c. iv. 29 note.

For πλεονέκτησι see c. iv. 19 note.

ὁ ἐστιν...] Latt. quod est idolorum servitus: which character is.... In
subservience to selfish desires there is a form of idolatry to which converts from heathenism are exposed. Comp. Phil. iii. 19 ὅ ὦ θεὸς ἡ κοιλία.

ἐκείνη κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ. Ὡς θεοὶ, λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθίας. ἦμι οὖν γίνεσθε συνμέτοχοι αὐτῶν. ὦ γὰρ ποτὲ σκότος, νῦν δὲ φῶς ἐν κυρίῳ ὡς τέκνα φωτὸς

The phrase is without parallel. The kingdom of the world is become the kingdom of our Lord and of His Christ (Apoc. xi. 15). The names occur substantially in a different order in 2 Thess. i. 12 κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου. 1 Th. i. 21 ἐκπόνησις τοῦ θεοῦ καὶ κυρίου. 1 Ti. i. 13 ἐκπόνησιν τοῦ θεοῦ τοῦ κυρίου. 1 Cor. i. 12 ἐκπόνησιν τοῦ κυρίου καὶ κυρίου. 2 Ti. iv. 1 ἐκπόνησιν τοῦ θεοῦ καὶ κυρίου. 1 Th. i. 10 μελλοντος κρίνων ἡμῶν καὶ κυριοῦ. Compare also Tit. ii. 13 τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν. 1 Th. i. 2 Pet. i. 1 ἐκπόνησιν τοῦ θεοῦ καὶ σωτῆρος ἡμῶν καὶ σωτῆρος κυρίου. From these passages it appears that χριστοῦ καὶ θεοῦ are to be treated as proper names. But the combination under a common article brings them into a connexion incompatible with a simply human view of the Lord's Person (comp. Tit. ii. 13; 2 Pet. i. 1).

6. Μηδεὶς υἱ. ἂ.) The ὑμᾶς is emphatic. Let no one deceive you who have learnt the truth. The μηδεὶς probably refers to heathen friends who thought lightly of the offences. ἀπαστάσαν deceive you by giving a false appearance to the sins: 1 Tim. ii. 14; James i. 26; ἀπαστάσαν 2 Thess. ii. 3; 1 Cor. iii. 18 (π. λ.); 2 Cor. xi. 3; Rom. vii. 11; xvi. 18. ἔρχεται even now.

7. Μηδεὶς υἱ. ἂ.) John iii. 36; Col. iii. 6; Apoc. xix. 15. Compare Rom. iii. 5; ix. 22. See also Rom. i. 18 (ὁ ρήμα θ). 1 Thess. ii. 16 (ἡ ὀργή); Rom. v. 9; xii. 19.

The phrase is not to be limited to any particular manifestation of God's wrath. So He regards such offenders generally.

ἐπὶ τ. υἱ. τ. ἂ.] Conscience gave the law and they disobeyed it. Comp. ii. 2 note.

7—14. The lessons already enforced are now gathered together under the familiar contrast of darkness and light.

8. ἦτε...σκότος] Not simply ἐν σκότῳ. The thought is dominantly not of individual character but of social influence. No parallel to this use is quoted.

9. Φῶς ἐν κυρίῳ] Light in fellowship with Him Who is the light of the world (John viii. 12), which you are called to be derivatively (Matt. v. 14). Τέκνα φ.] Compare John xii. 36 υἱοὶ φ.; Lk. xvi. 8 οἱ υἱοὶ τ. φ.; 1 Thess. v. 5. Τέκνων indicates a community of nature as υἱοὶ marks privilege. See 1 John iii. 1 τέκνα θεοῦ (and note).

In a figurative sense τέκνων is com-
paratively rare and occurs only in the plural: τ. (σουφίας) Lk. vii. 35; τ. ὅργης Eph. ii. 3; τ. φωτός Eph. v. 8; τ. ύποκοιμῆς 1 Pet. i. 14; τ. κατάρας 2 Pet. ii. 14 (τ. εὐαγγελίας Gal. iv. 28, Rom. ix. 8 is different).

Τύλς is widely used and is found both in the singular and in the plural: υ. τῆς βασιλείας Matt. viii. 12; xiii. 38; υ. γεέννας Matt. xxiii. 15; υ. εἰρήνης Lk. x. 6; υ. (τοῦ) φωτός Lk. xvi. 8; Joh. xii. 36; 1 Thess. v. 5; υ. τοῦ αἰώνος τούτου Lk. xx. 34; υ. τῆς ἀναστάσεως Lk. xx. 36; υ. τῆς αὐτολείας Joh. xvii. 12; 2 Thess. ii. 3; υ. τῶν προφητῶν καὶ τῆς διαθήκης Acts iii. 25; υ. τῆς ἀπελείας Eph. ii. 2; v. 6; Col. iii. 6; υ. ἡμέρας 1 Thess. v. 5. To these may be added the interpretations of two names; υ. βροντῆς Mk. iii. 17; υ. παρακλήσεως Acts iv. 36.

9. ο γὰρ κ.] Light will reveal itself in action (περιπατεῖτε) for the fruit of light is.... There is a definite character in life which follows naturally from 'the light.' For ο καρπὸς τ. φ. comp. Gal. v. 22; Rom. vi. 21 f.; Phil. i. 11; and John xv. 2 ff.

ἐν πάσῃ...[The life in light is not rigid and monotonous. It is shewn in every form of goodness and righteousness and truth, in all moral duties reckoned under the familiar classification, the good, the right, the true. The first includes personal character, the second social dealings, the third ruling principles, marking generally our obligation to self, our neighbours, God.

For ἁγιωσύνη see Lightfoot on Gal. v. 22.

10. δοκιμάζοντες] Each step in action involves careful thought. We cannot divest ourselves of the responsibility of judgment. An important part of the discipline of life lies in the exercise of that power of discrimination which God quickens and strengthens. Comp. Rom. xii. 2. For δοκιμάζοντες see 1 Thess. v. 21; Gal. vi. 4; Rom. ii. 18; xii. 2; 1 John iv. 1.

ἐναρέστον] V. beneplacitum. ἐνάρεστον is used both of things, Rom. xii. 1, 2; Phil. iv. 18; Col. iii. 20; Hebr. xiii. 21; and of persons, 2 Cor. v. 9; Rom. xiv. 18; Tit. ii. 9.

τῷ κυρίῳ] The Lord Jesus. His judgment is the judgment of God: Rom. xii. 1; xiv. 18.

11. μὴ συνκοινωνεῖτε Latt. nolite communicare. Phil.iv.14; Apoc. xviii. 4. In this word, as in συγκοινωνία see v. 7 note, the idea of personal fellowship prevails over that of participation in something outward. Comp. Hebr. ii. 14 (κοινωνίαν, μετέχειν) note.

tῶι ἔργωι τοῖς ἀκ.] The form of expression, as distinguished from τοῖς ἀκ. ἔργωι, gives emphasis to the epithet: 'the works, the fruitless works.' Comp. c. vi. 13, 16; Col. i. 15, 21; iv. 14 &c.

ἀκάρπος] The self-originated sinful deeds of men have no 'fruits,' divinely ordered issues of lasting good, though terrible results follow them. Notice Gal. v. 19 ff. contrasted with v. 22; and compare Rom. ii. 7 (ὡν αἰώνοι, 9 ὅργη καὶ θυμὸς.

μᾶλλον δέ...[The Christian is not only to have light; but as he is light, he must spread it, and that in virtue of its very nature. He must not only avoid evil: he must expose it.

ἐλέγχετε] Shew it to be what it
V 12—14] THE EPISTLE TO THE EPHESIANS. 79

12. τὰ γὰρ κρυφὴ γινόμενα ὑπ᾽ αὐτῶν αἰσχρόν ἐστὶν καὶ
λέγειν. 13. τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται, πάν γὰρ τὸ φανεροῦμεν φῶς ἐστίν. 14. διὸ λέγει
"Εγείρε, ὃ καθεύδων,
καὶ ἀνάστα ἐκ τῶν νεκρῶν,
καὶ ἐπιφαύσει σοι ὁ χριστός.

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

12. τὰ γὰρ...] Their offences require only to be recognised as what they are in order that they may be condemned at once; while we naturally shrink from discussing them.

ὑπ᾽ αὐτῶν] i.e. the source of disobedience v. 6. The verses 8—10 are substantially parenthetical, and v. 11 takes up v. 7.

13. And yet more follows: the evil is not only condemned, it is destroyed. All things, when they are convicted, tried, tested, shewn to be what they really are, by the light, are made manifest; and that only can bear the light and be made manifest, which is akin to it. Darkness perishes in its presence. For everything that is made manifest is light (Latt. 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 out 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 φανεροῦτα, 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 statement '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 ἐπιφαύσει 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: Incipit lumen esse cum credit et nobis jungitur. 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 saith.... 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.

ἐγείρε...ἀνάστα] awake from sleep...arise to action.

ἀνάστα ἐκ τ. ν.] John v. 25 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐρχεται ἀρά καὶ νῦν ἐστίν ὅτε οἱ νεκροὶ ἀκούσωσιν τὴς φωνῆς τοῦ νῦου τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν. For τῶν ν. comp. Col. i. 18 || Ἀποκ. i. 18
THE EPISTLE TO THE EPHESIANS.

15θλήστε όνάκριβως πῶς περιπατεῖτε, μὴ ὡς ἁσοφοὶ ἀλλ’ ὡς σοφοὶ, ἔξαγοραζόμενοι τοῦ καίρου,

(not Col. ii. 12): elsewhere (40 times) ἐκ νεκρῶν.

ἔπιφανεῖς σοι] V. illuminabit (illuminescit) te (tibi), Christ shall shine upon thee, and in His light thou too shalt become light. For ἐπιφάνεια see Gen. xliv. 3. The V. L. implies the reading ἔπιφανεῖς σοι ἀ χριστός or ἔπιφανεις τοῦ χριστοῦ and gives continget te Christus or contingat Christum.

In looking back over the sanctions on which the different precepts (iv. 25—v. 14) are based, it will be seen that they spring from the relation of the believer to Christ. The loftiest Christian doctrine becomes the motive of the simplest duty. Truthfulness rests on the position in which we stand towards one another as members of one body (iv. 25). Undisciplined resentment opens a way to Christ's adversary (27). Honest labour enables us to fulfil our corporate duty (28). Evil speech grieves the Holy Spirit, Who works through good words (29, 30). Generally all sensual self-indulgence is opposed to love (v. 1—6). The light which Christ has given must have its perfect work (7—14).

At the same time positive duties are enjoined. 'Thou shalt' is added to 'Thou shalt not': 'put on' completes 'put off': iv. 25 speak truth: 28 let him labour: 29 give grace to them that hear: 32 be kind: v. 1 walk in love: 4 giving of thanks: 8 walk as children of light: 11 reprove works of darkness.

Christian morality cannot be separated from the Christian revelation. In Christ man is seen in new relations. His conduct cannot be rightly considered apart from these.

(2) Cardinal social relationships (v. 15—vi. 9).

St Paul now passes on to the consideration of social duties. As 'light' Christians must affect those among whom they live. Both in their general temper (v. 15—21) and in the relations of the family (v. 22—vi. 9) they will shew the power of their Faith.

v. 15—21. The general temper of Christians.

Look therefore carefully how ye walk, not as unwise but as wise, 
16buying up the opportunity, because the days are evil. 17For this reason do not shew yourselves foolish, but understand what the will of the Lord is. 18And be not drunken with wine wherein is riot, but be filled in spirit, 19speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; 20giving thanks always for all things in the name of our Lord Jesus Christ, to our God and Father; 21subjecting yourselves one to another in the fear of Christ.

15. βλήστε οὖν...] Look therefore carefully how ye walk, because you are called to a great service and are enabled to fulfil it. Conduct is difficult; and it is for action not for knowledge we were made.

ἀκριβῶς] Comp. v. 10. The Divine light does not make man's carefulness less needful. For βλήστε see 1 Cor. iii. 10.

μη ὡς...] The negative is determined by the implied command.

16. ἐγαροπάξων (act.) is used for to redeem Gal. iii. 13; iv. 5; and some have supposed that it has that sense here: redeeming the season from
the evil powers who are lords of the
world (c. vi. 12; 1 John v. 19). The
use of the middle in Col. iv. 5 is
parallel to the use in this passage;
and there can be no doubt that in
these two places the word means
'buying up for yourselves.' ἐξαγορά-
ζεω occurs in Plut. ōrass. 2: i. 543 E
and in Polyb. iii. 42, 2 in the sense of
'buying up,' and this sense of ἐκ in
compounds is justified by abundant
examples (e.g. ἐκθαμανω 2 Cor. xii. 15).
Comp. Dan. ii. 8 καὶ Ἰωσήφ ὑμεῖς ἐξαγορά-
ζετε: Polyc. Mart. 2, διὰ μᾶς ὡς τὴν
αἰώνιον κόλασιν ἐξαγοράζομεν.

ὅτι αἱ ἡμέραι πονηραί εἰσιν. 17 διὰ τούτου μὴ γίνεσθε
ἀφρονες, ἀλλὰ συνίετε τί τοῦ θέλημα τοῦ κυρίου. 18 καὶ
μὴ μεθυκεχεθε οἶνῳ, ἐν ὑ ἐστὶν ἀσωτία, ἀλλὰ πλη-
ροῦσθε ἐν πνεύματι, 19 λαλοῦντες ἐαυτοῖς ἵπποις καὶ

17 ὑπογεγραμμένη præm. ἐν BP 17 vg Vict-Af

17—19] THE EPISTLE TO THE EPHESIANS. 81

W. Eph.
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.

\[\text{λαλούντες έαυτοίς} \text{ Vulg. loquentes nobis met ēpōs.} \] The Christian congregation as Christian joins in the various forms of praise; and the same strains which set forth aspects of God's glory elevate the feelings of those who join in them.

In the earliest picture of a Christian service which has been preserved (Plin. epist. x. 97) Christians in the reign of Trajan (A.D. 98–117) are described as 'soliti statas die ante lucem convenire carmenque Christo, quasi Deo, dicere invicem.'

This 'divine music,' however, is not to be confined to religious assemblies alone.

\[\text{ψ. καὶ ὑ. καὶ φ. πν.} \text{ Jerome after Origen says: Quid intersit inter psalmmum et hymnum et canticum in Psalterio plenissime discimus.} \] Nunc autem breviter hymnos esse dicendum, qui fortitudinem et majestatem praedicant Dei et ejusdem vel beneficia vel facta mirantium.... Psalmi autem proprie ad ethicum locum pertinent, ut per organum corporis quid faciendum sit et quid vitandum noverimus. Qui vero de superioribus disputat et concentum mundi omniumque creaturarum ordinem atque concordiam subtilis disputator educerit, iste spirituale canticum canit.

The Codex Alex. A includes a rudimentary collection of Psalms, Canticles and Hymns.

\[\text{فقد. καὶ ψάλλει. τῇ κ.} \] The outward music was to be accompanied by the inward music of the heart.

20. \[\text{εὐχαριστοῦντες...} \] The chief element in all is thanksgiving to God: see v. 4. This springs out of the sense of our relation to 'our Lord Jesus Christ.'

\[\text{ἐν ὑμῖν...} \text{] 2 Thess. iii. 6; 1 Cor. v. 4; vi. 11; Col. iii. 17.} \text{τῷ θ. καὶ π.} \text{ So James i. 27; ὁ θ. καὶ π. ημὼν 1 Thess. i. 3; Gal. i. 4; Phil. iv. 23; comp. s. iv. 6 θ. καὶ π. πάντων; ὁ θέος πατήρ Col. iii. 17; [?] θ. ὁ πατήρ 2 Thess. ii. 16. Comp. ὁ χίριος καὶ πατήρ James iii. 9.}

21. Each man feels his own place in the unity of the one body in Christ. In mutual subjection all realise the joy of fellowship. Such harmonious subjection of one to another is the social expression of the personal feeling of thankfulness.

\[\text{ἐν φόβῳ Χρ.} \text{] 2 Cor. v. 11 τῶν φόβων τοῦ χρίου; Acts ix. 31.} \] The special family relationships (v. 22—vi. 9).

After describing the general temper of Christians, St Paul goes on to illustrate their mutual subjection by their fulfilment of the special family relations, (1) wives and husbands (22–33), (2) children and parents (vi. 1–4), (3) servants and masters (5–9). In each case he considers the weaker first; and the fulfilment of duty by the weaker is met by the answering duty of the stronger: subjection 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
V 22, 23] THE EPISTLE TO THE EPHESIANS.

Χριστοῦ. 22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὤς τῷ κυρίῳ, 23 ὅτι ἀνήρ ἐστὶν κεφαλὴ τῆς γυναίκος ὡς καὶ ὁ ἀνήρ γυναῖκα καταστέλλειν.

22 + ὑποτασσόμενα ἐκ τοῦ Κυρίου ταῦτα ὑπὸ τῶν ἀνδρῶν, καὶ τὰς γυναίκας καταστέλλειν. 23 Οἱ ἀνήρες καὶ οἱ γυναῖκες ἐστίν.

on the connexion of the believer with Christ (v. 22 ὤς τῷ κυρίῳ. vi. 1 ἐν κυρίῳ. vi. 5 ὤς τῷ κυρίῳ). We are to see Christ in those to whom we owe submission 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 (22—33).

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 subjection (22—24), and of the husband's love (25—30). Marriage issues in a vital unity which points to the ideal consummation of humanity (31, 32).

22 Wives, be in subjection to your own husbands, as unto the Lord. 23 For a husband is head of the wife, as Christ also is head of the Church, being Himself Saviour of the body. 24 But as the Church is subject to Christ, so let the wives be to their husbands in everything. 25 Husbands, love your wives even as Christ also loved the Church and gave Himself up for it; 26 that He might sanctify it, having cleansed it by the bath of water accompanied by a confession of faith (a word), 27 that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

29 Even so ought husbands also to love their own wives as being their own bodies. He that loveth his own wife loveth himself; 30 for no one ever hated his own flesh; but nourisheth and cherisheth it, even as Christ the Church, 31 because we are members of His body. 32 For this cause shall a man leave his father and mother, and shall cleave to his wife, and the twain shall become one flesh.

33 However, do ye also severally each so love his own wife as himself; and let the wife see that she fear her husband.

22. al γυναῖκες...[ We must supply ὑποτασσόμενος from the previous verse. ιδίος ἀνδρός.] etiamsi alibi viderentur meliora habere consilia (Beng.). Comp. 1 Cor. vii. 2; xiv. 35; Tit. ii. 5; 1 Pet. iii. 1.

23. The relation of husband to wife, like that of Christ to the Church, points to a unity included in the idea of creation (v. 31 f.).

ἀνήρ...κεφ. τ. γ.] a husband is head of the wife. Compare 1 Cor. xi. 3, where the relations are differently expressed.

The marriage relation of 'the Lord'
to Israel runs through the O.T. The application of this relation to Christ and the Church—the spiritual Israel—implies His Divinity.

The Church offers to Christ the devotion of subjection, 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-surrender.

The connexion is supposed to fulfil the ideal.

The purpose of the self-sacrifice of Christ for the Church is described as threefold, (1) to hallow it ("ινα ἁγίασῃ"), (2) to present it to Himself a glorious Church ("ινα παραστήσῃ...ἐνδοξῶν"), (3) that it may continue to be holy and without blemish ("ινα η ἀγ και άμα"). Under the imagery which is chosen, the bride is first prepared for her Husband (Apoc. xxi. 2, 9): she is then presented to Him; and afterwards in fellowship with Him she fulfils her work.

The initiatory sacrament of Baptism is the hallowing of the bride. In this she is, as by a bridal bath, at once cleansed and hallowed. The actions are coincident ("ἀγίασθαι Και οργή...οὐδόξων"; comp. i. 8, 9).

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28. The use of the formula implies the acceptance of it. Both τῷ λ. and ἐν ῥήματι are connected with καθαρίσας, the different relations of the effect to the material act and the spiritual accompaniment 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 contents of it. For ἐν compare c. vi. 2 ἐν ἐπαγγελίᾳ.

The two phrases τῷ λοατρῷ (or διὰ λοατρῶν) and ἐν ῥήματι mark what was afterwards known technically as the ‘matter’ and ‘form’ of the sacrament.

Compare Aug. in Joh. lxxx. 3 (on John xv. 3): Quare non ait, Mundi estis propter Baptismum quo loti estis, sed ait Propter verbum quod locatus sum vobis, nisi quia et in aqua verbum mundat? Detrahe verbum et quid est aqua nisi aqua? Accedit verbum et quid est aqua nisi aqua? unde ista tanta virtus aquae ut corpus tangat et cor abluat, nisi faciente verbo, non quia dicitur sed quia creditur? Nam et in ipso verbo aliud est sonus transiens, aliud virtus manens.

17. ἐν παραστ. αὐτῶς ἐ....] In this case it is the work of the Bridegroom to prepare and to present (αὐτῶς ἐκτός) the bride. Her fitness and her beauty are alike due to His sacrifice of Himself.

παραστ....ἐνδ. τὴν ἐκκλ....] present the Church—the one Church—to Himself in glorious majesty, without one trace of defilement or one mark of age.

28-30. The love of Christ for the Church is the pattern and measure of the husband’s love for his wife. He loved the Church not because it was holy, but in order to make it holy by union with Himself. The husband’s love must bear the same test, and overcome all failings in the wife. She is part of him, as Christians are of Christ, and claims the same tender affection which Christ bestows on the Church.

28. όυτωσ...] Even so ought husbands also.... For ὀφειλονν see Hebr. ii. 17 note.

29. οὐδεὶς γάρ....] The conclusion which follows from the last verse is assumed but not expressed: The husband therefore must love his wife, for no one ever....

29. ἐκτρέφει καὶ θάλαπε αὐτήν, καθὼς καὶ ὁ
86 THE EPISTLE TO THE EPSHESIANS. [V 30–33

30 τοῦ σῶματος αὐτοῦ. 31 ἀντὶ τοῦ τούτος καταλείψει ἄνθρωπος [τὸν] πατέρα καὶ [θην] μισέρα καὶ προκολαθήσεται 'πρὸς τὴν γυναῖκαν' αὐτοῦ, καὶ ἐςονται οἱ Δύο εἰς σάρκα μιᾶν. 32 τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ [εἰς] τὴν ἐκκλησίαν. 33 πλῆν καὶ


31 τῇ γυναικὶ


εκ. καὶ θ.] The words answer to the elementary needs of food and raiment. ἔκτρέψειν occurs again in c. vi. 4; and θάλασσαν in 1 Thess. ii. 7. ὁ χριστός as in vv. 23, 25, 32.

30. ὅτι μέλη ἐσμέν...] 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 unintelligent gloss, in which an unsuccessful endeavor is made to give greater distinctness to the Apostle's statement. [v. inf. p. 91, Addit. Note.]

31. ἀντὶ τοῦτον...] 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.

ἐκοινωνε...εἰς σ. μ.] Latt. erunt duo in carne una.

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. But I speak looking to Christ and to the Church. In this final union we can see that humanity reaches its consummation.

After writing the words τὸ μυστήριον τοῦτο μέγα ἐστίν, St Paul seems to pause for a while and contemplate the manifold applications of the primitive ordinance (comp. 1 John iii. 1); and then he marks the greatest of all. ἐγὼ δὲ...] Other thoughts may occur to reverent students of the Divine word, but I—as indeed I have already shewn—speak looking to....

λέγω εἰς...] Latt. in Christo (-um) et in ecclesia (-am).

The exact form of expression εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν [if notwithstanding B and the early patristic evidence for omission of the eis we accept the reading which retains it] is significant. St Paul, speaking of 'Christ and the Church,' has regard not to their connexion only, he thinks also of each in its distinctness.

Χριστόν.] It will be observed that here, as in v. 21, St Paul uses the personal Name, not τοῦ Χριστοῦ.

It will be noticed that in this last
VI. 1. *Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ], τούτῳ γὰρ ἐστὶν δίκαιον. 2. Τιμᾶ τὸν πατέρα

image of marriage the relation of Christ to the Church is presented somewhat differently from the view given in c. i. 22 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, ἐστιν ἐν Χριστῷ Ἰσχοῖ. There is the personality of the body (ἐστιν) and it is realised in fellowship with Christ. Here, as it appears, we attain to the final conception which we can reach of life in the unseen order: τὸ μυστήριον τούτῳ μέγα ἐστίν.

Children and parents (vi. 1—4).

1. *Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ], τούτῳ γὰρ ἐστὶν δίκαιον. 2. Τιμᾶ τὸν πατέρα, ὑπακούετε τῇ γυναικί ἑαυτῶν, ἵνα ὑπάρχῃ ταῖς γυναικὶς ἐν τῇ ἐκκλησίᾳ τοῦ θεοῦ ὁ δικαιότατος. 3. Τιμᾶ τὸν πατέρα, ὑπακούετε τῇ γυναικί ἑαυτῶν, ἵνα ὑπάρχῃ ταῖς γυναικὶς ἐν τῇ ἐκκλησίᾳ τοῦ θεοῦ ὁ δικαιότατος.

1 ἐν κυρίῳ} om BDG non hab Cl-Al 308 Tert (vel Marc?) adv Marc Cypr. Ins. KAD=K2L4P4 vg syrr me Or

[Origen, Cat. Gr. Eph. 208 observes ἀμφιβολον ἐστι τὸ ρητόν: ἵνα γὰρ τοῖς ἐν κυρίῳ γονεύσιν χρὴ ὑπακοῖς τὰ τέκνα ἐν κυρίῳ δεῖ ὑπακοῖς τὰ τέκνα τοῖς γονεῦσιν.]

The obligation lies in the nature of the relation. Compare Acts iv. 19; Phil. i. 7; 2 Thess. i. 6; 2 Pet. i. 13.

[Herbert W. St John, The Gospel of Creation, Epistles of St John, p. 309. 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 Hoc sacramentum magnum est. Mystérion is commonly rendered by sacramentum in that version.

Origen, Cat. Gr. Eph. 208 observes ἀμφιβολον ἐστι τὸ ρητόν: ἵνα γὰρ τοῖς ἐν κυρίῳ γονεύσιν χρὴ ὑπακοῖς τὰ τέκνα ἐν κυρίῳ δεῖ ὑπακοῖς τὰ τέκνα τοῖς γονεῦσιν.]

The child can recognise his spiritual relation to Christ in the earliest years, before doctrine is grasped intellectually. There is from the first a Divine element in all the parts of human life, and St Paul assumes the ideal as the standard. Compare Acts iv. 19; Phil. i. 7; 2 Thess. i. 6; 2 Pet. i. 13.
2. τίμα] Obedience must be founded on honour and find expression, not only in act but in feeling. The general command (υπακούετε) is supplemented by the personal command (τίμα) from the Decalogue (Ex. xx. 12). [Cf. Deut. v. 16 τίμα τ. πατέρα σου κ. τ. μητέρα σου, ον τρόπον ἐνετειλάτο σου Κύριος ὁ θεός σου, ἵνα κ. π.λ.] The commandment (ἐντολή) is quoted [but without the promissory clause] in the Gospels: Matt. xv. 4; xix. 19 and parallels (Mk. vii. 10; Lk. xviii. 20).

