

**The Pilgrim Way Commentary on
the Book of Ephesians**



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Apology for This Work

This commentary on Ephesians follows in a long line of other works by divines of the past as they have sought to study and expound this very important epistle.

This work grew out of over 25 years of both preaching through Galatians in three pastorates in Maryland, Delaware and North Carolina as well as teaching through the epistle as an instructor at Maryland Baptist Bible College in Elkton, Maryland. I needed my own notes and outlines as I taught and preached from Ephesians, so this fuller commentary flows from those notes and outlines. Thus, the layout of this commentary is a practical one, written by a preacher to be preached from in the pulpit or to be taught in a Sunday School. It was not written from an isolated study of a theologian who had little contact with people or practical ministerial experience. There are many such commentaries on the market and they tend to be someone dull and not very practical in their application.

This commentary cannot be easily classified into any single theological system. I believe that no single theological system is an accurate presentation of Scriptural truth in and of itself. When Charles Spurgeon once wrote “There is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else”, he displayed a most unfortunate theological hubris. Calvinism is a human, flawed, limited and uninspired theological system, as any other human theological system. There is some truth there, as there is in any theological system, but it ranks no better than other competing systems, such as Arminianism (which is nothing more than a modified version of Calvin’s teachings), dispensationalism, covenant theology, Lutheranism, Romanism, Orthodox theology, pre-wrath rapture, take your pick. All these systems are flawed as they are all the products of human attempts to understand and systematize Biblical presentations. They can all make contributions to our overall understandings of the truth but none may claim to be the only correct such presentation, at the expense of all others. Knowing the human impossibility for absolute neutrality and the human love for theological systems, I readily admit that I cannot be as dispassionate and uninfluenced by human teachings in these pages as I would like. No man can be. But I have made every attempt not to allow my own personal systems influence my understanding of what the clear teachings of Scripture is.

I have freely consulted a wide variety of commentaries and sermons for insights and other views of various texts that I might have missed. As the old preacher once remarked “I milked a lot of cows but I churned my own butter.” Direct quotes are attributed to their proper source to prevent that unpardonable sin of literary theft. But simply because I quoted a writer should not be viewed as an endorsement of all that he wrote or of his theological system. I selected the quote because I found it interesting and useful, not because I am in any degree of agreement regarding the rest of his teachings.

Apology

This commentary is based on the text of our English Received Version, commonly referred to as the King James Version or the Authorized Version. I believe that this is the most preserved English translation available to us and that it is the superior translation in English. I can see no good reason to use or accept any of the modern versions, especially the current “flavor of the month” of the apostate professing church, the corrupt and mis-named English Standard Version. When it comes to these modern, critical text versions, I reject them for a variety of reasons. One major reason is that they have not been proven on the field of battle. I have liver spots older than the English Standard Version, but I am expected to toss my English Received Text, over 400 years old, and take up this new translation, whose ink is still barely dry? How many battles has the ESV won? How many missionaries have done great exploits with an NIV? What revivals have been birth and nurtured with an NASB? We will stick with the translations and texts that our fathers have used and that God has blessed. We are also favorably inclined to the Geneva Bible, Tyndale Bible, Matthews Bible, and other “cousins” of our English text. The Greek text used is the underlying text of our English Received Text and its 1769 revision, which is the text most widely in use today by God’s remnant.

Each verse is commented upon, with the English text, with Strong’s numbers and grammatical coding, such as Greek verb tenses and parts of speech (for the Greek text). The English grammatical notes are limited to the tenses of the corresponding Greek verbs, for I believe the study of the verb tenses is the most important element of the usage of the Greek text, even moreso than word studies. Not every Greek word is commented upon, only unusual or important ones. I am guilty of “picking and choosing” my word studies instead of presenting complete word studies for every word. That system would simply be too unwieldy for my purposes.

The presupposition of this commentary is that what the Bible says is so and that we will not change the text to suit our theological fancy. It says what it says and that is what we must accept, else we will be found unfaithful stewards of the Word of God, a judgment we fear. We will not amend our text but will take it as it is the best we can.

This commentary certainly is not perfect, nor is it the final presentation of my understanding and application of the book of Ephesians. A commentary over 25 years in the making can never truly said to be finished. As new insights are granted by the Holy Spirit and as my understanding of the epistle deepens, additional material will be added and sections will have to be re-written. One is never truly “finished” with any theological book. As one deepens and grows in his relation with the Lord, so does his theological understandings and that should be reflected in one’s own writings.

This book was also written as a theological legacy to my four children. They will need to be mighty for God in their generation for their days will certainly be darker than the generation their father grew up in. This book is an expression not only of the heart of a preacher in the early 21st century but also of a Christian father for his children, so they may more fully understand what their father believed and preached during his ministry.

Apology

It is my sincere prayer that this unpretentious contribution to the body of Christian commentary literature will be a blessing to the remnant of God's saints in the earth as we approach the coming of our Lord.

Apology

Introduction to Ephesians

Authorship- The Apostle Paul. On this, there is little or no discussion, even among the liberals.

Liberals will try though! They point out the 82 "non-Pauline" Greek words and the lack of intimacy in the book (incredible since Paul spent 2-3 years in Ephesus). The style is also different than Paul's other writings, with many long, complex sentences.

The Liberal position (from Harper's Bible Dictionary, page 269 for an example) is as follows: "A disciple of Paul probably wrote the letter about 80-90, wishing to continue his master's teaching and apply it to changing circumstance...The rich style reflects liturgical material in use in the church...The letter may also incorporate portions of hymns and creeds used in the contemporary church." But some liberals, like Markus Barth (Anchor Bible Commentary on Ephesians, 3) hold to Pauline authorship, although with reservations (page 41).

Hymn fragments are supposedly seen in 1:3-14,20-23; 2:4-7,10,14-18,20-22; 3:5,20,21; 4:4-6(8),11-13; 5:2,14,25-27 (Markus Barth 6).

Reasons why some reject Pauline authorship:

1. Vocabulary and style
2. Similarity to and perhaps dependence on Colossians. Onesimus is suggested as the one who may have written Ephesians from Paul's material.
3. Historical and literary relationships
4. Theological distinctions (Markus Barth 38).

Clement of Rome, Ignatius, Polycarp, Hermas, Clement of Alexandria, Tertullian, Irenaeus, and Hippolytus give evidence of early and continued use of the epistle.

There are four positions on authorship:

1. Pauline and apostolic- the literal, Bible-believing, Fundamentalist view, which we take in this commentary.
2. Ephesians was written by a follower of Paul, based on Pauline material or manuscripts. We have to reject this view because it makes Ephesians out to be a forgery and a fraud, as it claims to have been written by Paul yet was really written by someone else. This position turns Ephesians into a lie and thus could not possibly be inspired.
3. Outright rejection of Pauline authorship. This is the liberal, modernistic view.
4. Uncertainty as to authorship or of the above positions.

Date- probably around 62. Liberals place the writing from 70-170 A.D.

Place written from- Rome, since Paul says he was in jail at the time of this writing (3:1; 4:1; 6:20).

Purpose of writing- nowhere directly indicated.

The City of Ephesus. In western Asia Minor at the mouth of the River Cayster. It was the commercial center of western Asia Minor in Paul's day, despite the shrinking of its port due to silting. Ephesus was at the western terminus of the great overland route to the

Introduction to Ephesians

Euphrates. Under the Romans, Ephesus was a free city, with own assembly and council and governor (Acts 19:38).

Religiously, Ephesus was the center of the worship of Diana (Artemis to the Greeks). Diana was the moon goddess. She lived in the forests, was a huntress and protector of animals. She was also the guardian of virginity. Her temple, one of the seven wonders of the world, made the city famous. After the temple was destroyed by fire (356 B.C.), it was immediately rebuilt. It is said that some of the magnificent columns are incorporated into the Church of St. Sophia. Magic, astrology and the occult were important in the worship of Diana.

There were many Jews in the city who were more or less influenced by Christianity (Acts 2:9; 6:9). Timothy was the bishop of the church founded by Paul. According to Eusebius, John spent his last years in Ephesus.

Several important church councils were held in Ephesus, among which was the third ecumenical council (June 22-August 31, A.D. 431).

Paul's Work in Ephesus. Recorded in Acts 18:19-21 and following. Paul came to Ephesus after leaving Corinth. This was a very short visit, probably for a weekend.

Paul took a vow and shaved his head in 18:18 before coming to Ephesus.

Paul entered into the synagogue and reasoned with the Jews. They desired him to stay but he did not, since he wanted to be in Jerusalem for the feast in 18:19-21. He left Aquila and Priscilla there in anticipation of a longer, future ministry. There may have been believers in Ephesus before Paul arrived but were not organized into a church until he arrived.

Paul returned to Ephesus in 19:1. He met with John's disciples and rebaptized them in Acts 19:2-7.

Paul returned to the synagogue and worked there for 3 months in 19:8,9. Because of opposition, Paul then took to speaking daily in the school of Tyrannus in 19:9. This time Paul stayed in Ephesus for 2 years in Acts 19:10.

There was a book burning, following the botched attempt at exorcism by the Jews in 19:11-20. This was followed by the riots led by Demetrius the silversmith in 19:23-41. Paul's preaching and the results had hurt the income of the silversmiths who made little idols of Diana.

Ephesus

That Jews were established there in considerable numbers is known from Josephus (Ant. 14:10, 11), and might be inferred from its mercantile eminence; but it is also evident from Acts 2:9; 6:9. In harmony with the character of Ephesus as a place of concourse and commerce, it is here, and here only, that we find disciples of John the Baptist explicitly mentioned after the ascension of Christ (Acts 18:25; 19:3). The case of Apollos (Acts 18:24) is an exemplification further of the intercourse between, this place and Alexandria. The first seeds of Christian truth were possibly sown at Ephesus immediately after Pentecost (Acts 2). Whatever previous plans Paul may have entertained (Acts 16:6), his first visit was on his return from the second missionary circuit (Acts 18:19-21), and his stay on that occasion was very short; nor is there any proof that he found any Christians at Ephesus, but he left there Aquila and Priscilla (verse 19), who both then and at a later period (2 Timothy 4:19) were of signal service. In Paul's own stay of more than two years (Acts 19:8, 10; 20:31), which formed the most important passage of his third

circuit, and during which he labored, first in the synagogue (Acts 19:8), and then in the school of Tyrannus (verse 9), and also in private houses (Acts 20:20), and during which he wrote the First Epistle to the Corinthians, we have the period of the chief evangelization of this shore of the Aegean. The direct narrative in Acts 19 receives but little elucidation from the Epistle to the Ephesians, which was written after several years from Rome; but it is supplemented in some important particulars (especially as regards the apostle's personal habits of self-denial, Acts 20:34) by the address at Miletus. This address shows that the Church at Ephesus was thoroughly organized under its presbyters. On leaving the city, the apostle left Timothy in charge of the Church there (1 Timothy 1:3), a position which he seems to have retained for a considerable period, as we learn from the second epistle addressed to him. Among Paul's other companions, two, Trophimus and Tychicus, were natives of Asia (Acts 20:4), and the latter probably (2 Timothy 4:12), the former certainly (Acts 21:29), natives of Ephesus. In the same connection we ought to mention Onesiphorus (2 Timothy 1:16-18) and his household (4:19). On the other hand must be noticed certain specified Ephesian antagonists of the apostle, the sons of Sceva and his party (Acts 19:14), Hymenaeus and Alexander (1 Timothy 1:20; 2 Timothy 4:14), and Phygellus and Hermogenes (2 Timothy 1:15). Ephesus is also closely connected with the apostle John, not only as being the scene (Revelation 1:11; 2:1) of the most prominent of the churches of the Apocalypse, but also in the story of his later life as given by Eusebius (Hist. Eccl. 3:23, etc.). According to a tradition which prevailed extensively in ancient times, John spent many years in Ephesus, where he employed himself most diligently for the spread of the Gospel, and where he died at a very old age, and was buried. Possibly his Gospels and Epistles were written here. There is a tradition that the mother of our Lord was likewise buried at Ephesus, as also Timothy. Some make John bishop of the Ephesian communities, while others ascribe that honor to Timothy. In the book of Revelation (Revelation 2:1) a favorable testimony is borne to the Christian churches at Ephesus. Ignatius addressed one of his epistles to the Church of this, which held a conspicuous position during the early ages of Christianity, and was in fact, the metropolis of the churches of this part of Asia.

Location. — Ephesus lay on the Aegean coast. The ancient town seems to have been confined to the northern slope of Coressus, but in the lapse of time the inhabitants advanced farther into the plain, and thus a new town sprang up around the temple. All the cities of Ionia were remarkably well situated for the growth of commercial prosperity, and none more so than Ephesus. With a fertile neighborhood and an excellent climate, it was also most conveniently placed for traffic with all the neighboring parts of the Levant. In the time of Augustus it was the great emporium of all the regions of Asia within the Taurus; its harbor (named Panormus), at the mouth of the Cayster, was elaborately constructed, though alluvial matter caused serious hinderances both in the time of Attalus and in Paul's own time. The apostle's life alone furnishes illustrations of its mercantile relations with Achaia on the west., Macedonia on the north, and Syria on the east. At the close of his second missionary circuit, he sailed across from Corinth to Ephesus (Acts 18:19), when on his way to Syria (Acts 18:21, 22): some think that he once made the same short voyage over the Aegean, in the opposite direction, at a later period. On the third missionary circuit, besides the notice of the journey from Ephesus to Macedonia (Acts 19:21; 20:1), we have the coast voyage on the return to Syria given in detail (20, 21), and the geographical relations of this city with the islands and neighboring parts of the coast minutely indicated (Acts 20:15-17). To these passages we must add 1 Timothy 1:3; 2

Timothy 4:12, 20; though it is difficult to say confidently whether the journeys implied there were by land or by water. See likewise Acts 19:27; 20:1.

As to the relations of Ephesus to the inland regions of the continent, these also are prominently brought before us in the apostle's travels. The "upper coasts", Acts 19:1), through which he passed when about to take up his residence in the city, were the Phrygian tablelands of the interior; and it was probably in the same district that on a previous occasion (Acts 16:6) he formed the unsuccessful project of preaching the Gospel in the district of Asia. Two great roads at least, in the Roman times, led eastward from Ephesus; one through the passes of Tmolus to Sardis (Revelation 3:1), and thence to Galatia and the northeast, the other round the extremity of Pactyas to Magnesia, and so up the valley of the Meander to Iconium, whence the communication was direct to the Euphrates and to the Syrian Antioch. There seem to have been Sardian and Magnesian gates on the east side of Ephesus corresponding to these roads respectively. There were also coast-roads leading northwards to Smyrna, and southwards to Miletus. By the latter of these it is probable that the Ephesian elders traveled when summoned to meet Paul at the latter city (Acts 20:17, 18). Part of the pavement of the Sardian road has been noticed by travelers under the cliffs of Gallus.

Government. — It is well known that Asia was a proconsular province; and in harmony with this fact we find proconsuls (A.V. "deputies") specially mentioned (Acts 19:38). Again, we learn from Pliny that Ephesus was an assize-town (Jorum or conventus); and in the New Testament narrative (Acts 19:38) we find the court-days alluded to as actually being held (A.V. "the law is open") during the uproar; though perhaps it is not absolutely necessary to give the expression this exact reference as to time. Ephesus itself was a "free city," and had its own assemblies and its own magistrates. The senate is mentioned not only by Strabo, but by Josephus (Ant. 14:10, 25; 16:6, 4 and 7); and Luke, in the narrative before us, speaks of the "the people" and of its customary assemblies. That the tumultuary meeting which was gathered on the occasion in question should take place in the theater (verses 29, 31) was nothing extraordinary. It was at a meeting in the theater at Caesarea that Agrippa I received his death-stroke (Acts 12:23), and in Greek cities this was often the place for large assemblies. We even find conspicuous mention made of one of the most important municipal officers of Ephesus, the "town-clerk", or keeper of the records, whom we know from other sources to have been a person of great influence and responsibility. It is remarkable how all these political and religious characteristics of Ephesus, which appear in the sacred narrative, are illustrated by inscriptions and coins. A state-paper office, is mentioned on an inscription in Chishull. The later coins of Ephesus are full of allusions to the worship of Diana in various aspects. The word "worshipper" is of frequent occurrence. That which is given last below has also the word "deputy"; it exhibits an image of the temple, and, bearing as it does the name and head of Nero, it must have been struck about the time of Paul's stay in Ephesus. The one immediately preceding it bears the name (Cusinius) of the acting "town-clerk" at the time.

The Asiarchs. — Public games were connected with the worship of Diana at Ephesus. The month of May was sacred to her. The uproar mentioned in the Acts very probably took place at this season. Paul was certainly at Ephesus about that time of the year (1 Corinthians 16:8), and Demetrius might well be peculiarly sensitive if he found his trade failing at the time of greatest concourse. However this may be, the Asiarchs were present (Acts 19:31). These were officers appointed, after the manner of the aediles at Rome, to

preside over the games which were held in different parts of the province of Asia, just as other provinces had their Galatarchs, Lyciarchs, etc. Various cities would require the presence of these officers in turn. In the account of Polycarp's martyrdom at Smyrna an important part is played by the Asiarch Philip. It is a remarkable proof of the influence which Paul had gained at Ephesus that the asiarchs took his side in the disturbance.

Religion. — Conspicuous at the head of the harbor of Ephesus was the great temple of Diana or Artemis, the tutelary divinity of the city. She was worshipped under the name of Artemis. There was more than one divinity which went by the name of Artemis, as the Arcadian Artemis, the Taurian Artemis, as well as the Ephesian Artemis. Her worship in this instance was said to have originated in an image that fell from heaven (Acts 19:35), and believed to have been an object of reverence from the earliest times (Pliny, 16:79). The material of which it was composed is disputed, whether ebony, cedar, or otherwise. She was represented as many-breasted, although different explanations are given of her figure in this respect. The following is the description given by Falkener (Ephesus, pages 290, 291) of an antique statue of the Ephesian Diana now in the Naples Museum: "The circle round her head denotes the nimbus of her glory; the griffins inside of which express its brilliancy. In her breast are the twelve signs of the zodiac, of which those seen in front are the ram, bull, twins, crab, and lion; they are divided by the hours. Her necklace is composed of acorns, the primeval food of man. Lions are on her arms to denote her power, and her hands are stretched out to show that she is ready to receive all who come to her. Her body is covered with various beasts and monsters, as sirens, sphinxes, and griffins, to show she is the source of nature, the mother of all things. Her head, hands, and feet are of bronze, while the rest of the statue is of alabaster, to denote the ever-varying light and shade of the moon's figure. Like Rhea, she was crowned with turrets, to denote her dominion over terrestrial objects." It will be seen, from the figure given, that this last differed materially from the Diana, sister of Apollo, whose attributes are the bow, the quiver, the girt-up robe, and the hound; whose person is a model of feminine strength, ease, and grace, and whose delights were in the pursuits of the chase.

Around the image of the goddess was erected, according to Callimachus (Hymn. in Dian. 248), her large and splendid temple. This building was raised (about B.C. 500) on immense substructions, in consequence of the swampy nature of the ground. The earlier temple, which had been begun before the Persian war, was burnt down in the night when Alexander the Great was born (B.C. 355), by an obscure person of the name of Eratostratus, who thus sought to transmit his name to posterity; and, as it seemed somewhat unaccountable that the goddess should permit a place which redounded so much to her honor to be thus recklessly destroyed, it was given out that Diana was so engaged with Olympias in aiding to bring Alexander into the world that she had no time nor thought for any other concern. At a subsequent period Alexander made an offer to rebuild the temple, provided he were allowed to inscribe his name on the front, which the Ephesians refused. Aided, however, by the whole of Asia Minor, they succeeded in erecting a still more magnificent temple, which the ancients have lavishly praised and placed among the seven wonders of the world. It took two hundred and twenty years to complete. Pliny, who has given a description of it, says it was 425 feet in length, 220 broad, and supported by 127 columns, each of which had been contributed by some prince, and were 60 feet high; 36 of them were richly carved. Chersiphron, the architect, presided over the undertaking, and, being ready to lay violent hands on himself in consequence of his difficulties, was restrained; by the command of the goddess, who

appeared to hint during the night, assuring him that she herself had accomplished that which had brought him to despair. The altar was the work of Praxiteles. The famous sculptor Scopas is said by Pliny to have chiseled one of the columns. Apelles, a native of the city, contributed a splendid picture of Alexander the Great. The rights of sanctuary, to the extent of a stadium in all directions round the temple, were also conceded, which, in consequence of abuse, the emperor Tiberius abolished. The temple was built of cedar, cypress, white marble, and even gold, with which it glittered. Costly and magnificent offerings of various kinds were made to the goddess and treasured in the temple, such as paintings, statues, etc., the value of which almost exceeded computation. The fame of the temple, of the goddess, and of the city itself, was spread not only through Asia, but the world, a celebrity which was enhanced and diffused the more readily because sacred games were practiced there, which called competitors and spectators from every country. In style, too, this famous structure constituted an epoch in Greek art, since it was here first that the graceful Ionic order was perfected. The magnificence of this sanctuary was a proverb throughout the civilized world. All these circumstances give increased force to the architectural allegory in the great epistle which Paul wrote in this place (1 Corinthians 3:9-17), to the passages where imagery of this kind is used in the epistles addressed to Ephesus (Ephesians 2:19-22; 1 Timothy 3:15; 6:19; 2 Timothy 2:19, 20), and to the words spoken to the Ephesian elders at Miletus (Acts 20:32). The temple was frequently used for the safe custody of treasure. Of more questionable character was the privilege which, in common with some other Greek temples, it enjoyed of an asylum, within the limits of which criminals were safe from arrest. By Alexander this asylum was extended to a stadium, and by Mithridates somewhat further; Antony nearly doubled the distance; but the abuses hence arising became so mischievous, that Augustus was compelled to abolish the privilege, or at least restrict it to its ancient boundary. Among his other enormities, Nero is said to have despoiled the temple of Diana of much of its treasure. It continued to conciliate no small portion of respect till it was finally burnt by the Goths in the reign of Gallienus. The chief points connected with the uproar at Ephesus in the case of Paul (Acts 19:23-41). Another consequence of the celebrity of Diana's worship at Ephesus was that a large manufactory grew up there of portable shrines, which strangers purchased, and devotees carried with them on journeys or set up in their houses. Of the manufacturers engaged in this business, perhaps Alexander the "coppersmith" (2 Timothy 4:14) was one. The case of Demetrius the "silversmith" (in the Acts) is explicit. He was alarmed for his trade when he saw the Gospel, under the preaching of Paul, gaining ground upon idolatry and superstition, and he spread a panic among the craftsmen of various grades, (verse 24) or designers, and the common workmen, if this is the distinction between them.