For τιμάω see 1 Tim. v. 3; 1 Pet. ii. 17 (πῶς τρίμαστε, τ. βασιλεία τιμάτε). ἦτις c. iii. 13; seeing it is and therefore claims regard. The interpretation of ἑν τοιούτῳ ἐντολή ἐν ἑπαγγελία is extremely uncertain. The words may mean ‘seeing it is a commandment of primary importance accompanied also by a promise’ (comp. Matt. xxii. 38 αὕτη ἑστιν ἡ μεγ. καὶ πρῶτη ἐντ., cf. Mk. xii. 28); or, as Chrysostom appears to take it, ‘seeing it is a commandment preeminent in the promise which is attached to it’ (οὐ τῇ τάξει ἐπισε αὕτην πρῶτην ἀλλὰ τῇ ἑπαγγελίᾳ). Others take it as ‘the first commandment in the Law to which a promise is attached,’ or, since the words are addressed to children, ‘the first, earliest, commandment to be learnt....’ No explanation seems to be wholly satisfactory. [The alternative punctuation πρῶτη, ἐν ἑπαγγελία ἵνα (Westcott and Hort marg.) leads to a slightly modified form of the first of the interpretations here recognised: ‘a 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. ἵνα...γένηται καὶ ἐσ...] A similar combination of moods with ἵνα in the reversed order is found in Apoc. xxii. 14, and ἵνα occurs elsewhere with the future: 1 Cor. ix. 18; Gal. ii. 4. The difference between the moods is preserved: that it may be well...and so thou shalt be.... ἐπὶ τῆς γῆς] upon the land. The remainder of the quotation is assumed to be known.

4. καὶ οἱ πατέρες...] The duty of parents is connected closely with the duty of children (so υ. 9). There is no καὶ in c. v. 25. ‘Fathers’ stand in place of ‘parents’ (v. 1), because the government and discipline of the house rest with them.

μὴ παροργίζετε] Latt. nolite ad iracundiam provocare. The verb occurs Rom. x. 19 (a citation from the LXX. Deut. xxxii. 21). In c. iv. 26 we have παραγγελμός. In Col. iii. 21 the word used is ἐρεβίζετε. Even in children there is a keen sense of injustice and inconsiderateness. 


ἐν πατ. καὶ νουθεσίας τ. κ. ] Latt. in disciplina et correctione domini, in discipline and admonition not self-chosen or self-invented but answering to the mind of the Lord, administered through them. Bengel says truly ‘harum altera occurrit ruditati, altera oblivioni et levitati.’ Παιδεία is discipline generally (2 Tim. iii. 16 πρὸς παιδαίαν τὴν ἐν δικαιοσύνῃ; Hebr. xii. 5 ff.) νουθεσία special admonition (1 Cor. x. 11 ἐγγράφη δὲ πρὸς νουθεσίαν ἡμῶν; Tit. iii. 10 μετὰ μίαν καὶ δευτέραν νουθεσίαν).
Servants (slaves) and masters (5—9).

5 Servants (slaves), be obedient to them that according to the flesh are your masters, with fear and trembling, in singleness of heart as unto Christ; not in the way of eye-service, as men-pleasers; but as servants of Christ, doing the will of God; doing service from the heart with good-will, as to the Lord and not to men; knowing that whatsoever good thing each one doeth, this shall he receive again from the Lord, whether he be bond or free.

And, ye masters, do the same things in dealing with them, and forbear threatening; knowing that both their Master and yours is in heaven, and there is no respect of persons with Him.

5—9. The third typical relation in the household was that of servants (slaves) and masters. The servant must remember that he renders his service to Christ (5—7), and that he will receive his reward from Him (8). The master must remember that in heaven the servant's Master is his own also (9).

The position of slaves (δούλοι) is touched on in 1 Tim. vi. 1 f.; Tit. ii. 9 f.; and 1 Pet. ii. 18 (οἰκεῖαν).

In the Pastoral Epistles and 1 Peter the master of the slave is διστάσως. The phrase recurs in 2 Cor. vii. 15; Phil. ii. 12; comp. 1 Cor. ii. 3; and is not uncommon in the LXX.: Gen. ix. 2; Is. xix. 16; Ps. ii. 11.

Such feelings have a right place in the relations of men to men.

In singleness of heart, without hypocrisy or one secondary or selfish thought. For ἀνθρωπάρσεις see Col. iii. 22; 2 Cor. i. 12. The obedience is to be rendered as unto Christ, 'Who knoweth the hearts of all men.'

δούλευοντες ὡς τῷ κυρίῳ. Comp. Col. iii. 24.

μὴ κατ' ὀφθ. ὡς ἄνθρωπος. Latt. non ad oculum servientes....

κατ' ὀφθ. Comp. Col. iii. 22 ἐν ὀφθαλμοδουλίᾳ. The word is not quoted from any earlier writer.

ἀνθρωπάρσεις] Col. iii. 22. The word is found in Ps. lxx. (lxxx.) 6 (lxx.); Ps. Sol. iv. 8, 10, 21.

ὡς δούλοι] Mk. iii. 35; John vii. 17; ix. 13; Heb. x. 36; xiii. 21; 1 John ii. 17. Comp. Matt. vii. 21; xii. 50; xxi. 31; Lk. xii. 47; John iv. 34. The absolute use of the phrase in these passages suggests that it is so used here, and that ἐκ ψυχῆς 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.
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THE EPISTLE TO THE EPHESIANS. [VI 8, 9

τῷ κυρίῳ καὶ οὖκ ἀνθρώποις, 8 εἰδότες ὅτι ἐκατόστος, εάν τι ποιήσῃ ἁγαθὸν, τούτῳ κομίσεται παρὰ κυρίῳ, εἴτε δοῦλος εἴτε ἐλεύθερος. 9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνέντες τὴν ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν οὗ κύριος ἐστὶν ἐν οὐρανοῖς, καὶ προσωπο­ληψία οὐκ ἐστὶν παρ' αὐτῶ.

9 καὶ αὐτῶν καὶ ὑμῶν] B (N = eautwv) ADP 17 37 vg Cl-Al; καὶ ὑμῶν καὶ αὐτῶν (N = eautwv) L9 in syr-hcl Petr-Al Cypr; καὶ αὐτῶν ὑμῶν DcG3; καὶ ὑμῶν αὐτῶν K3 syr-vg rec

connexion of ἐκ ψ. with this verse is supported by the parallel in Col. iii. 23; and the two phrases ἐκ ψ. and μετ' εὐν. combine to characterise the service completely, in relation to the servant (ἐκ ψ.) and to the master (μετ' εὐνοιάς. V. cum bona voluntate, V.L. cum benigneitate). For ἐκ ψ. see Col. iii. 23 δ ἐκατά ποιήσῃ, ἐκ ψυχῆς ἐργα­ζοῦνται, ὁ θεός ὁ κύριος καὶ οὐκ ἀνθρώποι; 1 Macc. viii. 25, 27; Mk. xii. 30 (not 33). Ἐνδοξα occurs here only in N.T. Kindly feeling must underlie loyal service.

ὡς τῷ κυρίῳ] The change of the title here (ὁ χρ. v. 23, 24, 25, 29; v. 5; Ἰ. v. 32; v. 6) 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 and the master in regard to one sovereign Lord. Τὰ αὐτὰ ποιεῖτε expresses identity of spirit and not identity of outward action.

9. καὶ οἱ κ....] And ye masters do the same things—fulfil your obligations with the same sincerity—in dealing with them: recognise their equality with you as men in virtue of their nature and in regard to one sovereign Lord. Τὰ αὐτὰ ποιεῖτε in regard to, in dealing with them. The construction appears to be unique in the N. T. Comp. 1 Thess. iv. 10; poieite auto eis pantas tous adelphous....

ἀνέντες τ. ἀ.] Latt. remittentes minas (laxantes iracundiam): forbearing to use the habitual threatening. This clause applies to τὰ αὐτὰ ποιεῖτε. Earthly law allows you to exercise practically irresponsible power: to enforce your will by fear of punishment. For ἀνέντες cf. Thuc. iii. 10, 2. εἰδότες answering to εἰδότες in v. 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 ὑμῶν] their Lord and yours.... Comp. Rom. xvi. 13 τῆν μητέρα αὐτοῦ καὶ ἑμοῦ.

προσωποληψία] Comp. Rom. ii. 11 οὐ γὰρ ἐστὶν προσωποληψία παρὰ τῷ θεῷ; Col. iii. 25 οὐ γὰρ ἀδίκων κομίσεται ὁ θεός, καὶ οὐκ ἐστὶν προσωπο­ληψία; James ii. 1 μὴ εἰ προσωποληψίαις ἔχετε τὴν πιστὶν τ. κ. ἡμῶν. I. X. τ. δοκεῖς. Προσωποληψίαις occurs James ii. 9; προσωποληψίαις Acts x. 34 (cf. Deut. x. 17); and ἀπροσω­πολήμπτος 1 Pet. i. 17.
Additional Notes on v. 14, v. 30, and v. 31.

v. 14 ἐπιφαύσει σοι ὁ χριστός] ἐπιφαύσεις τοῦ χριστοῦ Western (Gr. Lat.); incl. MSS mentioned by Theod. mops.lat by Chr and by Thdt (the two latter probably not independently) Orig. Jos. lat. Ruf; Cant. lat. Ruf; not G9 Marcion (ap. Epiph) Naasseni (ap. Hipp) Clem Orig. loc.; Ps2 Hipp. Ant Amb Hier ‘Vig’. The supposed intermediate reading ἐπιφαύσει σοι ὁ χριστός appears to be due to the transcribers of Chr, though Aug once, at least as edited, and Ambst. cod have continent te Christus. The two imperatives doubtless suggested that the following future would be in the second person, the required c stood next after ἐπιφαύσει, easily read as ἐπιφαύσει, and then the rest would be altered accordingly.


v. 31 καὶ προσκαλεθήσεται πρὸς τὴν γυναίκα αὐτοῦ] < (Marcion, see below) Orig. loc. expressly (the scholium, though anonymous, is certainly his) Tert (apparently, as well as Marcion) Cyp. Ep. 52. codd. opt Hier. loc (doubtless from Orig). Text NSABDKL2P2 cuomm vnomm Orig. Cels; (? Mt. gr. lat) Meth Victorin pp lat. ser. 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. 7; but were there inserted so early and so widely that the only surviving authorities for omission are NB It 48 go.
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. He first shews 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).


Claim all the help which God offers you. Your enemies are not men only but the whole hierarchy of evil. We must face the stern, tragic view of life.

In the future, be made powerful in the Lord, and in the might of His strength. *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.* Because our wrestling is not against blood and flesh, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual forces of wickedness in the heavenly order.

This phrase occurs again Gal. vi. 17, in the future. We should expect τοῦ λοιπον (which is less well supported) for the future (2 Thess. iii. 1; 1 Cor. vii. 29; Phil. iv. 8; Hebr. x. 13). Perhaps both here and in Galatians the thought is turned to special crises of trial.

11. *ενδύσασθε...* Latt. confortamini (confirmamini): be made powerful for your work in the Lord and, through fellowship with Him, in the might of His strength. *Ενδύσασθε...* is certainly passive (Acts ix. 22; Rom. iv. 20; Hebr. xi. 34. Comp. Col. i. 11; Lk. i. 80; ii. 40. The active occurs Phil. iv. 13; 1 Tim. i. 12; 2 Tim. iv. 17), and has respect to the work to be done. Ἰσχύς expresses strength positively: κράτος might as abundantly effective for the end contemplated. Τὸ κρ. τῆς Ἰσχ. occurs again c. i. 10 note. Ἐν τῷ κράτει answers to ἐν κυρίῳ: by fellowship with Him we share in all that is His.

11. *ενδύσασθε...* τὴν παν...] Armour represents the aspect of Divine help in reference to the Christian warfare. The image occurs in each group of St Paul's Epistles: 1 Thess. v. 8; 2 Cor. vi. 7; x. 4; Rom. vi. 13; xiii. 12. Comp. Wisd. v. 17 ff. λίγηται πανοπλίαν τὸν ζήλον αὐτοῦ κ.τ.λ.; Is. lix. 16 f.

10. τοῦ λοιπού] Latt. de cetero. This phrase occurs again Gal. vi. 17, in the future. We should expect τοῦ λοιπον (which is less well supported) for the future (2 Thess. iii. 1; 1 Cor. vii. 29; Phil. iv. 8; Hebr. x. 13). Perhaps both here and in Galatians the thought is turned to special crises of trial.

Text BN 17 (D2)
11 that ye may be—
"a position—againis, in face of. Comp. John vi. 52; Hebr. xii. 4, oúthe mérkhe
áamatos antikatéptite proís tén ámar-
tíán antíkósmou.zómenou.

† as mel. t. 8.] Latt. adversus
insidia (machinationes, nequitias, vixtus): the wiles of the devil,
the supreme leader of the powers of evil (c. iv. 27 note).

Melodóia (c. iv. 14) is not found in
class. writers or in the ixx. though
melodóia occurs. As melodies describes
the general system, melodies are the
many forms in which it is embodied.

Compare Polycarp, ad Phil. 7 (ed.
Lightfoot, p. 918) and ὅ δὲ ἢ ἀρμολογι
tó martiros tòn staurw, ἐκ τοῦ διαβό-
λου ἑστήν καὶ ὅ δὲ μεθοδεῖν τὰ λογιά
to tòu Kúrio prós tás idías eptíthumia kai
lágvei [?légve] ἐγένετο ἀνώτατον εἶναι μήτε
κρίνων, ὅστος προσώπους ἐστὶν τοῦ Γαστάνω,
and Lightfoot's note (ad loc.) on me-
endoza; for which he cites Polybius
xxxvii. 4, 10 pollá prós tântη τὴν
úpóthome emporéion kai mebondémenon
and Philo Vit. Móys. iii. 27 ὑπέρ
mebondémenouin ois logóththma kai sofístai.
[The verb occurs in the ixx. of 2 Sam.
xix. 27 mebandesven en τῷ δώρῳ σου,
but not in the N. T. Commenting on
mebondia here Chrysostom says mebo-
déinai ēstί tò ἀπαγόρω καὶ διὰ συντή-
μον ἵλειν. For mevódos in this sense
cf. Plutarch, Moral. 176λ ἐθαύμαζε
τὴν μέθοδον τοῦ ἀνθρώπου (quoted by
Lightfoot l. c.) and 2 Macc. xiii. 18
katelepírase hia mebodóv tòv tòpovus.

12. ὅτι οὐκ ἔστιν ἡ π...] Latt.
ginia non est nobis colluctatio (lucta, pugna). Because our wrestling....
The order throws emphasis on ἡμῖν.
All life is a struggle, but our struggle is....

The metaphor (παλη here only in
N. T.) is changed in order to bring
out the personal individual conflict.
Comp. 2 Tim. ii. 4 f.

aíma kai c.] blood and flesh. This
unusual order is found also in Hebr.
ii. 14. Perhaps αίμα is placed first as
representing the vital principle in
man.

ἀλλὰ πρὸς τὰς ἀρχάς... but against
the principalities.... All is definite
and organised in the array of our
spiritual enemies. Each is to be
dealt with severally: πρὸς...πρὸς....
πρὸς...πρὸς. Compare John xvi. 8
περί...περί...περί. The three classes
distinguished all belong to 'this dark-
ness.'

The forces with which we have to
contend are not ultimately human.
Our earthly adversaries are stirred by
powers of another order (John xiii. 2;
Acts v. 3). Comp. August. de verbo
Dom. 8 Vasa sunt, aliis utitur:
organa sunt, alius tangit (Meyer).

τῶν κοσμικῶν.] Latt. mundi vec-
tores: the world-rulers. The title
stands in significant contrast only with
παντοκράτωρ (2 Cor. vi. 18; Αριστ. i. 8,
iv. 8, xi. 17, xv. 3, xi. 7, 14, xiv. 6, 15,
xxi. 22). Compare John xii. 31 ὁ ἄρ-
χων τοῦ κόσμου τοῦτον; xiv. 30 ὁ τοῦ
κόσμου ἄρχων; 2 Cor. iv. 4 ὁ θέος τοῦ
αἰώνος τοῦτον. The Tempter speaks of
his power over the world as 'delivered
unto him' (Lk. iv. 6 ἕως παραδόθονα).
The word κοσμικόρατορ was translite-
rated and used by Rabbinical writers
for 'ruler of world-wide power.'
THE EPISTLE TO THE EPHESIANS. [VI 12

τους κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευ-

12 τοῦ σκότους] + τοῦ αἰῶνος Νο.Δ2Κ4Λ4Π3 Or semel (codd) Did Chrys Theod-Mops.
lit.; om. BRADG3 167° 80 m vg syr-vg me Cl-Al (bis) Or (bis v. ter) Tert Cypr Vict

See also Iren. i. 1. io 'Ἐκ δὲ τῆς ἀμήτης τὰ πνευματικὰ τῆς πονηρίας διδά-

σκηναί (sc. οἱ Οὐκαλέστην μαθηταὶ) γε-

γονίσας ὅλους τῶν διάβαλαν τῆν γένεσιν ἐσχηκέναι, ὑν καὶ κοσμοκράτορα καλοῦσι, καὶ τὰ δαίμονα, καὶ τῶν ἁγίων, καὶ πάσαν τὴν πνευματικὴν τῆς πονηρίας ὑπόστασιν.

Test. xii. Patr. Symb. (περὶ φθόνου)

§ 8. Καὶ υἱὲς οὐν, τέκνα μου ἀγαπήτα, ἀγαπήσατε ἐκαστὸς τὸν ἀδελφὸν αὐτοῦ ἐν ἀγαθῇ καρδίᾳ καὶ ἀποστῆσατε ἀφ’ ὑμῶν τὸ πνεῦμα τοῦ φθόνου, ὅτι ἄγριοὶ τοῦτο τὴν ψυχὴν καὶ φθειρέω τὸ σῶμα, ὡριγή καὶ πόλεμον παρέχει τὸ διαβολοῦν (οὐ. τ. τοῦ διαβολοῦ) καὶ εἰς αἰματα παρο-

ζεῖνει καὶ εἰς ἐκτάσειν δεῖ τὴν διάμοιραν καὶ οὐκ ἐν τῇ σύνεσιν ἀνθρώπων ἐνερ-

γεῖν· ἀλλὰ καὶ τὸν ὑπὸν ἁφαίρει καὶ κλόνον παρέχει τῇ ψυχῇ καὶ πρόμον τῷ σωματὶ· ὅτι καίγε ἐν ὑπνῷ τις ζῆλος κακίας αὐτῶν φαντάζονας κατασβίει καὶ ἐν πνευματικῇ πονηρίᾳ διαταρασσεῖ τὴν ψυχὴν αὐτοῦ καὶ ἐκθροεῖσθαι τὸ σώμα ποιεῖ καὶ ἐν ταραχῇ δισπάνεσθαι τὸν νοῦν καὶ ὅσ πνεῦμα πονηρὸν καὶ ἱσθαλόν ἥχων ὑπὸν φαινεῖ ποιεῖ ὑπὸ ἀνθρώπων.

[Harvey (on Irenaeus l. c.) quotes also Didascalia Orientalis (ad calc. Clem. Al. Hypotypos.)] § 48. Καὶ ποιεῖ ἐκ τῶν ἦλακὼν τὸ μὲν ἐκ λύπης οὐσίώδες, κτίζουν πνευματικὰ τῆς πονηρίας πρὸς ἀ ἡ πάλη ἡμῶν.

τοῦ σκότους τοῦτου] Comp. c. v. 11;

Lk. xxii. 53; 1 Cor. iv. 5; Rom. ii. 19; xiii. 12; Col. i. 13; 1 John i. 6; and

skoria John i. 5; viii. 12; xii. 46; 1 John ii. 8 f.; 11.

The phrase τὸ σκότος τοῦτο is moulded on ὁ αἰῶν οὗτος, ὁ κόσμος οὗτος.

πρὸς τὰ πν. τ. τ. ἐν τ. ἐπ.] against the spiritual forces of wickedness in the heavenly order. This clause sums up in an abstract form all the powers of evil which work in the unseen order. Man's conflict, in man's life, is partly on earth and partly in 'the heavenly realm.' He is met by spiritual enemies in both. We are not to conceive of this heavenly realm as properly local, though we are constrained so to represent it. The term describes rather a mode of existence than a place. Comp. i. 3 note.

There appears to be no force in the combination of ἐν τ. ἐπ. with τὰ πν. τ. ποιοῦν as if the heavenly realm were their dwelling-place (comp. c. ii. 6).

It will be noticed that 'the world' itself is not spoken of as our antagonist, but the evil powers which have usurped the rule over it. We must 'overcome' the world (1 John v. 5) even as Christ 'overcame' it (John xvi. 33) by suffering. Compare Ruskin, Modern Painters, v. p. 385 (small edition).

'I do not know what my England desires, or how long she will choose to do as she is doing now; with her right hand casting away the souls of men and with her left the gifts of God. In the prayers which she dictates to her children, she tells them to fight against the world, the flesh, and the devil. Some day, perhaps, it may also occur to her as desirable to tell those children what she means by this.

What is the world which they are to "fight with," and how does it differ from the world which they are to "get on in"? The explanation seems to me the more needful, because I do not, in the book we profess to live by, find anything very distinct about fighting with the world. I find something about fighting with the rulers of its darkness, and something also about overcoming it; but it does not follow that this conquest is to be by hostility, since evil may be overcome with good. But I find it written very distinctly that God loved the world, and that Christ is the light of it.'

When does 'the world, the flesh, and the devil' first appear?
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, having accomplished all, to stand. 14 Stand therefore having girded your loins with truth, and having put on the breastplate of righteousness, 15 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. 16 And receive the helmet of salvation, and the sword of the Spirit, which is the word of God.

13. διὰ τοῦτο] For this reason, that our conflict is essentially spiritual. There is a perceptible difference in tone between διὰ τοῦτο and διὸ: the former appears to point to a specific, the latter to a general reason. See also iii. I τοῦτον χίλιον.

αναλάβετε τ. π. v. 16 (Acts vii. 43), opposed to καταστήσαθα. The armour is laid at the feet of the warrior.

埇 διὸ] the conflict is imminent: the adversaries are on the field (ἀντι­στήματα). 'Αντιστήματα is not used absolutely elsewhere in the N. T.

ἐν τ. ἴ. τ. π.] the day preeminently evil in evil days (c. v. 16): in the most violent outbreak of the powers of evil. Comp. Lk. iv. 13; John xiv. 20.

ἀπαντά κατεργ. στ.] V. in omnibus perfecti stare: having accomplished all, to stand, having accomplished all that belongs to your duty and to your position, still to hold your ground. Κατεργάζεσθαι implies the accomplishment of something grave and difficult: Phil. ii. 12; Rom. vii. 15, 17, 20 (κατεργάζεσθαι, πράσσειν, ποιεῖν). The Christian has not only to repel assaults but also to achieve great results. The rendering 'having overcome' is un-Pauline.

For στήματα see Apos. vi. 17 καὶ τίς δυνάναι σταθήματα; (Lk. xxii. 36).

14—16. στήματα υἱο...] stand therefore.... In this confidence take up the position which you will be enabled to maintain to the end, having duly equipped yourselves (περισσοπάμενοι, ἐνδυσάμενοι, ὑποδησάμενοι, ἀναλαβόντες).

περισσοπάμενοι... ἀναλαβόντες] As the first preparation for the conflict the combatant braces up himself. The value of his arms must depend on his own vigour. Truth, perfect sincerity, perfect reality, is the stay of the Christian character. Hypocrisy or falsehood paralyses one who is strong as a believer. Before all things the Christian warrior is true. Such a man applies truth to life. In his dealings with others he aims at intellectual and moral rectitude. He puts on the breastplate of righteousness, which guards the heart.

Yet further (v. 15) he secures his foothold and power of vigorous advance, having shod his feet with the preparedness of the gospel of peace. And, as affecting all he has to do, he takes up the shield of faith, to be a protection against spiritual assaults.

14. περισσοπάμενοι] Comp. Lk. xii. 35, 37; xvii. 8; 1 Pet. i. 13 (ἀνάζωσεν). Isaiah (xi. 5 καὶ ἔσται δυναστεύων ἐξωσμόν τήν ὀρθίν αὐτοῦ καὶ ἀληθείας ἐξημένον τάς πλεύρας) indicates the close connexion between righteousness and truth.

τοῦ θώρ. τῆς δικ. the breastplate of
righteousness, truth applied to our relations with others (Acts x. 35), illuminated, purified, strengthened by the grace of Christ. Comp. Is. lix. 17, xxxv. 24 ἔνεδυσαν δικαιοσύνην ὡς βάρακα; Wisd. v. 19 ἔνδυσατε βάρακα δικαιο­
sύνην. In 1 Thess. v. 8 St Paul speaks of ‘faith and love’ as the Christian breastplate. The two state­
ments are completely harmonious. By faith we are able to realise the Divine will and the Divine power and by love to embody faith in our dealings with men: this is righteousness.

The gen. τῆς δικαιοσύνης describes that which constitutes the breastplate, just as in v. 17 (τῆς περικεφ. τοῦ σωτηρίου) salvation is the helmet. Comp. ii. 14 τὸ μεσότοιχον τοῦ φραγμοῦ; iv. 3 ἐν τῷ σωμάτι μοι τῆς εἰρήνης; Rom. iv. 11 σημείων—πεπτυμένης; Col. iii. 24 τὴν ἀναπόδοσιν τῆς κληρονομίας.

15. ὑποδησάμενοι τ. π. ....] having shod your feet in.... Comp. Acts xii. 8 ἄφθασε καὶ ὑπόδησα τα ἄνωδαλά σου. ἐν ἑστομ. τ. εὐ. τ. εἰρ. in the pre­
paredness of the gospel of peace. In the midst of the conflict that which brings acrimony at once and firmness is the consciousness of a message of peace for the world. Warfare is the work of an enemy whom our Lord has overcome.

‘Ετοιμασία occurs in the LXX. in the sense of ‘preparedness’ in Ps. x. 17 (ix. 38 LXX.) τὴν έτοιμασίαν τῆς καρδίας αὐτῶν: but more commonly in the sense of ‘preparation,’ as Wisd. xiii. 12 εἰς έτοιμασίαν τροφῆς, or ‘prepared foundation,’ as Ps. lxxix. 14 (lxxxviii. 15) δικαιοσύνη καὶ κρίμα έτοι­
μασία τοῦ θρόνου σου; Ezra ii. 68 τού στήσα αὐτῶν ἐπὶ τὴν έτοιμασίαν αὐτῶν (cf. Dan. xi. 7, Theodot.).