Magical Arts. — Among the distinguished natives of Ephesus in the ancient world may be mentioned Apelles and Parrhasius, rivals in the art of painting, Heraclitus, the man-hating philosopher, Hipponax, a satirical poet, Artemidorus, who wrote a history and description of the earth. The claims of Ephesus, however, to the praise of originality in the prosecution of the liberal arts are but inconsiderable, and it must be content with the dubious reputation of having excelled in the refinements of a voluptuous and artificial civilization. With culture of this kind, a practical belief in and a constant use of those arts which pretend to lay open the secrets of nature, and arm the hand of man with supernatural powers, have generally been found conjoined. Accordingly, the Ephesian multitude were addicted to sorcery; indeed, in the age of Jesus and his apostles, adepts in

the occult sciences were numerous: they traveled from country to country, and were found in great numbers in Asia, deceiving the credulous multitude and profiting by their expectations. They were sometimes Jews, who referred their skill and even their forms of proceeding to Solomon, who is still regarded in the East as head or prince of magicians (Josephus, Ant. 8:2,5; Acts 8:9; 13:6, 8). In Asia Minor Ephesus had a high reputation for magical arts. This also comes conspicuously into view in Luke's narrative (Acts 19:11-20). The peculiar character of Paul's miracles would seem to have been intended as antagonistic to the prevalent superstition. The books mentioned as being burned by their possessors in consequence of his teaching were doubtless books of magic. How extensively they were in use may be learned from the fact that "the price of them" was "fifty thousand pieces of silver". Very celebrated were the Ephesian letters, which appear to have been a sort of magical formulae written on paper or parchment, designed to be fixed as amulets on different parts of the body. such as the hands and the head. Erasmus says that they were certain signs or marks which rendered their possessor victorious in every thing. Eustathius states an opinion that Croesus, when on his funeral pile, was very much benefited by the use of them; and that when a Milesian and an Ephesian were wrestling in the Olympic games, the former could gain no advantage, as the latter had Ephesian letters bound round his heel; but, these being discovered and removed, he lost his superiority, and was thrown thirty times. The faith in these mystic syllables continued, more or less, till the sixth century. We should enter on doubtful ground if we were to speculate on the Gnostic and other errors which grew up at Ephesus in the later apostolic age, and which are foretold in the address at Miletus, and indicated in the epistle to the Ephesians, and more distinctly in the epistles to Timothy. (John McClintock and James Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*).

Other comments

Ephesians is Paul's most impersonal letter. Some say Ephesus was not written merely to the church at Ephesus but was a circular letter that was passed around to many churches. It lacks the "personal" touches of Paul's other letters. We hold that the letter was written to the Ephesian church and was not intended to be circular. If Ephesians was circular, why didn't Paul designate it so, as he did in Galatians?

Ephesians is the theologically deepest book in the New Testament, even ahead of Romans.

A major theme of Ephesians is the "heavenly places" in which the Christian resides. In the middle of a dark, damp and joyless Roman cell, Paul is in rapture over the heavenly places!

"In Romans, Christ is always viewed upon earth. He has died to sin, is alive in Christ, and is perfectly justified; he is walking through the world in that condition, and has to yield himself up to God. In Colossians you get him dead, as in Romans, but also risen with Christ, and he has a hope laid up for him in heaven. In Ephesians you get a step further, as there he is sitting in the heavenly places. Each of these three is a Christian state, so far (John Nelson Darby, *Notes and Jottings*, page 66)."

"Ephesians bears a close connection with Colossians. It would seem that Tychicus was the bearer of both these letters. In Colossians Paul says that Tychicus will tell them all about his affairs (Colossians 4:7); and in Ephesians he says that Tychicus will give them

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all information (Ephesians 6:21). Further, there is a close resemblance between the substance of the two letters, so close that 55 verses in the two letters are verbatim the same. Either, as Coleridge held, Colossians might be called 'the overflow' of Ephesians or Ephesians is a greater version of Colossians (William Barclay, *The Letters to the Galatians and Ephesians*, The Daily Study Bible, pages 61-62)".

Names and Titles of Christ in Ephesians

- | | |
|----------------------------------|-----------------------------------|
| 1. Jesus Christ 1:1; 3:1 | 10. Lord 2:21; 4:17 |
| 2. Christ Jesus 1:1; 2:10 | 11. Son of God 4:13 |
| 3. Lord Jesus Christ 1:2; 6:24 | 12. Jesus 4:21 |
| 4. Christ 1:3 | 13. A Sweet-Smelling Savor 5:2 |
| 5. Lord Jesus 1:15 | 14. Savior of the Body 5:23 |
| 6. Head of the Church 1:22; 5:23 | 15. Lover of the Church 5:25 |
| 7. Our Peace 2:14 | 16. Sanctifier of the Church 5:26 |
| 8. The Reconciler 2:16,18 | 17. Lord of the Church 5:29 |
| 9. Chief Cornerstone 2:20 | 18. Master 6:9 |

Names and Titles of God in Ephesians

- | | |
|---|-------------------------|
| 1. Father 1:2; 6:23 | 3. Father of Glory 1:17 |
| 2. God of our Lord Jesus Christ 1:17;
3:14 | 4. The Forgiver 4:32 |

Names and Titles of the Holy Spirit in Ephesians

- | | |
|--------------------------------|-----------------------|
| 1. Holy Spirit of Promise 1:13 | 3. Spirit of God 4:30 |
| 2. Spirit 2:18; 5:18 | |

Old Testament references in Ephesians

1. Leading captivity captive: 4:8 with Judges 5:12; Psalm 68:18
2. Speak truth with thy neighbor: 4:25 with Zechariah 8:16
3. Sin not: 4:26 with Psalm 4:4
4. Husband and wife being one flesh: 5:31 with Galatians 2:24
5. Honoring parents: 6:1-3 with Exodus 20:12
6. Helmet of salvation: 6:17 with Isaiah 59:1

Comparisons between Ephesians and Colossians. It is interesting to note these parallel themes in these two epistles.

	<u>EPHESIANS</u>	<u>COLOSSIANS</u>
1. Christ the Head of the Church	1:22; 4:15; 5:23	1:18; 2:19
2. Christ supreme over angelic powers	1:21	2:10
3. Articulation and nourishment of the Body	4:16	2:19
4. The Church Christ's Body	1:23; 4:12; 5:23,30	1:18,24
5. Growth of the Body	4:16	2:19
6. The Body one	2:16; 4:4	3:15
7. Christians once dead in sin	2:1,5	2:13
8. Once alienated from God and grace	2:12; 4:18	1:21
9. Once in darkness	4:18; 5:8	1:13

Introduction to Ephesians

10. Now risen with Christ	2:6	2:12; 3:1
11. Made alive with Christ	2:5	2:13
12. Reconciled through the death of Christ	2:13-16	1:20,21
13. Redeemed in Christ	1:7	1:14
14. In the light	5:8,9	1:12
15. Rooted in Christ	3:17	2:7
16. Built up as a structure	2:20	2:7
17. On a foundation	3:17	1:23
18. Spiritually filled	1:23; 3:19; 5:18	1:9; 2:10
19. The Fulness	1:23; 3:19	1:19; 2:9
20. The Old Man and New Man	4:22-24	3:9,10
21. Similar classes of sins reprov'd	4:2,3,25; 5:5	3:12-14
22. The coming wrath of God	5:6	3:6
23. The duties of the home	5:22-6:9	3:18-4:1
24. The walk of sin	2:2; 4:17	3:7
25. The walk of holiness	2:10; 4:1; 5:2,8,15	1:10; 2:6; 4:5
26. Redemption of opportunity	5:16	4:5
27. Spiritual songs	5:19	3:16
28. Prayer and intercession	6:18	4:2
29. The Mystery revealed	1:9; 3:4,9; 6:19	1:26,27; 2:2; 4:3
30. Riches	1:7,18; 2:7; 3:8,16	1:27; 2:2
31. Ages and generations	3:21	1:26
32. Word of truth	1:13	1:5
33. Character and commission of Tychicus	6:21	4:7

(From H.C.G. Moule, *The Epistle to The Ephesians*, pages 29-31)

Comparisons between Ephesians and Paul's address to the Ephesian elders in Acts 20. There are also some similarities between these passages:

	ACTS 20	EPHESIANS
1. With all lowliness of mind	19	4:2
2. The divine counsel	27	1:11
3. Divine ability	32	3:20
4. Building upon...	32	2:20
5. The inheritance of the saints	32	1:14,18

(From H.C.G. Moule, *The Epistle to The Ephesians*, page 32)

A listing of the spiritual blessings in Ephesians:

Chapter 1		Chapter 2	
1. Chosen us	1:4	9. Sealed us	1:13; 4:30
2. Predestined us	1:5,11	10. Purchased us	1:14
3. Adopted us	1:5	11. Enlightened us	1:18; 5:8
4. Accepted us	1:6	12. Called us	1:18; 4:1,4
5. Redeemed us	1:7a	13. Empowered us	1:19
6. Forgiven us	1:7b		
7. Works in us	1:11; 3:7,20;		
4:16,19			
8. Saved us	1:13; 2:8		

Introduction to Ephesians

16. Raised us	2:6	39. Arms us	6:11
17. Created us	2:10; 3:9	Conclusion	
18. Ordained us	2:10	40. Coming for us	1:10
19. Reconciled us	2:16	Our Response	
20. Accessed us	2:18; 3:12	1. Praise Him	1:6
21. Housed us	2:19	2. Glorify Him	3:21
Chapter 3		3. Love others	4:2
22. Enriched us	3:8,16,17	4. Speak the truth	4:15
23. Strengthened us	3:16	5. Use our mouth for good	4:29
24. Dwells in us	3:17	6. Forgive others	4:32
25. Filled us	3:19	7. Walk in love	5:2
26. Enables us	3:20	8. Give thanks	5:4,20
Chapter 4		9. Walk in light	5:8
27. Gifted us	4:7,11	10. Separate from darkness	5:11
28. Perfected us	4:12,13	11. Reprove	5:11,13
29. Forgiven us	4:32	12. Walk circumspectly	5:15
Chapter 5		13. Redeem the time	5:16
30. Gave Himself for us	5:25	14. Know God's Will	5:7
31. Sanctified us	5:26	15. Be Spirit-filled	5:18
32. Cleansed us	5:26	16. Sing	5:19
33. Washed us	5:26	17. Submit yourself	5:21,24
34. Clothed us	5:27	18. Honor authority	6:1-5
35. Nourished us	5:29	19. Serve Him	6:6,7
36. Cherishes us	5:29	20. Seek God's power	6:10
Chapter 6		21. Stand against wickedness	6:13,14
37. Rewards us	6:8	22. Pray always	6:18
38. Forbears us	6:9	Our Reaction	
		23. Cease not to give thanks	1:16
		24. Always thank God	5:20

Structure of Ephesians

Chapters 1-3 are doctrinal, 4-6 are practical.

1. Introduction 1:1,2
2. The Believer's Position 1:3-6
3. Redemption and Forgiveness Through the Blood 1:7
4. The Mystery of His Will 1:8-10
5. The Christian's Inheritance 1:11,12
6. The Sequence of Salvation 1:13
7. The Earnest and the Redemption 1:14
8. Paul's Prayer Requests For The Ephesians 1:15-19
9. The Exaltation of Christ 1:20-23
10. Our Former State 2:1-3
11. Our Salvation 2:4-9

Introduction to Ephesians

12. Our Sanctification 2:10
13. The Promotion of the Gentiles 2:11-13
14. One Body in Christ 2:14-19
15. The New Testament Building 2:20-22
16. The Mystery of the Body 3:1-6
17. Paul's Ministership 3:7-8
18. Paul's Charge 3:9-12
19. Paul's Desire for the Ephesians 3:13-19
20. A Pericope of Praise 3:20-21
21. Walk Worthy 4:1-3
22. Eight "Ones" 4:4-6
23. Grace Given 4:7
24. The Descent and Ascent of Christ 4:8-10
25. God's Gifts to the Church 4:11-13
26. The Maturity of the Body 4:14-16
27. The Darkness of the Gentiles 4:17-19
28. Learning Christ 4:20-21
29. The New Man 4:22-24
30. Exhortations to Holiness 4:25-32
31. Be Ye Followers of God 5:1-4
32. Those Who Have No Inheritance in the Kingdom 5:5-6
33. Separation Enjoined 5:7-13
34. The Wake-Up Call 5:14
35. Various Exhortations 5:15-17
36. Be Filled With The Spirit 5:18-19
37. More Exhortations 5:20-21
38. Commands to Wives 5:22-24
39. Commands to Husbands 5:25-33
40. Commands to Children 6:1-3
41. Commands to Fathers 6:4
42. Commands to Servants 6:5-8
43. Commands to Masters 6:9
44. The Whole Armor of God 6:10-17
45. Exhortations to Prayer 6:18-19
46. Paul's Ambassadorship 6:20
47. Closing Remarks 6:21-24

Outline from E.W. Bullinger in the *Companion Bible*, page 1759

- A. 1:1,2 Epistolary, Salutation
 - B. 1:3-3:19 Doctrinal, As To Our Standing
 - C. 3:20,21 Doxology
 - B. 4:1-6:20 Doctrinal, As To Our State
- A. 6:21-24 Epistolary, Benediction

Another Outline of Ephesians:

God's Work 1-3

God's Work of Redemption 1:1-14

God's Work of Revelation 1:15-23

God's Work of Resurrection 2:1-10

God's Work of Reconciliation 2:11-22

God's Work of Proclamation 3:1-13

God's Work of Sanctification 3:14-21

The Christian's Walk 4-6

The Christian Walk of Unity 4:1-16

The Christian Walk of Repentance 4:17-32

The Christian Walk in the Light 5:1-21

The Christian Walk of Submission I 5:22-33

The Christian Walk of Submission II 6:1-9

The Christian Walk of Power 6:10-23

Outline of Ephesians from J. Vernon McGee:

I. Doctrinal, Chapters 1 — 3 The heavenly calling of the church (vocalization)

A. The church is a BODY, Chapter 1

1. Introduction, vv. 1, 2

2. God the Father **planned** the church, vv. 3-6

"A body hast thou prepared me" (Hebrews 10:5)

3. God the Son **paid** the price for the church, vv. 7-12

"Redemption through his blood" (v. 7)

4. God the Holy Spirit **protects** the church, vv. 13, 14

"By one Spirit were we all baptized into one body" (1 Corinthians 12:13)

5. **Prayer** for knowledge and power, vv. 15-23

B. The church is a TEMPLE, Chapter 2

1. The **material** for construction, vv. 1-10

Those "dead in trespasses" (v. 1) are made into a living temple

2. The **method** of construction, vv. 11-18

3. The **meaning** of the construction (*quo animo*), vv. 19-22

"Groweth unto an holy temple in the Lord" (v. 21)

C. The church is a MYSTERY, Chapter 3

1. The **explanation** of the mystery, vv. 1-4

Not revealed in the Old Testament

2. The **definition** of the mystery, vv. 5-13

Jews and Gentiles are partakers of the same body — the church

3. **Prayer** for power and knowledge, vv. 14-21

"Strengthened with might" (v. 16) and "to know the love of Christ" (v. 19)

II. Practical, Chapters 4 — 6 The earthly conduct of the church (vocation)

A. The church is a NEW MAN, Chapter 4

1. The **exhibition** of the new man, vv. 1-6

"Endeavoring to keep the unity of the Spirit" (v. 3)

2. The **inhibition** of the new man, vv. 7-16

"No more children"(v. 14); "grow up into him"(v. 15); "perfect man" (v. 13)

3. The prohibition of the new man, vv. 17-32

“Walk not as other Gentiles walk” (v. 17); “be ye kind one to another” (v. 32)

B. The church will be a BRIDE, Chapter 5

1. The engagement of the church, vv. 1-17

“For I have espoused you to one husband that I may present you as a chaste virgin to Christ” (2 Corinthians 11:2)

2. The experience of the church, vv. 18-24

“Be filled with the Spirit” (v. 18)

3. The expectation of the church, vv. 25-33

“That he might present it to himself a glorious church” (v. 27)

C. The church is a SOLDIER, Chapter 6

1. The soldier’s relationships, vv. 1-9

“No man that warreth entangleth himself with the affairs of this life” (2 Timothy 2:4)

2. The soldier’s enemy, vv. 10-12

“The wiles of the devil” (v. 11)

3. The soldier’s protection, vv. 13-18

“The whole armor of God” (v. 13)

4. The soldier’s example — Paul, a good soldier of Jesus Christ, vv. 19-22

5. The soldier’s benediction, vv. 23, 24

Introduction to Ephesians

Booklist on Ephesians

Reviewed in:

Commenting and Commentaries by Charles Spurgeon

\$ *Biblical Viewpoint* from Bob Jones University

% *The Minister's Library* by Cyril Barber

* *An Introduction to the New Testament* by D. Edmond Hiebert

@ by Jon Weatherly, Cincinnati Bible College & Seminary

^ Commentary List from The Master's Seminary, Sun Valley, CA

+ *Treasury of the Scottish Covenant* by J. C. Johnston

& By the author, Dr. John Cereghin

= *The Treasure House of Good Books* by James Alexander Stewart

! *New Testament Commentary Survey* by D. A. Carson

< *The Discerning Reader* website

\$ Abbott, T.K. *The Epistles to the Ephesians and to the Colossians*, 1897, 379 pages. An exhaustive study of the Greek text. He argues that Ephesians is a circular letter, favors Pauline authorship, stresses that Christ is a "Son, by His nature, we are sons only by adoption through Him." (9), teaches that men are born with a sinful and corrupt nature (46), points out Paul's precise use of the Greek tenses (138), teaches the reality of evil spirits (182).

+ Uses the author's own translation; its printed form reflects the form-critical assumption of the use of hymns, fragments of hymns or confessional formulae in Ephesians. Dates it 62.

\$ Alford, Henry, "Ephesians" in volume 3 of *The Greek Testament*, 1871, 144 pages. Concise comments. Defends Pauline authorship (6), stresses importance of the term "blood" rather than merely "death" (74), defends reality of the devil and evil spirits (89), stresses the unity of the mystical body of Christ (112), maintains the doctrine of the Trinity (114), seems to favor Hades as meaning "the lower parts of the earth" (116), stresses the Lord as the pattern for the use of the sword of the Spirit. (148)

\$ Allan, John, *The Epistle to the Ephesians*, 1959, 143 pages. Brief liberal comments. Attacks Pauline authorship (13-23), holds the central theme is the unity of the church (33), treats the blood as a symbol (50), charges the writer with ignorance of scientific views of the universe (55), stresses the idea of corporate personality (60), shows that the writer thinks of two worlds, higher and lower, not two ages (67), sets forth God as the universal Father (105), warns against an emotional revival of belief in the devil and demons (140).

\$ Barth, Markus, *The Broken Wall*, 1959, 272 pages. Liberal interpretation. He can affirm Paul's authorship only with fear (15), lists many problems in Ephesians, stresses that Christ's resurrection, though it cannot be proved (51) is of cosmic importance (54),

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implies universalism (69,119), holds that "principalities and powers" refers to the world of axioms of politics and religion (90), argues that there is no wall between the church and the world (154), thinks Paul taught separation only from a brother, not from the world (162), urges that God's servants must go to and fro between prayer and evangelism (195), thinks that hell is only for people who have heard the truth (262).

* Barth, Markus, "Ephesians" in *The Anchor Bible*, 2 volumes, 1974. Uses author's own translation. Its printed form reflects the form-critical assumption of the use of hymns, fragments of hymns or confessional formulae in Ephesians. The commentary material divides into two parts: phrase by phrase relate to the explanation of the text itself; extended Comments relate to various matters connected with the thought of the passage. Full bibliography and indexes.

Bayne, Paul, *Commentary on Ephesians*, 1643. Sibbes says of this work "The greatest shall find matter to exercise themselves in; the meaner, matter of sweet comfort and holy instruction; and all confess that he hath brought some light on this Scripture."

\$ Beare, Francis and Theodore Wedel, "Ephesians" in volume 10 of *The Interpreter's Bible*, 1953, 152 pages. Thorough liberal exposition. Reject Pauline authorship (600,610), admit modern man is unmindful of 18 centuries of Christian grace (616), stresses that "blood" is a symbol (617), call the Bible a storybook (629), object to a "concrete visualization" of the ascension (633), warn against exalting the institutional church to equality with Christ (636), deny a personal devil (639), admit that modern man is afraid of judgment (673), hold that the pentecostal spirit is still given to those at a Romanist mass (685).

! Scarcely worth scanning.

@ Best, Ernest. *Ephesians*, 1998. Thorough and informed comments on the Greek text, deliberately leaving the question of authorship open.

+ Boyd, Robert, *Commentary on the Epistle to the Ephesians*, 1652. This was written in elegant Latin. "A work of stupendous size and stupendous learning. Its apparatus criticus is something enormous. The Greek and Latin Fathers, the writers of the dark ages, the Protestant and Romish theologians of his own time; Justin and Irenaeus; Tertullian and Cyprian; Clement and Origen; Augustine and Jerome; Gregory Nyssen and Gregory Nazianzen; Anselm and Bonaventure and Bernard; Calvin and Rollock; Bellarmine and Pighius- are all at hand to render aid or to receive replies"- Dr. James Walker in *Scottish Theology*, page 4.

\$ Braune, Karl, "Ephesians" in *Lange's Commentary on the Holy Scriptures*, 235 pages. Conservative Lutheran commentary. Defends Pauline authorship (8), explains the doctrine of election (30), stresses the Old Testament background of the blood (36),

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teaches the reality of spiritual death (72), warns against the power of Satan (73), identified the "lower parts of the earth" as Hades (146), teaches the power of Satan and his angels (221), stresses that each piece of the Christian's armor requires the other pieces: together they form one whole (228).