τού εὐαγγ. τῆς εἰρ. The phrase is unique, but the thought is given in Nahum i. 15 οἱ πόδες εὐαγγελιζόμενοι καὶ ἀπαγγέλλοντος εὐηχητέρου]; Is. lii. 7; c. ii. 17 καὶ ἐλθὼν εὐφρονίζοντος εὐηχήνοι μών τοις μακρῶν καὶ εὐηχήν τοίς ἐγγών; Rom. x. 15. Compare Lk. ii. 14; John xiv. 27; Acts x. 36.

Similar titles are found: Acts xx. 24 τὸ εὐαγγ. τῆς χάριτος τοῦ θεοῦ. 2 Cor. iv. 4 τὸ εὐαγγ. τῆς δόξης τοῦ χριστοῦ. 1 Thess. i. 11 τὸ εὐαγγ. τῆς δόξης τοῦ μακρίου θεοῦ. c. i. 13 τὸ εὐαγγ. τῆς σωτηρίας μῶν.

Compare ὁ θεὸς τῆς εἰρήνης 1 Thess. v. 23 (2 Cor. xiii. 11); Rom. xv. 33; xvi. 20; Phil. iv. 9; Hebr. xii. 20; 2 Thess. iii. 16 ὁ κύριος τῆς εἰρ.

16. ἐν πᾶσιν ἀναλ. in all—as affecting your whole action—having taken up the shield of faith.... For ἀνα­
λαβόντες see v. 13. Θαυμὸς (στο­
tum) was a large oblong shield capable of being used as a protection for every part. This is the quality of faith, and specially in this the Christian is able to quench all the darts of the evil one that are set on fire (as they strike harmlessly upon it).

τὰ β….τὰ πεπυρ. Such πυρόφοροι διοστοὶ (Thuc. ii. 75), malleoli (Ann. Marcell. 23, 4) were used in Greek and Roman warfare: see also Ps. vii. 13 and Hupfeld. The image describes vividly the manifold and deadly malignity of the attack of the Evil One.

τοῦ πομπροῦ] Latt. nequissimi (maligni). This title is not found elsewhere in St Paul. It is character­
istic of the first Epistle of St John (ii. 13 f.; iii. 12; v. 18 f.). It occurs also in Matt. v. 37; vi. 15; xiii. 19, 38 (not Lk. xi. 4); John xvii. 15.

17. When the Christian soldier has taken his stand, well-girt with
breastplate, shoes, shield, he yet needs helmet and sword. So St Paul continues, changing the construction, καὶ διὰ πάσης προσευχῆς καὶ δέησεως, προσευχόμενοι ἐν παντὶ

The description of the armour of the warrior is followed by the description of his spirit. He must use the vital powers and the instruments of service which he has received in unceasing prayer for all his fellow-believers. Prayer is naturally connected with action.

diὰ πάσης...] V. in omni instantia et obsecratione pro omnibus. The universality of the duty as to mode, time, persons, is enforced by πάσης, παντὶ, πάσης, πάσων. Προσευχή is addressed to God only and includes the element of devotion: δέησις 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.

Διὰ marks the condition 'in every prayer,' that is, while you use every prayer: compare 2 Cor. ii. 4 διὰ πολλῶν δακρύων.

It appears to be most natural to connect διὰ τ. προσ. καὶ δέησ. with προσευχόμενοι, and not to take them absolutely: 'using every kind of prayer and supplication, praying....'

ev π. κ.] 1 Thess. v. 17 (ἀδιαλείπτως); Rom. xii. 12 (προσκαρπεροῦντες); Phil. iv. 6 (ἐν παντὶ).

ev πνεύματι] in spirit, not in form or in word only, but in that part of our being through which we hold communion with God. Thus praying in spirit, when viewed from the other side, is 'praying in the Holy Spirit' (Jude 21). Comp. c. ii. 22 note; iii. 5 note.

καὶ...ἀγορ. not merely praying under the influence of a natural desire, but also watching thereunto with resolute effort. Ἀγορ. is found in N.T., Mark xiii. 33; Lk. xxi. 36; Hebr. xiii. 17 αὐτοὶ γὰρ ἀγοροῦντες ὑπὲρ τῶν ψυχῶν ύμῶν ὡς λόγον ἀποδώ­σοντες: and in the LXX., Ps. cxxvii.
I n πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτέρησει καὶ δεήσει περὶ πάντων τῶν ἁγίων, τούτῳ ἵππερ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον [τοῦ εὐαγγελίου] ὑπὲρ οὗ πρεσβεύω ἐν ἀλώσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς δεὶ με λαλῆσαι.

(εὐβρ. 1 ἐὰν μὴ οὗ κύριος φυλάξῃ πόλιν, εἰς μᾶταν ἠγρυπνήσεν ὁ φυλάσσων, Ἡσι. vi. 15 ὁ ἀγρυπνήσας δὲ αὐτῷ ταχέως ἀμέριμνος ἦταν. Compare Col. iv. 2 (γρηγοροῦντες).

εἰς αὐτῷ] The power of prayer is gained by systematic discipline.

ἐν πάσῃ προσκέντωσι ...] in all perseverance, steadfastness. ... The word προσκαρτέρησει is found here only. Προσκαρτερεῖν is used in connexion with prayer: Acts i. 14; vi. 4; Rom. xii. 12; Col. iv. 2.

περὶ π. τ. φυ.] in close connexion with προσευχῆσεμαι. The words between define the nature of the prayer as constant, spiritual, resolute, manifold.

The combatant even in the stress of personal conflict thinks of all with whom he is united (ἀγίων); and in this way—to regard the truth from the other side—the weakest and simplest Christian can take part in the efforts of the strongest. There is now no difference of Jew and Gentile. Comp. v. 24; c. i. 15; iii. 18.

19, 20. Specially the Apostle asks for prayer on his own behalf, that he may declare his message boldly.

19. καὶ ὑπὲρ ἑμοῦ] and on my behalf. ... More direct and definite than for, v. 18 (περὶ).

ἵνα μοι δοθῇ ...] The one thing which St Paul asks is, not success, not deliverance, but simply boldness to deliver the Gospel which had been revealed to him. The first was an encouragement but not a ground for self-confidence. Day by day he looked for a new gift through the prayers of Christians. For λόγος see i Cor. xii. 8 ὁ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, ἀλλὰ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα.

ἐν ἀνοίξει τ. στ. μ. [in opening my mouth, that is probably 'when I open my mouth to speak'; or the words may be closely connected with δοθῇ λόγος in the sense 'that utterance may be given me by God when He opens my mouth.' This interpretation is suggested by Col. iv. 3 (ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον τοῦ χριστοῦ), though the image there is different. In either case ἀνοίξεων τὸ στόμα marks some weighty deliverance: Matt. v. 2; Acts viii. 32, 35.

ἐν παρρ. γν. ] The structure of the sentence no less than the sense favours the connexion of ἐν παρρησίᾳ with γνωρίσαι and not with the preceding words. That which was before 'spoken in proverbs' is now 'spoken plainly' (John xvi. 25).

τὸ μυστ. τοῦ εὐαγγ. ] the revelation of the gospel, the revelation contained in the gospel. The phrase is unique.

20. πρεσβ. ἐν ἀλ.] Latt. legatione fungor in catena. The words are an oxymoron. The dignity of the ambassador of the great king remains, though he is a prisoner and bearing the marks of bondage. Compare the language of Philémon 9 τοιοῦτο ὡς Παῦλος πρεσβύτερος νῦν δὲ καὶ δεσμὸς Χριστοῦ Ἰησοῦ, and Lightfoot's note.

For ἀλῶσι see Acts xxi. 33; xxviii. 20; 2 Tim. i. 16.

ἵνα ἐν αὐτῷ παρρησ. ] This clause is parallel with ἵνα μοι δοθῇ λόγος (compare Gal. iii. 14). For παρρησιάσωμαι see Acts ix. 27 f.; xiii. 46 παρρησιασά­

muvei te ὁ Παῦλος καὶ ὁ Βαρνάβας εἶταν κ.τ.λ.; xix. 8 ἐπαρρησιάζοντο ἐπὶ μήνας
21 But that ye also may know my circumstances, how I fare, Tychicus the beloved brother and faithful minister in the Lord shall make known to you all things, whom I sent to you for this very purpose, that ye may know our affairs and that he may comfort your hearts.

22 Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ.

23 Grace be to the brethren and love with faith from God the Father and the Lord Jesus Christ in incorruption.

A double salutation and blessing.
23 Ἐιρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. 24 Ἡ χάρις μετὰ πάντων τῶν ἁγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

from St Paul’s usual manner. But compare Gal. vi. 16.

23. Ἐιρήνη τ. ò. καὶ ἀγ. μ. π.] ‘With faith’ is to be taken with ‘peace’ and ‘love,’ since ‘from God’ belongs to both. Peace and love are God’s gifts, and faith is the condition of appropriating them. ‘Love’ occurs in benedictions 1 Cor. xvi. 24 (ἡ ἀγ. μου); 2 Cor. xiii. 13 (ἡ ἀγ. τ. θεοῦ); and ‘peace’ 2 Thess. iii. 16; Gal. vi. 16 (cf. Rom. xv. 33); 1 Pet. v. 14.

τοῖς ἀδ.] here only in the Epistle (v. 10 a false reading). Comp. v. 21 ὁ ἀδελφὸς. It occurs in Col. i. 2; iv. 15.

ἀπὸ θ. π.] Gal. i. 3 ν. ἐ.; 2 Tim. i. 2; Tit. i. 4.

24. Ἡ χάρις μ. π.] ‘Ἡ χάρις stands thus absolutely in benedictions: Col. iv. 18; 1 Tim. vi. 21; 2 Tim. iv. 22; Tit. iii. 15; Hebr. xiii. 25. Elsewhere St Paul writes ἡ χάρις τοῦ κυρίου Ἰ.

[Χρ.]. It is uniformly followed by μετά. Comp. v. 23 note.

π. τῶν ἀγ...’Ι. Χρ.] Compare 1 Pet. i. 8 ὁ ἄγ. ἄσπαρτος ἀγάπης, 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 (ἀ-φθαρσίαν) 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 quorum corde nullo adulterino saeculi amore Christi dilectio violatur.
USE OF THE OLD TESTAMENT IN THE EPISODE.

QUOTATIONS AND REMINISCENCES.

Ephesians i. 18 ... ... Deut. xxxiii. 2, 3, 4
20 ... ... Ps. cx. 1
22 ... ... viii. 6
ii. 13 ... ... Is. lvii. 19
17 ... ... lii. 7, lvii. 19
20 ... ... xxviii. 16
iv. 8 ... ... Ps. lxviii. 7, 8
25 ... ... Zech. viii. 16
26 ... ... Ps. iv. 4
v. 2 ... ... xl. 6
... ... Ezek. xx. 41
18 ... ... Prov. xxiii. 31 (LXX.)
31 ... ... Gen. ii. 24
vi. 2 f. ... ... Ex. xx. 12; Deut. v. 16
4 ... ... Prov. ii. 2 (LXX.), 5
... ... iii. 11; Is. l. 5
14 ... ... Is. xi. 5, lix. 17
15 ... ... lii. 7, xl. 3, 9
17 ... ... lix. 17
... ... xi. 4, xlix. 2; Hos. vi. 5

[The passages are given in full on pp. 200, 201.]
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 depraecante, et resurrectione domini et ascensu et potestate.

III. De principe potestatis aeris huius spiritus.

III. De deo per divitias misericordiae sanctos cum Christo domino convivificante 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 aliis 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 abundanter 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 aetatis plenitudinis Christi.

XVI. De stultitia gentium et libidine et omni turpitudine delictorum.
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 temperamentum dominorum.

XXX. De indumento armorum dei et insidiis diaboli et contula-tione adversus potestates.

XXXI. De fidelitate et ministerio Tychici.

EXPLICIUNT CAPITULA.
INCIPIT EPISTULA AD EPHESIOS.

I.

1 Paulus apostolus Christi Iesu per voluntatem dei sanctis omnibus qui sunt Ephesi 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 spiritali in caelestibus in Christo, sicut elegit nos in ipso ante mundi constitutionem, ut essemus sancti et immaculati in conspectu eius in caritate, qui praedestinavit nos in adoptionem filiorum per Iesum Christum in ipsum, secundum propositum voluntatis suae, in laudem gloriae gratiae suae, in qua gratificavit nos in directo, in quo habemus redemptionem per sanguinem eius, remissionem peccatorum, secundum divitias gratiae eius, quae superabundavit in nobis in omni sapientia et prudentia, ut notum faceret nobis sacramentum voluntatis suae, secundum bonum placitum eius quod proposit in eo in dispensationem plenitudinis temporum, instaurare omnia in Christo, quae in caelis et quae in terra sunt, in ipso, in quo etiam sorte vocati sumus, praedestinati secundum propositum eius qui omnia operatur secundum consilium voluntatis suae; ut simus in laudem gloriae eius, qui ante speravimus in Christo, in quo et vos, cum audissetis verbum veritatis, evangelium salutis vestrae, in quo credentes signati estis spiritu promissionis sancto, qui est pignus hereditatis nostrae in redemptionem adquisitionis, in laudem gloriae eius. 15 Propterea et ego, audiens fidem vestram quae est in domino Iesu et dilectionem in omnes sanctos, non cesso gratias agens pro vobis, memoriam vestri faciens in orationibus meis, ut Deus domini nostri Iesu Christi, pater gloriae, det vobis spiritum sapientiae et revelationis in agnitione eius, inluminatos oculos cordis vestri, ut sciatis quae sit spes vocationis eius, quae divitiae gloriae hereditatis eius in sanctis, et quae sit supereminens magnitudo virtutis eius in nos qui credidimus secundum operationem potentiae virtutis eius, quam operatus est in Christo, suscitans illum
I.

a mortuis et constituens ad dexteram suam in cælestibus, \( \text{supra omnum principatum et potestatem et virtutem et dominacionem et omne nomen quod nominatur non solum in hoc saeculo sed et in futuro,} \) et omnia subiecit sub pedibus eius, et ipsum dedit caput supra omnia ecclesiae, quae est corpus ipsius, plenitudo eius quia omnia in omnibus adimpletur.

II.

3 1 Et vos, cum essetis mortui delictis peccatis vestris, in quibus aliquando ambulastis secundum saeculum mundi huius, secundum principem potestatis aeris 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 iae sicut et ceteri. 4 4 Deus autem qui dives est in misericordiam, propter nimiam caritatem suam qua dilexit nos, et cum essemus mortui peccatis, convivificavit nos Christo, gratia estis salvati, et conresuscitavit et consedere fecit in cælestibus in Christo Iesu, ut ostenderet in saeculis supernentibus abundantes divitas gratiae suae in bonitate super nos in Christo Iesu.

5 5 Gratia enim estis salvati per fidem; et hoc non ex vobis, dei enim donum est: non ex operibus, ut ne quis glorietur: ipsius enim sumus factura, creati in Christo Iesu in operibus bonis, quae praeparavit deus ut in illis ambulemus. 6 11 Propter quod memores estote quod aliquando vos gentes in carne, qui dicimini præputium ab ea quae dicitur circumcisio 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: nunc autem in Christo Iesu vos qui aliquando eratis longe, facti estis prope in sanguine Christi. Ipse est enim pax nostra, qui facit utraque unum, et medium parietem macheriae solvens, inimicitias in carne sua, legem mandatorum decretis evacuans, ut duos condat in semet ipsum in unum novum hominem, faciens pacem, et reconciliet ambos in uno corpore deo per crucem, interficiens inimicitiam in semet ipso. Et veniens evangelizavit pacem vobis qui longe fuistis et pacem his qui prope, quoniam per ipsum habemus accessum ambo in uno spiritu ad patrem. Ergo iam non estis hospites et advenae, sed estis cives sanctorum et domestici dei, superaedificati super fundamentum apostolorum et prophetarum, ipso summo angulari lapide Christo Iesu, in quo omnis aedificatio constructa crescit in templum sanctum in domino, in quo et vos coaedificamini in habitaculum dei in spiritu.
III.

9 Huius rei gratia ego Paulus vinctus Christi Iesu pro vobis gentibus,  
si tamen audistis dispensationem gratiae dei quae data est mihi in vobis,  
quoniam secundum revelationem notum mihi factum est sacramentum, sicut supra scripsi in brevi,  
prout potestis legentes intellegere prudentiam meam in mysterio Christi,  
quod aliis generationibus non est agitum filiis hominum, sicuti nunc revelatum est sanctis apostolis eius et prophetis in spiritu,  
esse gentes coheredes et concorporales et conparticipes promissionis in Christo Iesu per evangelium,  
cuius 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 inligabiles divitias Christi,  
et inluminare omnes quae sit dispensatio sacramenti absconditi a saeculis in deo qui omnia creavit;  
secundum praefinitionem saeculorum quam fecit in Christo Iesu domino nostro;  
in quo habemus fiduciam et accessum in confidentia per fidem eius.  
Propter quod peto ne deficiatis in tribulationibus meis pro vobis, quae est gloria vestra.  
Huius rei gratia flecto genua mea ad patrem domini nostri Iesu Christi,  
ex quo omnis paternitas in caelis et in terra nominatur,  
secundum praefinitionem saeculorum quam fecit in Christo Iesu domino nostro;  
habitate Christum per fidem in cordibus vestris,  
cum caritate radicati et fundati, ut possitis conprehendere cum omnibus sanctis quae sit latitudo et longitudo et sublimitas et profundum,  
sapientia Christi, ut impleamini in omnem plenitudinem dei.

IV.

Obsecro itaque vos ego vinctus in domino ut digne ambuletis 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.  
Unus dominus, una fides, unum baptisma,  
unus deus et pater omnium, qui super omnia et in omnibus nobis.  
Unicuique autem nostrum data est gratia secundum mensuram donationis Christi.  
Propter quod dicit
Ascendens in altum captivam duxit captivitatem, dedit dona hominibus. 9 Quod autem ascendit, quid est nisi quod et descendit in inferiores partes terrae? 10 Qui descendit, ipse est et qui ascendit super omnes caelos, ut impleret omnia. 11 Et ipse dedit quosdam quidem prophetas, quosdam quidem apostolos, alios evangelistas, alios autem pastores et doctores, 12 ad consummationem sanctorum, in opus ministerii, in aedificationem corporis Christi, 13 donec occurramus omnes in unitatem fidei et agnitionis filii dei, in virum perfectum, in mensuram aetatis plenitudinis Christi, 14 ut iam non simus parvuli fluctuantes et circumferamur omni vento doctrinae in nequitia hominum, in astutia ad circumventionem erroris, 15 veritatem autem facientes in caritate crescamus in illo per omnia, qui est caput, Christus, 16 ex quo totum corpus compactum et conexum per omnem iuncturam subministrationis secundum operationem in mensuram uniuscuiusque membrum augmentum corporis facit in aedificationem sui in caritate. 16 17 Hoc igitur dico et testificor in domino, ut iam non ambuletis sicut gentes ambulant in vanitate sensus sui, 18 tenebris obscuratum habentes intellectum, alienati a vita dei, per ignorantiam quae est in illis, propter caecitatem cordis ipsorum, 19 qui desperantes semet ipsos tradiderunt impudicitiae in operationem immunditiae omnis in avaritia. 17 20 Vos autem non ita didicistis Christum, 21 si tamen illum audistis et in ipso edocti estis sicut est veritas in Iesu, 22 deponere vos secundum pristinam conversationem veterem hominem, qui corrumpitur secundum desideria erroris: 23 renovamini autem spiritu mentis vestrae, 24 et induite novum hominem qui secundum deum creatus est in iustitia et sanctitate veritatis. 23 Propter quod deponentes mendacium loquimini veritatem unuisquisque cum proximo suo, quoniam sumus invicem membra. 18 26 Irascimini et nolite peccare: sol non occidat super iracundiam vestram. 27 Nolite locum dare diabulo. 28 Qui furabatur, iam non furetur, magis autem laboret operando manibus quod bonum est, ut habeat unde tribuat necessitatem patienti. 19 29 Omnis sermo malus ex ore vestro non procedat, sed si bonus ad aedificationem opportunatis, ut det gratiam audientibus. 30 Et nolite contristare spiritum sanctum dei, in quo signati estis in die redemptionis. 31 Omnis amaritudo et ira et indignatio et clamor et blasphemia tollatur a vobis cum omni malitia: 32 estote autem invicem benigni, misericordes, donantes invicem sicut et deus in Christo donavit nobis.
VI.

26 Filii, oboedite parentibus vestris in domino: hoc enim iustum est. 2Honora patrem tuum et matrem, quod est mandatum primum in promissione, 3ut bene sit tibi et sis longevus super terram. 27 Et pa-
tres, nolite ad iracundiam provocare filios vestros, sed educate illos in disciplina et correptione domini. 28 Servi, oboedite dominis carnalibus cum timore et tremore, in simplicitate cordis vestri, sicut Christo, 6non ad oculum servientes quasi hominibus placeatis, sed ut servi Christi facientes voluntatem dei ex animo, 7cum bona voluntate servientes sicut domino et non hominibus, 8scientes quoniam unusquisque quodcumque fecerit bonum hoc percipiet a domino, sive servus sive liber. 29 Et domini, eadem facite illis, remittentes minas, scientes quia et illorum et vester dominus est in caelis et personarum acceptio non est apud eum. 30 De cetero, fratres, confortamini in domino et in potentia virtutis eius. 11Induite vos arma dei, ut possitis stare adversus insidias diaboli; 12quia non est nobis conlectatio adversus carnem et sanguinem, sed adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae in caelestibus. 13Propterea accipite arma dei, ut possitis resistere in die malo et in omnibus perfecti stare. 14State ergo succincti lumbos vestros in veritate, et induti lorica iustitiae, 15et calciati pedes in praeparatione evangeli pacis, 16in omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere. 17Et galeam salutis adsumite, et gladium spiritus, quod est verbum dei, 18per omnem orationem et obseuationem orantes omni tempore in spiritu, et in ipso vigilantes in omni instantia et obseuatione pro omnibus sanctis, 19et pro me, ut detur mihi sermo in apertione oris mei cum fiducia notam facere mysterium evangeli, 20pro quo legatione funger in catena, ita ut in ipso audeam prout oportet me loqui. 21Ut autem et sciatis vos quae circa me sunt, quid agam, quia omnia nota vobis faciet Tychicus carissimus frater et fidelis minister in domino, 22quam misi ad vos in hoc ipsum, ut cognoscatis quae circa nos sunt et consoletur corda vestra. 23Pax fratribus et caritas cum fide a deo patre et domino Iesu Christo. 24Gratia cum omnibus qui diligunt dominum Iesum Christum in incor-
ruptione.

EXPLICIT AD EPHESIOS.
EPISTLE TO THE Ephesians
EPISTLE TO THE EPHESIANS.

WICLIF—1380.

1. POUL the apostle of ihesus crist, bi the wille of god, to alle seyntis that ben at effecie, and to the faithful men in ihesus crist, grace be to you and pees of god oure fadir and oure lord ihesus crist. Blessed be god and the fadir of oure lord ihesus crist: that hath blessid us in al spiritual bessynge in heuenli thingis in crist, as he hath chosun us in hym silf, bifor the makynge of the world: that we weren holli and without wemme in his si3t in charite, whiche hath bifore ordeyned us in to adopcioun of sones bi ihesus crist in to him, bi the purpos of his wille, in to the heryinge of the glorie of his grace, in which he hath glorified us in his dereworthe sone,

7 in whom we han redempcioun bi his blood : foryeuenesse of synnes, aftir the richessis of grace, that aboundid gretli in us, in al wisdom and prudens: to make knowe to us the sacrament of his wille, bi the good pleasaunce of hym the whiche sacramente he purposid in hym: in to dispensacioun of plente of tymes, to enstore alle thingis in crist: whiche ben in heuenues & which ben in erthe in hym,

TYNDALE—1534.

1. PAUL an Apostle of Iesu Christ, by the will of God.
To the saynctes which are at Ephe­sus, and to them which beleve on Jesus Christ.

2 Grace be with you and peace from God oure father, and from the Lorde Jesus Christ.

3 Blessed be God the father of oure lorde Jesus Christ, which hath blessed vs with all maner of spirituall blessynge in heuenly thynges by Chryst, accordynge as he had chosen vs in hym, before the foundacion of the worlde was layde, that we shuld be saintes, and without blame before him, thorow loue. And ordeyned vs before thorow Iesus Christ to be heyres vnto him silf, accordinge to the pleasure of his will, to the prayse of the glorie of his grace where with he hath made vs accepted in the beloved.

7 By whom we have redemption thorow his bloude euen the forgive­nes of synnes, accordynge to the riches of his grace, which grace he shed on vs aboundantly in all wis­dome, and perceavaunce. And hath opened vnto vs the mistery of his will accordinge to his pleasure, and purposed the same in hym silf to have it declared when the tyne were full come, that all thynges, bothe the
in whom we ben clepid bi sorte bifo ordyned, bi the purpos of him that worchith alle thingis: bi the counsell of his wille, that han hopid bifo in crist, in whom alse weren clepid, whanne 3e herden the word of truthe, the gospel of 3oure helthe, in whom 3e bilewynge ben markid, with the holy goost of biheest.

whiche is the ernes of 3oure eritage: in to the redempcioun of purchasynge in to heryinge of his glorie,

therefor I herynge 3oure feith that is in crist ihesus, and the loue in to al seintis: ceese not to do thankingis for 3ou, makynge mynde of 3ou in my prayers, that god of oure lord ihesus crist, the fadir of glori: 3eue to 3ou the spirit of wisdom and of reuelaucioun in to the knowyng of hym, that the iJen of 3oure herte ly3tned: that 3e wite whiche is the hope of his clepyng, and whiche ben the richessis of the glorie of his eritage in seyntis, and whiche is the excellent greetnesse of his vertu in to us that han bileued bi the worchynge of the my3t of his vertu, whiche he wrou3te in crist reisynge hym fro deeth, and settynge him on his ri3thalf in heuenli thingis, above ech principat and potestat, and vertu & domynacioun and above ech name that is named, not oonli in this world: but also in the world to comynge, and made alle thingis suget vndir his feet: & 3af hym to be heed ouer al the chirche that is the bodi of hym, & the plente of hym whiche is al thingis: in alle thingis fulfillide.

thynges which are in heven, and also the thynges which are in erthe, shuld be gaddered togedder, even in Christ: that is to saye, in him in whom we are made heyles, and were therto predestinate accordyngye to the purpos of him which worketh all thinges after the purpose of his awne will: that we which before beleved in Christ shuld be vnto the prayse of his glory.