\$ Brown, Charles, *St. Paul's Epistle to the Ephesians*, 181 pages. Devotional exposition. Stresses God's living election and man's moral freedom (15-16), urges prayer for brethren (21), holds it is unimportant who wrote Pentateuch or Isaiah (27), distinguishes between Christ's resurrection and the restoration of Lazarus (31), holds that a believer is a stranger on earth but not to heaven (56), exhorts that Christ must become a living reality within (73), urges believers to stay as far away from the pit as possible (131).

\$ Bruce, Frederick Fyvie, *The Epistle to the Ephesians*, 1961, 140 pages. Thorough exposition. Defends Pauline authorship (11-12), stresses foreordaining purpose of God (34) and the sealing of the Holy Spirit (36), discusses the nature of the church (44), explains Greek constructions (48), maintains the whole concept of salvation by grace through faith is God's gift (51), urges steadfast adherence to the apostle's teaching (57), holds to the universal church (58), defends the doctrine of the Trinity (81), warns against jesting, which is "cultural insolence" (103), holds that the "world rulers" were spirit beings (128).

* Non-technical and popular.

\$ Calvin, John, *Commentaries on the Epistles of Paul to the Galatians and Ephesians*, 1548, 172 pages. Old but valuable. Stresses believers are elect by grace, not foreseen worthiness (198), attacks Roman doctrine, maintains the doctrine of original sin (223), interprets "apostles and prophets" as New Testament and Old Testament men (243), warns that many receive the sign of baptism who are not partakers of the grace (320), urges believers to use especially their swords and shields (339).

! Calvin, John, *Sermons on Ephesians*. Still can be marvelously suggestive to preachers.

\$ Carver, William Owen, *The Glory of God in the Christian Calling*, 1949, 239 pages. Baptist. Uses Neo-Orthodox terms (3), speaks of 2 Isaiah (4), assumes Pauline authorship (5), distinguishes between universal and local church, gives theme of Ephesians as "The Christian Calling" (21), argues that the church continues the incarnation of Christ (43), has a long discussion of the ecumenical movement and argues for congregational polity and loose cooperation (61-79), defends Trinity (94), calls Abraham the first Christian (117), attacks the idea of Christ's descent into Hades (148), concludes with a paraphrase (193) and his own translation (218).

* Contains a detailed outline, a careful verse-by-verse exegesis and author's own translation. Four lengthy theological discussions of 75 pages precede the exegesis of the text. Written by a Southern Baptist.

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\$ Chafer, Lewis Sperry, *The Ephesian Letter Doctrinally Considered*, 1935, 176 pages. Brief exposition. He speaks of the divine purpose being changed from the limitations of Judaism to the worldwide proclamation (13), suggests that Ephesians may be the letter to the Laodiceans (14), stresses sovereign and final election (36), teaches that those who die in infancy are redeemed by God's grace (68), explains the universal church (92), attacks the idea of an Old Testament church (100), denies that God's purposes for Israel and the church ever unite (154), includes a topical index of doctrines (168-171).

* Pre-millennial and dispensational.

\$ Criswell, W. A. *Ephesians*, 1974, 308 pages. Stresses the phrase "in Christ" (15) and the reality of predestination (27), accepts the concept of geologic ages (46), teaches a universal church (106), stresses the unity of the family of God (142), holds that "one baptism" was water baptism symbolizing Spirit baptism (184), defends the mode of baptism (190), denies baptismal regeneration (200), gives 3 interpretations of leading captivity captive (206), commends Billy Graham (219).

\$ Dale, R.W., *The Epistle to the Ephesians*, 1892, 446 pages. Attacks Calvinistic election (29), warns against thinking of God as a power rather than a Person (59), attacks Universalism (92), stresses the incarnation, atonement and resurrection of Christ (147), refers to the Adam of the symbolic story of Genesis (192), will admit errors in Scripture (216), stresses the unity of the church (260-293), defends Christ's deity (320).

! Dockery, David, *Ephesians*, 1996. Workmanlike but not notably insightful.

Eadie, John, *Commentary on the Greek Text of Ephesians*, 1861. This book is one of prodigious learning and research. The author seems to have read all, in every language, that has been written upon the Epistle. It is also a work of independent criticism, and casts much new light upon many passages.

\$ Defends Pauline authorship, stresses both that we were chosen in Christ before the commencement of time (21) and that man has a free moral nature (24), argues that the sealing of the Spirit followed believing (66), distinguishes synonyms (94-95), stresses that Jesus is enthroned above all angelic beings (102), holds that grace and faith are the efficient and modal causes of salvation (149), holds that the universal church has divine energy in it (325), warns that we contend with spirits of high rank (459).

\$ Fausset, A.R. "Ephesians" in volume 6 of *A Commentary Critical, Experimental and Practical*, ed. Jamieson, Fausset and Brown, 1869, 25 pages. Conservative exposition. Defends the eternality of the Son of God (398), defines the blood of Christ as the instrument of propitiation (399), stresses that Christ is really the church's head (402), defends the reality of the devil (402,421), interprets the "apostles and prophets" as the

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new and old dispensations (406), holds that the lower parts of the earth refers to Hades (410), contrasts the visible church with the perfected church hereafter (418), sets forth the doctrine of the Trinity (422).

\$ Findley, George, "Ephesians" in volume 6 of *The Expositor's Bible*, 1892, 107 pages. Defends Pauline authorship (7), stresses that Christ is the fundamental principle of all creation (17), claims that the stamp of God is on the consciousness of His children (18), holds that "the church is a house built for an Occupant" (39), attacks the spiritual bureaucracy of Rome (40), calls 3:10-13 "Earth Teaching Heaven" (45), holds that one baptism is an acknowledgment of Christ's dominion (58), teaches that the Word must be linked to baptism (93), argues for infant baptism (95).

% Arminian.

\$ Foulkes, Frances, *The Epistle of Paul to the Ephesians*, 1963, 182 pages. Defends Pauline authorship at length (13-40), balances divine election and man's free will (46), attacks universalism (53), stresses the church is the sanctuary of God (88), warns against a faith that depends merely on intellectual knowledge (104), upholds the Reformation doctrine of the invisible church (111), holds that the offices in Ephesians were given to the universal church (119), defends the existence of a personal devil and demons (172).

^ Foulkes, Frances, *The Letter of Paul to the Ephesians: An Introduction and Commentary*. Tyndale New Testament Commentary, 2nd edition; 1989. 189 pages. The author has revised his own work of the 1960's, using the RSV and updated introductory matter. The evangelical author traces Paul's flow of thought well, summing up sections, looking at views and their supports, dealing competently with words and exegesis, but sometimes doing so more briefly than many readers would prefer.

\$ Gaebelein, Arno Clemens, *Unsearchable Riches*, 1928, 157 pages. A popular exposition. Gives a detailed outline (10-14), interprets "heavenly places" as "heavenlies" (19), discusses the words for "redemption" (26), stresses that the Holy Spirit uses the Word of truth to change men, rather than emotion or anecdotes (33), attacks modernism, Russellism, Theosophy, etc. (48), describes the formation of the church as God's masterpiece (57,78), teaches premillennialism (95), attacks the tongues movement (135).

* Good, Kenneth H., *"Chosen in Him" Studies in Ephesians*, 1967. An analytical study of Ephesians by a conservative scholar, combining careful exegesis, strong emphasis upon basic doctrines and homiletical suggestiveness. Elaborate discussions on election, the church in Ephesians and sanctification are inserted. Intended as a basic textbook for use in the Candidate School of the Fellowship of Baptists for Home Missions.

\$ Gore, Charles, *St. Paul's Epistle to the Ephesians*, 1898, 278 pages. A high-church

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Anglican exposition. He holds that Ephesians sets forth theory of the church (3) and calls its ethics "Christian socialism" (19), teaches baptismal regeneration, attacks double predestination (64), commends the idea of evolution (69), subordinates individual salvation to the idea of a catholic church (102), stresses the nourishment of the eucharist (165) and apostolic succession (168), defends infant baptism (230) and the existence of demons (240).

= Graham, William, *Lectures*, 1870. I treasure this work.

Greene, Oliver B., *The Epistle of Paul the Apostle to the Ephesians*, 1963. A basic commentary, probably largely transcribed from Greene's "The Gospel Hour" radio broadcasts. Orthodox and reliable, except we have been concerned over some outright plagiarisms from Albert Barnes in some of Greene's other commentaries.

\$ Gurnall, William. *The Christian in Complete Armour*, 1655-1662, 1242 pages. An exhaustive Puritan exposition of Ephesians 6:10-20. He has fervent messages on such topics as "Reproof to Such as Are Not True Wrestlers", "Threefold Boundary of Satan's Empire", "The Necessity of Perseverance", "Directions on How to Obtain the Shield of Faith", "How to Use the Word Against Heretics", "Reproof to Prayerless Souls".

^ Harris, W. Hall, . *The Descent of Christ: Eph 4:7-11 and Traditional Hebrew Imagery*, 1998. xvii + 221 pp. W. Hall Harris III is professor of New Testament Studies at Dallas Theological Seminary. This work results from his Ph.D. dissertation at the University of Sheffield.

Every preacher is delighted when he discovers a comprehensive work on a problem-text in a biblical book that he is teaching or will be in the future. This volume should be a welcome resource for any pastor who anticipates preaching through Ephesians and having to deal with Ephesians 4:7-11.

The author has provided an extensive bibliography for further study. He has also included helpful indexes of authors and subjects. The volume is well researched and written in a most readable style.

In the appendix (198-204), "The Question of Authorship and Its Impact on This Study," the author reviews the debate over the authorship of Ephesians from the 18th century through the end of the 20th. The author affirms Pauline authorship of the epistle (203). He first acknowledges that the almost unanimous view in the early church was that Eph 4:9-11 referred to the belief that Christ, in the three days between his burial and resurrection, descended to the underworld and participated in various activities there. He also acknowledges that there are many who in recent years have believed that Christ's descent referred to Christ's coming from heaven to earth at the Incarnation. Harris discusses these two views in the first two chapters (1-63). The remainder of the book (64-197) discusses a third alternative offered by the author. He reasons that the descent occurred after the ascent and exaltation of Ephesians 4:8 and referred to the descent of Christ as the Spirit who distributed gifts (gifted leaders

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to His church).

One does not have to agree with the author's conclusion to derive value from his thorough research. This reviewer found the book quite thought-provoking and complete in its coverage of the subject. It will be a welcomed help in any pastor's library.

* Harrison, Norman, *His Very Own, Paul's Epistle to the Ephesians*, 1930. A rich devotional commentary using outlines, charts, notes and comments on the text. Conservative.

% Hendriksen, William, *Exposition of Ephesians*, 1967. Scholarly and practical. Reformed.

* The outline developed for Ephesians is rather fanciful.

Hodge, Charles, *Commentary on the Epistle to the Ephesians*. Most valuable. With no writer do we more fully agree.

\$ Thorough, Reformed exposition. Defends genuineness, holds that Christ is Lord in the sense of being God (25), stresses the sovereign election of God (29-35,57) and that only those in whom the Spirit dwells are members of the true church (87), states that the entire Trinity is involved in redemption (144), stresses the doctrine of total depravity (182), teaches a general judgment (218), attacks baptismal regeneration (324), lists death, adultery and willful desertion as dissolving the marriage contract (334).

< Hoehner, Harold, *Ephesians: An Exegetical Commentary*, Baker Exegetical Commentary on the New Testament, 2003. From a professor at Dallas Theological Seminary. For the past thirty years, Harold Hoehner has trained thousands of seminarians in the art of New Testament exegesis. He now brings his skill and experience to this commentary on Ephesians—a commentary that no serious student can afford to ignore.

^ Hughes, R. Kent, *Ephesians: The Mystery of the Body of Christ*, 1990. 304 pages. Hughes has a highly readable, practical exposition that is refreshing for devotional use. He both explains Ephesians competently in a general way and relates it engagingly and vitally to Christian life. In remaining true to the text, it is like an alpine breeze in its spiritually invigorating tone.

\$ Ironside, Harry A. *In The Heavens*, 1937, 341 pages. Popular exposition. Stresses assurance of salvation (15), attacks modernism, the lodge (17), calls the doctrine of election a family secret (27), explains redemption (52), teaches premillennialism (69,109), maintains that the Scriptures are divinely inspired (85), stresses the believer's relation to other believers (219), urges separation (257), argues for a systematic program of Bible study (266).

% One of Ironside's best studies.

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! Johnston, George, *Ephesians, Philippians, Colossians*, Century Bible, 1967. Disappointingly thin just when one needs the most guidance.

\$ Kelly, William, *Lectures on the Epistle of Paul the Apostle to the Ephesians*, 283 pages. Expositions by a Plymouth Brethren. Defends the deity and humanity of Christ (8), stresses man is dead in sin (64), calls mysticism the devil's imitation of God's mysteries (75), defines the term "mystery" (114), attacks apostolic succession (116), stresses that Christ must be the heart's exclusive object (214), defends the reality of the devil's power (272).

\$ Kent, Homer, *Ephesians: The Glory of the Church*, 1971, 128 pages. Conservative exposition. Stresses predestination (20), Christ's exaltation over angels and all creation (31), shows that salvation is all of God (38), holds that "one baptism" refers to Spirit baptism (68), does not decide the meaning of the "lower parts" of the earth (70), teaches God's Word is the cleansing agent in present sanctification (102), defends Paul's attitude toward women (106), gives a short bibliography (128).

Lathrop, Joseph, *Exposition of the Epistle to the Ephesians*, 1864. These discourses are sure to be of the highest class.

\$ Lenski, Richard Charles Henry, *The Interpretation of St Paul's Epistle to the Galatians and to the Philippians*, 1937, 363 pages. Exhaustive Lutheran commentary. Attacks the idea that Ephesians is an encyclical letter (333-342), holds the word "church" refers only to true believers (345, 403), holds that faith is divinely wrought (357), gives word studies, stresses the blood of Christ and attacks modernism (437), emphasizes the unity of the true church (504), teaches baptismal regeneration (513), attacks the Romanist sacrament of marriage (643), holds that children are also members of the church (646).

! Liefeld, Walter, *Ephesians*, IVP New Testament Commentary, 1997. Packs a lifetime of thoughtful study of this epistle into a fairly small space.

& Lightfoot, J. B., *Epistle to the Ephesians*. Only on chapter 1:1-14. Greek text. Usual extensive remarks as found in Lightfoot's other commentaries. Holds to Ephesians being a circular letter.

@ Lincoln, Andrew. *Ephesians*. Word Bible Commentary series, 1990. Thorough on the Greek text like all Word commentaries, but rejection of Paul's authorship distorts many conclusions.

^ This detailed evangelical effort ranks at the top or near the best in overall exegetical explanation. The author evidences a background of immense reading, a thorough grasp of disputed passages and turning of details, a good ability to

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summarize, and often judicious decisions.

! Is excellent on many points. But on grounds that strike me as entirely unconvincing, Lincoln argues that Paul himself did not write Ephesians and occasionally this stance affects his exegesis (e.g., on 4:7ff).

! Lloyd-Jones, D. Martyn, *Exposition of Ephesians*, 8 volumes, 1976-1985. Eminently worth reading, but only if you read very quickly.

\$ Lock, Walter, *The Epistle to the Ephesians*, 1929, 76 pages. Conservative. He thinks Pauline authorship more probable than other views (11), stresses that Christ is pre-existent, incarnate, risen (21), has a special note on the doctrine of adoption (23), sees a reference to baptism in many different passages, holds that it is through the universal church that God's wisdom is seen (37), stresses the unity of the universal church (40), concludes with an extended note on the word "church" (69-73).

* Uses English Revised Version.

! MacArthur, John, *Ephesians*, 1995. A hybrid difficult to classify- part commentary, part expository sermon. Wordy and often betray too little time and care with the text, so that his books cannot be read as reliable commentary, but the amount of information goes beyond that of most commentaries. Doubtless his books will well serve the well-read layperson and the poorly trained preacher.

! MacDonald, Margaret, *Ephesians, Sacra Pagina*, 2000. Covers both Ephesians and Colossians. The strength of her work is her close comparison of the two epistles: by examining the subtle differences, she puts their different perspectives into sharp relief and ties the perspectives to the reconstructions she develops with the aid of social-science approaches. But although the work is very competently done, too often the differences are exaggerated, and I suspect that the reconstruction of reader's social identities is more fragile than she thinks.

* MacDonald, William, *Ephesians, The Mystery of the Church*, 1968. Verse-by-verse treatment using the author's unique Bible-text outline. Practical. Rich in homiletical suggestiveness.

! Martin, Ralph, *Ephesians, Colossians, Philemon*, 1992. Too slender to be worth much time.

! Masson, Charles, *Ephesians, Commentaire du Nouveau Testament*. In French. Outstanding.

* Miller, H.S., *The Book of Ephesians with Outlines and Notes*, 1931. Verse-by-verse commentary that is expository, doctrinal and practical. The explanations are virtually word studies plus a clear and simple interpretation of the text.

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! Mitton, C. L., *Ephesians*, New Century Bible, 1982. This is a good and accessible work in general, even if Mitton continues to support his earlier defense of non-Pauline authorship.

\$ Moody, Dale. *Christ and the Church*, 1963, 152 pages. Exposition by a Southern Baptist. He does not settle the genuineness of Ephesians, attacks Calvin and Augustine on the doctrine of election (20) and attacks the doctrine of infant baptism (25), distinguishes between the local church and "the body of Christ, the "world-Church" (35), attacks the idea that unbaptized infants are lost (45), attacks the idea that faith is the gift of God (49), cites the *Interpreter's Bible* with approval (52); warns against modern woman's loss of devotion to husband and home (117).

% Specific applications to some problems within the Southern Baptist Convention.

\$ Moule, Handley Carr Glyn, *Ephesian Studies*, 340 pages. Warmly devotional. Defends the genuineness (13), stresses the "Trinity of Eternal Love" (38), speaks of the "glory of the Christ of God" (52), warns that the church has become afflicted with "bureaucratic tyranny" (58), teaches the ideal or universal church (59), calls the indwelling the "sovereign gift of God" (139), stresses the deity of Christ (140), urges total abstinence from sins of temper and tongue (235).

& Moule, H. C. G., *The Epistle to the Ephesians*, The Cambridge Bible For Schools and Colleges, 1889, 175 pages. Useful, with verse-by-verse comments based on the AV and Revised Version. Extensive introduction. Holds to Covenant Theology as he mentions "New Israel, the Church" (71). Holds that Ephesians is a circular letter (28). Equates the blood of Christ in 1:7 with the death of Christ (49), and thus is weak on the literalness of the blood. Holds baptism in the standard Church of England context (53). Includes 10 appendices.

! Moulton, H. K., *Ephesians and Colossians*, 1962. Has a good eye for practical lessons but should not be used on its own.

Newland, Henry, *A New Catena of St. Paul's Epistles. Commentary on Ephesians, in which is exhibited the results of the most learned theological criticisms, from the age of the early Fathers down to the present time*, 1866. Used discreetly, this Catena of patristic, medieval and modern Church interpreters, may be very helpful; without discretion it will mislead.

! O'Brien, Peter, *Ephesians*, Pillar New Testament Commentary, 1999. The best English-language commentary. He has thoughtfully absorbed and filtered the best material from earlier commentaries, but he has made his own contribution by sticking close to the text, tracing the theological argument with care and precision. He is able to

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deploy the various tools in the arsenal of New Testament exegetes without giving too much weight to any of them; he is able to reflect on historical and social circumstances without swallowing the theology implicit in much social science.

\$ Ockenga, Harold, *Faithful in Christ Jesus*, 1948, 254 pages. A practical exposition. Balances divine sovereignty and man's free will (9), attacks Unitarianism (25) and defends doctrine of the Trinity (28), stresses the value of the blood of Christ (50), teaches the nature of sin (54), the gift of the Holy Spirit (76), distinguishes the universal church from the organizational church (165), identifies grieving the Spirit with becoming a backslider (186), stresses child evangelism (223).

Pattison, R. E. *Commentary on Ephesians*, 1859. A book to instruct intelligent, experienced believers. It is a model for a classbook, plain and yet profound.

! Patzia, Arthur, *Ephesians, Colossians, Philemon*, 1991. A competent but unexciting middle-level commentary, easily accessible.

= Paxson, Ruth, *Wealth, Walk and Warfare*, 1935. Oh, how God blessed the ministry of our beloved sister in revolutionizing the lives of believers, not only in China but in North America and Europe! This book contains the cream of her messages.

! Perkins, Pheme, *Ephesians*, Augsburg Commentary on the New Testament, 1997. Not up to the standard one expects from her, and is in any case priced too high for a mere 160 pages.

Phillips, John, *Exploring Ephesians and Colossians*, 2002 (reprint), 190 pages. John Phillips served as assistant director of the Moody Correspondence School as well as director of the Emmaus Correspondence School, one of the world's largest Bible correspondence ministries. He also taught in the Moody Evening School and on the Moody Broadcasting radio network. Solid and reliable popular survey of both epistles. Phillips' outlines of both epistles are worth the price of this volume. Based on the King James Bible.

Pridham, A. *Ephesians*. Style heavy, matter weighty.

Pulsford, John, *Christ and His Seed, Central to all things: being a series of expository discourses on Paul's Epistle to the Ephesians*, 1872. Contains a great deal of deep thought, but is too mystical and often too cloudy to be of much service to those who wish to explain Scripture.

Ridley, Lancelot, *Commentaries on Ephesians, Philippians and Part of Jude*. John Bale wrote in 1543: "The commentary which that virtuous, learned man, Master Lancelot Ridley, made upon St. Paul's Epistle to the Ephesians, for the true erudition of

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his Christian brethren, hath my Lord Bonner here also condemned for heresy. But what the cause is I cannot tell, unless it be for advancing the gospel as the thing whereby we are made righteous." Our author is equally fierce against Anabaptists and Papists, but is not much of a commentator.