In whom also ye (after that ye hearde the worde of truthe, I meane the gospel of youre salvacion, wherin ye beleved) were sealed with the holy sprete of promes, which is the ernest of oure inheritaunce, to redeeme the purchased possession and that vnto the laude of his glory.

Wherfore even I (after that I hearde of the fayth which ye have in the Jorde Iesu, and love vnto all the sayncets) cease not to geve thankes for you, makynge mencion of you in my prayers, that the God of oure lord Jesus Christ and the father of glory, myght geve vnto you the sprete of wisdome, and open to you the knowledge of him silfe, and lighten the eyes of your myndes, that ye myght knowe what that hope is, where vnto he hath called you, and what the riches of his glorious inheritaunce is apon the sayncets, and what is the excedynge greatnes of his power to vs warde which believe accordyngye to the workynge of that his mighty power, which he wrought in Christ, when he rayesd him from deeth, and set him on his right honde in hevenly thynges, above all rule, power, and myght and dominacion, and above all names that are named, not in this worlde only, but also in the worlde to come: and hath put all thynges vnder his fete, and hath made him aboue all thynges, the heed of
2. AND whanne 3e weren deed in soure giltis: and synes in whiche 3e wandriden sumtyme, aftir the couris of this world, aftir the prince of the power of this eire, of the spirit that worcith now in to the sones of vnbileue, in whiche also we alle lyueden sumtyme in the desiris of oure fleisch, doynge the willis of the fleisch & of thou3tis, and we weren bi kynde the sones of wraththe as other men,

but god that is riche in merci: for his ful myche charite in whiche he loued us, 3e whanne we weren deed in synnes, quykened us to gidre in crist, bi whos grace 3e ben saued, and a3enreisid to gidre: and made to gidre to sitte in heuenly thingis in crist ihesus, that he schulde schewe in the worldis aboue comyng: the plenteuous richessis of his grace in goodnes on us in crist ihesus, for bi grace are ye saued bi feith: and this not of 3ou, for it is the 3ifte of god, not of werkis: that no man haue glorie, fo we ben the makynge of hym made of nou3t in crist ihesus in good werkis whiche god hath ordeyned: that we go in tho werkis,

4 for whiche thing be 3e myndeful: that sumtyme 3e weren hethen in fleisch, whiche weren seide prepucie: fro that that is seide circumcisioun made by hond in fleisch, fro the lyuynge of israel and gestis of testamentis, not haunyaue hope of biheest: and withouten god in this

11 Wherfore remember that ye beynge in tyme passed gentyls in the flesshe, and were called vnecircumcision to them which are called circumcisioun in the flesshe, which circumcisioun is made by hondes: Remember I saye, that ye were at that tyme with oute Christ, and were reputed aliantes from the commen welth of Israel, and
WICLIF—1380.

...world, 13 but now in Christ Jesus, ye which a while ago were far from, are made nigh by the blood of Christ.

For he is our peace, which hath made of both one, and hath broken down the wall that was a stoppe betwixt us, 15 and hath also put away the cause of hatred (that is to say, the lawe of commandmentes contayned in the lawe written) for to make of twayne one newe man in hym selve, so makynge peace: 16 and to reconcile both vnto god in one body thorow his fleshe, and sleeue hatred therby: 17 and came ant! preached peace to you which were a farre of, and to them that were nigh, 18 for bi hym we bothe han ny3 comynge: in o spirit to the fadir.

19 therfor now ye ben not gestis, and straungers: but ye ben citeseynes of seintis: & housholde meyne of god, 20 aboue bildo on the foundement of apostlis & of profetis, vpon that hijist corner stoon crist ihesus, 21 in whom eche bildoynge made: wexeth in to an holi temple in the lord, 22 in whom also ye also are bilt togedder, and made an habitacion for god in the hooli gooste.

3. FOR the grace of this thing, I poule the bounden of christ ihesus for you hethen men: 2 if netheles ye han herde the dispensacioun of goddis grace that is 3onun to me in you, 3 for bi reuelacioun the sacrament is made known to me, as I aboue wrote in schort thing: 4 as ye moun rede and vndurstonde my prudence in the my-nysterie of crist, 5 whiche was not knowun to othere generacios to the sones of men: as it is now schewid to

TYNDALE—1534.

were straungers from the testamentes of promes, and had no hope, and were with out god in this worlde. 13 But now in Christ Jesus, ye which a while ago were farre of, are made nigh by the bloude of Christ.

For he is our peace, whych hath made of both one, and hath broken downe the wall that was a stoppe bitwene vs, 15 and hath also put awaye thorow his flesshe, the cause of hatred (that is to saye, the lawe of commandementes contayned in the lawe written) for to make of twayne one newe man in him silfe, so makynge peace: 16 and to reconcile both vnto god in one body thorow his crosse, and sleeue hatred therby: 17 and came and preached peace to you which were a farre of, and to them that were nye: 18 For thorow him we both have an open waye in, in one sprete vnto the father.

Now therfore ye are no moare straungers and foreners: but citesyns with the saynctes, and of the hous­holde of god: 20 aboue bildo on the foundament of apostlis and profetis, Iesus Christ beynge the heed corner stone, 21 in whom every bildoynge coupled togedder, groweth vnto an holi temple in the lorde, 22 in whom ye also are bilt togedder, and made an habitacion for god in the sprete.

3. FOR this cause I Paul am in the bonds of Jesus christ for youre sakes which are hethen: 2 if ye have heard of the ministracion of the grace of god which is given me to you warde. 3 For by revelacion shewed he this mistery vnto me, as I wrote above in feawe wordes, 4 wher by when ye rede ye maye knowe myne vnderstondyngynge in the mistery of Christ, 5 which mistery in tymes passed was not opened vnto the sones of men, as it is nowe de-


I  

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hise holi apostlis and profetis, in the spirit, 6 that hethen men ben euen eiris, and of o bodi: and parteneris to gidre, of his biheest in crist ihesus bi the euangeli, 7 whos mynystre I am made by the 3ifte of goddis grace: which is jouun to me bi the worchynge of his vertu,

8 to me leest of alle seyntis, this grace is jouun to preche among hethen men, the vnsearchable richessis of crist, 9 & to liytene alle men whiche is the dispensacioun of sacramente hidde fro worldis in god: that made alle thingis of nouJt, 10 that the myche foold wis­dom of god be known to princeis & potestatis in heuenli thingis, bi the chirch: 11 bi the bifor ordenaunce of worldis whiche he made in christ ihesus our e lord, 12 in whom we han trist and nyJ comynge: in tristenynge bi the feith of hym. 13 for whiche thing I axe: that Je faile not in my tribulaciouns for Joue which is Joure glorie,

14 for grace of this thing I bowe my knees to the fadir of oure lord ihesus christ, 15 of whom eche fadirheed in heuenes and in erthe is named, 16 that he 3eue to you aftir the richessis of his glorie: vertu to be strengthid bi his spirit in the yner man, 17 that christ dwelle bi feith in joure hertis, that 3e rootid, and groundid in charite: 18 moun comprehende with alle seyntis whiche is the bread and 19 the lengthe, and the hiJist and the depnesse, also to wite the charite of crist more excellent thanne science: that 3e be fillid in al the plente of god, 20 and to hym that is mysti to do alle thingis more plenteousli thanne we axen, or vndirstonde bi the vertu

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clared vnto his holy apostles and prophetes by the sprete: 6 that the gentyls shuld be inheritours also, and of the same body, and partakers of his promis that is in Christ, by the meanes of the gospel, 7 wherof I am made a minister, by the gyfte of the grace of god geven vnto me thorow the workynge of his power.

8 Vnto me the lest of all sayntes is this grace geven, that I shuld preache amonge the gentyls the vnsearchable ryches of Christ, 9 and to make all men se what the felyshippe of the mistery is, which from the begynnynge of the worlde hath bene hid in God which made all thynges thorow Jesus Christ, 10 to the intent, that now vnto the rulars and powers in heven myght be known by the congregacion the many folde wisdome of god, 11 accord­inge to the eternall purpose, which he purposd in Christ Iesu oure lorde, 12 by whom we are bolde to drawe nye in that trust, which we have by faith on him. 13 Wherfore I desire that ye faynt not because of my trybulacions for youre sakes: which is youre prayse.

14 For this cause I bowe my knees vnto the father of oure lorde Jesus Christ, 15 which is father over all that ys called father In heven and in erth, 16 that he wolde graunt you acordynge to the ryches of his glory, that ye maye be strenghted with myght by his sprete in the inner man, 17 that Christ maye dwell in youre hertes by syght, that ye beynge roted and grounded in loue, 18 myght be able to comprehende with all sayntes, what ys that breth and length, deepth and heyth: 19 and to knowe what is the love of Christ, which love passeth knowledge: that ye might be fulfilled with all manner of fulness which commeth of God.
that worchith in us: 21 to hym be
glorie in the chirche, and in crist
ihesus in to alle the generaciouns of
the worldis Amen.

4. THERFOR I bounden for the
lord bisech 3ou,
that ye walke worthili
in the clepynge in which ye
ben
clepid,
2
with al mekenesse, and
myldenesse: with pacience, support­
inge eche other in charite,
3
bisie to 
keh pe
vnyte of spirt: in the boond of
pees, 
o bodi and o spirt: as ye ben
clepid in oon hope of 3oure clepinge,
5
o lord, o feith, o baptym, 
o god, and
fadir of alle, which is above alle men,
and bi alle thingis and in us alle,

7 but to eche of us grace is 30mm:
bi the mesure of the jeuyngye of crist,
8 for whiche thing he seith, he styngye
an hi3: ledde caitifte caitif, he 3af
3iftis to men,

9 but what is it that he stied up: no
but also that he cam doun first in
to the lower partis of the erthe. 10 he
it is that cam doun and that stied
on alle heuenes: that he schulde fille
alle thingis, 11 and he 3af summe
apostlis: summe profetis, other euang-
egelistis, other sheperdes, and techers:
12 to the ful endyngye of seynits, in to
the werke of mynysteri: in to edifi-
cacioun of cristiis bodi, 13 til we rennen
alle in to vnyte of spirt, and of know-
yngye of goddis sone: in to a perfiyt
man, aftar the mesure of age of the
plente of cristi, 14 that we be not now
litil children monyngye as wawis: & be
not borun aboute with eche wynde of
techyngye, in the waywardnesse of

20 Vnto him that is able to do
excedynge abundantly above all that
we axe or thynke, accordynge to the
power that worketh in us, 21 be prayse
in the congregacion by Iesus Christ,
thorowout all generaciouns from tyme
to tyme Amen.

4. I therfore which am in bondes
for the lorde sake, exhorte you, that
ye walke worthy of the vocacion
wherwith ye are called, 2 in all hum­
blenes of mynde, and meknes, and
longe sufferynge, forbearinge one
another thorowyve love, 3 and that ye be
dyligent to kepe the vnitie of the
sprete in the bonde of peace, 4 beynge
one body, and one sprete, even as ye
are called in one hope of your e
allynge. 6 Let ther be but one lorde,
one fayth, one baptim: 6 one god and
father of all, which is above all,
thorow all and in you all.
7 Vnto every one of vs is geven grace
acordinge to the measure of the gyft
of christ. 8 Wherfore he sayth: He
is gone vp an hye, and hath ledde
captivitie captive, and hath geven
gyftes vnto men. 9 That he ascended:
what meaneth it, but that he also
descended fyrst into the lowest
parties of the erth? 10 He that de­
cended, is even the same also that
ascended vp, even above all heuens,
to fulfill all thinges.
11 And the very same made some
Apostles, some prophetes, some Evan­
gelistes, some Sheperdes, some Tea­
chers: 12 that the sainctes might have
all thinges necessarie to worke and
minister with all, to the edifiyngye of
the body of christ, 13 tyll we every one
(in the vnitie of fayth, and knowledge
of the sonne of god) growe vp vnto a
parfayte man, after the mesure of
age of the fulnes of Christ. 14 That we
hence forth be no moare chyldren,
wauerynge and caryed with every
16 but do we truthe in charite and wexe in him bi alle thingis, that is crist our he, 16 of whom al the body sette to gidre, and bounden to gidre bi eche ioyntrue of vnadir seruynge bi worchynge in to the mesure of eche membre: makith encresynge of the body in to edificacions of it silf in charite. 17 therfor I seie and witnesse this thing in the lord: that ye walke not now, as hethen men walken in the vanyte of her wit, 18 that han vnadir-stondynge derkned with derknessis, and ben aliened fro the liif of god, bi ygnoraunce that is in hem: for the blynydesse of her herte, 19 which beynge past repentaunce, have geven them selves vnto vantannes, to worke all manner of vnclennes, even with gredynes. 20 But ye have not so learned Christ, 21 if so be ye have hearde of hym, and are taught in hym, even as the trueth is in Iesu. 22 So then as concernynge the conversacion in tyme past, Jaye from you that olde man, which is corrupte thorow the deceavable lustes and be ye renued in the sprete of youre soule: 24 and clothe ye the newe man which is made affter god in riȝtwisnesse and holynes of truthe, 25 for whiche thing ye putte aweiye leuynghe: and speke ye truthe eche man with his neijbore, for we ben membris eche to othir, 26 be ye wrooth, and nyle ye do synne, the sunne falle not doun on youre wrathte; 27 nyle ye ȝeue stede to the deuel, 28 he that stal, now stel he not, but more trauesile he in worchynge with hisi hondis, that that is gode, that he haue wherof he schal ȝeue to the nedy,
Wyclif—1380.

29 eche yuel word go not of youre mouth, but if ony is good to the edificacioun of feith, that it 3eue grace to men that heren, 30 and nyle 3e make the holi goost of god sore : in whiche 3e ben markid in the dai of redempcioun, 31 alle bittirnesse & wraththe and indignacioun, and erie and blasfemy, be takun awayne fro Jou, with al malice, 32 and be 3e to gidre benyngne, merciful, forgerynghe to gidre as also god foryaf to 3ou in crist.

5. THERFOR be 3e folowers of god : as moost dereworthe sones, 2 and walke 3e in loue : as crist loued us, and 3af hym sif for us an offrynge and a sacrifice to god : in to the odour of sweetnesse, 3 and fornycazioun and al vnclene or auarice be not named among 3ou : as it bicometh hooly men, 4 ethere filthe or foli speche or harlotrie that perteyneth not to profytt : but more doynge of thankynge, 5 for wite 3e this and vndirstonde that eche lecchour, or vnclene man or couteous, that serueth to mawmetis : hath not eritage in the kyngdome of crist & of god,

6 no man discyue 3ou bi veyn wordis, for whi for these thingis : the wraththe of god cam on the sones of vn bileue, 7 therfor nyle 3e be made parteners of hem, 8 for 3e weren sumynte derknessis, but now li3t in the lord, walke 3e as the sones of li3t : 9 for the fruit of li3t is in alle goodnes and riytwisnesse and truthe, 10 and preue 3e what thing is wel plesynghe to god, 11 & nyle 3e comyne to vnfruytuous werkis of derknessis : but more repreue 3e, 12 for what thiingis ben don of hem in pryuy : it is foule 3e to speke, 12 and alle thiingis that ben repreued of the li3t : ben opunly schewid, for al thing that

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29 Let no filthy communicacion pro­cede out of youre mouthes : but that whych is good to edefye with all, when nede ys: that it maye have favoure with the hearers. 30 And grove not the holy sprete of God, by whome ye are sealed vnto the daye of redempcion. 31 Let all bitternes fearsnes and wrath, rorynge and cursyd speakynge, be put awaye from you, with all maliciousnes. 32 Be ye courteouse one to another, and mercifull, forgerynghe one another, even as god for Christes sake forgave you.

5. BE ye folowers of god as dere children, 2 and walke in love even as Christ loved vs and gave him sif for vs, an offerynge and a sacrifice of a swete saver to god. 3 So that fornicacion and all vnclenes, or covetousnes be not once named amonge you, as it be commeth saynctes : 4 nether filthynes, nether folishe talkynge, nether gestinge which are not comly : but rather gevynghe of thankes 5 For this ye knowe, that no whornonger, other vnclene person, or coveteous person which is the worshipper of ymages, hath eny inheri­taunce in the kyngdome of Christ and of God.

6 Let no man deceave you with vayne wordes. For thorow soche thiinges commeth the wrath of God vpon the chyldren of vnbelefe. 7 Be not ther­fore companions with them. 8 Ye were once dercknes, but are now light in the Lorde. Walke as chyldren of light. 9 For the frute of the sprete is in all goodnes, rightewesnes and truthe. 10 Accept that which is pleasinge to the Lorde : 11 and have no fellishippe with the vnfrutful workes of dercknes : but rather rebuke them. 12 For it is shame even to name those thiinges which are done of them in secrete :
is schewid : is li3t, 14 for whiche thing
he seith, rise thou that slepist rise up
fro deeth, and crist schal li3tne thee,

15 therfor britheren se 3e : hon warli
3e schuln go, not as vnwise men, 10 but
as wise men aysenbiyngye tyme, for the
daiies ben yuel, 17 therfor nyle 3e be
made vnwise : but vndirstondynge, whiche is
the wille of god, 18 and nyle 3e be
drunken of wyne in whiche is
leccherie : but be 3e fillid with the
holi goost, 19 and spoke 3e to you sifl
in salmes & ympnes and spiritual
songis syngynge, and seiyngye salme
in youre hertis to the lord,

20 euer more doynge thankyngis for alle
thingis in the name of oure lord
ihesus crist :

to god and to the fadir,

21 be 3e suget to gidre in the drede
of crist,

22 wymmen be thei suget
to her hous­

bondis, as to the lord, 23 for the man
is heed of the woman : as crist is
heed of the chirche, he is sanyour of
his bodi, 24 but as the chirche is suget
to crist so and wymmen to her hous­

bondis in alle thingis. 25 Men loue 3e
3oure wyues : as crist loued the
chirche, and 3af hym sifl for it, 26 to
make it holi, and clensid it with the
waishynge of watir, in the word of
liif ? 27 to 3eue the chirche glorious to
him sifl, that it hadde no wemme ne
reuelyngye, or ony suche thing, but

that it be holi & vndefoulid,

28 so & men lone thei her wyues, as
her owne bodies, he that loueth his
wiif : loueth him sifl, 29 for no man
hatid euer his owne fleisch : but

13 but all thinges, when they are
rebuked of the light, are manifest.
For whatsoever is manifest, that same
is light. 11 Wherfoyle he sayth : awake
thou that slepest, and stond vp from
deeth, and Christ shall geve the

light.

15 Take hede therfore that ye walke
circumspectly : not as foles : but as
wyse 16 redemynge the tyme : for the
dayes are evyll. 17 Wherfore, be ye
not vnwyse, but vnderstonde what the
will of the Lorde is, 18 and be not
dronke with wyne, wherin is excesse :
but be fulfilled with the sprete,
19 speakynge vnto youre selves in
psalmes, and ymnes, and spretuall
songes, synginge and makinge melo­
die to the Lorde in youre hertes,
20 gevinge thankes all wayes for all
thinges vnto God the father, in the
name of oure Lorde Iesu Christ :
21 submittinge youre selves one to
another in the feare of God.

23 Wemen submit youre selves vnto
youre awne husbands, as vnto the
Lorde. 22 For the husbande is the
wyves heed, even as Christ is the
heed of the congregacion, and the
same is the saveoure of the body.
24 Therfore as the congregacion is in
subieccion to Christ, lykwyse let the
wyves be in subieccion to their hus­
bandes in all thinges. 25 Husbandes
love youre wyves, even as Christ
loved the congregacion, and gave
him sylfe for it, 26 to sanctifie it, and
clesnid it in the fountayne of water
thorow the worde, 27 to make it vnto
him sylfe, a glorious congregacion
with owte spot or wrynckle, or ony
soche thinge : but that it shuld be
holy and with out blame.
28 So ought men to love their wyves,
as their awne bodyes. He that loveth
his wyfe, loveth him sylfe. 29 For no
man ever yet, hated his awne flesshe:
nurischith and fosterith it, as crist
doith the chirche, 30 and we ben
membris of his bodi : of his feisch,
and of his boony, 31 for this thing
a man schal forsake his fadir and
modir : and he schal drawe to his
wiff, and thei schuln be tweyne in
feisch, 32 this sacrament is greet, 3e
I seie in crist, and in the chirche,
30 netheles 3e alle, eche man loute his
wiff as hym sylf, & the wiff drede hir
housbonde.

6. SONES obeisch 3e to 3oure fadir
and modir in the lord, for this thing
is ri3tful, 2 onoure thou thi fadir and
thi modir, that is the first maund­
ment in biheest, 3 that it be wel to
thee, & that thou be long lyuynge on
erthe, 4 and fadiris nyle 3e terre 3oure
sones to wraththe : but nurische 3e
hem in the techynge and
chasisyng of the lord. 5 Seruauntis obeische 3e
to fleischli lordis with drede and
tremblynge in symplenesse of 3oure
herte as to crist, 6 not seruyinge at the
i3e, as plesyng to men : but as ser­
uauntis of crist, doynge the wille of
god bi discrescioun
7 with good wille :
seruyinge as to the lord : and not as
to men, witynge that eche man 8 what
euer good thinge he schal do : he schal
resceyue this of the lord, whether
seruaunt whether fre man, 9 & 3e
lordis to do the same thingis to hem :
forgeuynge manassis, witynge that
bothe her lord and 3oure is in
heuenes : and the takynge of
persouns is not anentis god.

10 here aftirward britheren be 3e
comfortid in the lord: and in the
my3t of his vertu, 11 clothe you with
the armure of god, that 3e moun
stonde ægens aspiyngis of the deuel,
12 for why struyynge is not to us ægens
feisch and bloud but ægens the princis
and potestis, ægens gouernouris of

but norisseth and cherisseth it even
as the lorde doth the congregacion.
30 For we are members of his body, of
his feisch, and of his bones. 31 For
this cause shall a man leave father
and mother, and shall continue with
his wiffe, and two shalbe made one
feisch. 32 This is a great secrete, but
I speake biwene Christ and the con­
gregacion. 33 Nevertheless do ye so
that every one of you love his wyfe
truey even as him sylfe. And let the
wyfe se that she feare her housbonde.

6. CHYLDREN obey youre fathers
and mothers in the Lorde : for so
is it right. 2 Honoure thy father and
mother, that is the fyrst command­
ment that hath eny promes, 3 that­
thou mayst be in good estate, and
lyve longe on the erthe. 4 And ye
fathers, move not your children to
wrath : but bringe them yp with the
norter and informacion of the Lorde.
5 Servauntes be obedient vnto youre
carnall masters, with feare and trim­
blinge, in singleues of youre hertes, as
énto Christ: 6 not with service in the
•e eye sight, as men pleasers : but as the
servauntes of Christ, doynge the will
of God from the herte 7 with good will
servinge the Lorde, and not men.
8 And remember that whatsoever good
thinge eny man doeth, that shall he
receave agayne of the Lorde, whether
he be bonde or fre. 9 And ye masters,
do even the same thinges vnto them,
puttinge awaye threateninges : and
remember that even youre master
also is in heuen, nether is ther eny
respecte of person with him.
10 Finally my brethren, be stronge in
the Lorde, and in the power of his
myght. 11 Put on the armour of God,
that ye maye stonde stedfast agaynst
the crafty assautes of the devyll.
12 For we wrestle not agaynst feisch
and bloud : but agaynst rule, agaynst
power, and agaynst worldly rulars of
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WICLIF—1380.

the world of these darkness, against spiritual thingis of wickedness, in heuenli thingis,

13 therfore take ye the armure of god, that ye moun a3enstonde in the yuel dai, and in alle thingis stonde parfi3t,
14 therfor stonde ye and be ye girde aboute youre leendis in sothfastnesse, and clothid with the haburioun of ri3twisnesse,
15 and youre feet schode in makynge redi of the gospel of pees,
16 in alle thingis take ye the scheeld of feith in whiche ye moun quenche alle the firi dartis of the worst,
17 and take ye the helme of helthe, and the swerde of the goost, whiche is the word of god,
18 and praye all wayes with all manner prayer and supplicacion : and that in the sprete : and watch thervnto with all instance and supplicacion for all saynctes, and for me, that vtrraunce maye be geven vnto me, that I maye open my mouth boldy, to vtter the secretes of the gospel

20 for whiche I am sette in message in a chayne, so that in it y be hardi to speke, as it bihoueth me, and ye wite, what thingis ben aboute me, what I do: titicus my moost dere brother, and trewe mynystre in the lord schal make alle thingis knowen to you, whom I sente to you for this same thing : that ye knowe what thingis ben aboute us, & that he confort yeoure hertis, pees to britheren and charite with feith of god oure fadir, & of the lord ihesus crist, grace with alle men: that louen oure lord ihesus crist in vnccorruptecioun Amen.

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the darckenes of this worlde, agaynst spretuall wickednes for hevenly thinges.

13 For this cause take vnto you the armour of God, that ye maye be able to resist in the evyll daye, and to stonde perfect in all thinges.

14 Stonde therfore and youre loynes gyrd aboute with verite, hauinge on the brest plate of rightewesnes, and shood with showes prepared by the gospell of peace.
15 Above all take to you the shielde of faith, wherwith ye maye quenche all the fyrie dartes of the wicked.
16 And take the helmet of salvation, and the swerde of the sprete, which is the worde of God.
17 And praye all wayes with all manner prayer and supplicacion : and that in the sprete : and watch thervnto with all instance and supplicacion for all saynctes, and for me, that vtrraunce maye be geven vnto me, that I maye open my mouth boldly, to utter the secretes of the gospell,

21 But that ye maye also knowe what condicion I am in and what I do, Titicus my deare brother and faythfull minister in the Lorde, shall shewe 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 he myght comfort youre hertes.
23 Peace be with the brethren, and love with fayth, from God the father and from the Lorde Iesu Christ.
24 Grace be with all them which love oure lorde Iesus Christ in puerne. Amen.
APPENDIX

HEADS OF DOCTRINE
ADDITIONAL NOTES
VOCABULARY OF THE EPISTLE
HEADS OF DOCTRINE IN THE EPISODE.

THEOLOGY OF THE EPISODE TO THE EPHESIANS.

God the Father.
Christ.
The Holy Spirit.
Doctrines 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 (ἐν θεῷ καὶ πατρὶ 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 ὁ πάντων καὶ διὰ πάντων καὶ ἐν πάσιν 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 ὁθεῖςκαὶπατρὶπάντων, 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" (ἐικὼν 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.)
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 which we trace—nature, humanity, Christ—corresponds inversely with our earnest expectation of its fulfilment. Christ, the sons 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 fulfil creation as one revelation of Infinite Love.

(Christus Consummator, pp. 103, 108, 111.)

‘One Lord.’ (iv. 5.)

(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.)
‘In the blood of Christ’ (ii. 13) the Gentiles, once afar, were made near.