\$ Robinson, J. Armitage, *St. Paul's Epistle to the Ephesians*, 1903, 314 pages. Careful commentary on the Greek text. Thinks Ephesians was a circular letter (11), stresses that unworthiness did not exclude from the divine selection (25), explains the OT background for the shedding of blood (29), emphasizes the personality of the Holy Spirit (38), holds that in Ephesians, Paul never uses the term "church" in the sense of a local church (80), calls the principalities and powers real and intelligent forces (151), teaches baptismal regeneration (178), has special notes on the meaning of Greek words and phrases (221-74)

% Really two commentaries in one. Part 1 contains the introduction, translation and exposition with notes on critical problems. Part 2 provides one of the finest exegetical treatments to be found anywhere.

& Ruckman, Peter, "Ephesians" in *The Bible Believer's Commentary on Galatians-Colossians*, 1973, 165 pages. Paragraph-by-paragraph comments. Strongly attacks Calvinism and hyper-dispensationalism. Constantly attacks "the scholars" who suggest changes to the Authorized Version text. Much useful information and good practical material, but discernment and a thick skin are required.

\$ Salmond, S.D.F. "Ephesians" in volume 3 of *The Expositor's Greek Testament*, 1907, 192 pages. Exhaustive Greek commentary. Defends Pauline authorship (208-33), defends divine election (248), stresses that blood means more than merely death (254), attacks Universalism (262), teaches the deity of Christ (273,282), defines "church" in Ephesians as the universal church, "the whole fellowship of believers throughout the world" (280), holds that the universal church is a testimony to angels (309), thinks the "lower parts of the earth" means merely "earth" (327), stresses the pastor-teacher is one man (330).

! Scott, Ernest, *Ephesians*, Moffatt Commentary Series, 1939. Erratic and uneven.

\$ Simpson, E.K. and F.F. Bruce, *Commentary on the Epistles to the Ephesians and the Colossians*, 1957, 156 pages. A pedantic exposition. Simpson uses many foreign phrases, teaches the reality of Satan (48), distinguishes between synonyms (52), stresses grace (54) and the new birth (62), holds the Trinity was active in the redemption (64), warns that God is not "the almighty Sentimentalist" (62), warns against the sin that was downfall of Rome (103).

! On the whole the whole work is an erudite disappointment. Simpson's vocabulary is impressive but not much else.

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< Sproul, R. C., *The Purpose of God: Ephesians*. Sproul looks at the main issues raised in Ephesians including overcoming idolatry, God's sovereignty, and the importance of fellowship in the church for healthy Christian growth.

\$ Stoeckhardt, G. *Commentary on St. Paul's Letter to the Ephesians*, 1952, 271 pages. Thorough Lutheran commentary. Defends Pauline authorship (3-14), holds that Paul's theme is the one holy Christian church, discusses election at length (38-48) and adds an excursus on it (84-99), dismisses the question of the fate of the lost as a foolish, meddling question (96), stresses that Paul's conception of the church is that of the entire invisible Christian church (110), defends the reality of the devil (119), has an excursus on conversion (130-141), calls liberal theologians Pelagianists (137), holds the Trinity indwells the church (157), has a beautiful description of the true church (173), defends Christ's descent into Hades (195), holds that those who deny the divinity of Christ are outside the church (202), teaches human total depravity (215).

* Most helpful for those who know Greek.

! Stott, John R. W., *God's New Society*, 1984. Worth reading.

\$ Summers, Ray, *Ephesians: Pattern For Christian Living*, 1960, 156 pages. Southern Baptist exposition. Defends Pauline authorship, describes redemption as the work of the Trinity (8), defends resurrection of Christ (29), holds the term "church" in Ephesians refers to all true believers (30,75), interprets "blood" as a comprehensive symbol (45), identifies the "lower parts of the earth" as the grave (83), holds that Paul would take today the same view of women that he took in the Scripture (121).

! Swain, Lionel, *Ephesians*, New Testament Messahe Series, 1981. Not worth the time.

\$ Talbot, Louis T. *Lectures on Ephesians*, 1937, 172 pages. Popular exposition. Begins with a chart on the teaching of Ephesians (5), gives 3 key words for Ephesians: church, body, mystery (9), defends the deity of Christ (16), uses many apt illustrations, does not object to an evolutionary dating (28), argues for premillennial interpretations (65), denies the church is seen in the OT (86), attacks ultra-dispensationalism (105), holds that "one baptism" is water baptism (127).

! Taylor, Walter and John Reumann, *Ephesians*, Augusburg Commentary on the New Testament, 1985. Adequate but undistinguished.

\$ Taylor, Willard, "Ephesians" in volume 9 of *The Beacon Bible Commentary*, 1965, 142 pages. Arminian. Defends Pauline authorship (129), explains Greek construction (143), admits the doctrine of election but stresses man's freedom (146), discusses the words for "redemption" (151), identifies "church" as "the community of redeemed persons" (168), defends the reality of the devil (171), quotes liberals with approval, including Markus Barth (200), and Bonhoeffer (228), takes "one baptism" in the Wesleyan sense

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of a second work of grace (206), attacks baptismal regeneration (243).

Turner, Samuel, *Ephesians in Greek and English*, 1856. A learned American work. Good, but not very attractive.

\$ Van Ryn, August, *Ephesians*, 1946, 192 pages. Devotional. He contrasts Ephesians with 1 Peter (15), teaches premillennialism (26,27), claims that no one is responsible for having a sinful nature (43), holds that God dealt with man on the law principle in the OT but on the faith principle now (56), contrasts Jew and Gentile (67), teaches the church began at Pentecost (82), stresses the unity of the true church (103), holds that "one baptism" is water baptism (107), maintains the "lower parts of the earth" refers to just the earth (114), also compares Ephesians with Colossians (166-76).

* Vaughan, W. Curtis, *The Letter to the Ephesians*, Founders Study Guide Commentary, 1963. A simple, well-outlined interpretation; originally prepared as a study course guide for Southern Baptist church groups. Well suited for a beginning study of Ephesians.

! von Speyr, Adrienne, *Ephesians*. Translated from the German. It is frankly traditionalist (opponents label her "patriarchalist") on the relevant passages. It is fairly brief and is essentially Catholic devotional literature.

& Waite, D. A., *Ephesians, Preaching Verse by Verse*, 2002, 214 pages. Expository messages. Dispensational, fundamentalist and strongly supporting the Greek Textus Receptus and King James Bible.

* Welch, Charles, *In Heavenly Places. An Exposition of the Epistle to the Ephesians*, 430 pages. Hyper-dispensational. Contains important word studies.

\$ Westcott, Brooke Foss, *St. Paul's Epistle to the Ephesians*, 1906, 280 pages. Posthumous but very valuable. Defends Pauline authorship, lists words found only in Ephesians, compares Ephesians with Colossians, holds to the universal church (3), shows the rhythmical structure of 1:3-14 (5), thinks Paul's phraseology refers to the "spiritual world" (7), stresses the importance of the blood of Christ, not just His death (11), warns that disobedience lays men open to the working of Satan (30), holds that the "lower parts of the earth" refers to Hades (61), denies that the Lord can be regarded as merely human (77), warns against the non-human principalities and powers that are our enemies (93), gives an extended note on the theology of Ephesians (126-150).

! Wood, A. Skevington, *Ephesians*, The Expositor's Greek New Testament. Not worth much time.

* Wuest, Kenneth, *Ephesians and Colossians in the Greek New Testament for the*

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English Reader, 1953. A simplified commentary on the Greek for the benefit of the English reader with exegetical comments and word studies.

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Ephesians Chapter 1

Outline from *The Outline Bible* by Harold Willmington, page 677:

- I. The Creation of the Body 1:1-14
 - A. It was planned by the Father 1:1-6
 - 1. He blessed us 1:1-3
 - 2. He selected us 1:4
 - a. When- "Before the foundation of the world" 1:4a
 - b. Why- "That we might be holy and without blame in His sight" 1:4b
 - 3. He adopted us 1:5,6
 - B. It was purchased by the Son 1:7-12
 - 1. What Jesus did- 1:7-10
 - a. He redeemed us by His blood- 1:7,8
 - b. He will gather us in His name- 1:9,10
 - 2. Why Jesus did it- 1:11,12
 - a. That we might give praise to God
 - C. It is preserved by the Spirit- 1:13,14
 - 1. What the Spirit does- 1:13
 - a. His presence serves as a special seal on our heart
 - 2. Why the Spirit does it- 1:14
 - a. His presence guarantees our eternal security

Outline from John Phillips, *Exploring Ephesians: The Christian and His Blessings* 1:3ff

- I. The Christian and His Blessings 1:3ff
 - A. The Realities of the Christian Life 1:3-23
 - 1. Where We Stand: Basic Principles 1:3-14
 - a. The Will of the Father 1:3-6
 - 1. The Source of Our Blessings 1:3a
 - 2. The Sphere of Our Blessings 1:3b
 - 3. The Scope of Our Blessings 1:4,5
 - a. We have been chosen 1:4a
 - b. We have been changed 1:4b,5
 - 4. The Significance of Our Blessings 1:6
 - b. The Work of the Son 1:7-12
 - 1. Redemption 1:7
 - a. The Person Involved 1:7a
 - b. The Price Involved 1:7b
 - c. The Pardon Involved 1:7c
 - 2. Revelation 1:8,9
 - a. The Divine Perception 1:8
 - b. The Divine Purpose 1:9
 - 3. Royalty 1:10,11
 - 1. For Christ 1:10

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- 2. For the Christian 1:11
- 4. Rejoicing 1:12
- c. The Witness of the Spirit 1:13,14
 - 1. His Word 1:13a
 - 2. His Work 1:13b,14
- 2. Why We Stand: Believing Prayer 1:15-23
 - a. A Church-centered prayer 1:15,16
 - 1. The cause of it 1:15 Paul heard how they:
 - a. Trusted the Savior 1:15a
 - b. Treated the saints 1:15b
 - 2. The constancy of it 1:16
 - b. A Christ-centered prayer 1:17-23. Paul wanted them to know more of:
 - 1. The Person of Christ 1:17
 - 2. The Portion of Christ 1:18
 - a. Our hope is in Him 1:18a
 - b. His heritage is in us 1:18b
 - 3. The Power of Christ 1:19-21
 - a. The direction of it 1:19a
 - b. The dimensions of it 1:19b
 - c. The demonstration of it 1:20a
 - d. The distinction of it 1:20b,21
 - i. All seats of power are beneath Him 1:20b-21b
 - ii. All spheres of power are before Him 1:21c
 - 4. The Position of Christ 1:22,23. Paul wanted us to consider:
 - a. The Lord's feet 1:22a
 - b. The Lord's fullness 1:22b,23

Most of the major doctrines of Christianity are mentioned in Ephesians 1, making this chapter the most doctrinal one in the entire Bible. The entire book of Ephesians is a body of divinity. We see the following 19 major doctrines mentioned just in Ephesians 1:

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|--------------------------------|---------------------------------------|
| 1. Sovereignty of God 1,5,9,11 | 10. Grace 7 |
| 2. Fatherhood of God 2 | 11. The "mystery of His will" 9 |
| 3. Election 4 | 12. Dispensation of the Millennium 10 |
| 4. Sanctification 4 | 13. Inheritance 11,14 |
| 5. Predestination 5,11 | 14. Order of salvation 13 |
| 6. Adoption 5 | 15. Sealing 13 |
| 7. Redemption 7,14 | 16. Earnest 14 |
| 8. Blood of Christ 7 | 17. Resurrection 20 |
| 9. Forgiveness 7 | 18. Exaltation of Christ 20,21 |

19. The Church- His Body 22,23

1. Introduction 1:1,2

1:1 Paul,^a an apostle^b of Jesus Christ^c by the will of God, to the saints^d which are^{present active participle} at Ephesus,^e and to the faithful^f in Christ Jesus:

1:1 παυλος^{N-NSM} αποστολος^{N-NSM} ιησου^{N-GSM} χριστου^{N-GSM} δια^{PREP} θεληματος^{N-GSN} θεου^{N-GSM} τοις^{T-DPM} αγιοις^{A-DPM} τοις^{T-DPM} ουσιν^{V-PXP-DPM} εν^{PREP} εφεσω^{N-DSF} και^{CONJ} πιστοις^{A-DPM} εν^{PREP} χριστω^{N-DSM} ιησου^{N-DSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<p>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 Iesus Christ.</p>	<p>1 Paul an Apostle of Iesus Christ by the will of God. To ye sayntes which are Ephesus, & to the that beleue on Iesus Christ.</p>	<p>1 Pavl an Apostle of Iesvs Christ by the will of God, to the Saints, which are at Ephesus, and to ye faythfull in Christ Iesus:</p>	<p>1 Paul an apostle of Iesus Christe by the wyll of God: To the saintes which are at Ephesus, and to the faythfull in Christe Iesus:</p>	<p>1 Paul, an apostle of Christ Jesus by the will of God, To the saints who are in Ephesus, and are faithful in Christ Jesus:</p>

1a **“Paul”** “Paul’s name had power in Ephesus. He had won large numbers of people there to Christ...So a letter from one who had led them to Christ would always be cherished (John Phillips, *Exploring Ephesians*, page 22).”

1b **“an apostle”** One sent with a commission, a delegate. In Judaism, it refers to one sent out in foreign service, as one sent out to collect the temple tribute (S. D. F. Salmond, “The Epistle to the Ephesians” in *The Expositor’s Greek Testament*, 3:242).” *αποστολος* is used only once in the LXX, in 1 Kings 14:6. Paul was an apostle because he had seen the resurrected Christ, although he was not one of the original disciples.

Strong’s #652 *αποστολος* *apostolos*, one sent with a commission. We get our word “postal” from this. In Classical Greek, it had more of an impersonal definition, often referring to a naval expedition for military purposes. In Judaism, it refers to one sent out in foreign service, as one sent out to collect the temple tribute. It is used only once in the LXX, in 1 Kings 14:6.

1c The ESV reverses this to “Christ Jesus”.

1d **“saints”** “Holy people”, made that way by their standing in Christ and their

relationship to Christ. In other words, they are born again people.

Notice all born-again believers are saints, contrary to the Roman Catholic notion of “sainthood” that only the Church and the pope can declare a person to be a “saint”. Yet the Bible clearly declares all who are born again to be saints. A saint is simply a born-again person who has been separated from a life of sin and separated unto holiness and unto God.

Strong’s # 40 ἅγιος hagios; most holy thing, a saint

1e **"at Ephesus"** is missing in modern versions, fueling the contention that this letter was not really addressed to the Ephesian church but was rather a circular letter. Marcion referred to this letter as the Epistle to the Laodiceans. The majority of manuscripts read “en Ephesô”, including the lectionaries, the Vulgate, the Syriac, the Coptic, the Armenian, the Ethiopic, the Georgia, the Slavic, and attested to by Pseudo-Ignatius, Chrysostom, Theodore, Victorinus of Rome, Ambrosiaster, Jerome and Pelagius. The only witnesses that omit it are P⁴⁶, Aleph*, B*, D, P, 6, 424, 1739, and the heretics Marcion and Origen. There is nothing that would have prevented the Ephesian church from circulating the letter to other churches on their own after they had received it, but that would not qualify it as a “circular letter”. “The Laodicean theory was started by Marcion, who was severely taken to task by Tertullian for altering the title to “the Epistle to the Laodiceans.” Marcion himself inserted the epistle in his canon as “the Epistle to the Ephesians;” and it is significant that no manuscript which omits “in Ephesus” substitutes “in Laodicea.” The encyclical theory rests mainly on internal grounds, such as the general tenor of the epistle, and the absence of personal reminiscences, appeals and greetings, and of local references. But when addressing a circle of churches, Paul is wont to specify the fact, as in First and Second’ Corinthians and Galatians (Marvin Vincent, *Vincent’s Word Studies*.)

1f Two groups in Ephesus to whom this letter is addressed:

1. The saints
2. The faithful

In reality, they should be the same!

1:2^a Grace^b be to you, and peace,^c from God our Father,^d and from the Lord Jesus Christ.^e

1:2 χάρις^{N-NSF} υμιν^{P-2DP} και^{CONJ} ειρηνη^{N-NSF} απο^{PREP} θεου^{N-GSM} πατρος^{N-GSM} ημων^{P-}
 και^{CONJ} κυριου^{N-GSM} ιησου^{N-GSM} χριστου^{N-GSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
1:2 Grace be with you and peace from God our father and from the Lorde	1:2 Grace be with you and peace from God our father, & fro the LORDE	1:2 Grace be with you, and peace from God our Father, and from the Lord	1:2 Grace be with you, and peace, from God our father, & from the Lorde Iesus	1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.

Jesus Christ.	Jesus Christ.	Jesus Christ.	Christe.	
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2a This is the standard friendly Pauline greeting when he is writing to a local church or a group of churches.

2b “Grace” is used 12 times in these next 6 chapters.

2c “**grace and peace**” It is always this formula, as there can be no peace with God unless we first have received the grace of God in salvation.

2d “**God our Father**” This idea of God as the Father of the Redeemed is unique to Christianity. No other faith has it. For example, the Koran, in Islam, has 99 names for God but not one of them is “Father”. How is God like our earthly fathers?

1. He loves us with a father’s love
2. He cares for us with a father’s care
3. He disciplines us when we need it. We should fear the wrath of our heavenly Father as we did our earthly father when we were children.
4. He instills the discipline in the life as fathers do. Mothers nurture while fathers train.
5. He gives us the wisdom and advice we need as a father would.
6. God sets the example for His children as an earthly father would.
7. God is our head as our earthly father was the head of our home.
8. God reproduces children like Himself, as earthly fathers would
9. God gives us an inheritance as an earthly father would
10. God provides our earthly needs as a father should for his children.

2e Two of the three members of the Godhead are mentioned in this verse. We have the Father, distinctively mentioned and distinguished from the Son. Verses like this one refute the error of the modern United Pentecostals and other “Jesus Only” groups that claim that Jesus is the Father, the Son and the Holy Spirit.

2. The Believer's Position 1:3-6

1:3^a Blessed be the God^b and Father of our Lord Jesus Christ,^c who hath blessed^{aorist active participle} us^d with all spiritual blessings^{e-f} in heavenly places^{g-h} inⁱ Christ:^j

1:3 ευλογητος A-NSM ο T-NSM θεος N-NSM και CONJ πατηρ N-NSM του T-GSM κυριου N-GSM ημων P-1GP ιησου N-GSM χριστου N-GSM ο T-NSM ευλογησας V-AAP-NSM ημας P-1AP εν PREP παση A-DSF ευλογια N-DSF πνευματικη A-DSF εν PREP τοις T-DPN επουρανοις A-DPN εν PREP χριστω N-DSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
3 Blessed be God the father of oure lorde	3 Blessed be God the father of oure	3 Blessed be God, and the Father of our	3 Blessed be God, the father of our Lorde	3 Blessed be the God and Father of our

Jesus Christ which hath blessed vs with all maner of spirituall blessinges in hevely thynges by Chryst	LORDE Iesus Christ, which hath blessed vs wt all maner of spirituall blessinge in heauenly thynges by Christ	Lorde Iesus Christ, which hath blessed vs with all spirituall blessing in heauenly thinges in Christ,	Iesus Christe, whiche hath blessed vs in all spirituall blessing, in heauenly thynges by Christe:	Lord Iesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places,
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3a In the Greek texts, verses 3-14 make up only one sentence! It winds about, here and there, baffling any attempt at analysis because its thoughts are complex and interwoven (Phillips, page 27).

3b “**Blessed be God...**” A doxology. Paul uses the same phrase in 2 Corinthians 1:3. Strong’s #2128 εὐλογητός eulogêtos, blessed, praised

3c “**God and the Father of our Lord Jesus Christ**” Two of the three members of the Godhead mentioned here, presupposing the third.

3d “**blessed us**” God be blessed and He blesses us. This refers to believers, not the unsaved or the world at large, for they have no lot or part in these spiritual blessings, nor do they really have a desire for it.

Strong’s #2127 εὐλογεῶ eulogēō; from εὖ eu (Strong’s #2095) well, good; and λογος logos (Strong’s #3056) word; to praise, celebrate with praises, to invoke blessings, to consecrate a thing with solemn prayers, to ask God’s blessing on a thing, to cause to prosper, to make happy, to bestow blessings on. The Greek compound literally means “to speak good words”.

3e “**all spiritual blessings**” Not “some” or “every” as the NKJV and ESV read. Not “a few”, but “all”. The Tyndale and Coverdale are also weak with “all manner of spiritual blessings”. The “manner” should be deleted.

No good thing will God withhold from His children. (Psalm 84:11). God is the Author and Giver of these infinite blessings. At least eight such spiritual blessings are listed in Ephesians 1:

1. We have been chosen 4
2. We have been predestinated unto the adoption of children 5
3. We have been made accepted in the beloved 6
4. We have redemption through His blood 7
5. We have the forgiveness of sins 7
6. He has shown us the mystery of His will 9
7. We have been sealed with the Holy Spirit 13
8. We have received the earnest of our salvation 14

3f “**blessings**” Strong’s #2129 εὐλογία eulogia; fine speaking, elegance of language; commendation, eulogy, adoration; religiously, benediction, consecration, benefit

3g **“in heavenly places”** Also used in Ephesians 1:20; 2:6; 3:10; 6:12, but used in no other book. **“Places”** is in italics in the King James (also in the above mentioned verses) but the Geneva, Tyndale, Coverdale and Bishops have “heavenly things” in 1:3 but agrees with the King James in 1:20; 2:6; 3:10 and 6:12, where “places” is also in italics, except in 6:12. The full comparison:

	Tyndale 1534	Coverdale	Geneva	AV 1611
1:3	things	things	things	<i>places</i>
1:20	things	things	<i>places</i>	<i>places</i>
2:6	things	with him	<i>places</i>	<i>places</i>
3:10	in heaven might	things	<i>places</i>	<i>places</i>
6:12	things	things	<i>which are above</i> (1557) <i>which are in high</i> <i>places</i> (1599,1602)	places

3h **“in heavenly places”** One of the themes of the book is the heavenly work of Christ on behalf of the Church.

3i **“in”** Other appearances of the word “in” in Ephesians 1:

1. in Christ Jesus 1:1,3,4,6,7,10,11,13,15,20
2. in heavenly places 1:3, 20; 2:6
3. in love 1:4
4. in all wisdom and utterance 1:8
5. in one 1:10
6. in heaven 1:10
7. in my prayers 1:16
8. in the knowledge of Him 1:17
9. in the saints 1:18
10. in this world 1:21
11. in the world to come 1:21
12. in all 1:23

3j **“in heavenly places in Christ”** the two spheres of location for the Christian in this verse in **“heavenly places”** and in **“Christ”**.

1:4 According as he hath chosen^{a-aorist middle} us^b in him before the foundation of the world,^{c-d-e-f} that we should be^{present infinitive} holy^g and without blame^{h-i} before him in love:^{j-k}

1:4 καθως^{ADV} εξελεξατο^{V-AMI-3S} ημας^{P-1AP} εν^{PREP} αυτω^{P-DSM} προ^{PREP} καταβολης^{N-GSF} κοσμου^{N-GSM} ειναι^{V-PXN} ημας^{P-1AP} αγιους^{A-APM} και^{CONJ} αμωμους^{A-APM} κατενωπιον^{PREP} αυτου^{P-GSM} εν^{PREP} αγαπη^{N-DSF}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
4 accordynge as he had chosen vs in him before ye foudacio of ye worlde was layde that we shuld be saintes and without blame before him thorow loue.	4 acordinge as he had chosen vs by him, or euer the foundacion of the worlde was layed, that we shulde be holy and without blame before him in loue,	4 As hee hath chosen vs in him, before the foundation of the worlde, that we should be holy, & without blame before him in loue:	4 According as he had chosen vs in hym before the foundation of the world, that we shoulde be holy, and without blame before hym, through loue.	4 even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love

4a **“chosen”** is in the middle in the Greek- God chose us for Himself. He chose us for His benefit, not ours.

4b **“chosen us”** This is an individual election, not a national one as in Romans 9-11. The “us” are individuals and by context, primarily Gentiles.

4c **“According as he hath chosen us in him before the foundation of the world,”**

This refers to election unto salvation, which took place in eternity past, where God choose those to be saved. We must not shy away from this doctrine simply because the Calvinists have done damage to it any more than we would shy away from the doctrines of the Holy Ghost or sanctification simply because the Pentecostals and Charismatics have damaged it.

This verse does not necessarily presuppose reprobation, where God also actively selects some to hell. This doctrine must be balanced by the truth of the free will of man and the personal responsibility of the sinner for salvation. Balancing the election of God with the personal responsibility of man in salvation is a Biblical paradox that cannot be explained on this side of eternity.

Calvinists usually appeal to this verse as a proof-text of their doctrine of “unconditional election”, or “arbitrary election unto salvation.” But this verse says nothing about the *basis* of that salvation, just the time of it (before the foundation of the world) and the goal (that we should be holy and without blame). It would be good to also apply 1 Peter 1:2 here, for God’s foreknowledge must certainly play a role in the basis for his election, if He did it before the creation of mankind.

4d There are two kinds of election:

1. Personal election unto salvation
2. National election- Israel (Romans 9-11). You shouldn’t try to apply personal election unto salvation to Romans 9-11!

4e In personal election unto salvation, it is clear that this choice by God is based on His foreknowledge of our acceptance of Christ (1 Peter 1:2). It is not based on some arbitrary decree of God but is based on the will of man. This is why man is responsible

before God as to whatever his decision is regarding Christ. But if man is saved apart from this foreknowledge, then how could God send a man to hell when God had passed over Him for some arbitrary reason, never giving that man a chance to accept Christ? The responsibility of man to make the right choice regarding Christ lies on the man. He is either acceptable to receive Christ or is held accountable in rejecting Him. Simply put, God knew from eternity past who would accept Christ and who would reject Him. On that foreknowledge, God made his elections unto salvation.

4f “**before the foundation of the world**” Sometime before the creation of Genesis 1:2 although we cannot place an exact date or time on this, as it probably took place in eternity past.

4g “**holy**” Strong’s # 40 ἅγιος hagios; most holy thing, a saint. The Tyndale has “we should be saints”.

4h “**that we should be holy and without blame**” This deals with sanctification. Paul says that we were chosen in Christ before the foundation of the world. We are chosen for and unto two reasons:

1. To be holy. This is the positive aspect of the Christian life.
2. To be without blame, all in love. This is the negative aspect of the Christian life.

4i “**without blame**” Strong’s #299 ἀμωμος amomos; a sacrifice without spot or blemish, faultless, unblameable

4j This is the will of God for us, **even our sanctification**. Thus election and sanctification are related.

4k “**in love**” This is the divine love of God used here. Here is the motivation and the basis for our calling and election- the love of God. Mainline Calvinism tends to place the emphasis on the sovereignty of God but Paul places it on the love of God. When we are dealing with the doctrines of election, we must always proceed from the presumption of the love of God toward His Son in His desire to save sinners moreso than starting from the presumption of God’s sovereign choice. We certainly believe in election but not as the Calvinists present it. We are more comfortable with the system presented by Moses Amyraut, coined “Amyraldianism” where he stressed the love of God in election, while not perfect, is a great improvement over Calvin’s system of arbitrary election. If I was going to adopt a Calvinist theological system, it would have to be the Amyraldian presentation of it. The Puritan Richard Baxter held to a form of Amyraldianism Calvinism. Today, it is generally referred to as a type of “four-point Calvinism.” But this probably would not satisfy most professed “five point Calvinists” who would accuse such a position of being one of compromise and just another expression of the dreaded Arminianism.

Here’s a good summary of Amyraldianism from Wikipedia: “The friends of Amyraut urged the love, benevolence, and impartial justice of God, and the numerous passages in Scripture which teach that God loves 'the whole world,' that he will have 'all

men to be saved,' that Christ died 'not for our sins only, but also for the sins of the whole world,' that 'he shut up all in unbelief that he might have mercy upon all.' On the other hand, it was objected that God does not really will and intend what is never accomplished; that he could not purpose an end without providing adequate means; God did not actually offer salvation to all; and that a hypothetical universalism based on an unlikely condition is an unfruitful abstraction."

1:5 Having predestinated^{a-b-aorist active participle} us unto the adoption^{c-d} of children by Jesus Christ to himself,^e according to the good pleasure of his will,^f

1:5 προορισας V-AAP-NSM ημας P-1AP εις PREP υιοθεσιαν N-ASF δια PREP ιησου N-GSM χριστου N-GSM εις PREP αυτον P-ASM κατα PREP την T-ASF ευδοκιαν N-ASF του T-GSN θεληματος N-GSN αυτου P-GSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
5 And ordeyned vs before thorow lesus Christ to be heyres vnto him silfe accordinge to the pleasure of his will	5 & ordeyned vs before, to receaue vs as children thorow lesus Christ, acordinge to the pleasure of his will,	5 Who hath predestinate vs, to be adopted through lesus Christ in him selfe, according to the good pleasure of his will,	5 Who hath predestinate vs into the adoption of childre, by lesus Christ vnto hym selfe, according to the good pleasure of his will:	5 he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will,

5a **Predestination** is never tied to the salvation of the sinner for God predestines none to be saved, but He does predestinate saints to be holy. This rather deals with sanctification, service and adoption after salvation. The term can be defined as "God determining beforehand the position and ministry of the believer." Only Christians can be predestinated and that only to sanctification. Thus, predestination is tied into God's foreknowledge, which means that God knows in advance who will accept the Gospel and who will reject it (1 Peter 1:2) and on the basis of that, He elects believers to salvation and then predestines those believers to sanctification.

Strong's #4309 προοριζω proorizō; from προ pro (Strong's #4253) before; and ὀριζω horizō (Strong's #3724), to determine, ordain; to predetermine, decide beforehand

5b **"Predestinated"** is in the aorist tense, showing not so much the time element of this predestination as much as the fact of it, that it did happen. This also applies to the "chosen" in 1:4.

5c **"Adoption"** "To place as a son." This is the Roman idea of adoption, which is different than ours. A Roman man would have a son by natural means. He would

entrust the education and training of that son to a trusted slave. The slave would be the schoolmaster to that boy to teach him his educational, social and personal lessons with the goal of making the boy worthy to publicly bear his father's name. The slave would raise the son in the stead of the father. If the son had matured properly, learned all his lessons and learned how to conduct himself in a responsible way in society, the slave would then inform his master that his son was ready to assume his place as his son. The man would then throw a huge feast where he would publicly acknowledge the boy as his son. The youth, hitherto subject to domestic rule of the schoolmaster was now admitted to the rights and responsibilities of a citizen. He now took his place beside his father in the councils of the family. The son would exchange the "toga praetexta" for the "toga virilis" and pass into the rank of citizens Compare this to the "putting on of Christ" in Galatians 3:27. For the Christian, this public recognition, or adoption, occurs at the Bema Seat. This is where our Christian life and ministry is evaluated. What better place to have our sonship-education evaluated by our Father? If we "pass" and have obeyed the schoolmaster and learned his lessons, we are adopted. But that Christian who is "saved, as though by fire" will not enjoy the benefits of spiritual adoption.

Strong's #5206 ὑιοθεσια huiiothesia, from ὕιος huios (Strong's #5207) son; and τιθημι "tithēmi" (Strong's #5087) to place; the placing as a son

5d **"adoption"** "It appears to be taken from the Roman custom...Among the Jews there were cases of informal adoption, as in the case with Mordecai and Esther (Esther 2:7). But adoption in the sense of legal transference of a child to a family which it did not belong had no place in Jewish law. In Roman law, provision was made for the transaction known as *adoption*, the taking of a child who was not one's child by birth to be his son, and *arrogatio*, the transference of a son who was independent, as by the death of his proper father, to another father by solemn act of the people. Among the Romans a citizen might receive a child who was not his own by birth into his family and give him a name, but he could do so only by formal act, attested by witnesses, and the son thus adopted had in all its entirety the position of a child by birth, with all the rights and all the obligations pertaining to that (Salmond, 3:251-252)."

5e The ESV omits "to himself".

5f **"good pleasure of His will"** This refers to the sovereignty of God, as He does as He pleases according to His own divine will.

**1:6 To the praise^a of the glory of his grace,^b wherein he hath made us accepted^c-
aorist in the beloved.** *perfect passive participle*

1:6 ΕΙΣ^{PREP} ΕΠΑΙΝΟΝ^{N-ASM} ΔΟΞΗΣ^{N-GSF} ΤΗΣ^{T-GSF} ΧΑΡΙΤΟΣ^{N-GSF} ΑΥΤΟΥ^{P-GSM} ΕΝ^{PREP} Η^{R-DSF}
εχαριτωσεν^{V-AAI-3S} ημας^{P-1AP} εν^{PREP} τω^{T-DSM} ηγαπημενω^{V-RPP-DSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
6 to ye prayse	6 vnto the	6 To the	6 To the	6 to the praise

of the glorie of his grace where with he hath made vs accepted in the beloved.	prayse of the glory of his grace, wherby he hath made vs accepted in the Beloued,	prayse of the glory of his grace, wherewith he hath made vs accepted in his beloved,	prayse of the glorie of his grace, wherein he hath made vs accepted in the beloved.	of his glorious grace, with which he has blessed us in the Beloued.
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6a **“praise”** Strong’s #1868 *επαινος* epainos; from *επι* *epi* (Strong’s #1909) an intensifier; and *αινεω* *aineō* (Strong’s #134) praise; approbation, commendation, praise

6b Only through the grace of God (based on the redemptive work of Christ on the cross) could we ever have been made “accepted” in the sight of God. It certainly is not based on any supposed spiritual merit that we possess, for we have none.

The ESV has “glorious grace” instead of “the glory of his grace”. We see no good reason for this change.

6c **“accepted”** Strong’s #5487 *χαριτωω* *charitōō*; to make graceful, charming, lovely, agreeable, to peruse with grace, compass with favor, to honor with blessings.

The Geneva Bible adds “freely” to “accepted”, probably as a commentary on the “grace” in this verse. There is no “acceptance” in the ESV, just a “blessing”.

3. Redemption and Forgiveness Through the Blood 1:7

1:7 In whom^a we have^{present} redemption^{b-c} through his blood,^{d-e} the forgiveness^{f-g-h} of sins,^{i-j} according to the riches of his grace;^{k-l}

1:7 *εν* PREP *ω* R-DSM *εχομεν* V-PAI-1P *την* T-ASF *απολυτρωσιν* N-ASF *δια* PREP *του* T-GSN *αιματος* N-GSN *αυτου* P-GSM *την* T-ASF *αφεισιν* N-ASF *των* T-GPN *παραπτωματων* N-GPN *κατα* PREP *τον* T-ASM *πλουτον* N-ASM *της* T-GSF *χαριτος* N-GSF *αυτου* P-GSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
7 By whom we have redemption thorow his bloude euen the forgevenes of synnes accordynge to the riches of his grace	7 in whom we haue redempcion thorow his bloude (namely) the forgeuenes of synnes, acordynge to ye riches of his grace,	7 By whom we haue redemption through his blood, euen the forgiuenes of sinnes, according to his rich grace:	7 In whom we haue redemption through his blood, the forgeuenesse of sinnes, accordyng to the rychesse of his grace,	7 In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,

7a **“In whom...”** That is, in Christ we have redemption of sin and forgiveness of sin through His blood. Salvation ultimately is wrapped up in a Person, in His work, and not through creeds, councils, churches or theological systems- or things.

The Tyndale and Geneva have “By whom...”

7b Redemption is the doctrine of the purchasing of the believer from the domain of Satan. By virtue of Adam's fall and his transmission of the fallen sin nature to all his seed, man is born under the domain of Satan. Christ, at the cross, paid the price needed to purchase back all of humanity from that state. The currency for that redemption is the blood of Christ. That is the only form of money that God accepts is the blood of Christ. Only that is accepted to deal with the sin debt and redemption.

Redemption (Gr. *apolytrosis*) means release from slavery (cf. v. 14; 4:30; Luke 21:28; Romans 3:24; 8:23; 1 Corinthians 1:30; Colossians 1:14; Hebrews 9:15; 11:35). It involves buying back and setting free by paying a ransom price. Jesus Christ has redeemed us from sin (Hebrews 9:15), namely, set us free from slavery to it (cf. Romans 6). The blood, representative of the life, of the perfect Sacrifice had to flow out of Him for this to happen (Romans 3:24-25; cf. Hebrews 9:22).

“The story of redemption can be told in three Greek words; *agorazō*, “to buy in the slave market” (1 Cor. 6:20, 7:23, 30, 2 Pet. 2:1, Rev. 5:9); the Lord Jesus bought us in the slave market of sin, the ransom price, His blood; we are his bondslaves; *exagorazō*, “to buy out of the slave market, to buy off, to buy for one's self” (Gal. 3:13, 4:5); the redeemed are the possession of the Lord Jesus forever, and will never be put up for sale in any slave market again; *lytroō* “to liberate by payment of ransom” (Titus 2:14, 1 Peter 1:18); the redeemed are set free from the guilt and power of sin now, to be finally set free from the presence of sin at the Rapture (Kenneth Wuest).”

7c **NEW TESTAMENT WORDS FOR REDEMPTION**

Greek Words- English Meanings- References

agorazo (verb)- To buy, to purchase in the market (or slave market)

1 Corinthians 6:20; 7:23; 2 Peter 2:1; Revelation 5:9; 14:3-4

exagorazo (verb)- To buy out, to purchase out of the market (or slave market)

Galatians 3:13; 4:5; Ephesians 5:16; Colossians 4:5

lytron (noun) Ransom, price of release

Matthew 20:28; Mark 10:45

lytroomai (verb) To ransom, to free by paying a ransom price

Luke 24:21; Titus 2:14; 1 Peter 1:18

lytrosis (noun) Act of freeing by paying a ransom price

Luke 1:68; 2:38; Hebrews 9:12

apolytrosis (noun) A buying back, a setting free by paying a ransom price

Luke 21:28; Romans 3:24; 8:23; 1 Corinthians 1:30; Ephesians 1:7, 14; 4:30; Colossians 1:14

7d Redemption and forgiveness of sin are impossible apart from the literal shedding and application on the heavenly mercy seat of the blood of Christ that was shed on the cross at Calvary. "Blood" is missing in some modern versions.

7e There are at least 14 effects of the literal blood of Christ:

1. Redemption (Leviticus 17:11; Matthew 26:28; Mark 14:24; Luke 22:20; Acts 20:28; Romans 5:9; Ephesians 1:7; Colossians 1:14; 1 Peter 1:18,19; Revelation 5:9)
2. Propitiation (Romans 3:25)
3. Justification (Romans 5:9)
4. Fellowship (Ephesians 2:13)
5. Peace (Colossians 1:20)
6. Forgiveness (Ephesians 1:7; Colossians 1:14)
7. Sanctification (Hebrews 13:12)
8. Reconciliation (Colossians 1:20)
9. Cleansing (Hebrews 9:14,22,23; 1 John 1:7; Revelation 1:5; 7:14)
10. Remembrance (1 Corinthians 11:25)
11. Boldness and access to God's throne (Hebrews 10:19)
12. Maturity in doing God's will (Hebrews 13:20,21)
13. Punishment if it is mistreated (1 Corinthians 11:27-30; Hebrews 10:29)
14. Victory over Satan (Revelation 12:9,11) (D.A. Waite, *Ephesians: Preaching Verse by Verse*, pages 13-15).

7f "**Forgiveness**" is "release from bondage or imprisonment, forgiveness or pardon, of sins (letting them go as if they had never been committed), remission of the penalty, liberty, remission. It is a "sending away" of our sins. It involves a remission of the just punishment that is due a transgression. It then involves a total removal and erasure of the said offense. Forgiveness is one of the constituent parts of justification.

"Forgiveness was not a pagan virtue. The large-souled man might disregard offenses in cases where he considered them beneath his notice, but to forgive was weak-spirited. Even in the Old Testament, man's forgiveness of his fellow-man is infrequently mentioned. In every case the one asking forgiveness is in a position of subserviency, and is petitioning for that to which he has no just right (Genesis 50:17; Exodus 10:17; 1 Samuel 15:25; 25:28). (*International Standard Bible Encyclopedia*)." Yet it is a foundation of the Christian life and it would be impossible to be a Christian without reception of divine forgiveness of our sins and our continual forgiving of others who trespass against us.

7g Forgiveness would have three aspects:

1. The forgiveness we receive from God.
2. Our obligation and duty to forgive those who sin against us (Matthew 6:14,15; 18:35)
3. That we should also forgive ourselves when we sin, in that we should accept the forgiveness that God forgives us with.

7h There are seven important verses that deal with the doctrine of forgiveness:

1. Acts 5:31 Him hath God exalted with his right hand *to be* a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.
2. Acts 13:38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:
3. Acts 26:18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.
4. Romans 4:7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.
5. Ephesians 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.
6. Colossians 1:14 In whom we have redemption through his blood, *even* the forgiveness of sins
7. 1 John 1:9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

7i “**sins**” Strong’s #3900 παραπτωμα *paraptoma*; a side-slip, lapse or deviation, (unintentional) error or (wilful) transgression, fall, fault, offence, sin, trespass, a sin that is not necessarily heinous in nature. The ESV uses “transgressions”.

7j “**...the forgiveness of sins**” is how redemption is defined here, which is possible by the “**riches of His grace**”. The very foundation of forgiveness is the grace of God.

7k A listing of the “riches of His grace”:

1. We are redeemed
2. We are reconciled
3. We are related to God through propitiation
4. We are forgiven
5. We are free from the law
6. We are children of God
7. We are adopted
8. We accepted to God by Jesus Christ
9. We are justified
10. We are made nigh to God
11. We are delivered from the power of darkness
12. We are translated into the kingdom of His dear Son
13. We are planted on the Rock, Christ Jesus
14. We are a gift from God the Father to Christ
15. We are circumcised in Christ
16. We are made partakers of the holy and royal priesthood
17. We are a chosen generation
18. We are a holy nation
19. We are a peculiar people
20. We are heavenly citizens
21. We are of the family and household of God

- 22. We are in the fellowship of the saints
- 23. We have a heavenly association
- 24. We have access to God
- 25. We are within the much more care of God
- 26. We are His inheritance and are the inheritance of the saints
- 27. We are light in the Lord
- 28. We are vitally united to the Father, Son and Holy Spirit
- 29. We have the earnest of the Spirit
- 30. We are blessed with the first fruits of the Spirit
- 31. We are glorified and completed in Him
- 32. We possess ever spiritual blessing) (D.A. Waite, *Ephesians: Preaching Verse by Verse*, pages 17).

7l “**riches of his grace**” The Geneva reads “his rich grace”. This is no real problem with this except the Geneva rendering is a bit weaker.

4. The Mystery of His Will 1:8-10

1:8 Wherein he hath abounded^{a-aorist} toward us in all wisdom and prudence.^b

1:8 ης^{R-GSF} επερισσευσεν^{V-AAI-3S} εις^{PREP} ημας^{P-1AP} εν^{PREP} παση^{A-DSF} σοφια^{N-DSF} και φρονησει^{N-DSF}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
8 which grace he shed on vs abundantly in all wisdome and perceavaunce.	8 which he hath shed vpon vs abundauntly in all wysdome and prudece:	8 Whereby he hath bene abundant toward vs in all wisdome and vnderstanding,	8 Wherein he hath abounded towarde vs in all wysdome and prudence.	8 which he lavished upon us, in all wisdom and insight

8a “**abounded**” or “superabounded”, literally overflowing out of the top. All these blessings, including wisdom and prudence we have in superabundance (really, infinite abundance) from the Lord. Where sin existed in abundance, the grace of God came in superabundance.

8b “**prudence**” Strong’s # 5428 φρονησις phronêsis, understanding, knowledge and holy love of the will of God. The Geneva has “understanding” and the ESV uses “insight”.

1:9 Having made known^{aorist active participle} unto us^a the mystery^b of his will, according to his good pleasure which he hath purposed^{aorist middle} in himself:^{c-d}

1:9 γνωρισας V-AAP-NSM ημιν P-1DP το T-ASN μυστηριον N-ASN του T-GSN θεληματος N-GSN αυτου
 P-GSM κατα PREP την T-ASF ευδοκιαν N-ASF αυτου P-GSM ην R-ASF προεθετο V-2AMI-3S εν PREP αυτω P-DSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
9 And hath opened vnto vs the mistery of his will accordinge to his pleasure and purposed the same in hym silfe.	9 and hath opened vnto vs the mystery of his wil acordinge to his pleasure, which he had purposed in himselfe,	9 And hath opened vnto vs the mysterie of his will according to his good pleasure, which he had purposed in him,	9 And hath opened vnto vs the misterie of his wyll, accordyng to his good pleasure which he had purposed in himselfe.	9 making known to us the mystery of his will, according to his purpose, which he set forth in Christ

9a I like the Geneva rendering “opened unto us” where the King James is a bit more forceful with “**having made known**”. The Tyndale and Cramner also read as the Geneva here.