‘For He,’—uniting—and reconciling—Jew and Gentile—‘in one body—to God—proclaimed Peace’—glad tidings of peace—‘to all far and near.’ (ii. 14—17.)

‘Through Him we have our access—to the Father’ (ii. 18)—‘freedom of access’ (πρόσαγωγή) and ‘freedom of address’ (παρουσία)—and thus personal communion with God. (iii. 12.)

And an eternal purpose 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.

Through all the changes of time God prepared the way to the fulfilment of His counsel;—all creation and life tending to one end, now made manifest by the coming of the Son of God (iii. 11).

‘Even as God also in Christ forgave—dealt graciously with (ἐξαρίστησα)—you.’ (iv. 32.)

The thought of the lovingkindness of God in Christ leads St Paul to speak of the self-sacrifice of Christ.

‘Walk in love, even as Christ also loved you and gave Himself up for you.’ (v. 1.)

‘Christ loved the Church and gave Himself up for it.’ (v. 25.)

‘The love of Christ which passeth knowledge’ (iii. 19)—a love—answering to His very nature—including His love both for the Church and for the believer.

(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 (ib.)—and has exercised His sovereignty by the gift of His quickening grace. (ii. 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.
He is the chief corner-stone of the spiritual sanctuary (ii. 20): in Him and in the Church God's glory is revealed through all the ages (ii. 21). The Ascended Christ (i. 20) endows His Church (iv. 7 f.), which in and through Him reaches its completeness (iv. 16). In Him (Jesus) is Truth (iv. 21): He communicates Himself to His people (iv. 24). In Christ God forgives (iv. 32, cf. i. 7). Christ gave Himself an offering and a sacrifice to God for us (v. 2), gave Himself for the Church, to sanctify it (v. 25), is to it as husband to wife (v. 32). He is the source of light (v. 14), the saviour of the Body (v. 23).

Present to God before Creation (i. 4), He took flesh (ii. 5). By His Blood (i. 7) and Cross (ii. 6) He is to men the source of peace with God (i. 2, vi. 23). The Ascended Christ fills all things (iv. 10); in Him is the fulfilment of God's purpose (iii. 11):—the future kingdom is the 'kingdom of Christ and God' (v. 5): the wealth of Christ is unsearchable (iii. 8). He dwells in the hearts of His people (iii. 17); our progress in the faith is measured by increasing knowledge of 'the Son of God' (iv. 13).

The Holy Spirit.

'Sealed with the Spirit of promise, the Holy Spirit.' (i. 13.) The 'spirit of wisdom and revelation' (cf. i. 17) is a gift of the Paraclete.

'In one Spirit.' (ii. 18.)

The Spirit—the surrounding, sustaining power.

'Revealed to Christ's holy apostles and prophets in the Spirit,' (iii. 5).

'That ye may be strengthened with power through His Spirit in the inward man.' (iii. 16.)

'Giving diligence to keep the unity of the Spirit in the bond of peace.' (iv. 3.) [But see note ad loc.] 'One body and one spirit, even as also ye were called in one hope of your calling.' (iv. 4.)

Here 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, and the informing spirit of the Christian Society is necessarily in fellowship with the Holy Spirit.

'And grieve not the Holy Spirit of God, in whom ye were sealed (cf. i. 13, Apoc. vii. 3 ff.) unto a day of redemption.' (iv. 30.)

'The sword of the Spirit.' (vi. 17.)

The sword which the Spirit provides and through which it acts.
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With these Ephesian passages are to be compared

1 Thess. i. 5 ἐν πνεύματι ἁγίῳ καὶ πληροφορίᾳ πολλῇ.

1 Cor. vi. 11 ἐν τῷ πνεύματι τοῦ θεοῦ ὑμῶν.

,, xii. 3 ἐν πνεύματι θεοῦ λαλῶν—ἐν πν. ἁγίῳ.

,, 13 ἐν εἷς πνεύματι—πάντες εἰς ἐν σώμα ἐβαπτίσθημεν.

2 Cor. vi. 6 ἐν πνεύματι ἁγίῳ, ἐν ἁγάπῃ ἀνυποκρίτῳ (cf. Gal. v. 22).

Rom. viii. 9 οὐκ ἐστὶ ἐν σαρκί, ἀλλ’ ἐν πνεύματι, εἰπέρ πνεῦμα θεοῦ οἰκεῖ ἐν ψυχῇ.

,, ix. 1, xiv. 17, xv. 16 ἐν πν. ἁγίῳ.

Phil. i. 27 ὅτι στήκετε ἐν εἷς πνεύματι.

Col. i. 8 τῆν υἱῶν ἁγάπην ἐν πνεύματι.

1 Tim. iii. 16 ἐκκαθίσθη ἐν πνεύματι.

1 Pet. i. 12 τ. εὐαγγελισμάτων υἱῶν πνεύματι ἁγίω ἀποσταλέντι ἀπ’ οὐρανοῦ.

Jude 20 ἐν πνεύματι ἁγίῳ προσευχόμενοι.

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: διαίρεσις δὲ χαρασσάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα· καὶ διαίρεσις διακοινῶν εἰσίν, καὶ δὲ αὐτὸς κύριος· καὶ διαίρεσις ἐνεργημάτων εἰσίν, δὲ αὐτὸς θεὸς ὃ ἐνεργῶν τὰ πάντα ἐν πάσιν, in 2 Cor. xiii. 13 ἡ χάρις τ. κυρίου ἡμῶν Ἡ. Χρ. κ. ἡ ἁγάπη τ. θεοῦ κ. ἡ κοινωνία τ. ἁγίου πνεύματος μετὰ πάντων ἡμῶν, and in Rom. xv. 30 παρακαλῶ δὲ ὑμᾶς, διὰ τ. κυρίου ἡμῶν Η. Χρ. κ. διὰ τ. ἁγάπης τοῦ πνεύματος συναγωνίσασθαι μοι ἐν τ. προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τ. θεον.

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 shewn:—of the Father (ὁ θεὸς καὶ πατὴρ τῶν κυρίων ἡμῶν Ἰ. Χρ.), in the eternal purpose of His love (vv. 4–6): of the Son (τὸ γενημένως) in His Incarnation (vv. 7–12): of the Holy Spirit (τὸ πνεύματι τῆς ἐπαγγελίας τῷ ἀγίῳ) 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 ἕνι πνεύματι) to the Father (πρὸς τὸν πατέρα).'</nl>

And in the parenthetical view (iv. 4–14) of the unity and manifold endowment of the Christian Society there is reference (vv. 4–6) 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 (τ. κυρίου)' occurs at v. 17 διὰ τοῦτο μὴ γίνεσθε ἀφρόνες, ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου,—and elsewhere only in Acts xxii. 14.

The World (ὁ κόσμος, ὁ αἰών).

Ἄιών 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.
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(b) ‘Without God (ἀθεω) in the world (ἐν τῷ κόσμῳ). (ii. 12.)

‘The world’—the order of the physical universe.

(c) ‘Not only in this world—or age—(ἐν τούτῳ τῷ αἰῶνι), but ‘also in that which is to come.’ (i. 21.)

‘That in the ages to come (ἐν τοῖς αἰῶνοι τοῖς ἐπερχόμενοι) He might shew the exceeding wealth of His grace.’ (ii. 7.)

The Apostle looks forward to a succession of ages—units of the great age (iii. 21 εἰς πάσας τὰς γενέας τοῦ αἰῶνος τῶν αἰῶνων).

(d) ‘According to the course of this world’ (κατὰ τὸν αἰῶνα τοῦ κόσμου τοῦτον). (ii. 2.)

Creation.

The phrase πρὸ καταβολῆς κόσμου is used also in i Pet. i. 20 of the work of Redemption in the Son (προσγευσμένον μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ τῷ ἐσχάτῳ τῶν χρόνων δι’ ὑμᾶς) and in Jo. xvii. 24 of the love of the Father for the Son (ὅτι γὰρ ἀγάπη 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; iii. 9–11; Col. i. 26, 27; 2 Tim. i. 9; cf. i Cor. ii. 7; Rom. xvi. 25’ (Hort on i Pet. i. 20). The phrase is not used in the LXX, or elsewhere than in the N.T.

[Hort, however, l.c. compares Plutarch, Moral. ii. 956 α τὸ ἐν ρίχη καὶ ἀμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων.]

The corresponding phrase ἀπὸ καταβολῆς κόσμου, likewise not found in the LXX, is used in Heb. iv. 3 (τῶν ἐργῶν ἀπὸ καταβολῆς κόσμου γενναθέντων), ix. 26; Apos. xiii. 8; xvii. 8 (ὅν ου γέγραπται τὸ ὄνομα ἐπὶ τὸ βαβλικόν τῆς ζωῆς ἀπὸ καταβολῆς κόσμου); Mt. xxv. 34; Lk. xii. 50.

‘In God, Who created all things (τῷ τὰ πάντα κτίσαντι)’ has been hidden (iii. 9) from all time (ἀπὸ τῶν αἰῶνων) 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 ὡς τὰ ἐναπόκεντρα σώματα.

Man’s soul: vi. 7 ἐκ ψυχῆς μετ’ εἰνοις δουλεύοντες.

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 builded 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 υἱῶν).

Contrast iv. 17 ἐν ματαιότητι τοῦ νοὸς αὐτῶν (of the Gentiles) and Col. ii. 18.

v. 18. ‘But be filled in spirit (πληροῦσθε ἐν πνεύματι): where ἐν πνεύματι is opposed to ἐν σαρκί.

vi. 18. ‘Praying at every season in spirit.’

The Heart (καρδία).

(a) ‘To the end that, having the eyes of your heart (τοὺς ὀφθαλμοὺς 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 (ἄπλοτητι) of heart (τῆς καρδίας υἱῶν) 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.’ (v. 19.)
The outward music to be accompanied by the inward music of the heart. So Col. iii. 16.
‘That He may comfort (παρακαλέσῃ) your hearts.’ So Col. iv. 8, ii. 2. (vi. 22.)
In Col. iii. 15 ἡ εἰρήνη τοῦ χριστοῦ βραβεύετω ἐν ταῖς καρδίαις υἱῶν.

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 βλεπόμενα), but at the things which are not seen (τὰ μὴ βλεπόμενα): 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 (καθὼράται), being understood (νοούμενα) by means of the things that are made (τοῖς ποιήμασιν), 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 (ὁ εὐλογησας ημᾶς εν πάσῃ εὐλογίᾳ πνευματικῇ εν τοῖς ἐπουράνιοις) in Christ.’

Eph. i. 20: ‘when He raised Him from the dead and made Him to sit at His right hand in the heavenly order (ἐν τ. ἐπουράνιοις).’

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 the 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 πολέμειμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτηρία ἀπεκδεχόμεθα κ.τ.λ. and 2 Tim. iv. 18 μόσεται με ὁ κύριος ἀπὸ παντός ἔργων ποιημοῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον.


At iii. 10 (v. supr.) we have reference to intelligences 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 τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἄρως), 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 ποιημάτος ἐν τ. ἐπουράνιοις).

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 πονηρός), occurring in Mt. v. 37, vi. 13, xiii. 19, 38; Jo. xvii. 15, and characteristic of
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 τοῦτου) of 2 Cor. iv. 4—a personal power [to whom] is subordinate the spirit which is active (τοῦ ἐνεργοῦντος) in the sons of disobedience—‘the prince (or ruler) of this world’ (ὁ ᾑρχων τοῦ κόσμου τοῦτου) of Jo. xii. 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 (παραπτώματας) and sins (ἁμαρτίας), wherein aforetime ye walked according to the course of this world…….’ (ii. 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 προορίζειν 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 (προώρισε) 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 (προώρισεν, 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 χείρ σου κ. ἡ βουλή), foreordained to come to pass.'

The word πρόθεσις, used of 'purpose' generally Acts xi. 23, xxvii. 13, 2 Tim. iii. 10, is found (in connexion with προορίζειν) 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 προέθετο likewise occurs only in Romans and Ephesians.

In Rom. iii. 25 St Paul writes (ἐν Χρ. Ἱ.) ἐν προέθετο θεὸς ἱλαστήριον, 'Whom God set forth (R.V. marg. purposed) to be a propitiation': 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 πρόθεσιν κλητοῖς οὖν): 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 (προέθετο) in Him,' i.e. in accordance with the gracious purpose which He set before Himself to accomplish in Him (sc. ἐν τῷ ἑγατημείῳ): then i. 11 'foreordained according to the purpose (κατὰ πρόθεσιν) of Him, Who worketh all things after the counsel of His will (κατὰ τ. βουλήν 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 βουλή is used of God in Luke vii. 30, Acts ii. 23, xiii. 36, xx. 27, and in Heb. vi. 17 τὸ ἐμπρόθετον τῆς βουλῆς αὐτοῦ, as well as in the passage in Acts above quoted (iv. 28) where it occurs with the verb προώριεσ, and in the verse of this Epistle just cited (i. 11) in connexion with πρόθεσις. 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.

Βουλέσθαι is used of the Divine purpose in i Cor. xiii. 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτό πνεύμα, διαμορφὸν ἐκάστῳ καθὼς βουλέσθαι, 1α. i. 18, 2 Pet. iii. 9, Mt. xi. 27 (= Lk. x. 22), as well as in Heb. vi. 17 περισσότερον βουλόμενος ο ἰδαί ἐπιδείξαι κ.τ.λ.
(v. supr.), where, as elsewhere, it regards a purpose with respect to something else—God being minded to shew more abundantly to man's apprehension—and not (like θέλειν) a feeling in respect of the person 'willing' himself (cf. Col. i. 27 ὧς ἠθέλησεν ὁ θεὸς γνωρίσαι, τί το πλοῦτος τῆς δόξης τ. μυστηρίου τούτου ἐν τ. ἐθνεῖν). The verb (βουλεύον) does not occur in the Ephesian Epistle.

The Will of God is not arbitrary, but guided by a settled counsel (βουλη). The revelation of this Divine counsel—or 'mystery'—is thus the expression of His Will.

To the fulfilment 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, ἀντίλυτρον, λυτροῦσθαι, λυτρωτής, λύτρωσις, ἀπολύτρωσις.

Of these λύτρον alone occurs in the Gospels, and only in Mt. xx. 28 (= Mk. x. 45) δοῦναι τὴν ψυχήν αὐτοῦ λύτρον ἀντὶ πολλῶν: while λυτρωτής 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 λυτροῦσθαι, 'to redeem,' λύτρωσις, 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 (ἐγεννηθῆ) 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 Ἰησοῦ).
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HEADS OF DOCTRINE IN THE EPISTLE.

Rom. viii. 23: 'the redemption of the body' (τ. ἀπολύτρωσιν τ. σώματος).

(b) In the Epistles of the Captivity:

Col. i. 14, and here in Eph. i. 7: 'in Whom we have our redemption' (ἐν φ. ἐκείνη τ. ἀπολύτρωσιν)—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' (ἐν ἀπολύτρωσιν τ. πεποίησεως)—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' (ἐν ἡμέραν ἀπολυτρώσεως).

The 'redemption' is of captives from bondage—from the bondage of sin.

(c) In the Pastoral Epistles λυτροῦσθαι occurs once: Tit. ii. 14 ἐνα λυτρώστηκα ἡμᾶς ἀπὸ πάσης ἁνομίας, and ἀντίλυτρον once, i Tim. ii. 6 Χριστὸς Ἰησοῦς, ὁ δὲ ἐαυτὸν ἀντίλυτρον ὑπὲρ πάντων.

(d) In 1 Peter i. 18 oδ φθαρτοῖς...εὐτυρώθητη ἐκ τῆς ματαίας ἁμών ἀναστροφῆς...ἀλλὰ τιμῶν αἰματί—we have some 'words—apparently founded on Is. lxi. 3 (οδ μετὰ ἀφετέρων λυτρωθήσεσθε)'; 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 λυτρώσις at ix. 12 αἰωνίαν λυτρώσις εὑρόμενος and ἀπολύτρωσις at ix. 15 εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεως as well as at xi. 35 oδ προσδεξάμενοι τ. ἀπολύτρωσιν.

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 έαυτῷ, πῶς γὰρ ὁ ἀναμάρτητος; ἀλλὰ τῷ λαῷ αὐτοῦ. Occumenius). 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 καὶ δοῦναι τ. ψυχ. αὐτοῦ λύτρων
(a ransom) αἵτὶ πολλῶν”—the starting-point of this and all similar language in the Epistles’ (Hort on ἐλυτρώθητε, 1 Pet. i. 18)—we have

Lk. i. 68: ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ (from LXX. of Ps. cxii. 9 λύτρωσιν ἀπέστειλεν τῷ λαῷ αὐτοῦ).
Lk. ii. 38: τοὺς προσδεχομένους λύτρωσεν Ἰσραήλ.
Lk. xxii. 28: ἀρχιμαχόν δὲ τοὺς γίνεσθαι ἀνακύψατε κ. ἐπάρατε τ. κεφαλὰς ὡμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὡμῶν.
Lk. xxiv. 21: ἡλπίζομεν δὲι αὐτός ἐστιν ὁ μέλλων λυτρώσθαι τὸν 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 (διὰ τοῦ αἵματος αὐτοῦ) and at ii. 13 as that in which (ἐν τ. αἵμ. 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 as τὴν ἀφεσιν 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 καταλλάσσειν and καταλλαγή 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 καταλλάξαντος ὡμᾶς ἐκ ναῦ τί διὰ Χριστοῦ... θεὸς ἐν Ἐχυστῷ κόσμον καταλλάσσων ἐκ ναῦ), 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 ἀποκαταλάσσειν is used...in place of the usual καταλάσσειν. It may be compared with ἀποκατάστασις, Acts iii. 21.—The word ἀποκαταλάσσειν corresponds to ἀποκατηνωμένος...implying a restitution to a state from which they had fallen, or which was potentially theirs, or for which they were destined.' (id. ib.)

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 (ἀποκαταλάξαι) all things unto Himself, having made peace (ἐφοροποιήσας) 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 (ἀποκατηνάξεν: v.l. ἀποκατηνάγγετε) 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 ἀποκαταλάξη...τῷ θεῷ διὰ τοῦ σταυροῦ, and Christ, Who thus Himself is our Peace (v. 14 αὐτὸς 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' (τὴν ἁφεσιν τῶν παραπτωμάτων). (i. 7.)

The word ἁφεσις occurs in the Pauline Epistles only here and in the parallel Col. i. 14 (τ. ἁφεσιν τ. ἀμαρτιῶν).

The verb ἡφιέναι 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 Philem.) and in some of these passages (as in Lk. vii. 42 f.) 'forgiving' is [the bounty] specially [intended], namely in 2 Cor. ii. 7 ᾧ ὁ στοιναντιόν ὑμᾶς χαρίσασθαι, 1ο ὃ δὲ τι χαρίζεσθε, καί νω: καὶ γὰρ ἐγὼ δ ἐκχάρισμα, καὶ τι χεκάρισμα, δὲ ὑμᾶς ἐν προσώπῳ Χριστοῦ, in Col. ii. 13 χαρίσματος ἡμῖν πάντα τὰ παραπτώματα, id. iii. 13 χαρίζομεν Ιαντοῖ...καθὼς καὶ ὁ κύριος ἐχαρίσατο ἡμῖν οὕτως
καὶ ὑμῖν; 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 (ἐξαρίστατο) 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 (ἐρήμη).**

'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 (ἐρήμην ἀφίημι ὑμῖν, ἐρήμην τὴν ὑμῆν δίδωμι ὑμῖν)—the realised confidence of faith and fellowship with God—attends the Church during the period of gradual revelation.
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' (ενδύσεται θώρακα δικαιοσύνης).

**Truth (αλήθεια).**

(a) 'The word—the message—of the truth—the Gospel of your salvation.' (i. 13.)

For τὸν λόγον τῆς αλήθειας 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 (τὸ ψεύδος) speak ye truth each one with his neighbour.' (iv. 25.)

From Zech. viii. 16 sq. λαλέτε ἀλήθειαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ, ἀλήθειαν καὶ κρίμα εἰρηνικὸν κρίνατε ἐν ταῖς πύλαις ὑμῶν, καὶ ἐκατόστις τὴν κακίαν τοῦ πλησίον αὐτοῦ μὴ λογίζεσθε ἐν ταῖς καρδίαις ὑμῶν, καὶ ὀρκον ψευδὴ μὴ ἀγαπᾶτε.

(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. Amos vi. 12, Prov. xi. 30, Ja. iii. 18 καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπέιρεται τοῖς ποιοῦσιν εἰρήνην), '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.
Revelation (ἅποκαλύψις).

'a spirit of wisdom and revelation' (i. 17).

'by revelation was made known unto me the mystery' (iii. 2).

'as now it was revealed (ἀπεκαλύφθη) unto His holy apostles and prophets' (iii. 5).

Knowledge and Wisdom.

The importance of Knowledge and Wisdom appears from the passages of the Epistle in which one or more of the words γνώσις, ἐπίγνωσις [v. note on i. 17], σοφία, φρόνησις, or corresponding verbs or adjectives occur.

In addition to, and through the accomplishment of, his office of evangelising the Gentiles it was given to St Paul 'to bring to light what is the dispensation of the mystery which from all ages has been hid in God Who created all things—hid, I say, to the intent that now to the principalities and the powers in the heavenly order may be made known (γνωρίσθη) through the Church the manifold wisdom (ἡ πολυποίκιλος σοφία) of God' (iii. 9 f.).

And his thanksgiving (i. 16) for the faith of the readers of the Epistle is combined with prayer 'that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in knowledge (ἐπιγνώσει) of Him' [i. 17].

'Ἐπίγνωσις recurs iv. 13: 'till we all attain unto the unity of the faith and of the knowledge of the Son of God' (v. inf. s.v. Faith).

'In all wisdom and prudence' (i. 8) is the phrase (parallel to Col. i. 9 ἐν πάσῃ σοφίᾳ κ. συνέσει πνευματικῇ) describing the manner in which the grace of God was manifested in those on whom it was bestowed. Wisdom deals with principles: prudence with action. Through these gifts believers are enabled to trace (a) the connexion between successive revelations which He made 'by divers portions and in divers manners,' all leading up to the final revelation in His Son, (β) the complete and harmonious fulfilment of His earthly work in His Birth, Death, Resurrection, and Ascension, followed by the descent of the Holy Spirit, (γ) the signs of God’s counsel in the training of 'the nations' and in the slow realisation of manifold lessons of the Gospel in post-Christian history. Φρόνησις occurs in N.T. only here and Lk. i. 17; but φρόνιμος frequently, viz. (a) in Pauline Epistles: 1 Cor. iv. 10, x. 15, 2 Cor. xi. 19, Rom. xi. 25, xii. 16; (b) in Synoptic Gospels, Mt. vii. 24, x. 16, xxii. 45, xxv. 2, 4, 8, 9, Lk. xii. 42, xvi. 8.
HEADS OF DOCTRINE IN THE EPISTLE.

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 f.) 'that ye may be strong to apprehend (καταλαβάσθαι) with all the saints what is the breadth and length and height and depth, to know (γνῶναι) the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God.' [Τνῶσις 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 (σοφοὶ).'

v. 17: 'For this reason be not foolish, but understand (συνιέτε) what the will of the Lord is.'

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' ύμᾶς) 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).

(c) '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.)

(e) '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 εἰνότητα 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.

(h) 'The shield of faith' (τ. θυρεον 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.)

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Hope (ιλπίς).

'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 (ιλπίδα μὴ ἔχοντες) 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 πολλὴν 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 — imitators of God, as beloved children, 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 ἐντολὴν καὶ ἔνδομεν ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἦγαπήσα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους (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 (σκότος), 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, ἐπιφανείᾳ σοι ὁ χρυσός.

'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 ἔστιν).' (v. 13.)

(b) 'Having the eyes of your heart enlightened (πεφωτισμένους).' (i. 18.)

(c) In addition to preaching the Gospel to the Gentiles, St Paul was called 'to bring to light (φωτίσαι) what is the dispensation of the mystery which from all ages hath been hid in God.' (iii. 9.)

**Life (ζωή).**

'Alienated from the life of God (τὴν ζωὴν 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 (συνεκωστολήσας) the Christ.' (ii. 5, 6.)

The word θάνατος, 'death,' is not found in the Epistle. But νεκρῶς τ. παραπτώμασιν occurs ii. 1, 5 (v. subpr.): 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 (ἐπὶ ἔργοις ἀγαθοῖς) which God afore prepared that in them we should walk.’ (ii. 10.)

In Gal. v. 22, 23 ‘love, joy, peace, longsuffering, 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 shewn ‘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 (πατεροφροσύνη), meekness (παντεκλησία), and longsuffering (μακροθυμία) are named as graces, which Christians are bound to cultivate, ‘forbearing one another in love’ and living ‘in the bond of peace.’ Kindness (χρηστότης), 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 (χρηστοί) and tender-hearted (ἔυσπλαγχνοι), and thus (v. 1) ‘imitators of God.’

Thanksgiving (εὐχαριστία).

‘But rather giving of thanks’ (v. 4)—our duty—recognising the signs of God’s love in every good thing.

‘Giving thanks (εὐχαριστοῦντες) 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 (προσευχής) and supplication (δεήσεως), 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 αὐτῷ ἀγρυπνοῦντες) 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 (ἐπὶ 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 (άγιος) 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 (συμπολίται) 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 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.)
Christian Sacraments—

Baptism.

‘One Lord, one Faith, one Baptism’ (ἐν βάπτισμα). (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 ῥήματί).’ (v. 26.)

The ῥῆμα—the Baptismal Confession—was, there can be little doubt, the simple creed that ‘Jesus is Lord’ (Rom. x. 9 ἐὰν διμολογήσῃ τὸ ῥῆμα ἐν τῷ στόματί σου ὅτι 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 ἐποιεῖνα.
Ἐνέργεια and ἐνεργεῖν in the N. T.
Wisdom and Revelation.
Intellectual claims and gifts of the Gospel.
The Sacrament of Baptism.
On ‘Sin’ in the Pauline Epistles.
The Fall of Man.
The Kingdom of God,—Kingdom of Christ.
‘The Church’ in the Epistle to the Ephesians.
Use of the word ἀποκάλυψις in the N. T.
On the use of the term μυστήριον in the N. T.
On the phrases ἐν Χριστῷ, ἐν Χριστῷ Ἰησοῦ, ἐν τῷ χριστῷ.
The expression τὰ πάντα.
Ἡ δόξα in the Epistle to the Ephesians.
Words in the N. T. denoting Resurrection or Raising from Death: ἐγείρειν, ἀναστῆναι, ἀνάστασις.
On the meaning of κυβεῖα (Eph. iv. 14).
Spiritual Powers.
Use of κατὰ c. acc. in the Epistle to the Ephesians.
Use of the phrase ἐν σαρκί.
Prophets of the New Covenant.
Ruskin on Eph. iv. 17 and on Conflict with Evil.
‘The world, the flesh, and the devil.’
Use of the Old Testament in the Epistle.
ADDITIONAL NOTES.