9b A **mystery** is a thing before hidden or unrevealed which is now made manifest. It can only be made known by revelation. The mystery in question here deals with the ultimate will and plan of God to gather all things together in Christ in the millennium, whether they be in heaven and earth. Now exactly what this involves, how it will be done and when are still not fully revealed, hence we still refer to it as a mystery. But I believe the ultimate consummation of all things will take place in the Millennial Kingdom after the tribulation period. When Christ finally rules over all humanity, then all things will be reconciled unto Him for that 1000-year period and after.

9c It not only pleased God to predestinate us (1:5) but also to show us why He predestinated us (1:9,10).

9d The ESV has “in Christ” instead of “in himself”. This would shift the responsible party of this “purposing” from Christ to the Father. The traditional Greek text clearly reads “him” not “Christ”.

1:10 That in the dispensation^a of the fullness of times^b he might gather together in one^c *c-aorist middle infinitive* things in Christ,^d both which are in heaven, and which are on earth; *even* in him:^e

1:10 εις PREP οικονομιαν N-ASF του T-GSN πληρωματος N-GSN των T-GPM καιρων N-GPM ανακεφαλαιωσασθαι V-ADN τα T-APN παντα A-APN εν PREP τω T-DSM χριστω N-DSM τα T-APN τε PRT εν PREP τοις T-DPM ουρανοις N-DPM και CONJ τα T-APN επι PREP της T-GSF γης N-GSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
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<p>10 to have it declared when the tyme were full come yt all thynges bothe ye thynges which are in heven and also the thynges which are in erthe shuld be gaddered togedder even in Christ:</p>	<p>10 yt it shulde be preached wha the tyme was full come, that all thinges shulde be gathered together by Christ, both the thinges which are in heauen, and also the thinges that are vpon earth,</p>	<p>10 That in the dispensation of the fulnesse of the times, he might gather together in one all things, both which are in heauen, and which are in earth, euen in Christ:</p>	<p>10 That in the dispensation of the fulnesse of the tymes, he myght gather together in one all thinges in Christe, both which are in heauen, and which are in earth, in hym.</p>	<p>10 as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.</p>
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10a The Tyndale, Coverdale and ESV do not have “dispensation”. We can forgive the Tyndale and Coverdale for the Geneva was the first to use that word. But there is no excuse for the ESV to omit this important theological term.

10b “**dispensation of the fullness of times**” A reference to the future 1000-year millennial age when Christ will gather and reconcile all things unto Himself. This will be the ultimate consummation and goal of the other dispensations. This will involve a restoration of the earth to its Edenic characteristics in the millennium. We can call this the Dispensation of the Kingdom or the Dispensation of the Millennium.

The Tyndale, Coverdale and ESV use “time” in the singular. The King James follows the Geneva and Bishops in using the plural form.

10c “**he might gather together in one**” Greek middle voice. This can read :He might gather together into one for Himself.”

Strong’s #346 ανακεφαλαιομαι anakephalaiomai; from ανα ana (Strong’s #303) among, between; and κεφαλαιω kephalaioo (Strong’s #2775); to sum up (again), to repeat summarily, to condense into a summary.

10d The ESV omits and reference to Christ in this verse.

10e “**even in him**” The Geneva, Tyndale and Cramer read “in Christ”. The Greek does read “Χριστω”. Why did the King James (and the NKJV) render with the pronoun here? John Bois, in his translation notes, says “εν αυτω” (in him) at the end of the verse (margin: the beginning of the following verse) can rightly be omitted in translation, as they are redundant from the manner of expression of the Hebrews” (Allen, Ward, *Translating for King James: Notes made by a translator of King James’s Bible*, page 59).” I don’t think I would agree with Bois here. The translator should never assume anything nor leave a reading hanging like this. The King James would have been better to render it “in Christ”, even if it was redundant. Now men like Peter Ruckman would claim that a “mistake” like this is really the English text “correcting” the Greek text, but it

is interesting that Peter Ruckman ignores the issue in his commentary on Ephesians. But most of the commentators tend to pass over it as well.

The ESV omits the phrase entirely.

5. The Christian's Inheritance 1:11,12

1:11 In whom also we have obtained an inheritance, ^{a-b-aorist passive} being predestinated ^{c-aorist passive participle} according to the purpose of him who worketh ^{present active participle} all things after the counsel of his own will:^d

1:11 ^{EV} ^{PREP} ^{αυτω} ^{P-DSM} ^{EV} ^{PREP} ^ω ^{R-DSM} ^{και} ^{CONJ} ^{εκληρωθημεν} ^{V-API-1P} ^{προορισθεντες} ^{V-APP-} ^{NPM} ^{κατα} ^{PREP} ^{προθεσιν} ^{N-ASF} ^{του} ^{T-GSM} ^{τα} ^{T-APN} ^{παντα} ^{A-APN} ^{ενεργουντος} ^{V-PAP-GSM} ^{κατα} ^{PREP} ^{την} ^{T-ASF} ^{βουλην} ^{N-ASF} ^{του} ^{T-GSN} ^{θεληματος} ^{N-GSN} ^{αυτου} ^{P-GSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
11 that is to saye in him in whom we are made heyres and were therto predestinate accordyng to the purpose of him which worketh all thinges after the purpose of his awne will:	11 euen by him, by whom also we are come to the inheritaunce we that were therto predestinate before, acordinge to ye purpose of him, which worketh all thinges after ye councill of his owne wyll,	11 In whom also we are chosen when we were predestinate according to ye purpose of him, which worketh all things after the counsell of his owne will,	11 In whom also we are chosen, beyng predestinate accordyng to the purpose of hym who worketh all thynges after the councill of his owne wyll:	11 In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will,

11a Why do the Geneva and Bishops omit the “inheritance”? Tyndale has “we were made heirs”. The Greek word is clear here, “Strong’s #2820 κληρωω kleroō; to cast lots, determine by lot, to choose by lot, to allot, assign by lot, on to another as a possession, to make a lot, a heritage, private possession.” It is an “heir that obtains an inheritance by lot.”

- 11b Important verses relating to our “inheritance”:
1. Acts 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.
 2. Acts 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

3. Ephesians 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory
4. Ephesians 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
5. Colossians 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
6. Colossians 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
7. Hebrews 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.
8. 1 Peter 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

11c God predestinates us to our inheritances so that He might be glorified. Again, predestination is not directly related to salvation for God does not predestinate to salvation. That is handled by election.

11d “**the counsel of His will**” Sovereignty of God again. He counsels with His own will and with none else. Strong’s #1012 βουλή *boulê*; counsel, purpose

1:12 That we should be ^{*present infinitive*} **to the praise of his glory,** ^{*a*} **who first trusted** ^{*b-*} **in Christ.**
perfect active participle

1:12 ΕΙΣ^{PREP} ΤΟ^{T-ASN} ΕΙΝΑΙ^{V-PXN} ΗΜΑΣ^{P-1AP} ΕΙΣ^{PREP} ΕΠΑΙΝΟΝ^{N-ASM} ΤΗΣ^{T-GSF} ΔΟΞΗΣ^{N-GSF} ΑΥΤΟΥ^{P-GSM} ΤΟΥΣ^{T-APM} ΠΡΟΗΛΤΙΚΟΤΑΣ^{V-RAP-APM} ΕΝ^{PREP} ΤΩ^{T-DSM} ΧΡΙΣΤΩ^{N-DSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
12 that we which before beleved in Christ shuld be vnto the prayse of his glory.	12 that we mighte be to the prayse of his glory, euen we that before beleued on Christ,	12 That we, which first trusted in Christ, should be vnto the praise of his glorie:	12 That we shoulde be vnto the prayse of his glorie, whiche before beleued in Christe.	12 so that we who were the first to hope in Christ might be to the praise of his glory.

12a “**That we should be to the praise of His glory...**” The ultimate goal and end of our salvation.

12b The Tyndale, Coverdale and Bishops use “believe” for “trusted”. The ESV has

“hope” which is not as good.

6. The Sequence of Salvation 1:13

1:13 In whom ye also trusted,^a after that ye heard^{aorist active participle} the word of truth,^b the gospel of your salvation: in whom also after that ye believed,^{aorist active participle} ye were sealed^{c-d-aorist passive} with that Holy Spirit of promise,^{e-f}

1:13 EV PREP ω R-DSM και CONJ υμεις P-2NP ακουσαντες V-AAP-NPM τον T-ASM λογον N-ASM της T-GSF αληθειας N-GSF το T-ASN ευαγγελιον N-ASN της T-GSF σωτηριας N-GSF υμων P-2GP εν PREP ω R-DSM και CONJ πιστευσαντες V-AAP-NPM εσφραγισθητε V-API-2P τω T-DSN πνευματι N-DSN της T-GSF επαγγελιας N-GSF τω T-DSN αγιω A-DSN

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
13 In whom also ye (after that ye hearde the worde of trueth I meane the gospell of youre saluacio wherin ye beleued) were sealed with the holy sprete of promes	13 on who also ye beleued, after that ye herde the worde of trueth, namely ye Gospell of youre saluacion: wherin whan ye beleued, ye were sealed with the holy sprete of promes,	13 In whom also ye haue trusted, after that ye heard the worde of trueth, euen the Gospel of your saluation, wherein also after that ye beleued, ye were sealed with the holy Spirite of promes,	13 In whom also ye, after that ye heard the worde of trueth, the Gospell of your saluation, wherin also after that ye beleued, were sealed with the holy spirite of promyse,	13 In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit,

13a The ESV omits “trusted”. While it was supplied by the translators (since it is in italics), the other translations include it, except for the Tyndale and Bishops. Coverdale has “believed”.

13b “that ye heard the word of truth” Faith cometh by hearing and hearing by the Word of God (Romans 10:17).

13c Compare the seal that is impressed upon believers by the Holy Spirit with some other seals, or “marks” in the Bible:

1. In Ezekiel 9, Ezekiel is told to mark men who sighed and cried over the sins of Jerusalem. These men would be protected from God's judgment on the city.
2. We have the 144,000 sealed with a mark on the forehead in Revelation 7.
3. Naturally, Satan will counterfeit God's sealing/marking of His servants by forcing his followers to take the mark of the beast in either the forehead or right hand in Revelation 13.

4. We see a similar mark in Genesis 4:16 when God marked Cain in order to protect him from being killed. Now this is not quite the same thing for this was not a mark of ownership as the sealing is.

13d “**sealed**” Strong’s #4972 σφραγιζω sphragizô; to stamp (with a signet or private mark) for security or preservation

13e “**sealed with that holy Spirit of promise**” Sealing is the placing a mark of ownership on personal property. What does sealing do in the life of the believer?

1. The Holy Spirit identifies us as belonging to God (through the redemptive work of Christ) through the application of this seal.
2. It is also a warning to Satan and his devils that we are beyond their power and authority. What is this seal? We are not told but it cannot be seen with physical eyes. It is clearly a spiritual mark upon believers that only spiritual beings can see, probably placed on the forehead or right hand of the Christian.

13f This verse gives us the order of salvation. What happens in salvation and in what order?

1. We hear the word of truth.
2. We trust/believe.
3. We are then sealed with the holy Spirit of promise.

7. The Earnest and the Redemption 1:14

1:14 Which is^{present} the earnest^{a-b-c-728} of our inheritance until the redemption of the purchased possession,^d unto the praise of his glory.

1:14 ος^{R-NSM} εστιν^{V-PXI-3S} αρραβων^{N-NSM} της^{T-GSF} κληρονομιας^{N-GSF} ημων^{P-1GP} εις^{PREP} απολυτρωσιν^{N-ASF} της^{T-GSF} περιπτοιησεως^{N-GSF} εις^{PREP} επαινον^{N-ASM} της^{T-GSF} δοξης^{N-GSF} αυτου^{P-GSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
14 which is the earnest of oure inheritaunce to redeme the purchased possession and that vnto the laude of his glory.	14 which is the earnest of oure inheritaunce to oure redempcion, that we mighte be his owne to the prayse off his glory.	14 Which is the earnest of our inheritance, for the redemption of that libertie purchased vnto the prayse of his glory.	14 Whiche is the earnest of our inheritaunce, vnto ye redemption of the purchased possession, vnto the prayse of his glorie.	14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

14a An **earnest** is like a down-payment. If you were going to buy a house, you would make an offer but would then probably have to wait for the paperwork to go through. Until the deal was closed, you would put a down-payment on the house, showing that you were serious in completing the deal. The down-payment, or earnest, is the promise that the rest is coming. In the LXX of Genesis 38:17-20, the word *arrabôn* was a pledge that was to be returned to the owner when a debt was paid. This pledge was not part of the payment but was security for it. In the Pauline writings, it refers to another business practice in which the first portion of a payment binds both the payer and payee. Some papyri, the first installment of the earnest was lost if the buyer defaulted on later payments. If the vendor was unable to deliver the promised goods he had to pay back double of the amount of the earnest. God has also given us an earnest of our full inheritance that we can enjoy right here and now. The context is back to 1:13b- the Holy Spirit and all of His attendant blessings to the believer. We get the full inheritance when we receive our full and completed salvation (which includes the redemption of the body) after the rapture. Until then, we have the indwelling of the Holy Spirit to give us those foretastes of glory. We can enjoy at least some of the blessings of heaven while we are on earth! What are some of the benefits of our heavenly earnest, these foretastes of heaven?

1. Rest in Christ in ceasing from our own works- Hebrews 4:3.
2. Delightfulness in service and being in divine servitude.
3. Joy.
4. Assurance of sin forgiven.
5. Privilege of prayer and answered prayer.
6. Communion with saints and the Father.
7. Having the mind of Christ.
8. Victory over the world.

14b “**earnest**” Strong’s #728 *αρραβων* *arrhabôn*; of Hebrew origin *עֶרְבֹון*, (Strong’s #6162); money which in purchases is given as a pledge or downpayment that the full amount will subsequently be paid

14c The NKJV and ESV both replace “earnest” with “guarantee” but this change is not accurate. With an “earnest”, money is put up front and would be lost if that party failed to follow through on his promise or obligations. The *Webster’s American Family Dictionary* (1998), on page 296, defines “earnest” as “money given by a buyer to a seller to bind a contract”. The 1828 Webster’s Dictionary has it as “First fruits; that which is in advance, and gives promise of something to come. Early fruit may be an earnest of fruit to follow. The first success in arms may be an earnest of future success. The Christian’s peace of mind in this life is an earnest of future peace and happiness. Hence earnest or earnest-money is a first payment or deposit giving promise or assurance of full payment. Hence it is the practice of giving an earnest to ratify a bargain. This sense of the word is primary, denoting that which goes before, or in advance. Thus the earnest of the spirit is given to saints, as a pledge or assurance of their future enjoyment of God’s presence and favor.” But it involves a giving of money, something of value. A simple “guarantee” would not involve any loss if the promise is not fulfilled. Thus the NKJV’s and ESV’s “guarantee” weakens and dilutes the verse.

14d “**purchased possession**” is one word in the Greek- Strong’s #4047 περιποίησις peripoiêsis; a preserving, a preservation, possession, one’s own property, an obtaining. The Geneva really does not hit the meaning of the phrase with its “redemption of that libertie purchased

Outline from *The Outline Bible* by Harold Willmington, page 677:

II. The Consecration of the Body 1:15-23: Paul prays that God will allow the Church to understand four things about Himself:

- A. Concerning His person- 1:15-17
- B. Concerning His promise- 1:18
- C. Concerning His power- 1:19,20a
- D. Concerning His position- 1:20b-23

8. Paul's Prayer Requests For The Ephesians 1:15-19

1:15^a Wherefore I also, after I heard^{aorist active participle} of your faith in the Lord Jesus, and love unto all the saints,^b

1:15 δία PREP ΤΟΥΤΟ D-ASN καγω P-1NS-C ακουσας V-AAP-NSM την T-ASF καθ PREP υμας P-2AP
ΠΙΣΤΙΝ N-ASF ΕΝ PREP τω T-DSM κυριω N-DSM ιησου N-DSM και CONJ την T-ASF αγαπην N-ASF την T-
ΑΣΦ ΕΙΣ PREP ΠΑΝΤΑΣ A-APM ΤΟΥΣ T-APM αγιους A-APM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
15 Wherefore even I (after that I hearde of the fayth which ye have in the lorde Iesu and love vnto all the sayntes)	15 Wherefore I also, (in so moch as I haue herde of the faith which ye haue in ye LORDE Iesu, and of youre loue vnto all ye sayntes)	15 Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,	15 Wherefore I also after that I hearde of the fayth which ye haue in the Lorde Iesus, and loue vnto all the saintes,	15 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints,

15a Verse 15 matches 1 Thessalonians 1:3-10.

15b Even a thousand miles away, before the development of instant communications, Paul still heard of both the faith and love of the Ephesians.

1:16^a Cease^{present middle middle participle} not to give thanks^{present active participle} for you, making^{present} mention of you in my prayers,^b

1:16 ου PRT-N παυομαι V-PMI-1S ευχαριστων V-PAP-NSM υπερ PREP υμων P-2GP μνειαν N-ASF
 υμων P-2GP ποιουμενος V-PMP-NSM επι PREP των T-GPF προσευχων N-GPF μου P-1GS

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
16 cease not to geve thanks for you makynge mencion of you in my prayers	16 ceasse not to geue thanks for you, and make mencion of you in my prayers,	16 I cease not to giue thanks for you, making mencion of you in my prayers,	16 Ceasse not to geue thanks for you, makyng mencion of you in my prayers:	16 I do not cease to give thanks for you, remembering you in my prayers,

16a Verse 16 matches Colossians 1:9. This expresses Paul constant and continual prayer ministry on behalf of the Ephesian church. Whenever he went to prayer, he always called the Ephesian church out and interceded for it. Paul also made it a habit to remind the churches that he wrote to that he regularly prayed for them.

16b “Paul was an active missionary- ever on the move...Often he would put in a full day making tents to raise the funds he needed for his support...not an occupation calling for a great deal of mental activity. So he prayed! In and out of the cloth went the tentmaker’s needle. In and out of the throne room of the universe went the great ambassador to the Gentiles. Then, too, Paul could pray during his journeys...he prayed as he walked. What a precious time for prayer! Probably Paul never noticed the differences. His feet were tramping up hill and down dale, but his head was only mechanically noting the sights and sounds along the way because he was in Heaven, busy at the throne. What an example for us! No time to pray? We could employ countless moments each day if we really cared (John Phillips, *Exploring Ephesians*, page 48).”

1:17^a That the God of our Lord Jesus Christ, the Father of glory, may give^{aorist} unto you the spirit of wisdom and revelation^b in the knowledge^c of him:^d

1:17 ινα CONJ ο T-NSM θεος N-NSM του T-GSM κυριου N-GSM ημων P-1GP ιησου N-GSM χριστου N-
 GSM ο T-NSM πατηρ N-NSM της T-GSF δοξης N-GSF δωη V-2AAS-3S V-2AAO-3S υμιν P-2DP πνευμα N-ASN
 σοφιας N-GSF και CONJ αποκαλυψεως N-GSF εν PREP επιγνωσει N-DSF αυτου P-GSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
17 that ye God of oure lorde Iesus Christ	17 that ye God of oure LORDE Iesus	17 That the God of our Lord Iesus	17 That the God of our Lorde Iesus	17 that the God of our Lord Iesus

and the father of glory myght geve vnto you the sprete of wisdome and open to you the knowledge of him silfe	Christ, the father of glory maye geue vnto you the sprete of wysdome, and open vnto you the knowlege of himselfe,	Christ, that Father of glory, might giue vnto you the Spirit of wisdome, and reuelation through the acknowledging of him,	Christe, the father of glorie, may geue vnto you the spirite of wisdome and reuelation, in the knowledge of hym:	Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him,
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17a Paul’s five prayer requests for the Ephesians (1:17-19):

1. That they might have the spirit of wisdom (1:17)
2. That the eyes of their understanding would be opened (1:18)
3. That they would know what was the hope of their calling (1:18)
4. That they would know the riches of their inheritance (1:18)
5. That they might know the exceeding greatness of the power of God (1:19)

17b “**revelation**” Ongoing, continuing revelation of the Lord. This is not the “continuing revelations” of the Pentecostals, but God giving more insight about Himself to the searching and seeking Christian, who desires to know more of God and to know Him better, through increasing prayer, meditation and Bible study.

17c The Geneva Bible has “through the acknowledging of him” while the Tyndale, Cramner and AV read “**in the knowledge of him**”, although the Greek will support either rendering. The Geneva tightens up the meaning in basing the fulfillment of the prayer by Paul upon the Ephesians “acknowledging” Christ while the other versions do not put such a condition upon the prayer. The Geneva note explains this idea as “For it is not enough for us to have known God once, but we must know him every day more and more.” In this case, the AV rendering is better because it is better supported by the Greek and the other English versions. Even that consistent AV critic, Marvin Vincent, in his *Word Studies*, would tend to agree with the AV rather than the Geneva rendering by saying “The sphere in which they will receive God's gift of wisdom and revelation. To know God is to be wise. The condition is not merely *acknowledgment*, but *knowledge*.”

17d “**knowledge**” is Strong’s #1922 επιγνωσις epignosis; precise and correct knowledge. The “epi” prefix” is an intensifier, giving this the idea of an absolute and comprehensive knowledge of God, as much knowledge of God as you can handle.