On the expression τὰ ἐπουράνια.

The adjective ἐπουράνιος [apart from the particular phrase τὰ ἐπουράνια] 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).'</p>
Ph. ii. 10. 'of things in the heaven (ἐπουρανίων) and on the earth and under the earth.'
2 Tim. iv. 18. κ. σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον.

(b) by other writers of the N. T.:

Mt. xviii. 35. Α. v. 1. for οὐράνιος.
Heb. iii. 1. κλήσεως ἐπουράνιον.
vi. 4. τ. δωρεάς τ. ἐπουράνιον.
xi. 16. κραίττονος (sc. πατρίδος)......τοῦτ' ἔστων ἐπουράνιον.
xii. 22. 'Ιερουσαλήμ ἐπουρανίῳ.

The phrase τὰ ἐπουράνια is used

(a) by St Paul: in the Epistle to the Ephesians only, viz.

Εph. i. 3. ὁ εὐλογήσας ἡμᾶς—ἐν τ. ἐπουρανίοις.
20. κ. καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τ. ἐπ.
i. 6. συνήγειρεν κ. συνεκάθισεν ἐν τ. ἐπ.
iii. 10. γνωρισθῇ—τ. ἀρχαῖς κ. τ. ἐξουσίαις ἐν τ. ἐπ.
vi. 12. πρὸς τὰ πνευματικὰ τ. πονηρίας ἐν τ. ἐπ.

(β) in the Epistle to the Hebrews:

viii. 5. ὑποδείγματι κ. σκιᾷ—τ. ἐπουρανίων.
ix. 23. αὐτὰ—τὰ ἐπουράνια.

(γ) once by St John: Jo. iii. 12. ἔαν εἴπω ὑμῖν τὰ ἐπουράνια.

The adj. οὐράνιος is used only by St Matthew and St Luke.

Mt. v. 48.
vi. 14, 26, 32.
Xv. 13. In every case with ὁ πατήρ (μου ν. ὑμῶν).
xviii. 35.
xxiii. 9.

Lk. ii. 13. πλήθος στρατιῶν οὐρανίων.
Acts xxv. 19. τῇ οὐρανῷ ὀπτασίᾳ.
ADDITIONAL NOTES.

The phrase ἐν οὐρανοῖς or ἐν (once ἐπὶ) τοῖς οὐρανοῖς is used

(a) by St Paul in

2 Cor. v. 1. αἰώνιον ἐν τ. οὐρανοῖς.
Phil. iii. 20. ἡμῶν—τὸ πολύτεμα ἐν οὐρανοῖς ὑπάρχει.
Col. i. 5. διὰ τ. ἐπίγεια τ. ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς.
16. τὰ ἐν τοῖς οὐρανοῖς κ. τὰ ἐπὶ τ. γῆς.
20. εἶτε τὰ ἐπὶ τ. γῆς εἶτε τὰ ἐν τοῖς οὐρανοῖς.
Eph. i. 10. τὰ ἐπὶ τοῖς οὐρανοῖς κ. τὰ ἐπὶ τῆς γῆς.
iii. 15. ἐν οὐρανοῖς καὶ ἐπὶ γῆς.
vi. 9. κ. αὐτῶν κ. ἡμῶν ὁ κύριος ἑστιν ἐν οὐρανοῖς.

(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 (τῷ) οὐρανῷ.
,, St Luke once only (x. 20) : ἐγράφη ἐν τ. οὐρανοῖς.

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 Hebr. ix. 23 the phrase αὐτὰ τὰ ἐπουράνια 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 ἐπουράνια are in one sense realised on earth. τὰ ἡμέτερα (says Theophylact, following Chrysostom) ἐπουράνια· ὅταν γὰρ μηδὲν ἐπίγειον, ἀλλὰ πάντα πνευματικά ἐν τοῖς μυστήριοις κ.τ.λ. ὅταν ἡμῶν τὸ πολύτεμα ἐν οὐρανοῖς ὑπάρχει, πῶς οὐκ ἐπουράνια τὰ καθ’ ἡμᾶς;

So Primasius : cælestia, id est spiritualia quæ in veritate modo in ecclesia celebrantur.

In Jo. iii. 12, τὰ ἐπουράνια 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, ἐπουράνιος, sc. ἀνθρωπός, 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, συμπολιτευόμενοι τῶν ἀγίων) and twice in the Epistle to the Philippians, i. 27, πολιτεύθηκεν αἰώνος τοῦ εἰδαγγελοῦ τοῦ χριστοῦ (cf. Polyc. § 5), and iii. 20, where, after telling us that 'our citizenship is even now (ὑπάρχει) 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 (ἀπεκδεχόμαθα) for a deliverer' (id.)—'even the Lord Jesus Christ, who shall change the fashion of this body of our humiliation to be conformable to (σύμμορφον)—“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. 10, ἵνα ἐν τῷ ὑνόματι Ιησοῦ πάν γόνι καμήσῃ ἐπουράνιοι καὶ ἐπιγείων καὶ καταχθώνων (cf. Ignat. Trall. § 9, βλεπόντως τῶν ἐπουρανίων κ. ἐπιγείων κ. ὑποχθώνων, and Polyc. Phil. § 2, ὑπετάγη τὰ πάντα, ἐπουράνια καὶ ἐπίγεια), where ἐπουράνια, as contrasted with ἐπίγεια and καταχθώνια, 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 ἐπουρανίοις).

The power by which we grasp the unseen—the eternal—is Faith.
ADDITIONAL NOTES.

ēnérgeia and ēnérgeiν in the N.T.

In the New Testament ēnérgeia and ēnérgeiν 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. λόγον θεοῦ, δι καὶ ἐνέργειτά ἐν ὑμῖν τοῖς πιστεύονσιν.

2 Th. ii. 7. τὸ γὰρ μυστήριον ἡ δὲ ἐνέργεια τῆς ἀνομίας.

9. οὕτως ἐστιν ἡ παρουσία κατ’ ἐνέργειαν τοῦ σατανᾶ.

II. πέμπει αὐτοῖς ο θεὸς ἐνέργειαν πλάνης.

1 Cor. xii. 6. καὶ διαφέρεσι τὴς ἐνέργημάτων εἰς ὑμᾶς, ὁ δὲ αὐτὸς θεὸς ὁ ἐνέργων τὰ πάντα ἐν πάσιν. (Cf. v. 10 ἄλλος ἐν ἐνέργημά ταυτάρακτος.)

1 Cor. xii. 11. πάντα δὲ ταύτα ἐνέργεια ἐν και τὸ αὐτὸ πνεῦμα.

2 Cor. i. 6. ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργομένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων.

2 Cor. iv. 12. ὡστε ὁ θάνατος ἐν ὑμῖν ἐνεργεῖτα, ἢ ὁ δὲ ζωὴ ἐν ὑμῖν.

Gal. ii. 8. ὁ γὰρ ἐνεργησάς Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνεργησάς ἐμοὶ εἰς τὰ ἔθνη.

Gal. iii. 5. ὃς ὑποχρεωθῆν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν.

Gal. v. 6. πιστεüs δι' ἀγάπης ἐνεργομένην.

Rom. vii. 5. τὰ παθήματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν.

Phil. ii. 13. ὁ θεὸς—ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εἰδοκίας.

Phil. iii. 21. κατὰ τὴν ἐνέργειάν τοῦ δύνασθαι αὐτῶν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

Col. i. 29. κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργομένην ἐν ἑμοὶ ἐν δυνάμει.

Col. ii. 12. διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείρας αὐτῶν ἐκ νεκρῶν.

Eph. i. 11. τοῦ τα πάντα ἐνεργοῦσα κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ.

Eph. i. 19 f. κατὰ τὴν ἐνεργείαν τοῦ κράτους τῆς ἱσχύος αὐτοῦ, ὧν ἐνεργείαν ἐν τῷ Χριστῷ ἐγέρας αὐτῶν ἐκ νεκρῶν.

Eph. ii. 2. τοῦ πνεύματος τοῦ νῦν ἐνεργοῦσα ἐν τοῖς νόεσι τῆς ἀπειθίας.
ADDITIONAL NOTES.

Eph. iii. 7. κατὰ τὴν ἐνέργειαν τῆς δυνάμεως.
iv. 16. τῆς ἐπιχορηγίας καὶ ἐνέργειαν.

(β) Use in non-Pauline Books.

Ja. v. 16. δέσμοις δικαιον ἐνέργουμένη.

According to Lightfoot (on Gal. v. 6) ἐνέργεισθαι 'is never passive in St Paul,' but 'the Spirit of God or the spirit of evil ἐνεργεῖ; the human agent or the human mind ἐνεργεῖται' (middle).

The adjective ἐνεργής 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 (ἐνεργημάτων), 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 (ενεργεῖται) in the patient enduring of the same sufferings which we also suffer.’

Gal. ii. 8. ‘For He that wrought for Peter (ὁ ἐνεργήσας 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 praeveniens” 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 τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχίος
add. [and iii. 7 τὴν ἐνέργειαν τῆς δύναμεως αὐτοῦ], the expression τὴν ἐνέργειαν τοῦ δύνασθαι 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 ἐνέργειαν 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, i Th. ii. 13, and Gal. v. 6, the middle ἐνέργουμεν is used, apparently because there is a human agent transmitting the Divine energy.]

On the other hand Satanic 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) shews 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’ ἐνέργειαν 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
His name. Later ages were to learn His mind from their lips.

But in kind the inspiration of the apostles was the same as that which St Paul prayed might be granted to the Christians at Ephesus, the same as that which we ourselves may hope to receive from God.

(id. ib. pp. 135 ff.)

'Perhaps the safest description of the gift which is promised to all Christians is that which is contained in the text. It is the “spirit of wisdom.” It is not a blind impulse, resulting in a conviction having no intelligible grounds; it is not an impression having nothing to justify it except the obstinacy with which we hold to it. When the Spirit of God illuminates the mind, we see the meaning of what Christ said and of what Christ did. We simply find what was in the Christian revelation from the beginning.'

(id. ib. p. 142.)

'If I am asked how we are to distinguish between what is revealed to us by the Spirit of God and what we discover by the energy and penetration of our own thought, I can only reply that the question seems to me to rest on a misconception of the nature of spiritual illumination. The “wisdom” which the Spirit grants us is not a “wisdom” separable from the ordinary activity and discernment of our own minds; it is not something alien to our own higher life; it becomes our own wisdom, just as the vision which Christ miraculously restored to blind men was not something foreign to them, but their own. They saw what before they had only handled, and the nobler sense revealed to them what the inferior sense could not make known; they saw for themselves what they had only heard of from others. The reality of the supernatural work was ascertained by the new discoveries it enabled them to make of the world in which they were living. Analogous effects follow the illumination of the Holy Spirit. When the “spirit of wisdom and revelation” is granted to us, “the eyes” of our heart, to use Paul’s phrase in the next verse, are “enlightened” —our own eyes,—and we see the glory of God.'

(id. ib. p. 142 f.)
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 τοῦτο) 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 (τῷ πνεύμα τῷ ἐκ τοῦ θεοῦ). Now a 'natural man' (φυσικὸς ἄνθρωπος) 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 (καταλαβεῖσθαι) 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 (σὺν πάσι τ. άγίοις). 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 ἀγάπῃ).

The spring of all error is ignorance, or forgetfulness, of God. So it was with ‘the Gentiles’ (τὰ ἔθνη). And this ‘ignorance (ἀγνωσία) which was in them’ was due to moral conditions (διὰ τ. πάροισιν τ. καρδίας αὐτῶν).

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 δοκίμασις τι ἐστιν εὐφρενῶν τῷ κυρίῳ), and of effort and carefulness in wise conduct, (15 f.) μὴ ὡς ἁφοί, ἀλλ’ ὡς σοφοί), need to ‘understand (συνίστατε) 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 (εἰσέχοντες) that service is rendered to Christ, ‘masters’ must remember (εἰσέχοντες) 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. l.ii. 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 sacrament 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 save 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 ὁ λεισµένος) as contrasted with 'wash' (id. ib. νιψαθαι).

There is, however, no evidence to shew 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 (εἰς ὅπαρος κ. πνεύµατος)' the preposition used (εἰς) 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 hearer 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 ἐσώσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαίνωσεως 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’ (ἐκ ὕδατος καὶ πνεύματος) as distinguished from the double phrase ‘born of water and of Spirit’ (καὶ ἐκ πνεύματος).

With the διὰ λουτροῦ παλιγγενεσίας of Tit. iii. 5 may be compared τῷ λοντρῷ τοῦ ὕδατος 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 αὐτὴν ἁγίᾳ καθαρίσας). The actions are coincident.

To the Corinthians St Paul had written (1 Cor. vi. 11): ‘But ye were washed (ἀπελούσατε), but ye were sanctified (γινώσκετε), 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 (συνταφέντες αὐτῷ) in the act of baptism (ἐν τῷ βαπτίσματι), in Whom also ye were raised together with Him (συνηγέρθητε) 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. I Cor. xii. 13.]

And of this 'material act' that confession (δήμα) is the spiritual accompaniment, 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' (διαφόροις 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' (βαπτισμοῖς ποτηρίων καὶ ξερτῶν καὶ χαλκίων) and other ceremonial lustrations (κ. α' ἀγαράς ἐὰν μὴ βαπτίσονται—v. I. βαπτίσωνται—οὐκ ἐσθίωσιν) of Mk. vii. 4 [v. Swete ad loc.].

The outward rite draws its virtue from the action of the Spirit.

[ Cf. I Pet. iii. 21: δι' ὤδατος· δ καὶ ὡμᾶς ἀντίτυπον νῦν σώξει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ρύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεῶν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ. ]
ADDITIONAL NOTES.

On ‘Sin’ in the Pauline Epistles.

Apostolic writers distinguish clearly between ‘sin,’ the principle, and ‘sins,’ specific acts.

1. *Sin* (ἁμαρτία, ἡ ἁμαρτία).

The singular is found (apart from 2 Th. ii. 3, where B has ἀνομίας) in four only of the Pauline Epistles, namely those of the second group, 1 and 2 Corinthians, Galatians, and Romans:

1 Cor. xv. 56. ὁ δὲ κέντρον τ. θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος.
2 Cor. v. 21. τὸν μὴ γιόντα ἁμαρτίαν ὑπὲρ ἠμῶν ἁμαρτίαν ἐποίησεν.

2 Cor. xi. 7. ἡ ἁμαρτίαν ἐποίησα ἐμαντόν ταπεινῶν......;
Gal. ii. 17. ἀρὰ Χριστὸς ἁμαρτίας διάκονος;
iii. 22. συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν.
Rom. iii.—viii. passim.
xiv. 21. πάν δὲ ὁ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

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.


The plural is found in all groups of the Pauline Epistles.

(a) 1 Th. ii. 16. εἰς τὸ ἀναπληρώσαί αὐτῶν τὰς ἁμαρτίας πάντοτε.
1 Cor. xv. 3. Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἠμῶν κατὰ τὰς γραφάς.
1 Cor. xv. 17. ἐτὶ ἐστὶ ἐν ταῖς ἁμαρτίαις.
Gal. i. 4. τοῦ δόντος ἐκουτὸν ὑπὲρ τῶν ἁμαρτιῶν ἠμῶν.
(b) Col. i. 14. τὴν ἀφέσιν τῶν ἁμαρτιῶν.
Eph. ii. 1. νεκροὺς τοὺς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ἠμῶν.
(c) 1 Tim. v. 22. ἁμαρτίαις ἀλλοτρίαις.
v. 24. τοῖς ἀνθρώποις αἱ ἁμαρτίαι πρόδηλοι εἰσίν, προάγουσα εἰς κρίσιν, ταῖς δὲ καὶ ἐπακολουθοῦσιν.
2 Tim. iii. 6. γυναικάρια σεσωφευμένα ἁμαρτίαις.

3. The word ἁμάρτημα occurs 1 Cor. vi. 18 πᾶν ἁμάρτημα δ ἐὰν ποιήσῃ ἀνθρώπος, Rom. iii. 25 διὰ τὴν πάρεσιν τ. προγεγονότων ἁμαρτημάτων, —and Rom. v. 16.
ADDITIONAL NOTES.

The verb ἀμαρτάνειν, ἀμαρτάνω 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. ὅφειξασθε καὶ μὴ ἀμαρτάνετε.
(c) 1 Tim. v. 20. τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγχε.
Tit. iii. 11. εἰδὼς δὲ ἐξεστράται ὁ τοιοῦτος κ. ἀμαρτάνει.

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 παράπτωμα are 'actual definite transgressions' (Lightfoot ad loc.), Eph. i. 7 τ. ἀφεσιν τ. παραπτώματων, ii. 1 τ. παραπτώμασιν κ. τ. ἀμαρτίαις (v. supr.), and ii. 5.

The word παράβασις, 'transgression,' occurs Gal. iii. 19 τῶν παραβάσεων χάρις, Rom. ii. 23 τῆς παραβάσεως τ. νόμου, iv. 15 οὐ γὰρ οὐκ ἐστι νόμος, οὔτε παράβασις, v. 14 τ. Ἀδάμ, 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 modifies what goes before.
The Kingdom of God,—Kingdom of Christ.

A. Usage of St Paul.

(a) 1 Th. ii. 12. ἀξίως τ. θεού τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν κ. δόξαν.

2 Th. i. 5. εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ.

1 Cor. iv. 20. οὗ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δύναμις.

1 Cor. vi. 9. ἢ οἴκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουν;

(Cf. v. 10.)

1 Cor. xv. 24. ἵστα τὸ τέλος, ὅταν παραδιδοῖ τὴν βασιλείαν τῷ θεῷ καὶ πατρί.

1 Cor. xv. 50. σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δόναται.

Gal. v. 21. οἱ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουν.

Rom. xiv. 17. οὗ γὰρ ἐστιν ἡ βασιλεία τ. θεοῦ βρώσεις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ.

(b) Col. i. 13. δε ἐρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους καὶ μετέτρεψεν εἰς τὴν βασιλείαν τοῦ νεότητος τῆς ἁγάπης αὐτοῦ.

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 Ἰησοῦ, τοῦ μέλλοντος κρίνειν ζωτάς κ. νεκροῖς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ.

2 Tim. iv. 18. ῥώσεται με δ' Κύριος ἀπὸ πάντος ἐργοῦ πονηροῦ κ. σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον.

B. Use in other Epistles.

(a) Heb. i. 8. ἡ βασιλεία τῆς βασιλείας (from LXX. of Ps. xlv. 7).

xii. 28. βασιλείαν ἀσάλευτον παραλαμβάνοντες.

(b) Ja. ii. 5. κληρονόμους τῆς βασιλείας ἦς ἐπηγγελλατο τοῖς ἀγαπῶσιν αὐτοῦ.

(c) 2 Pet. i. 11. εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

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 β. τῶν ὄχρων. Three times in St Matthew (iv. 23, ix. 35, xxiv. 14) we have τὸ εὐαγγέλιον 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 καὶ ὁ διατίθεμαι ἢμῖν, καθὼς διήθησας ὑμῖν, καὶ πίνητε ὑπὲρ τῆς τραπέζης ὑμῶν ἐν τῇ βασιλείᾳ μου, καὶ καθήσατε ἐπὶ θρόνων τὰς διωδεκα φιλίας κρίνοντες τοῖς Ἰσραήλ.]

(b) In ‘Acts’ 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. 22 εἰσελθείν εἰς τ. βασιλείαν τ. θ., xxviii. 23 διαμαρτυρόμενος τ. βασιλείαν τ. θ., Ἰδ. 31 κηρύσσων τ. β. τ. θ.: in xx. 25 κηρύσσων τ. βασιλείαν (om. τ. θεοῦ) is read:—cf. i. 6.

D. Use in Johannine writings.

(a) Ἀρω. i. 6. κ. ἐποίησεν ἡμᾶς βασιλείαν ἱερεῖς τῷ θεῷ κ. πατρὶ ἀυτοῦ.

Ἀρω. i. 9. συνκοινωνός ἐν τῇ θλίψει κ. βασιλείᾳ κ. ὑπομονῇ ἐν Ἰησοῦ.

Ἀρω. v. 10. ἐποίησας αὐτούς τῷ θεῷ ἡμῶν βασιλείαν κ. ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

Ἀρω. xi. 15. ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ, κ. βασιλεύσει εἰς τοὺς αἰώνας τῶν αἰώνων.

Ἀρω. xii. 10. ἡ βασιλεία τοῦ θεοῦ ἡμῶν κ. ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ.

(b) Ἰο. iii. 3. ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

Ἰο. iii. 5. εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

Ἰο. xviii. 36. ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἢ ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ οἱ ἡγοῦντο ἂν, ἢν μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

‘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.)

'Our bodies (1 Cor. vi. 15) are members of Christ' (μέλη Χριστοῦ); and conversely (1 Cor. xii. 27) a Christian society is 'a body of Christ' (σώμα Χριστοῦ)—[a body of which Christ is the Head].—[Such is] each Christian society—'a body of Christ,' of which the members are charged with various functions and gifts. And these 'bodies' again are 'members' of other 'bodies' wider and greater, and thus at last 'members' of that universal Church which is the 'fulness of Christ,' its Heavenly Head. (G. of R. pp. 177—182.)

In the providential ordering of the Christian Society these various functions and graces have been variously concentrated; but all belong alike to the new life, which the Risen Christ breathed into His Church.

To this Body, as a whole, the Risen Lord communicated the virtue of His glorified Life.

For it is a fact of the highest importance and clearly established by the documents—that the commission given on the evening of the first Easter Day—the 'Great Commission'—was given to the Church and not to any class in the Church—to the whole Church—and not to any part of it, primarily.

The Commission and the Promise, like the Pentecostal blessing which they prefigured, were given to the Christian Society, and not to any special order in it.

Not that every member of the Church has in virtue of the corporate gift a right to exercise it individually.

The very fact that the commission is given to the body renders it impossible for any member to exercise it except by the authority of the body.

When the Body is quickened and endowed, then the Spirit works out its purpose through the several parts.

It is indeed a general law of life that differentiation of organs answers to [the] increasing fulness of life. The particular power of the living being finds expression through the organs. The specialisation of functions required for the permanent well-being of the Church [appears, when] in Eph. iv. 7—11 St Paul marks the types of ministry with which the Church is endowed. He states the fact of the individual endowment of the several members of the Christian Society (v. 7); and (v. 11) notes that certain special gifts have been made for its government.
‘Receive ye the Holy Ghost; whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained.’ (Jo. xx. 22 f.)

The words are the Charter of the Christian Church, and not simply the Charter of the Christian Ministry.

The gift is conveyed once for all. It is made part of the life of the whole Society, flowing from the relation of the body to the Risen Christ.

Before His Passion Christ had given to His disciples

(a) the power of the keys to open the treasury of the Kingdom of Heaven and dispense things new and old;

(b) power to bind and to loose, to fix and to unfix ordinances for the government of the new Society.

Now (c) as Conqueror He added the authority to deal with sins.

The message of the Gospel is the glad tidings of sin conquered. To apply this to each man severally is the office of the Church and so of each member of the Church. To embrace it personally is to gain absolution.

He to whom the word comes can appropriate or reject the message of deliverance which we as Christians are authorised to bear. As he does so, we, speaking in Christ’s name, either remove the load by which he is weighed down or make it more oppressive.

To this end all the sacraments and ordinances of Christianity combine, to deepen the conviction of sin and to announce forgiveness of sin.

In the first age, however, it is perfectly clear from the Pauline Epistles, that the Christian Society was not as yet under any rigid organisation; there was not as yet a recognised ecclesiastical hierarchy.

In some of these Epistles, particularly in i Cor. xii. 28 and Eph. iv. 11, specific offices are named.

Thus in i Cor. xii. 27 St Paul says to the Church of Corinth, ‘Ye are a body of Christ, and members in particular’; and then in v. 28 ‘God—set (ἐνυπή) in the Church first apostles, secondly prophets, thirdly teachers,—then miracles, then gifts of healings, helps, governments, divers kinds of tongues.’

And in Eph. iv. 11 he writes, ‘And He Himself gave some as Apostles, and some as prophets, and some as evangelists, and some as pastors and teachers.’

But the offices named are not parts of a hierarchy. They are related to personal gifts.
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.

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 ΤΟΥ ἐν σοι χαρίσματος, δ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τ. χειρῶν τοῦ πρεσβυτερίου.
2 Tim. i. 6 τὸ χάρισμα τοῦ θεοῦ, δ ἐστιν ἐν σοι διὰ τῆς ἐπιθέσεως 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 οἰκοδομήσω μου τὴν ἐκκλησίαν), and in the latter of a special Church (εἰ τῇ ἐκκλησίᾳ αυτῶν, εἰπὼν τῇ ἐκκλησίᾳ, ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἵστω σοι ὅσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης).

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.

(i) i. 22 f. καὶ αὐτῶν ἔδωκεν κεφαλὴν υπὲρ πάντα τῇ ἐκκλησίᾳ, ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πάσιν 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 οὐρανῷ καὶ εἰπὶ 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 αὐτὸς 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.'
ADDITIONAL NOTES.

The Creator of the World is also the Head of the Church—"the head, the inspiring, ruling, guiding, combining, sustaining power, the mainspring of its activity and the centre of its unity, and the seat of its life."

The image (of Christ as the Head) occurs in a different yet cognate application in 1 Cor. xi. 3 παντὸς ἀνδρός ἡ κεφαλὴ ὁ χριστός ἐστιν, κεφαλὴ δὲ τ. χριστοῦ ὁ θεός.

Moreover the relations of the Church to Christ are (as Lightfoot points out) described—by St Paul— in his earlier Epistles—under the same image: 1 Cor. xii. 12—27: 'For, as the body is one and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. . . . . . . . . Now ye are the body of Christ, and severally members thereof (ὑμεῖς—οτί σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους).'

1 Cor. vi. 15. 'Know ye not that your bodies are members of Christ.' Cf. x. 17.

Rom. xii. 4 sq. 'For even as we have many members in one body, and all the members have not the same office; so we, who are many, are one body in Christ and severally members one of another' (ἐν σῶμα ἐσμέν ἐν Χριστῷ).

But the Apostle there takes as his starting-point the various functions of the members, and not, as in these later Epistles, 'the originating and controlling power of the Head.' (Col. p. 157.)

Here (in Ephesians i. 22) 'the thought of sovereignty, already given, is now connected with that of vital union with a glorious organism which draws its life from Him,—that one Divine society,—the Body of Christ,—to which the life of every individual believer is a contributory element and in which every individual life finds its consummation.' (Revelation of the Risen Lord, Pref. p. xxvi.)