1:18^a The eyes of your understanding^b being enlightened;^{c-perfect passive participle} that you may know^{perfect active infinitive} what is the hope of his calling,^d and what the riches of the glory of his inheritance^e in the saints,

1:18 ΠΕΦΩΤΙΣΜΕΝΟΥΣ^{V-RPP-APM} ΤΟΥΣ^{T-APM} ΟΦΘΑΛΜΟΥΣ^{N-APM} ΤΗΣ^{T-GSF} ΔΙΑΝΟΙΑΣ^{N-GSF} ΥΜΩΝ^{P-}
 2GP ΕΙΣ^{PREP} ΤΟ^{T-ASN} ΕΙΔΕΝΑΙ^{V-RAN} ΥΜΑΣ^{P-2AP} ΤΙΣ^{I-NSF} ΕΣΤΙΝ^{V-PXI-3S} Η^{T-NSF} ΕΛΠΙΣ^{N-NSF} ΤΗΣ^{T-GSF}

κλησεως^{N-GSF} αυτου^{P-GSM} και^{CONJ} τις^{I-NSM} ο^{T-NSM} πλουτος^{N-NSM} της^{T-GSF} δοξης^{N-GSF} της^{T-GSF} κληρονομιας^{N-GSF} αυτου^{P-GSM} εν^{PREP} τοις^{T-DPM} αγιοις^{A-DPM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
18 and lighten the eyes of youre myndes yt ye myght knowe what that hope is where vnto he hath called you and what the riches of his glorious inheritaunce is apou the sainctes	18 and lighten the eyes of youre vnderstanding e, that ye maye knowe what is the hope of youre callynge, and what the riches of his glorious enheritaunce is vpon the sayntes,	18 That the eyes of your vnderstanding may be lightened, that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,	18 The eyes of your myndes beyng lightened, that ye maye knowe what the hope is of his callyng, and what the riches of the glorie of his inheritaunce <i>is</i> in the saintes:	18 having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints,

18a The elements of the prayer of 1:18-23:

1. The knowledge of the hope of His calling 1:18a
2. The knowledge of the riches of His glory 1:18b
3. The knowledge of the greatness of His power 1:19-23

Our spiritual eyes of understanding must be opened by the Holy Spirit in order to understand these truths.

18b The ESV has “hearts” instead of “understanding”.

18c “**enlightened**” Strong’s #5461 φωτιζω phōtizō; to give light, to shine, to enlighten, illumine, to bring to light, render evident, to cause something to exist and thus come to light and become clear to all, to enlighten, spiritually, imbue with saving knowledge, to instruct, to inform, teach, to give understanding to

18d The “**hope of His calling**” is Christ Himself (Hebrews 6:18), Who is the very goal of our ministry and Christian walk.

18e The ESV has “glorious inheritance” instead of “glory of his inheritance”. This is an unnecessary change.

1:19 And what *is* the exceeding^{present active participle} greatness of his power to us-ward who believe,^{present active participle} according to the working of his mighty power,^{a-b-c-d}

1:19 και^{CONJ} τι^{I-NSN} το^{T-NSN} υπερβαλλον^{V-PAP-NSN} μεγαθος^{N-NSN} της^{T-GSF} δυναμεως^{N-GSF} αυτου^{P-GSM} εις^{PREP} ημας^{P-1AP} τους^{T-APM} πιστευοντας^{V-PAP-APM} κατα^{PREP} την^{T-ASF}

ἐνεργειαν^{N-ASF} τοῦ^{T-GSN} κρατοῦς^{N-GSN} τῆς^{T-GSF} ἰσχυοῦς^{N-GSF} αὐτοῦ^{P-GSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
19 and what is the excedynge greatnes of his power to vs warde which beleve accordynge to the workynge of that his mighty power	19 & what is the exceadinge greatnesse of his power towarde vs, which beleue acordinge to ye workynge of his mightie power,	19 And what is the exceeding greatnesse of his power toward vs, which beleuee, according to the working of his mightie power,	19 And what is the exceedyng greatnesse of his power to vswarde, which beleue, accordyng to the workyng of his myghtie power,	19 and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might

19a New Testament verses that deal with the “power of God”:

1. Matthew 9:6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.
2. Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
3. Luke 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high
4. Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth
5. Romans 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse
6. Romans 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost
7. 1 Corinthians 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
8. 1 Corinthians 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
9. 1 Corinthians 2:4,5 And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.
10. 2 Corinthians 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.
11. Ephesians 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us
12. Ephesians 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might

19b Nine manifestations of God’s power:

1. At the creation of the world
2. At the creation of man
3. In the miracles in Egypt
4. In the ministries of the Old Testament prophets
5. In the miracles of the Lord
6. In the miracles of the apostles
7. By the resurrection
8. By the saving of sinners through the new birth
9. By the Father setting His Son at His right hand in heavenly places

19c Two different words for ‘power’ are used in this verse:

1. First use- Strong’s #1411 δυναμις dunamis; strength power, ability, inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth, power for performing miracles, moral power and excellence of soul
2. Second use- Strong’s #2904 κρατος kratos; force, strength, power, might, a mighty deed, a work of power, dominion

19d The ESV has “great might” instead of “mighty power”, another unnecessary change.

9. The Exaltation of Christ 1:20-23

1:20^a Which he wrought^{aorist} in Christ, when he raised^{aorist active participle} him from the dead,^b and set^{aorist} him at his own right hand^c in the heavenly places,

1:20 ην^{R-ASF} ενηργησεν^{V-AAI-3S} εν^{PREP} τω^{T-DSM} χριστω^{N-DSM} ενεργησας^{V-AAP-NSM} αυτον^{P-ASM} εκ^{PREP} νεκρων^{A-GPM} και^{CONJ} εκαθισεν^{V-AAI-3S} εν^{PREP} δεξια^{A-DSF} αυτου^{P-GSM} εν^{PREP} τοις^{T-} επουρανιοις^{A-DPN}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
20 which he wrought in Christ when he raysed him from deeth and set him on his right honde in hevenly thynges	20 which he wroughte in Christ, whan he raysed him vp fro the deed, and set him on his righte hade i heauenly thinges,	20 Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the heauenly places,	20 Which he wrought in Christe when he raysed hym from the dead, and set him on his ryght hande in heauenly <i>places.</i>	20 that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,

20a Verses 20 and 21 deal with Christ’s exaltation in heaven while verses 22 and 23 deal with His exaltation on earth.

20b Paul mentions that through the power of God the Father was Christ raised from the dead, in the ultimate sign of the Father’s approval of the earthly work of the Son. Another fundamental doctrine of the faith, the Resurrection, is thus mentioned here

20c The **right hand** is the hand of power, might, dignity and honor.

1:21 Far above^a all principality,^b and power,^c and might,^d and dominion,^e and every name that is named,^f not only in this world, but also in that which is to come:

1:21 υπερανω ADV πασης A-GSF αρχης N-GSF και CONJ εξουσιας N-GSF και CONJ δυναμεως N-GSF και CONJ κυριοτητος N-GSF και CONJ παντος A-GSN ονοματος N-GSN ονομαζομενου V-PPP-GSN ου PRT-N μονον ADV εν PREP τω T-DSM αιωνι N-DSM τουτω D-DSM αλλα CONJ και CONJ εν PREP τω T-DSM μελλοντι V-PAP-DSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
21 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:	21 aboue all rule, power, and mighte, and dominacio, and aboue all that maye be named, not onely in this worlde, but also in ye worlde to come.	21 Farre aboue al principallitie, and power, and might, and domination, and euery Name, that is named, not in this world only, but also in that that is to come,	21 Farre aboue all rule, and power, and myght, and dominion, and euery name that is named, not in this worlde only, but also in the worlde to come.	21 far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.

21a Above any and all human or angelic authority in the creation.

21b “**principality**” Strong’s #746 αρχη archê; a commencement, chief, magistrate, power, principle, rule

21c “**power**” Strong’s #1849 εξουσια exousia; privilege, force, capacity, competency, freedom, mastery, delegated influence, authority, jurisdiction

21d “**might**” Strong’s #1411 δυναμις dunamis; strength power, ability, inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth, power for performing miracles, moral power and excellence of soul

21e “**dominion**” Strong’s #2963 κυριοτης kuriotês; dominion, power, lordship, one who possesses dominion

How the translations handle the words “**principality, power, might, dominion**” in 1:21:

KJV	Tyndale	Coverdale	Geneva	Bishops	ESV
principality	rule	rule	principality	rule	rule
power	power	power	power	power	authority
might	might	might	might	might	power
dominion	dominion	dominion	dominion	dominion	dominion

21f “**the world to come**” The yet-future Millennial reign, which comes after the tribulation period, when Christ will physically rule and reign over the earth as King. He is King now, in this dispensation, but He is not yet physically reigning from Jerusalem and the rebuilt temple (Ezekiel 40-48), as He will in the Millennium. There is another world, or age, yet to come as this is not all there is. God is not finished with this planet yet, as its best days are yet ahead.

“**world**” here has the idea of “age” or “generation”, not the physical world.

Strong’s #165 αιων αιων; for ever, an unbroken age, perpetuity of time, eternity, the worlds, universe, period of time, age.

The ESV uses “age” for “world” here, which is not wrong.

1:22^a And hath put^{aorist} all things under his feet,^b and gave^{aorist} him to be the head over all things to the church,^{c-d}

1:22 και CONJ παντα A-APN υπεταξεν V-AAI-3S υπο PREP τους T-APM ποδας N-APM αυτου P-GSM και CONJ αυτον P-ASM εδωκεν V-AAI-3S κεφαλην N-ASF υπερ PREP παντα A-APN τη T-DSF εκκλησια N-DSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
22 and hath put all thynges vnder his fete and hath made him aboue all thynges ye heed of ye congregacion	22 And hath put all thynges vnder his fete, and hath made him aboue all thynges the heade of the cogregacion,	22 And hath made all things subiect vnder his feete, and hath giuen him ouer all things to be the head to the Church,	22 And hath put all thynges vnder his feete, and gaue him <i>to be</i> the head ouer all thynges to the Church,	22 And he put all things under his feet and gave him as head over all things to the church,

22a This describes the universal dominion of Christ over all things, to be fulfilled in the Millennium, although this universal dominion certainly is also in effect now and always has.

22b “**put all things under his feet**” Psalm 8:6, showing Christ as Head and King of all.

22c Christ is Head of the following:

1. All principality 1:21; Colossians 2:10
2. All power 1:21; Colossians 2:10
3. All might 1:21
4. Dominion 1:21; Colossians 1:16-18
5. Every name 1:21; Philippians 2:9; Hebrews 1:14
6. This world 1:21
7. The world to come 1:21
8. All things 1:22; Hebrews 2:8,9
9. The church 1:22,23; 4:15; 5:23-31; Colossians 1:8,24;2:19
10. Every man 1 Corinthians 11:3
11. Of the corner(stone) Matthew 21:42; Luke 20:17; Acts 4:11; 1 Peter 2:7
12. The people Isaiah 55:4
13. Over all Romans 9:5; Colossians 3:11
14. His own house Hebrews 3:6

22d The Tyndale and Coverdale use “congregation” for “church”.

1:23 Which is ^{present} his body, ^a the fullness of him that filleth ^{present middle participle} all in all.

1:23 ηΤΙΣ ^{R-NSF} ΕΣΤΙΝ ^{V-PXI-3S} ΤΟ ^{T-NSN} σωμα ^{N-NSN} αυτου ^{P-GSM} ΤΟ ^{T-NSN} πληρωμα ^{N-NSN} του ^{T-}
^{GSM} παντα ^{A-APN} εν ^{PREP} πασι ^{A-DPN} πληρουμενου ^{V-PMP-GSM-T}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
23 which is his body and the fulnes of him that filleth all in all thynges.	23 which is his body, and the fulnesse of him that fylleth all in all.	23 Which is his body, euen the fulnesse of him that filleth all in all things.	23 Which is his body, the fulnesse of him that fylleth all in all.	23 which is his body, the fullness of him who fills all in all.

23a “**which is His body**” The church is the body of Christ. This is a reference to the universal church, which includes all born again believers, regardless of denominational or theological identification. Several denominations, such as the Church of Rome, Landmark Baptists, the Church of Christ sect, et al., all claim that their denomination makes up the Body (and none other) and if you are not affiliated with them, then you are outside the church. Yet this unbiblical sectarianism is not supported by a single verse of Scripture. The Body of Christ is a Christian body, not a denominational body. This is not “Protestant” or “Romanist” doctrine as Landmark Baptists claim, but is rather Bible doctrine, and we will continue to insist on a true “ecumenical” or “catholic” (notice that word is not capitalized) spirit among all genuine Bible believers and churches. We will continue to plead for a genuine “Whitefield Spirit” among all the redeemed who have a remnant heart and who are walking in a Pilgrim Way.

The local churches, or congregations, are the local manifestations of the Universal Church. You may not be able to see the Universal Church or attend any of its meetings, but you can attend and observe local churches, which are the visible

Ephesians 1

manifestations of this Universal church.

Ephesians 1

Ephesians Chapter 2

Outline of Ephesians 2 from *The Outline Bible* by Harold Willmington, page 678:

- I. What We Once Were 2:1-3,11,12
 - A. Dead in sin 2:1
 - B. Influenced by Satan 2:2
 - C. Controlled by lust 2:3a
 - D. Under God's Wrath 2:3b
 - E. Pagans without God 2:11
 - F. Separated from Christ 2:12a
 - G. Without hope in this present world 2:12b
- II. What God Did 2:4-6
 - A. He loved us 2:4
 - B. He liberated us 2:5
 - C. He lifted us 2:6
- III. Why God Did It 2:7
- IV. How God Did It 2:8,9,13
 - A. Through grace 2:8a
 - B. Through faith 2:8b,9
 - C. Through the blood of Christ 2:13
- V. What We Are Now 2:10,14-22
 - A. We are products of grace 2:10
 - 1. The task- we have been created in Christ for good works- 2:10a
 - 2. The time- this was planned before the foundation of the world 2:10b
 - B. We are partners of Israel 2:14-18
 - 1. The reconciler- Christ has destroyed the barrier separating Jews from Gentiles 2:14
 - 2. The results- He has joined into one body a new person, both Jews and Gentiles 2:15-18
 - C. We are the people of God 2:19
 - D. We are the pillars of the temple 2:20-22
 - 1. The foundation- it is the apostles and prophets 2:20a
 - 2. The cornerstone- Christ Himself 2:20b-22

Outline on Ephesians 2 from John Phillips, *Exploring Ephesians and Philippians*, page 10-11: The Revolution of the Christian Life:

- I. The Great Dispositional Change 2:1-10
 - A. The Past 2:1-3 We were
 - 1. Dead 2:1
 - 2. Deluded 2:2a
 - 3. Disobedient 2:2b
 - 4. Defiled 2:3a
 - 5. Doomed 2:3b
 - B. The Present 2:4-6
 - 1. God's Love Shown to Us 2:4,5a
 - a. Its richness 2:4

- b. Its reality 2:5a
 - 2. God's Love Shared with Us 2:5b,6
 - a. It Plucked Us from the Tomb 2:5b-6a
 - b. It Placed Us on the Throne 2:6b
- C. The Prospect 2:7-10
 - 1. Unstinted Grace 2:7-9
 - a. Eternally revealed through us 2:7
 - b. Eternally revealed to us 2:8,9
 - 2. Unstinted Growth 2:10
- II. The Great Dispensational Change 2:11-22
 - A. The Blood that Invites 2:11-13
 - 1. Our Natural State 2:11,12
 - 2. Our New State 2:13
 - B. The Body that Unites 2:14-18
 - 1. Peace Procured For Us 2:14-16
 - a. The Old Barrier Abolished 2:14,15
 - b. The New Bond Established 2:16
 - 2. Peace Proclaimed to Us 2:17,18
 - a. All difference gone 2:17
 - b. All distance gone 2:18
 - C. The Building that Delights 2:19-22
 - 1. The New Household 2:19
 - 2. The New Habitation 2:20-22
 - a. The Foundation of the Building 2:20
 - b. The Framework of the Building 2:21
 - c. The Function of the Building 2:22

10. Our Former State 2:1-3

2:1 And you hath he quickened,^a who were^{present participle} dead^{b-c} in trespasses^d and sins.^{e-f-g}

2:1 και^{CONJ} υμας^{P-2AP} οντας^{V-PXP-APM} νεκρους^{A-APM} τοις^{T-DPN} παραπτωμασιν^{N-DPN} και^{CONJ} ταις^{T-DPF} αμαρτιας^{N-DPF}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
1 And hath quickened you also that were deed in treaspasse and synne	1 And quyckened you also, whan ye were deed thorow trespaces and synnes,	1 And you hath he quickened, that were dead in trespasses and sinnes,	1 And you that were dead in trespasses and sinnes,	1 And you were dead in the trespasses and sins

1a We were **quickened**, or made alive, at the new birth, when our dead spirits, dead

because of Adam's transgression, was made alive by the quickening power of the Holy Spirit. "Quickened" does not mean to excite that which already lives but to bring something that is dead to life. We were dead, we were born again and now we are spiritually alive.

The ESV omits the phrase while all the other translations contain it. Yes, it is in italics but there is good reason to retain the reading.

1b "**dead...**" Dead, but not totally. The body of the unsaved man is still alive as is his soul, or his self-consciousness. His spirit, or his God-consciousness, is what is dead. We need to qualify the Calvinist idea of sinners being totally dead. Calvinists teach that since sinners are dead that they cannot believe until they have been first regenerated. The Calvinist has God regenerating sinners before they believe and then saving them later. The Calvinist thus believes that men are saved before they believe. God must regenerate them before they can repent and believe. "Calvinism teaches that God declares a person 'Not guilty!' before that person responds in faith with a verbal profession. He does not respond in faith prior to his regeneration. He cannot (Gary North, "Critical Mass" in *Christian Reconstruction*, September/October, 1995, page 1)." Now we were "dead in our sins" yet it is obvious from the Scripture that that deadness did not extend to the will of man for God is constantly telling "dead" men to repent. Why command a dead man to repent and believe the gospel unless he was able to do so? Dead men cannot respond, so why punish the dead man for something (like sending him to hell) he could not do? The sinner is in a state of spiritual deadness in that he is not alive or sensitive to the things of God. Yet the dead man can make a decision to accept or reject the gospel and God will hold the dead man responsible for the choice. The Calvinist says that a dead man cannot accept Christ, but then that same dead man cannot reject Christ either! How then can God hold someone responsible for a choice that he was unable to make? In order for a sinner to be held responsible to spiritual things, he must be able to respond and make a choice, even in that state of deadness. Calvinists also claim that sinners, being spiritually dead, have absolutely no interest in the things of God. This obviously is not true for multitudes of sinners go to church on Sundays and listen to Christian radio. Why should they be in church or even act religious at all if they are totally dead and are totally insensitive to spiritual things? Sinners may be dead but again, the "deadness" obviously does not extend to the will of man for many unsaved men do have some interest in religious things.

1c Seven dead things in Scripture:

1. Dead living men 2:1,5; Matthew 8:22; 2 Corinthians 5:14; Colossians 2:13; 1 Timothy 5:6
2. Living dead men Romans 6:2,7-14; Colossians 2:20; 3:3; 2 Timothy 2:11
3. Dead living bodies Romans 8:10
4. Dead bodies John 5:28,29; James 2:26
5. Dead works Hebrews 6:1; 9:14
6. Dead faith James 2:17,20,26
7. Dead sin Romans 7:8

1d "**trespasses**" All the versions use "trespasses" while the NKJV uses

“transgressions”, which is an unnecessary change. Even the ESV uses “transgressions”. A “trespass” is a “walking up to a line and crossing over it”. It is not accidental but deliberate. We see the line of sin and deliberately cross over it. It is like seeing a sign reading “No Trespassing” that marks forbidden property and yet deliberately walking past that sign.

Strong’s #3900 παραπτομα paraptoma; a side-slip, lapse or deviation, (unintentional) error or (wilful) transgression, fall, fault, offence, sin, trespass, a sin that is not necessarily heinous in nature.

1e “**sins**” Strong’s #266 ἁμαρτια hamartia; to be without a share in, to miss the mark, to err, be mistaken, to miss or wander from the path of uprightness and honor, to do or go wrong, to wander from the law of God, violate God’s law, sin

1f “**in trespasses and sins**” Our location and condition while in this state of spiritual deadness is in trespasses and sins, much as a car can be said to be dead in mud or deep snow. Its location brings on its condition. The thing or person “stuck” “in” something is alive but cannot help himself. If a man is “dead in quicksand”, he is still alive while in that quicksand but he is helpless to save himself. Trespasses and sins are what placed us in our position of spiritual deadness before salvation. Thus the sinner is indeed “dead in trespasses and sins” but that does not mean that he himself is dead. His condition is a hopeless one however as he cannot extricate himself from those trespasses and sins. But he can try. This is what religion is- men who know they are in trouble vainly trying to pull themselves out of the morass they know they are in. But then they realize that they cannot do it. So then the second option manifests itself- they can call for help, and that is what the sinner does in salvation- they call for Jesus, who is not “in trespasses and sins” to pull them to shore and deliver them safely out of their dire predicament.

Thus we would lay out the "order of salvation" thusly, contrasting it to the Calvinistic teaching:

NON-CALVINIST (Biblicist)	CALVINIST
1. Conviction/awakening	1. Regeneration (and thus salvation)
2. Belief	2. Conviction/awakening
3. Salvation/regeneration	3. Irresistible grace
	4. Belief

1g We were “in Adam”. We were “in your sins” (John 8:24). We were dead in those sins (2:5), We were “in sins and trespasses” both geographically and spiritually.