And while, on the one side, Christ by His Presence gives to all things their true being and Christians in a special sense reach their 'fulness,' their full development, in Him, on the other side—He Himself finds His fulness in the sum of all things that He thus brings into living union with Himself.

(2) iii. 10. ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς εὐνοίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ.

In the Church humanity advances towards its true unity.
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. αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ιησοῦ εἰς πάσας τὰς γενέας τοῦ αἰώνος τῶν αἰώνων· ἀμήν.

The contemplation of the glorious fulness of Divine blessing in the Gospel—closes 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. αὐὴρ ἐστιν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος.

αλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ χριστῷ, οὕτως καὶ κ.τ.λ.

οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναίκας, καθὼς καὶ ὁ χριστός ἤγαγεν τὴν ἐκκλησίαν καὶ ἔαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, ἵνα αὐτὴν ἁγιάσῃ καθαρίσῃς τῷ λουτρῷ τοῦ ὅδατος ἐν ῥήματι, ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἐνδοξών τὴν ἐκκλησίαν, μὴ ἠχουσαν σπίλον η ῥυτίδα η τι τῶν τοιούτων, ἀλλ’ ἵνα ἡ ἁγία καὶ ἀμώμοις.

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 μοιστήριον τοῦτο μέγα ἐστιν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ [εἰς] 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.
ADDITIONAL NOTES.

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
(1) 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:

ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὠντις
ἀκρογονιάτου αὐτοῦ Χριστοῦ Ἰησοῦ, ἐν ἔπασα οἰκοδομὴ συναρμολογημένη
ἀνέχει εἰς ναὸν ἄγιον ἐν κυρίῳ, ἐν ὑ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον
τοῦ θεοῦ ἐν πνεύματι.

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 ἵσμεν 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, growth 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 built: 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 multiform—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 (ναός). 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 multiform; 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 fulfilment 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 prophetical 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 ff.) and of the Ten Virgins (id. xxv. 1 ff., 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 Christ 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 ἔγενεν γὰρ ὑμᾶς θεοῦ ἢλε, ἡμοσάμην γὰρ ὑμᾶς ἐν ἀνδρὶ παρθένῳ ἄγνῃ παραστήσαι τῷ χριστῷ, St Paul applies the figure to the connexion of Christ with a particular body of Christians; even as in Ephesians (v. 32 ff.) he uses it (v. supr.) of the relation of Christ to
His Church as a whole,—the Church ‘contemplated as distinct from Christ, though most closely bound to Him as His bride.’

In the Apocalypse (xix. 7, xxii. 2, 9, xxii. 17) the Holy City, the New Jerusalem is seen as a bride adorned for her husband: and the bride is ‘the wife of the Lamb.’

The Church Universal.

Every Family,’ every Fatherhood, derives that, in virtue of which it is what it is, from the One Father (Eph. iii. 15); from Him comes all fellowship and unity in heaven and on earth.

The Church, of which the Family is the type and monument, is the herald and witness of the revelation of a living God,—‘the interpreter of the world in the light of the Incarnation,’—‘the appointed organ of the gifts of Christ.’

And it is in the Epistle to the Ephesians that the idea of the One Church, having a mission thus manifold and universal, is first developed.

‘Here, for the first time, we hear Christians throughout the world described as together making up a single Ecclesia, a single assembly of God, or Church’ (Hort: Prolegomena, p. 128).

Use of the word ἀποκάλυψις in the N. T.

A. Pauline usage:—

2 Th. i. 7. ἐν τῇ ἀποκάλυψις τ. κυρίου Ἰησοῦ Χριστοῦ.  
1 Cor. i. 7. τῇ ἁγίᾳ ἁγιάσματι τ. κυρίου Ἰ. Χριστοῦ.  
xiv. 6. ἐν ἀποκάλυψις ἡ ἐν γνώσει ἡ ἐν προφητείᾳ ἡ ἐν διδαχῇ.  
26. ἐν ἀποκάλυψις.  
2 Cor. xii. 1. ἐν ἀποκάλυψις ἡ Ἐκκλησία τοῦ Χριστοῦ.  
7. τῇ ὑπερβολῇ τῶν ἀποκάλυψεων.  
Gal. i. 12. ἐν ἀποκάλυψις Ἰησοῦ Χριστοῦ.  
ii. 2. κατὰ ἀποκάλυψιν.  
Rom. ii. 5. ἐν ἡμέρᾳ δραματική ἢ ἀποκάλυψεις δικαιοκρισίας τοῦ θεοῦ.  
viii. 19. κατὰ ἀποκάλυψιν τῶν νεών τοῦ θεοῦ.  
xxvi. 25. ἀποκάλυψιν μυστηρίου.  
Eph. i. 17. ἐν ἀποκάλυψις Ἰησοῦ Χριστοῦ.  
iii. 3. ἐν ἀποκάλυψιν ἐγνωρίσθη μοί τὸ μυστήριον.

B. Use by other writers:—

1 Pet. i. 7. ἐν ἀποκάλυψις Ἰησοῦ Χριστοῦ.  
iv. 13. ἐν τῇ ἀποκάλυψις τῆς δόξης.  
Lk. ii. 32. ἐν ἀποκάλυψις ἡθών.  
Apec. i. 1. ἐν ἀποκάλυψις Ἰησοῦ Χριστοῦ.
The verb ἀποκαλύπτειν 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.

(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. μέλλουσιν πίστιν ἀποκαλυφθῆναι.

(i) of whatever is covered (κεκαλυμμένον). Mt. x. 26 || Lk. xii. 2.

(k) of heavenly truths. 1 Cor. ii. 10. τὸ βάθυ τοῦ θεοῦ.

Rom. xvi. 25. μυστηρίων χρόνων αἰωνίων σωτηριμένων.

Eph. iii. 3, 5. τὸ μυστήριον.

Mt. xvi. 25 || Lk. x. 21. ὃς ἔκρυψες ταῦτα ἀπὸ σοφῶν κ. συνετῶν καὶ ἀπεκάλυψες αὐτὰ ἐπιστοῖς. (Cf. Phil. iii. 15.)

Mt. xvi. 17. σάρξ κ. αἷμα οὐκ ἀπεκάλυψεν σοι ἀλλ' ὅ πατήρ μου ὅ ἐν τ. οἴραιοις. (Cf. 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. xxii. 22, Tob. xii. 7, 21, 2 Macc. 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) of 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) 1 Cor. ii. 1. καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ.

6 f. σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις (those who are fully initiate), σοφίαν δὲ οὗ τοῦ αἰώνος τούτον οὐδὲ κ.τ.λ. … ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ.

Rom. xvi. 25 f. κατὰ ἀποκάλυψιν μυστηρίου χρόνων αἰωνίων σωσιγημένου φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγήν τοῦ αἰώνιον θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἐθνὰ γνωρισθέντας.

(b) Col. i. 26 f. τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων κ. ἀπὸ τῶν γενεών, νῦν δὲ φανερώθη τοῖς ἁγίοις, οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς θεονείς, ὁ ἐστιν Χριστὸς ἐν ὑμῖν, η ἐλπὶς τῆς δόξης. (v. Lightfoot's note.)

Col. ii. 2. εἰς ἑπτάνωσιν τοῦ μυστηρίου τοῦ θεοῦ Χριστοῦ ἐν ὧ εἰσὶν πάντες οἱ θησαυροί τῆς σοφίας καὶ γνώσεως ἀπόκρυφου—‘God's mystery, which is nothing else than Christ—Christ containing in Himself all the treasures of wisdom and knowledge hidden away.’ (Lightfoot, ad loc.)

Col. iv. 3 f. ἵνα ὁ θεὸς ἀνοίξῃ ὑμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ χριστοῦ, διὸ καὶ δέδεμαι ἵνα φανερώσω αὐτὸ, ὡς δέι με λαλῆσαι.

Eph. i. 9. γνωρίσας ὑμῖν 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 ἑγεμονία θυμὸν τοῦ μυστηρίουν.

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 οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰωνῶν ἐν τῷ θεῷ τὰ πάντα κτίσαντι. The words recall the language of Rom. xvi. 25 f. (v. supr.)

Eph. vi. 19. ἐν παρρησίᾳ γνωρίσατο τὸ μυστηρίον τοῦ ἐναγγελίου—'the mystery of the Gospel'—the revelation contained in the Gospel.

(c) 1 Tim. iii. 9. ἡ ἀγωνία τοῦ μυστηρίου τῆς πίστεως ἐν καθαρᾷ συνειδήσει—'holding the mystery of the faith in a pure conscience.'

1 Tim. iii. 16. κ. ὑμολογούμενος μέγα ἐστὶν τῷ τῆς εὐσεβείας μυστηρίῳ—'the mystery of godliness.'

A. Apoc. x. 7. καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς εὐγγέλισεν τοῖς ἐαυτοῦ δούλοις τοῖς προφήταις—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 μυστηρίον ἣδη ἐνεργεῖται τῆς ἀνομίας.

1 Cor. iv. 1. ὑπηρέτας Χριστοῦ κ. οἰκονόμων μυστηρίων θεοῦ.

xiii. 2. καὶ ἐκ οὖν προφητείαν καὶ εἰδοτι τὰ μυστήρια πάντα.

xiv. 2. πνεύματα δὲ λαλεῖ μυστήρια.

xv. 51. οἴνοι, μυστηρίον ὡμῆν λέγω—'a mystery'—a heavenly truth—revealed to me.

Rom. xi. 25. οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν τὸ μυστήριον τοῦτο—ὅτι πάροικοι ἀπὸ μέρους τοῦ ἱσραήλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἑθῶν εἰσέλθῃ κ.τ.λ.

(b) Eph. v. 32. τὸ μυστήριον τοῦτο μέγα ἐστὶν, ἐγὼ δὲ λέγω εἰς Χριστὸν 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. ὑμῖν δέδοται γνώναι τὰ μυστήρια τῆς βασιλείας τ. σῶραν, ἐκεῖνος δὲ οὐ δέδοται (Lk. viii. 10 τοῖς δὲ λοίποις ἐν παραβολαῖς).

[Mk. iv. 11 has ὑμῖν τὸ μυστήριον δέδοται, where perhaps the singular may be regarded as = γνώναι τὰ μυστήρια of Mt. and Lk., and, for the second clause, ἐκεῖνος δὲ τοῖς ἐξ ἐν παραβολαῖς τὰ πάντα γίνεται.]

Apos. i. 20. τὸ μυστήριον τῶν ἐπτὰ ἀκτέρων—'the mystery of [the inner meaning of the truth signified by] the seven stars.'

Apos. xvii. 5. κ. ἐπὶ τὸ μέτωπον αὐτῆς ὅνωμα γεγραμμένον, μυστήριον, Βασιλέων κ.τ.λ.—where μυστήριον = 'name significant of a spiritual truth.'

Apos. xvii. 7. ἐγὼ ἐφῶ σοι τὸ μυστήριον [the mystery—the inner significance of—the unseen fact signified by] τῆς γνωσείος κ. τοῦ θηρίου.

[The history of the use of the term in pre-Christian Greek deserves further study. Already in Plato, Theaet. 156 a, ἄλλοι δὲ κοιμήτεροι, 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. ἀποκάλυπτειν, ἀποκάλυψις, Rom. xvi. 25, Eph. iii. 3, 5, 2 Th. ii. 7; γνωρίζειν, Rom. xvi. 26, Eph. i. 9, iii. 3, 10, vi. 19; φανεροῦν, Col. iv. 3, Rom. xvi. 26, 1 Tim. iii. 16; λαλεῖν 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.
On the phrases ἐν Χριστῷ, ἐν Χριστῷ Ἰησοῦ, ἐν τῷ χριστῷ.

The phrases ἐν Χριστῷ Ἰησοῦ and ἐν Χριστῷ (without Ἰησοῦ) are found in the Epistles of St Paul as follows:

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<tr>
<td>(a) 1 Th. ii. 14</td>
<td>(a) 1 Th. iv. 16 οἱ νεκροὶ ἐν Χ.</td>
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<tr>
<td>v. 18</td>
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<td>1 Cor. i. 2, 4, 30</td>
<td>1 Cor. iii. i</td>
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<tr>
<td>iv. 15</td>
<td>iv. 10, 15, 17</td>
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<tr>
<td>xv. 31</td>
<td>xv. 18 οἱ κομηθέντες ἐν Χ.</td>
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<tr>
<td>xvi. 24</td>
<td>19 ἡπικότες ἐν Χ.</td>
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<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 εἰς ἐστέ ἐν Χ. Ἰ.</td>
<td>v. 17 εἰ τις ἐν Χ.</td>
</tr>
<tr>
<td>v. 6</td>
<td>19 θεὸς ἦν ἐν Χριστῷ κόσμον καταλάσσων ἑαυτῷ</td>
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<tr>
<td>Rom. iii. 24</td>
<td>xii. 2, 19</td>
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<td>vi. 11, 23</td>
<td>Gal. i. 22</td>
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<td>viii. 2, 39</td>
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<td>xv. 17</td>
<td>Rom. ix. 1</td>
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<tr>
<td>xvi. 3 συνεργοῦσ ὁμο ἐν Χ. Ἰ.</td>
<td>xii. 5 ἐν σώμα ἐσμεν ἐν Χ.</td>
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<td>(b) Phil. i. 1</td>
<td>xvi. 7, 9</td>
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<td>ii. 5, 19</td>
<td>(b) Phil. i. 13</td>
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<tr>
<td>iii. 3, 14</td>
<td>ii. 1</td>
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<tr>
<td>iv. 7</td>
<td>iv. 19, 21</td>
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<tr>
<td>Col. i. 4</td>
<td>Col. i. 2 ἐν Κολ. ἁγίως καὶ πιστοῖς ἀδελφοῖς ἐν Χ.</td>
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<td>Eph. i. 1</td>
<td>28</td>
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<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 πολλὴν ἐν Χ. παρ-ρησίαν ἔχων</td>
</tr>
<tr>
<td>(c) 1 Tim. i. 14</td>
<td>20 ἀνάπαυσον μου τὰ σπλάγχνα ἐν Χ.</td>
</tr>
<tr>
<td>iii. 13</td>
<td>(c) 1 Tim. i. 14</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>
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</tbody>
</table>
Outside the Pauline Epistles there is no instance of \( \textit{en } \chi\rho\iota\sigma\tau\phi \) 'Ισσον. But \( \textit{en } \chi\rho\iota\sigma\tau\phi \) is found in

1 Pet. iii. 16.

v. 10 [with v. i. \( \textit{en } \tau\phi \chi\rho\iota\sigma\tau\phi \)].

14.

It is also the reading of A in Apoc. i. 9.

The phrase \( \textit{en } \tau\phi \chi\rho\iota\sigma\tau\phi \) is found only in

2 Cor. ii. 14. \( \tau\phi \) \( \xi\nu\tau\tau\iota\zeta\tau\eta\ ) \( \eta\mu\alpha\sigma\ ) \( \textit{en } \tau\phi \chi\rho\iota\sigma\tau\phi \).

Eph. i. 10. \( \alpha\nu\alpha\kappa\varepsilon\phi\alpha\lambda\iota\omega\sigma\sigma\alpha\theta\tau\alpha\ ) \( \tau\alpha \) \( \pi\alpha\tau\alpha \) \( \textit{en } \tau\phi \chi\rho\iota\sigma\tau\phi \).

12. \( \tau\omicron\upsilon\delta \) \( \pi\rho\omicron\eta\lambda\pi\iota\kappa\omicron\tau\omicron\alpha\tau\omicron \) \( \textit{en } \tau\phi \chi\rho\iota\sigma\tau\phi \).

20. \( \eta\nu \) \( \epsilon\nu\gamma\rho\gamma\rho\gamma\kappa\epsilon\nu \) \( \textit{en } \tau\phi \chi\rho\iota\sigma\tau\phi \).

(ii. 5. W. & H. mg. and so also 1 Pet. v. 10.)

[In Gal. iii. 14 \( \textit{en } \eta\sigma\sigma\ou \chi\rho\iota\sigma\tau\phi \) is read (W. H. text).]

In Eph. iv. 21 occurs the unique phrase \( \textit{en } \tau\phi \) 'Ισσον (v. Add. Note, p. 70); and in Apoc. i. 9 the reading of C [adopted by W. & H.] is \( \textit{en } \tau\gamma \) \( \theta\lambda\iota\varsigma\varsigma \kappa \) \( \beta\alpha\sigma\iota\lambda\epsilon\iota \kappa \) \( \omicron\pi\omicron\omicron\omicron\nu\gamma \) \( \textit{en } \eta\sigma\sigma\ou \).

None of the phrases \( \textit{en } \chi\rho\iota\sigma\tau\phi \), \( \textit{en } \chi\rho\iota\sigma\tau\phi \) 'Ισσον and \( \textit{en } \tau\phi \chi\rho\iota\sigma\tau\phi \) occur in Hebrews or in any (save 1 Pet.) of the Catholic Epistles. Apart from 1 Pet. (ii. cc.) they are exclusively Pauline.

It will be seen that the short phrase \( \textit{en } \chi\rho\iota\sigma\tau\phi \) does not occur in the Pastoral Epistles.

Otherwise \( \textit{en } \chi\rho\iota\sigma\tau\phi \) and \( \textit{en } \chi\rho\iota\sigma\tau\phi \) 'Ισσον occur with about equal frequency, both in the earlier Epistles and in the Epistles of the Captivity.

On the other hand the unusual phrase \( \textit{en } \tau\phi \chi\rho\iota\sigma\tau\phi \) is characteristic of the Epistle to the Ephesians, occurring in other Epistles nowhere excepting 2 Cor. ii. 14.

In Ephesians c. 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 (\( \textit{en } \alpha\omicron\tau\omicron\omega \)), v. 6 (\( \textit{en } \tau\phi \) \( \gamma\gamma\alpha\pi\tau\mu\iota\mu\alpha\nu \)), v. 7 (\( \textit{en } \delta \)), v. 11 (\( \textit{en } \alpha\omicron\tau\omicron\omega \)), v. 13 (\( \textit{en } \delta \)).

Indeed in the rhythmical passage i. 3—14 the relation of the believer to Christ is shewn by development of the expression \( \textit{en } \chi\rho\iota\sigma\tau\phi \).

It is 'in Christ' (\( \textit{en } \chi\rho\iota\sigma\tau\phi \)) 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 Ἰησοῦ in this Epistle are:

ii. 13. ἐν δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς αἱ ποτε δινεὶς μακρὰν ἐγενήθητε ἐγγὺς,—followed by κτίσθη ἐν αὐτῷ εἰς ἑαυτὸν ἀνθρωπον (v. 16).

iii. 6. εἰλατά τὰ θνη σωκληρονόμα καὶ σύνσωμα καὶ συνετοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ.

iii. 21. αὕτη ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ [where see note ad loc.].

The only other occurrence of ἐν Χριστῷ in the Epistle is at iv. 32 καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ἡμῖν,—which recalls 2 Cor. v. 19 (v. inf.).

In Eph. iii. 11 ἐν τῷ Χριστῷ Ἰησοῦ κλάμφ ἡμῶν we have the same combination and order of titles as in Col. ii. 6 ὁς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε (cf. Eph. iv. 20, 21).

This twofold title brings together the confession τὸν χριστὸν Ἰησοῦν (Acts v. 42), implied in the τοῦ χριστὸν Ἰησοῦ of Eph. iii. 1, with the confession Κύριος Ἰησοῦς (1 Cor. xii. 3, Rom. x. 9) implied in the ἐν τῷ κυρίῳ Ἰησοῦ of Eph. i. 15:—a phrase which occurs nowhere else in St Paul.

(The combination ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν 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 ff.
       xi. 11
       xv. 58

(b) Phil. i. 14
   ii. 19, 24, 29
   iii. 1 χαίρετε ἐν κ.
   iv. 2, 10
Col. iii. 18, 20  
iv. 7, 17  
Eph. ii. 17 μαρτυρομαι εν κ. 
v. 8 νῦν δὲ φῶς εν κ.

**Eph. vi. 1** ὑπακούετε τ. γονεῖν  
συν υμῶν [ἐν κ.]  
10 ἐνδυναμοῦσθε ἐν κ.  
21 πιστὸς διάκονος ἐν  
κυρίῳ  
Philem. 16, 20  
(c) nowhere in the Pastoral Epistles.

It does not occur in Hebrews or in any of the Catholic Epistles.  
Outside St Paul's writings it is found only in Apoc. xiv. 13 μακάρων  
οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνῄσκοντες ἀπ' ἀρχῆς.

Both expressions ἐν Χριστῷ and ἐν κυρίῳ, signify fellowship and  
vital union with Him, in Whom the life of the Christian is ideally  
lived.

'The Christian lives—*in* Christ. It is from Christ that he draws  
his energy—it is as a member of Christ that he fulfils his part in the  
great economy of the world. By his faith in God Incarnate and Man  
ascended he stands forth as a witness of the essential unity of the seen  
and the unseen, of earth and of heaven......Doubtless it is hard to  
endure as seeing the invisible; but when the spiritual eyes grow dim,  
the thought of Christ risen, *in* Whom we are, will remove the mists  
which cloud them. If once we realize what these words 'we are in  
Christ' mean, we shall know that beneath the surface of life lie depths  
which we cannot fathom, full alike of mystery and of hope.'

(The Christian Life, pp. 34, 35.)

**The expression τὰ πάντα occurs**

<table>
<thead>
<tr>
<th>A. in Epistles of St Paul</th>
</tr>
</thead>
</table>
| (a) 1 Cor. viii. 6. εἰς κύριος Ι. Χρ. δι' οὐ (v. 1. ὅν) τὰ πάντα.  
  xi. 12. τὰ δὲ πάντα ἐκ τοῦ θεοῦ.  
  xii. 6. θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πάσην.  
  xv. 27 f. τ. ὑποτάξαντος αὐτῷ τὰ πάντα.  
  2 Cor. iv. 15. τὰ γὰρ πάντα δι' υμᾶς.  
  v. 18. τὰ δὲ πάντα ἐκ τοῦ θεοῦ.  
  Gal. iii. 22. συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἀμαρτίαν.  
  (In 1 Cor. xii. 10 the reading is doubtful.) |
| (b) Phil. iii. 8. δι' ὅν τὰ πάντα ἐξημιῶθην.  
  21. κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαμεν  
  αὐτῷ τὰ πάντα. |
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Col. i. 16. ἐν αὐτῷ ἐκτίσθη τὰ πάντα—τὰ πάντα δὲ αὐτοῦ κ. εἰς αὐτὸν ἐκτίσταται.

17. κ. τὰ πάντα ἐν αὐτῷ συνεστηκεν.

20. κ. δὲ αὐτοῦ ἀποκαταλλάξας τὰ πάντα.

iii. 8. ἀπόδεσθη καὶ ύμεῖς τὰ πάντα.

Eph. i. 10. ἀνακεφαλαίωσασθαί τὰ πάντα ἐν τῷ χρυσῷ.

11. τοῦ τὰ πάντα ἐνεργοῦτοσ.

23. τὸ πλήρωμα τοῦ τὰ πάντα ἐν πάσιν πληρομένου.

iii. 9. ἐν τῷ θεῷ τὰ τὰ πάντα κτίσαντι.

iv. 10. ἵνα πληρώσῃ τὰ πάντα.

15. αὐξήσωμεν ἐν αὐτῷ τὰ πάντα.

v. 13. τὰ δὲ πάντα ἔλεγχόμενα ὑπὸ τοῦ φῶτος.

(c) 1 Tim. vi. 13. τ. θεοῦ τ. ζωογόνοιτος τὰ πάντα.

B. Elsewhere in the N. T.

Heb. i. 3. φέρων—τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ.

ii. 10. δὲ δὲν τὰ πάντα καὶ δὲν δὲν τὰ πάντα.

[In ii. 8 the πάντα of τὰ πάντα is a repetition of the word from the quotation preceding. 'The τὰ πάντα takes up the πάντα of the Psalm' (note ad loc.).]

Apost. iv. 11. οὕτω σὺ ἐκτίσας τὰ πάντα καὶ διὰ τὸ θελημα σου ἤσαν καὶ ἐκτίσθησαν.

Τὰ 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 ὑπέταξεν ύπὸ τοὺς πόδας 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 τὰ πάντα stands in contrast with τὸ πᾶν,—a term familiar in Greek philosophy and implying a self-contained unity. Τὸ πᾶν is not Scriptural.

'H δόξα in the Epistle to the Ephesians.

In the Epistle to the Ephesians

(a) δόξα, without the article, is found three times:

i. 6. εἰς ἐπαυνον δόξης τῆς χάριτος αὐτοῦ.

12. εἰς ἐπαυνον δόξης αὐτοῦ [where see note].

iii. 13. ἤτοι ἐστι δόξα ἐμῶν

(cf. Col. iii. 4, Phil. i. 11, ii. 11, iv. 19).
The other occurrences of ἡ δόξα in the Epistles of the Captivity are:

Col. i. 11. κατά τὸ κράτος τῆς δόξης αὐτοῦ.
27. τὸ τὸ πλοῦτος τῆς δόξης τ. μυστηρίων τοῦτον.
Phil. iii. 21. σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ.
(Compare in contrast v. 19 ἡ δ. ἐν τ. ἀσχολίᾳ αὐτῶν.)
iv. 20. τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα.

'The glory of the Lord'—is a key-word of Scripture.—The Bible is one widening answer to the prayer of Moses (Ex. xxxiii. 18) 'Shew me Thy glory.'—And God has been pleased to make Himself known in many parts and in many fashions—as man could bear the knowledge:

(a) by material symbol (Ex. xxiv. 16, Lev. ix. 23, Ex. xl. 35, i K. viii. 11, Ezek. xliii. 4 ff., Apoc. xxi. 22 ff.),
(b) through human Presence:

(i) in the Messianic nation (Is. xl. 5),—and (id. xliii. ff., iii. 3 ff.) the Figure of the 'Servant of the Lord,'
(ii) finally in the Incarnation of the Son of God, in the Life and Resurrection of the Son of Man (Jo. i. 14, ii. 11), the perfect revelation on earth of the Glory of God.

(Revelation of the Father, pp. 164 f.)

The 'glory of God' is the full manifestation of His attributes according to man's power of apprehending them, 'all His goodness' (Ex. xxxiii. 19 ff.). Of it—under the Old Dispensation the Shekinah was the Symbol. (Note on Heb. i. 3.)

'It is the majesty, or the power or the goodness, of God as manifested to men.' (Lightfoot on Col. i. 11.)

It is the sum of His manifested perfections.

The 'glory of His grace' (Eph. i. 6) is the manifestation of the power of His free and bounteous goodness.

The 'Father of Glory' (Eph. i. 17) is He, Whom Our Lord Jesus Christ has revealed as Father,—from Whom all perfection proceeds—the source or subject of all revelation.

(In Acts vii. 2 the phrase 'the God of glory' recalls Ps. xxix. 3; while in i Cor. ii. 8 Our Lord Jesus Christ, Whom 'the rulers of this world crucified' is 'the Lord of glory': cf. Ja. ii. 1.)
'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 fullness 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. ὁ η ἄνωθεν εἰς τ. αἰώνας τ. αἰώνων.
Rom. xi. 3 f. αὐτῷ ὁ δόξα εἰς τ. αἰώνας (cf. xvi. 27).
Phil. iv. 20. τῷ δὲ θεῷ κ. πατρί ἡμῶν η δόξα εἰς τ. α. τ. αλ.
Apc. i. 6, v. 12 f., vii. 12, xix. 1. κ.τ.λ.

In all these instances the Doxology is addressed to God the Father.

In 2 Tim. iv. 18 ὁ η δόξα εἰς τ. α. τ. a. the Doxology is addressed to Christ (άρσεται με ο κύριος); and so in 2 Pet. iii. 18, and in Apc. i. 6:—possibly also in Heb. xiii. 21 (v. note), and 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.

Ἐγείρεων, ἀναστήματι, ἀνάστασις.

A. In the Pauline Epistles.

(a) ἐγείρεων, ἐγείρεσθαι, ἐγείραι, ἐγείρθηναι are used.

1 Th. i. 10. δι θεοὶ τῶν νεκρῶν.
1 Cor. vi. 14. ὁ δὲ θεὸς καὶ τῶν κύριων ἡγερει καὶ ἡμᾶς εἰςερεί (v. 1. εἰςερεῖ) διὰ τῆς δυνάμεως αὐτοῦ.

xv. 4. κ. ὅτι ἐγείρεται ἡμέρᾳ τῆς τρίτης.
12. ὅτι ἐκ νεκρῶν ἐγείρεται.
13. οὐδὲ Χριστὸς ἐγείρεται.
14. οὐς ἅ τοῦ κύριου ἡγερεῖ (So v. 17.)
15. ὅτι ἐμπνευσάμεν κατὰ τοῦ θεοῦ ὅτι ἡγείρειν τὸν χριστίαν, ὅτι ὅτι ἡγείρει, εἴπερ ἀρά νεκροὶ ὅτι ἡγεῖρονται.
16. εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγείρεται.
20. νυνὶ δὲ Χριστὸς ἐγείρεται ἐκ νεκρῶν.
29. εἰ—νεκροὶ οὐκ ἐγείρονται. (So v. 32.)
35. πῶς ἐγείρονται οἱ νεκροὶ;
ADDITIONAL NOTES.

1 Cor. xv. 42 ff. ἐγείρεται ἐν ἀφθαρσίᾳ—ἐ. ἐν δόξῃ—ἐ. ἐν δυνάμει—ἐ. σῶμα πνευματικὸν.

52. οἱ νεκροὶ ἐγερθήσονται ἀφθαρσιοί.

2 Cor. i. 9. τῷ ἐγείροντι τοὺς νεκροὺς.


v. 15. τῷ ὑπὲρ αὐτῶν ἀποδιδοντι καὶ ἐγερθέντι.

Gal. i. 1. κ. θεοῦ πατρὸς τοῦ ἐγείραντος αὐτών ἐκ νεκρῶν.

Rom. iv. 24. τ. ἐγείραντα Ἰησοῦν τ. κύριον ἡμῶν ἐκ νεκρῶν.

25. κ. ἡγέρθη διὰ τὴν δικαιώσειν ἡμῶν.

vi. 4. ἡγέρθη Χριστὸς ἐκ νεκρῶν.

9. Ἡρ. ἐγερθεὶς ἐκ ν.

vii. 4. τῷ ἐκ ν. ἐγερθέντι.

viii. 10. τ. ἐγείραντος τ. Θ. ἐκ ν.—ὁ ἐγείρας ἐκ ν. X. Ι.

34. μᾶλλον δὲ ἐγερθεὶς.

x. 9. ὅτι ὁ θεὸς αὐτῶν ἡγείρειν ἐκ ν.

Col. ii. 12. τοῦ θεοῦ τοῦ ἐγείραντος αὐτῶν ἐκ νεκρῶν.

Eph. i. 20. ἐγείρας αὐτῶν ἐκ νεκρῶν.

2 Tim. ii. 8. Χριστὸν ἐγερθημένον ἐκ νεκρῶν.

(β) The verb ἀνάστασθαι, ἀναστῆναι, is used

1 Th. iv. 14. ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη.

16. οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον.

(On Eph. v. 14, v. infr.)

The noun ἀνάστασις occurs

1 Cor. xv. 12. λέγοντι—ὅτι ἀνάστασις νεκρῶν οὐκ ἐστὶν.

13. εἰ δὲ ἀνάστασις ν. οὐκ ἐστὶν.

21. καὶ δὲ άνθρώπων ἀνάστασις ν.

42. οὕτω καὶ ή ἀνάστασις τ. ν.

Rom. i. 4. τ. ὁμοθέτου οὐδο θεοῦ—ἐξ ἀναστάσεως νεκρῶν.

vi. 5. ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.

Phil. iii. 10. τῆς δύναμιν τῆς ἀναστάσεως αὐτοῦ.

2 Tim. ii. 18. λέγωτες ἀνάστασιν ἤδη γεγονέναι.

Also once ἕξανάστασις.

Phil. iii. 11. εἰς τὴν ἕξανάστασιν τὴν ἐκ νεκρῶν.

B. In non-Pauline Epistles.

(a) ἐγείρειν κ.τ.λ. are found

Heb. xi. 19. λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεὸς (where see note).

1 Pet. i. 21. θεὸν τὸν ἐγείραντα αὐτῶν ἐκ νεκρῶν.

[See Hort's note ad loc.]
The verb ἀνάστασαι κ.τ.λ. does not occur.

But ἀνάστασις is found:—

Heb. vi. 4. ἀναστάσεως νεκρῶν κ. κρίματος αἰωνίου.
   xi. 35. ἐλαβὼν γυναίκες εἰς ἀναστάσεως τ. νεκροὺς αἵτων.
   1b. ἵνα κρείττονος ἀναστάσεως τύχωσιν.

1 Pet. i. 3. ὁ κατὰ τὸ πόλυ ἐαυτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ἔξωσεν δὴ ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν. [where see Hort's note.]

   iii. 21. σώζει—δὴ ἀναστάσεως Ἰησοῦ Χριστοῦ.

C. Usage of Synoptic Gospels and Acts.

In the Synoptic Gospels both verbs—ἐγείρεσθαι (ἐγερθήναι κ.τ.λ.) and ἀναστασθαι (ἀναστηθήναι κ.τ.λ.) are used:— also ἀνάστασις.

(a) Raising of the daughter of Jairus.
   Mk. v. 41. ἐγαρε—ἀνέστη.
   Mt. ix. 25. ἠγερθη.
   Lk. viii. 55. ἐγαρε—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.
   Mk. vi. 14 ff. ἐγηγέρτατι ἐκ νεκρῶν—ἡγερθη (v. 16).
   Mt. xiv. 2. ἡγερθη ἀπὸ τ. νεκρῶν.
   Lk. ix. 7. ὅτι Ἰωάννης ἡγερθη ἐκ νεκρῶν.
   8. ὅτι προφήτης τις τ. ἀρχαῖον ἀνέστη.

(e) Answer to the Sadducees.
   Mk. xii. 26. περὶ δὲ τ. νεκρῶν ὅτι ἐγείρονται.
   Lk. xx. 27. ὅτι δὲ ἐγείρονται οὐ νεκροὶ.

Here also the noun ἀνάστασις is used:—

Mk. xii. 18, 22, Mt. xxii. 23, 28, 30, 31, Lk. xx. 27, 33, 35, 36.

(It also occurs Lk. xiv. 14 ἐν τῇ ἀναστάσει τῶν δικαίων.)

(f) The Lord’s predictions of His Passion and Resurrection.
   Mk. ix. 31, x. 33, ἀναστήσεται, xiv. 28 ἐγερθήναι.
   Mt. xvi. 21 ἐγερθήναι, xx. 19 ἐγερθήσεται (v. 1. ἀναστήσεται), xvii. 9 ἐγερθῇ (v. 1. ἀναστῇ).

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Lk. ix. 22. ἐγερθῆναι (v. 1. ἀναστῆναι), xviii. 33 ἀναστήσεται.
Cf. Mt. xxvii. 63 f. ἐγείρομαι—ἐγέρθη.

(g) Parable of Rich Man and Lazarus.
Lk. xvi. 31. ἵνα τις ἐκ νεκρῶν ἀναστῇ.

(h) Records of the Resurrection.
Mk. xvi. 6. ἡγέρθη (cf. v. 9 ἀναστάς, v. 14 ἐγεγερμένον).
Mt. xxviii. 6. ἡγέρθη, v. 7 ἡγέρθη ἀπὸ τ. νεκρῶν.
Lk. xxiv. 6. ἡγέρθη, v. 7 ἀναστῆναι.

34. ὁντως ἡγέρθη.

The noun ἐγερσις occurs once, Mt. xxvii. 53 μετὰ τὴν ἐγερσιν αὐτοῦ.

In Acts again both verbs are used:—

(a) ἡγερεϊν (sc. ὅ θεὸς) in iii. 15, iv. 10, v. 30, x. 40, xiii. 30, 37; and ἐγείρει in xxvi. 8.

(β) ἀνάστησον or ἀναστήσας (sc. ὅ θεὸς) in ii. 24, 32, iii. 26, xiii. 33, 34 (ἐκ ν.), xvii. 31 (ἐκ ν.).

The noun ἀνάστασις occurs 11 times in Acts, viz.:—

Acts i. 22. μάρτυρα τῆς ἀναστάσεως αὐτοῦ.
ii. 21. τ. ἀν. τ. χριστοῦ, iv. 33 τ. ἀν. τ. κυρίου Ἰησοῦ.
xxvi. 18. Ἡ καὶ τὴν ἀνάστασιν.
xxiii. 8. μὴ εἶναι ἀνάστασιν.
iv. 2. τ. ἀνάστασιν τὴν ἐκ νεκρῶν.
xxvii. 32, xxiii. 6, xxiv. 15, 21, xxvi. 23. ἀν. νεκρῶν.

D. In St John.

(a) ἐγείρειν κ.τ.λ. is used

Jo. ii. 19. ἐν τριῶν ἡμέρας ἐγερὼ αὐτῶν, and v. 20 ἐγερεῖς.
22. ὅτε ὁς ἡγέρθη ἐκ νεκρῶν.
v. 21. ἐγείρει τοὺς νεκροὺς.
xii. 1, 9. ὃν ἡγερεῖ ἐκ νεκρῶν, and v. 17 (of Lazarus).
xxi. 14. ἐγερθεὶς ἐκ νεκρῶν.

(β) ἀναστάναι, ἀνάστασαι, ἀναστήναι occur

Jo. vi. 39. ἀναστήσω αὐτὸ (vv. 40, 44, 54 ἀναστήσω αὐτῶν) τῇ
(vel ἐν τῇ) ἐσχάτῃ ἡμέρᾳ.
xi. 23. ἀναστήσεται ὁ ἀδηλφὸς σου.
24. οἶδα ὅτι ἀναστήσεται—ἐν τ. ἐσχ. ἡμέρᾳ.
31. ἀνέστη κ. ἐξῆλθεν.
xx. 9. ὅτι δὲι αὐτῶν ἐκ νεκρῶν ἀναστήναι.
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(γ) ἀνάστασις occurs

Apost. xx. 5. ἡ ἀνάστασις ἡ πρώτη, ν. 6 εἰς τῇ ἀν. τ. π.
Jo. v. 29. εἰς ἀνάστασιν ζωῆς—εἰς ἀν. κρήσεως.
xi. 24. εἰς τῇ ἀνάστασιν.
25. Ἐγὼ εἰμι ἡ ἀνάστασις κ. ἡ ζωή.

The phrases ἀνάστασις νεκρῶν and ἡ ἀνάστασις ἡ 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. ο ὁ δὲ τοῦ κόσμου βασιλείας ἀποθανόντας ἦμας ὑπὲρ τῶν αὐτῶν νόμων εἰς αὐξώσειν ζωῆς ἦμας ἀναστήσει.

Also id. ib. v. 14. αἱρετῶν μεταλάβοντας ὑπ’ ἀνθρώπων τὰς ὑπὸ τοῦ θεοῦ προσδοκαὶ ἐλπίδας πάλιν ἀναστήσεσθαι ὑπ’ αὐτῶν σοι μὲν γὰρ ἀνάστασις εἰς ζωήν οὐκ ἑσταί.

Reference to this Maccabean history of the seven brethren is made in Heb. xi. 35 ἄλλοι δὲ ἐπιμανοῦσαι, οὗ προσδέξασθαί τὴν ἀπολύτρωσιν, ἵνα κρέπτων ἀναστάσεως τύχωσιν (v. 35). ‘where in κρέπτων 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. ἐκανάστασιν τὴν 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 [ἡ] ἀνάστασις [ἡ] ἐκ νεκρῶν (Luke xx. 35, Acts iv. 2, 1 Pet. i. 3). The former includes both the ἀνάστασις ζωῆς and the ἀναστάσις κρίσεως (Jo. v. 29); the latter is confined to the ἀνάστασις ζωῆς.”

In Ephesians there is no direct reference to the future resurrection of men.

The words of c. v. 14:

Ἑγεῖρε, ὁ καθεύδων,
καὶ ἀνάστα ἐκ τῶν νεκρῶν,
καὶ ἐπιφανεῖς σοι ὁ χριστός

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

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dead as is signified in the miracles of Christ. We may compare the language of Jo. iii. 14 μεταβιβάσαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

The realisation of the eternal in the present dominates the thought of the Epistle.

On the meaning of κυβεῖα (Eph. iv. 14).

'Kυβεῖα 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 ἐν 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 κυβεῖα 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 κυβεῖα 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 κυβεῖα. 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.
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The statements of Holy Scripture, however, on this subject are marked by singular reserve.

Use of κατὰ c. acc. in the Epistle to the Ephesians.

(a) κατὰ θεόν. iv. 24.
   " τὴν δωρεάν τῆς χάριτος τ. θεοῦ. iii. 7.
   " τὸ μέτρον τῆς δωρεᾶς. iv. 7.
   " τὸ πλοῦτος τῆς χάριτος αὐτοῦ. i. 7.
   " " " δόξης αὑτοῦ. iii. 16.
   " τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. i. 5.
   " " " αὐτοῦ. i. 9.
   " τὴν βουλήν τοῦ θελήματος αὐτοῦ. i. 11.
   " πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος. ib.
   " " τῶν αἰῶνων. iii. 11.
   " τὴν ἐνέργειαν τοῦ κράτους τ. ἱσχύος αὐτοῦ. i. 19.
   " " τῆς δυνάμεως αὑτοῦ. iii. 7.

(b) κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τ. ἀέρος. ii. 2.
   " τὸν αἰῶνα τοῦ κόσμου τούτου. ib.
   " τὴν προτέραν ἀναστροφὴν. iv. 22.
   " τὰς ἐπιθυμίας τῆς ἀπάτης. ib.

(c) κατὰ σάρκα. vi. 5.
   κατ' ὀφθαλμῳδουλείαν. vi. 6.
   κατ' ἐνέργειαν. iv. 16.
   καθ' ἔμας. i. 15.
   κατ' ἐμὲ. vi. 21.

Use of the phrase ἐν σαρκί.

Gal. ii. 20. ὁ δὲ νῦν ζω ἐν σαρκὶ, ἐν πίστει ζω τῇ τ. νικᾷ τ. θεοῦ.
   vi. 12. ὅσοι θέλοντι εὑρίσκονται ἐν σαρκὶ.
2 Cor. x. 3. ἐν σαρκὶ...περιπατοῦντες.
Rom. viii. 8 f. οἱ ἐν σαρκὶ ὄντες...οὐκ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι.
Phil. i. 22. εἰ δὲ τὸ ζῆν ἐν σαρκὶ, τοῦτό μου καρπὸς ἔργου.
   iii. 3 f. οἱ πνεύματι θεοῦ ἀτρεφοῦντες...οὐκ ἐν σαρκὶ πεποιθοῦτες.
Col. ii. 1. ὥσποτε οὐκ ἔφρακασι τὸ πρόσωπον μον ἐν σαρκὶ.
Philemon 16. καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ.
Eph. ii. 11. τὰ ἐθνώ ἐν σαρκὶ...τ. λεγομένης περιτομῆς ἐν σαρκί.
1 Tim. iii. 16. ἐφανερώθη ἐν σαρκὶ, ἔδικαιωθή ἐν πνεύματι.
1 Pet. iv. 2. τ. ἐπιλοιπὸν ἐν σαρκὶ βιῶσαι χρόνον (cf. v. 1).
1 Jo. iv. 2. ὁ ὀμολογεῖ Ἡ. Χ. ἐν σαρκὶ ἐληλυθότα (cf. 2 Jo. 7).

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Prophets of the New Covenant.

(a) προφήτης.

Mt. x. 41. ο δεχόμενος προφήτην εἰς ὄνομα πρ. μισθὸν πρ. λήψεται.

Acts xii. 27. κατήλθον ἀπὸ Ἱερουσαλήμ προφήτηι.

xiii. 1. προφήται κ. δεδασκαλοί.

xv. 32. καὶ αὐτοὶ προφήται ὄντες.

xxi. 10. κατῆλθέν τις ἀπὸ τῆς Ἰουδαίας προφήτης.

i Cor. xii. 28. καὶ οὗς μὲν ἐθέτο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους.

29. μὴ πάντες προφήται;

xiv. 29. προφήται δὲ δύός ἤ τρεῖς λαλεῖτωσαν.

32. πνεύματα προφητῶν προφήταις ὑποτάσσεται.

37. εἰ τις δοκεῖ προφήτης εἶναι ἤ πνευματικός.

Eph. ii. 20. ἐπὶ τῷ βεβηλεῖ τ. ἀποστόλων κ. προφητῶν.

iii. 5. τ. ἁγίας ἀποστόλους αὐτοῦ κ. προφήτας.

iv. 11. τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τ. δὲ εὐαγγελιστάς.

Apost. xviii. 20. κ. οἱ ἁγίοι κ. οἱ ἀπόστολοι κ. οἱ προφήται.

24. αἵμα προφητῶν καὶ ἁγίων (cf. xvi. 16, x. 7, xi. 18).

xxii. 6. ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν (cf. xi. 10).

9. σύνδουλός σοῦ εἷμι κ. τ. ἀδελφῶν σου τῶν προφητῶν.

(b) προφήτης. Apost. ii. 20. λέγονσα ἐαυτὴν προφήτην (cf. Lk. ii. 36).

(c) προφητεύειν.

i Cor. xi. 4, 5, xiii. 9, xiv. 1, 3, 4, 5, 14, 31, 39 (ζηλοῦτε τὸ προφητεύειν).

Mt. vii. 22. τῷ σῷ ὄνομα ἐπροφητεύσαμεν.

Acts xix. 6. ἐλάλουν τε γλώσσαις κ. ἐπροφήτευν (cf. ii. 17, xxii. 9).

Apost. xii. 3. διός τ. δυσίν μάρτυριν μον κ. προφητεύσουσιν (cf. x. 11).

(d) προφητεία.

i Th. v. 20. προφητείας μη ἐξουθενεῖτε.

i Cor. xii. 10. ἄλλω προφητεία.

xiii. 2. κἂν ἐχω προφητείαν κ. εἰδὸ τὰ μυστήρια πάντα.

8. προφητεία καταργηθήσονται.

xiv. 6. ή ἐν προφητείᾳ ή ἐν διδαχῇ.

22. η δὲ προφητεία οὐ τ. ἀπίστους ἀλλὰ τ. πιστεύουσιν.

Rom. xii. 6. χαράματα...εἴτε προφητείαι...εἴτε διακονίαι.

i Tim. i. 18. κατὰ τὰς προαγούσας ἐπὶ σε προφητείας.


Apost. i. 3. τ. λόγους τῆς προφητείας (xxii. 7, 10, 18 f.).

xi. 6. τ. ἡμέρας τ. προφητείας αὐτῶν.
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. ii. § 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 to 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 greedy, puffed-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 vi. 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 pomps’ (pompis eius) stood alone as the object of baptismal renunciation,—in the Gallican Office, as also (with slight variants) in Luther’s Taufbüchlein and Hermann’s Consultation, the ‘pomps of the world’ (pompis seculi) and ‘its pleasures’ (voluptatibus 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 Initiatris, 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 deprecation 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 (1. 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 serviunt.’

(d) That in the Imitatio Christi (n. 12, 9) occurs the sentence: ‘Si ad te ipsum respicis, nihil huiusmodi ex te poteris; sed si in domino confidis, dabitur tibi fortitudo de caelo, et subicientur ditioni tuae mundus 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. J. M. S.]
Use of the Old Testament in 'Ephesians.'

Gen. ii. 24. ἐνεκεν τούτου καταλείψει \( \text{' } \) ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται τῇ γυναῖκι (Ε' πρὸς τ. γ.) αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

Ex. xx. 12 (Deut. v. 16). τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.

Deut. xxxiii. 2 f. κ. ἐπίφανεν ἐκ Σπείρ ἡμῖν κ. κατέσπευσεν εἰς ὅρους Φαράön σὺν μυρίασι Κάδης (Heb. from the ten thousands of the holy ones, R. V.)...κ. ἐφεισάτο τού λαοῦ αὐτοῦ, καὶ πάντες οἱ ἡγιασμένοι ὑπὸ τὰς χειρᾶς σου...κ. ἐδίδασκα...νόμον, ἐν ἐνετειλατό ἡμῖν Μοσῆς, κληρονομίαν συναγωγῆς Ἰσραήλ.

Ps. iv. 4 (5). ὅργιζεθε καὶ μὴ ἀμαρτάνετε (Heb. Stand in awe and sin not, E. V.).

ib. viii. 6 (7). καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα χειρῶν σου· πάντα υπέτατας ύποκάτω τ. ποδῶν αὐτοῦ.

ib. xi. (xxxix.) 6 (7). θυσίαν καὶ προσφορὰν οὐκ ἡθέλησας, σῶμα δὲ κατριγίω μοι.

ib. lxviii. (lxvii.) 18 (19). ἀναβὰς εἰς ὅψος ἁχμαλάτευσας αἰχμαλωσίαν, Ἀδαβῆς δόματα ἐν ἀνθρώπῳ (β³ακλαφ -οι). (Heb. Thou hast ascended on high, Thou hast led Thy captivity captive, Thou hast received gifts among men, R. V.)

ib. cx. (eix.) 1. Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθων ἐκ δεξιῶν μου.

Prov. ii. 2 (lxx). κ. παραβαλεῖς καρδίαν σου εἰς σύνεσιν, παραβαλεῖς δὲ αὐτὴν ἐπὶ νουθετῆσίν τῷ νῷ σου.

ib. 5. τότε συνήσεις φῶςν κυρίον καὶ ἐπίγνωσιν θεοῦ εὐρήσεις.

ib. iii. 11. νεο, μὴ ὄλγῳρει παραθείας κυρίον (cf. Is. l. 5).


ib. vi. 2. τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

ib. i. 18. τὸς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις.

ib. iv. 26. ὅργιζεθε καὶ μὴ ἀμαρτάνετε.

ib. i. 22. καὶ πάντα υπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, κ.τ.λ.

ib. v. 2. κ. παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ.

ib. iv. 8. διὸ λέγει 'Αναβὰς εἰς ὅψος ἁχμαλάτευσας αἰχμαλωσίαν [καὶ] ἐδοκεῖ δόματα τοῖς ἀνθρώποις.

ib. i. 20. ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ καθίσας ἐν δεξιᾷ αὐτοῦ.

ib. vi. 4. ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νονθεσίᾳ Κυρίου.
ADDITIONAL NOTES.

Prov. xxiii. 31 (LXX.). µη μεθύσκεσθε ἐν ὠνίσ (Heb. Look not thou upon the wine when it is red).

Is. xi. 4. κ. πατάξει γην τῷ λόγῳ τοῦ στόματος αὐτοῦ, καὶ ἐν πνεύματι διὰ χειλέων ἀνελεί ἀσέβη.

ib. xlix. 2. κ. έθηκεν τῷ στόμα μου ὡς μάχαιρα δέειαν.

ib. xi. 5. καὶ ἔσται δικαιοσύνη ἐξωσμένος τ. ὀσφύν αὐτοῦ, καὶ ἄληθεία εἰλημένος τάς πλευράς.

ib. xxviii. 16. ἰδα τούτο οὕτως λέγει κύριος Κύριος Ἦδου ἐγὼ ἐμβάλλω εἰς τά θεμέλια ζωών λίθων πολυτελῆ ἐκλεκτόν ακρογονιαῖον ἐστίνου εἰς τά θεμέλια αὐτῆς, καὶ ὁ πιστεύων οὐ μη κατασχύνῃ.

ib. xi. 3. ἐτοιμάσατε τὴν ὠδὸν Κυρίου (cf. v. 9, ὁ εὐαγγελιζόμενος).

ib. lii. 7. ὡς πόδες εὐαγγελιζομένου ἀκοὴ εἰρήνης κτλ.

ib. lvii. 19. εἰρήνην ἐπ' εἰρήνην τοῖς μακράν καὶ τοῖς ἐγγύς οὖσαν.

ib. lix. 17. καὶ ἐνεδύσατο δικαιοσύνην ὡς βώρακα, καὶ περίεθετο περικεφαλαίαν σωτηρίον ἐπὶ τῆς κεφαλῆς.

Ezek. xx. 41. ἐν ὀσμῇ εὐωδίᾳ προσδέχομαι ύμᾶς.

Hos. vi. 5. ἀπέκτεινα αὐτοῦ ἐν ῥήματι στόματός μου, κ. τ. κρίμα μου ὡς φῶς ἐξελύστεται.

Zech. viii. 16. λαλεῖτε ἄληθειαν ἐκαστὸς πρὸς τὸν πλησίον αὐτοῦ.
### 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.'

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p. 12, l. 32, col. 2, for 'he' read 'He'.

p. 66, note on τῷ ἀδελγεῖς, after 'as' insert 'to'.

p. 72, col. 2, l. 3, 'us' should, to accord with text, be 'you'.

p. 85, l. 15, col. 2, for αὑμωμος read ἀμωμος.

p. 93, l. 27, col. 1, for 'p. 918' read 'Pt. ii. vol. iii. p. 334'.

,, , l. 40, in 2 Sam. xix. 27 for 'ἐν τῷ δοῦλω' the reading in Prof. Swete's edition is ὁ δοῦλος.

p. 168, l. 10, after Ἱσραήλ insert ]
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