2:2 Wherein in time past ye walked^{a-aorist} according to the course of this world,^{b-c} according to the prince^d of the power of the air,^e the spirit that now worketh^{f-present} in the children of disobedience:^{g-h-i-j}

2:2 εν^{PREP} αἰς^{R-DPF} ποτε^{PRT} περιεπατησατε^{V-AAI-2P} κατα^{PREP} του^{T-ASM} αιωνα^{N-ASM} του^{T-} κοσμου^{GSM} τουτου^{D-GSM} κατα^{PREP} του^{T-ASM} αρχοντα^{N-ASM} της^{T-GSF} εξουσιας^{N-GSF}

ΤΟΥ^{T-GSM} αερος^{N-GSM} ΤΟΥ^{T-GSN} πνευματος^{N-GSN} ΤΟΥ^{T-GSN} υυυ^{ADV} ενεργουντος^{V-PAP-GSN} εν
 ΤΟΙΣ^{T-DPM} υιοις^{N-DPM} της^{T-GSF} απειθειας^{N-GSF}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<p>2 in ye which in tyme passed ye walked acordynge to the course of this worlde and after the governer that ruleth in the ayer the sprete yt now worketh in the children of vnbelefe</p>	<p>2 in the which in tyme past ye walked, acordinge to the course off this worlde, and after the prynce that ruleth in the ayre namely, after ye sprete, which now worketh in the children of vnbeleue,</p>	<p>2 Wherein, in times past ye walked, according to the course of this world, and after the prince that ruleth in the aire, euen the spirite, that nowe worketh in the children of disobedience,</p>	<p>2 In the which in time passed ye walked, according to the course of this worlde, after the gouernour that ruleth in the ayre, the spirite that nowe worketh in the chyldren of disobedience.</p>	<p>2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience-</p>

2a **“walked”** Strong’s #4043 περιπατεω peripateō, from περι peri (Strong’s #4012) about and πατεω pateō (Strong’s #3961) to walk; to tread or walk around, to regulate one’s life, to conduct one’s self, to order one’s behavior. You should not be living the same way you did before you were saved! One of the strongest telling marks of salvation is a change in life. No change of life equals no salvation.

2b **“ye walked according to the course of this world”** Why shouldn’t we? We were in the world, of the world, born in the world, at peace with the world. It would have been natural for us to have such a thought-pattern. The course of this world is the way of sin, death and hell, which every sinner travels.

“world” here is kosmos, not aion, having an idea of this physical world of men, the common attitudes of the natural man, more than the world system or the spirit of this generation.

2c **“the course of this world the course of this world”** This world that is under the domination of the “prince of the power of the air”, Satan. He is the “prince” in the sense that he is the highest expression and manifestation of rebellion against God. Really, this currently involves the entire world, as there are no “Christian” or “godly” nations, states or towns today, and there will not be any until the Millennium. Currently, Satan controls it all and will until the establishment of the Millennial kingdom.

2d **“prince”** Ruler of this world system- Satan. In 2 Corinthians 4:4. he is called the god of this age. Jesus called him the “prince of this world” in John 16:11.

2e **“prince of the power of the air”** The 1599 Geneva renders it as “the Prince that rules in the air” although the other versions read as the King James. But it is an interest

variant by the Geneva to expand on the idea that Satan “rules”, to forward the KJV presentation of Satan as a “prince”. The “air” would be the first (atmospheric) and second (stellar) heavens, which is the current domain of Satan. The third heaven (the dwelling place of God) is not under the domain of Satan, so he is not the prince of that “air”. The NKJV dilutes “prince” to a “ruler”. The ESV does a better job in maintaining “prince”.

The Bishops Bible has “governor” for “ptince”.

2f “**now worketh**” It was working in Paul’s day and is working even harder today and will intensify as we approach the end of the age.

2g While we were yet unsaved, we were under the power of Satan and in his domain. We did what he told us to do. We were under his power, either knowingly or unknowingly, willingly or unwillingly. No sinner is ever "his own man". He never comes and goes as he pleases or does what he likes. He is on Satan's leash and can only go as far as his master and father will allow him. The "air" is the atmospheric heavens, which is the current domain and sphere of Satanic activity.

2h **The children of disobedience** disobeyed the word (1 Peter 2:8) and stumbled at the stumbling stone, which is Christ (Matthew 21:44) and the wrath of God presently abides on them (John 3:36). They are rebels (Isaiah 1:2; Jeremiah 5:23) who are at enmity with God (Romans 8:7) and their carnal minds are vain, darkened, ignorant and defiled (Ephesians 4:18; Titus 1:15). This spirit is the spirit of sin, rebellion against the law of God and that of worldliness. Satan is in control of this world for now. God has allowed Satan limited authority in the affairs of fallen man and this will reach its peak with the Man of Sin (the Antichrist) in the Tribulation. But Satan’s kingdom (which he is currently seeking to establish) will be destroyed at the Second Coming of Christ when He sets up His millennial kingdom.

We are all **children of disobedience** in our natural, sinful state. We are children of rebellion and refuse to obey the law of God, the will of God or the commands of God. We obey Satan and the this world system and that obedience is automatic disobedience to God. The natural man has no natural interest in obeying God or in anything of God.

The Tyndale and Coverdale use the idea of “unbelief”.

2i “**disobedience**” Strong’s #543 απειθεια apeitheia; obstinacy, obstinate opposition to the divine will

2j Most of the time, the ESV uses “gender neutral” words, as “children” for “sons”. But they do the opposite here. The traditional translations all use “children” but this time, the ESV uses “sons”.

2:3 Among whom also we all had our conversation^{a-b-aorist passive} in times past in the lusts^c of our flesh,^d fulfilling^{present active participle} the desires of the flesh^e and of the mind; and were^{f-imperfect} by nature^g the children of wrath, even as others.^h

2:3 εν PREP οἰς R-DPM και CONJ ημεῖς P-1NP παντες A-NPM ανεστραφημεν V-2API-1P ποτε PRT εν PREP ταις T-DPF επιθυμιας N-DPF της T-GSF σαρκος N-GSF ημων P-1GP ποιουντες V-PAP-NPM τα T-APN θεληματα N-APN της T-GSF σαρκος N-GSF και CONJ των T-GPF διανοιων N-GPF και CONJ ημεν V-IXI-1P τεκνα N-NPN φουσει N-DSF οργης N-GSF ως ADV και CONJ οι T-NPM λοιποι A-NPM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<p>3 amonge which we also had oure conversacion in tyme past in the lustes of oure flesshe and fullfilled the will of the flesshe and of the mynde: and were naturally the children of wrath even as wel as other.</p>	<p>3 amonge whom we also had oure conuersacion in tyme past in the lustes of oure flesh, and dyd the wyll of the flesh and of the mynde, and were naturally the children of wrath, euen as well as other.</p>	<p>3 Among whom we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others.</p>	<p>3 Among whom we all had our conuersation also in tyme past in the lustes of our flesshe, fulfyllng the wyll of the flesshe, and of the mynde, & were by nature the chyldren of wrath, euen as other:</p>	<p>3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.</p>

3a “**conversation**” mode or conduct of life.

3b “**we all had our conversation...**” All of us, without exception, for all have sinned and there is none righteous, no, not one. Saints were like that once but even after salvation, God did not remove us from their associations, and we continue to live among the sinful as a testimony against their sins and for God.

3c “**lusts**” This word is rather narrow in modern usage to a special class of sensual appetites but it had a much broader definition in older English. The ESV has “passions” for “lusts”.

3d “**flesh**” The *sarx*, the depraved fallen nature of man.

3e “**desires of the flesh**” would include three “self” things on the part of the sinner: self-preservation, self-gratification and self-propagation.

3f “**were...**” Again, notice the past tense. Salvation changes all of this.

3g by nature more than by choice. Our being a sinner by choice is based on our being a sinner by nature. This opposes the views of the Pelagians, and of all who deny the sin nature of man. Pelagians (such as Charles Finney and his followers, the infamous 19th century evangelist who single-handedly brought about the birth of new evangelicalism and hyper-evangelism) teach that sin spread from Adam to the whole human race, not

by descent, but by imitation. But Paul affirms that we are born with and in sin, inherited from our parents, especially through the father, passed down from Adam.

3h The ESV changes this to “the rest of mankind” which might be too inclusive.

11. Our Salvation 2:4-9

2:4 But^a God, who is^{present participle} rich in mercy, for his great love^b wherewith he loved^{aorist} us,

2:4 ο T-NSM δε CONJ θεος N-NSM πλουσιος A-NSM ων V-PXP-NSM εν PREP ελεει N-DSN δια PREP την T-ASF πολλην A-ASF αγαπην N-ASF αυτου P-GSM ην R-ASF ηγαπησεν V-AAI-3S ημας P-1AP

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
4 But God which is rich in mercy thow his greate love wherwith he loved vs	4 But God which is riche in mercy thow his greate loue wherwith he loued vs	4 But God which is rich in mercie, through his great loue wherwith he loued vs,	4 But God which is ryche in mercie, for his great loue wherwith he loued vs,	4 But God, being rich in mercy, because of the great love with which he loved us,

4a “**But**” A very important conjunction here! God is rich in mercy despite our sin!

4b “**His great love**” This is a divine love. Human love is not capable of such mercy. How about some examples of this great love?

1. Christ died for the ungodly (Romans 5:6).
2. Christ died for those who were without strength (Romans 5:6).
3. Christ came to seek and to save the lost (Luke 15:10).
4. Christ died for transgressors (Isaiah 53:38).
5. Christ died for murderers and blasphemers (1 Timothy 1:15).
6. Christ died for His enemies (Romans 5:10).

2:5 Even when we were^{present participle} dead in sins,^a hath quickened us together with^{aorist} Christ, by (grace ye are^{present} saved;)^b

2:5 και CONJ οντας V-PXP-APM ημας P-1AP νεκρους A-APM τοις T-DPN παραπτωμασιν N-DPN συνεζωποησεν V-AAI-3S τω T-DSM χριστω N-DSM χαριτι N-DSF εστε V-PXI-2P σεσωσμενοι V-RPP-NPM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
5 even when we were deed	5 eue wha we were deed in	5 Euen when we were dead	5 Euen when we were dead	5 even when we were dead

by synne hath quickened vs together in Christ (for by grace are ye saved)	synnes, hath quyckened vs in Christ (for by grace are ye saued)	by sinnes, hath quickened vs together in Christ, by whose grace ye are saued,	by sinnes, hath quickned vs together with Christ, by grace are ye saued:	in our trespasses, made us alive together with Christ- by grace you have been saved-
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5a Here is our spiritual geography before our salvation- dead *in* trespasses and sins. We are stuck in a quagmire, sinking with no way out.

The ESV uses “trespasses” for “sins”. The traditional translations all use “sins”.

5b The ESV places this in a past tense while the Greek verb is in the present tense. The traditional translations all use the present tense.

2:6 And hath raised *us* up together,^{aorist} and made *us* sit together^{aorist} in heavenly places in Christ Jesus:^a

2:6 και CONJ συνηγειρεν V-AAI-3S και CONJ συνεκαθισεν V-AAI-3S εν PREP τοις T-DPN επουρανοις
 A-DPN εν PREP χριστω N-DSM ιησου N-DSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
6 and hath raysed vs vp together and made vs sitte together in hevenly thynges thorow Christ lesus	6 and hath raysed vs vp with him, and set vs with him in heauenly thinges thorow Christ lesus,	6 And hath raysed vs vp together, and made vs sit together in the heauenly places in Christ lesus,	6 And hath raysed vs vp together, and made vs syt together in the heauenly in Christe lesus.	6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus,

6a The phrase "**in Christ Jesus**" occurs in 2:6,10,13. It is interesting to notice the context of each use:

1. 2:6 We are seated in heavenly places in Christ Jesus. Our position is in Him. Although we are on earth, our position in Christ is a heavenly one.
2. 2:10 We are His workmanship, created in Christ Jesus.
3. 2:13 We who were at one time afar off are now in Christ Jesus.

2:7 That in the ages to come^{a-present middle/passive participle} he might show^{b-aorist middle subjunctive} the exceeding^{present active participle} riches of his grace in *his* kindness toward us through Christ Jesus.^c

2:7 ^{CONJ} ινα ^{V-AMS-3S} ενδειξηται ^{PREP} εν ^{T-DPM} τοις ^{N-DPM} αιωσιν ^{T-DPM} τοις ^{V-PNP-} επερχομενοις ^{T-ASM} τον ^{V-PAP-ASM} υπερβαλλοντα ^{N-ASM} πλουτον ^{T-GSF} της ^{N-GSF} χαριτος ^{P-GSM} αυτου ^{PREP} εν ^{N-DSF} χρηστοτητι ^{PREP} εφ ^{P-1AP} ημας ^{PREP} εν ^{N-DSM} χριστω ^{N-DSM} ησου

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
7 for to shewe in tymes to come the excedynge ryches of his grace in kyndnes to vs warde in Christ lesu.	7 yt in tymes to come he mighte shewe the exceedinge riches of his grace, in kyndnesse to vs warde in Christ lesu.	7 That he might shewe in the ages to come the exceeding riches of his grace, through his kindnesse toward vs in Christ Iesus.	7 That in ages to come, he might shew the exceedyng ryches of his grace, in kyndnesse to vsward through Christe Iesus.	7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

7a “**ages to come**” The Millennium and beyond, into the Eternal Golden Age. I don’t think Paul has the Tribulation in view in this context.

7b “**he might show**” Greek middle voice- that He might show for Himself, for His own glory and praise, not ours. In the Millennium and in the eternal age to come, the Redeemed are going to be “put on display” before all creation to demonstrate the grace of God and what it accomplished in the salvation of sinners.

7c “**through Christ Jesus**” Because of His work of redemption on the cross, which is the only basis for it and which made it possible that we should benefit thereby.

2:8^a For by grace are ^{present} ye saved ^{b-c-present/passive participle} through faith;^d and that not of yourselves:^e it is the gift of God:^f

2:8 ^{T-DSF} τη ^{CONJ} γαρ ^{N-DSF} χαριτι ^{V-PXI-2P} εστε ^{N-NSN} σεσωσμενοι ^{V-RPP-NPM} δια ^{PREP} της ^{T-GSF} πιστεως ^{N-GSF} και ^{CONJ} τουτο ^{D-NSN} ουκ ^{PRT-N} εξ ^{PREP} υμων ^{P-2GP} θεου ^{N-GSM} το ^{T-NSN} δωρον

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
8 For by grace are ye made safe thorowe fayth and that not of youre selves. For it is the gyfte of God	8 For by grace are ye saued thorow faith, and that not of youre selues, For it is ye gifte of God,	8 For by grace are ye saued through faith, and that not of your selues: it is the gift of God,	8 For by grace are ye made safe through fayth, and that not of your selues, it is the gyft of God:	8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,

8a Verses 8 and 9 are the classical evangelistic passages.

8b **“by grace are ye saved”** Salvation only by grace, without the works of the law, which is a major Pauline theme.

8c "When a man chooses an apple off a tree, he generally chooses the ripest, the one that promises best. It is not so with God in choosing the soul He saves. He does not choose those that have sinned least, those that are most willing to be saved; He often chooses the vilest of men "to the praise of the glory of His grace." (Robert Murray McCheyne, *Helps to Devotion*, page 41)."

8d **“through faith”** As we must have faith in the gospel and in the person and work of Christ, else we cannot be saved.

8e **“not of yourselves”** As salvation is totally the work of God. We ask for it, God does the rest.

8f A **gift** is only a gift as long as it is received. One cannot work for a gift or buy a gift or earn a gift, for then it ceases to be a gift. And it is not merely a gift but a free gift. Salvation ceases to be a gift when the one receiving the gift attempts to pay for it through religious works or morality.

2:9 Not of works,^a lest any man should boast. ^{b-aorist middle subjunctive}

2:9 οὐκ^{PRT-N} εἰς^{PREP} ἐργῶν^{N-GPN} ἵνα^{CONJ} μὴ^{PRT-N} τις^{X-NSM} καυχῆσθῃται^{V-ADS-3S}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
9 and commeth not of workes lest eny man shuld bost him silfe.	9 not of workes, lest eny ma shulde boast him selfe.	9 Not of workes, lest any man should boast himselfe.	9 Not of workes, lest any man shoulde boast hym selfe.	9 not a result of works, so that no one may boast.

9a Man cannot boast of salvation by his works. Salvation is all of God or it is not at all. See also Romans 4:1-3. Man, in his self-righteousness, would boast of earning his salvation if he could. Yet even many Christians tend to boast of their self-righteousness. But Paul makes it very clear that salvation has nothing to do with any good works done by man. The same can also be said regarding the safekeeping of the Christian. Not of works! How this must be continually driven home in preaching and teaching because fallen man will always go back to works for salvation. Even Christians will always go back to works because of our Adamic nature (which was not removed at the new birth) feeds our self-righteousness and this leads us to always try to earn our justification before God through works.

9b “lest any man should boast” And man would boast, too, if given the chance. Man is a very proud and vain creature, especially in matters of religion. But the Lord will not allow boasting. Instead, the only “thing” we may boast of is the person and work of Christ. We may boast in Christ, in His person and work, but nothing else.

12. Our Sanctification 2:10

2:10^a For we are^{present} his workmanship,^b created^{aorist passive participle} in Christ Jesus unto good works,^c which God hath before ordained^{aorist} that we should walk^{aorist active subjunctive} in them.^d

2:10 αυτου P-GSM γαρ CONJ εσμεν V-PXI-1P ποιημα N-NSN κτισθεντες V-APP-NPM εν PREP χριστω N-DSM ιησου N-DSM επι PREP εργοις N-DPN αγαθοις A-DPN οις R-DPN προητοιμασεν V-AAI-3S ο T- NSM θεος N-NSM ινα CONJ εν PREP αυτοις P-DPN περιπατησωμεν V-AAS-1P

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
10 For we are his workmanship pe created in Christ lesu vnto good workes vnto the which god ordeyned vs before that we shuld walke in them.	10 For we are his workmanshipe, created in Christ lesu vnto good workes, to ye which God ordeyned vs before, that we shulde walke in them.	10 For we are his workemanship created in Christ lesus vnto good workes, which God hath ordeined, that we should walke in them.	10 For we are his workmanship, created in Christe lesus vnto good workes, whiche God hath ordeyned that we shoulde walke in them.	10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

10a Verses 8 and 9 deal with how we are saved. Verse 10 deals with why we are saved.

10b Now that we are saved, we turn into God's "clay ash tray". Were you ever in art class in 6th grade, given a hunk of clay and told by the teacher to make something useful out of it? That is what God is doing with our lives now that we are saved. And what a master-craftsman He is! Just wait to see what He will make of us! He is not making an ashtray out of us (hopefully!) but something that is both wonderful and useful, but only He knows what that is. We won't know until eternity what He was fashioning since He is still in the process while we are alive. But God has something special and wonderful for our lives if we will simply get out of His way and allow Him to work. God doesn't pay this much attention to angels or any other nonhuman life. God concentrates all His sanctification effort on the ones who need it most men.

10c “created in Christ Jesus unto good works” We are created unto good works. Now we are not saved by works but saved unto good works. A Christian void of good

works is no Christian at all. Some men are so strong on salvation by grace that they have no room for any good works in their Christian life at all. So they don't do anything—no charity, no social work, no helping out those who are down and out. But Christianity is a religion of service, not theory. Christianity, for it to be Christianity, must be put into action for the benefit of others.

10d Good works is a major theme of the New Testament, although it is not important in an issue of salvation or sanctification. We are not saved by works nor are we kept by works. The entire book of Galatians deals with that. But after we are saved, good works are very important as part of our public testimony as well as a visible outward proof of our faith. James deals with this issue. The importance of good works is especially important in the Pastoral Epistles. See 1 Timothy 2:10; 5:10; 6:18; 2 Timothy 3:17; Titus 2:7,14; 3:8,14. We must never allow any fear that someone will think that we are stressing good works for salvation to prevent us from stressing good works as an important part of our public testimony.

13. The Promotion of the Gentiles 2:11-13

2:11^a Wherefore remember,^{b-present imperative} that ye *being* in time past Gentiles in the flesh, who are called^{present passive participle} Uncircumcision^c by that which is called^{present passive participle} the Circumcision^d in the flesh made by hands;

2:11 διο CONJ μνημονευετε V-PAM-2P οτι CONJ υμεις P-2NP ποτε PRT τα T-NPN εθνη N-NPN εν PREP σαρκι N-DSF οι T-NPM λεγομενοι V-PPP-NPM ακροβυστια N-NSF υπο PREP της T-GSF λεγομενης V-PPP-GSF περιτομης N-GSF εν PREP σαρκι N-DSF χειροποιητου A-GSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
11 Wherefore remeber yt ye beyng in tyme passed getyls in ye flesshe and were called vncircumcision to the which are called circucisio in the flesshe which circucision is made by hondes:	11 Wherefore remebre, that ye (which afore tyme were Gentyles after the flesh, and were called vn circumcison, of the that are called circumcison after the flesh, which circumcison is made with the hande)	11 Wherefore remember that ye being in time past Gentiles in the flesh, and called vncircumcision of them, which are called circumcison in the flesh, made with hands,	11 Wherefore, remember that ye being in tyme passed gentiles in the flesshe, called vncircumcision of that which is called circumcison in the flesshe, made by handes:	11 Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcison, which is made in the flesh by hands-

11a Verses 11 and 12 give our state before we were in Christ. Verses 13-22 give our state after we met Christ.

11b **“remember”** We should never forget where we came from spiritually. “Don’t get above your raisin” as they say back in the hills. This will help keep spiritual pride down in the hearts of Christians and would generate greater gratitude for the saving work of God in our behalf. “Remember!” God, never let us forget how we were heading for hell but how you saved us and delivered us out of such a hopeless state! And as we will see in verse 12, we were in a horrible condition spiritually.

The ESV and Tyndale move the idea of “remember” down to verse 12.

11c **“who are called Uncircumcision”** An insult that the Jews would often hurl at the Gentiles. The Jews took much pride in their physical circumcision and reviled the uncircumcised Gentile dog.

11d **"Circumcision"** is a common Pauline expression for the Jews while **"Uncircumcision"** is a reference to the Gentiles.

2:12^{a-11b} That at that time ye were ^{imperfect} without Christ, being aliens ^{b-perfect passive} from the commonwealth of Israel, and strangers from the covenants of promise, having ^{present active participle} no hope, ^c and without God in the world:

2:12 οτι CONJ ητε V-IXI-2P εν PREP τω T-DSM καιρω N-DSM εκεινω D-DSM χωρις ADV χριστου N-GSM απηλλοτριωμενοι V-RPP-NPM της T-GSF πολιτειας N-GSF του T-GSM ισραηλ N-PRI και CONJ ξενοι A-NPM των T-GPF διαθηκων N-GPF της T-GSF επαγγελιας N-GSF ελπιδα N-ASF μη PRT-N εχοντες V-PAP- NPM και CONJ αθειοι A-NPM εν PREP τω T-DSM κοσμω N-DSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<p>12 Remeber I saye yt ye were at that tyme wt oute Christ and were reputed aliantes from the comen welth of Israel and were straungers fro the testamentes of promes and had no hope and were with out god in this</p>	<p>12 that ye at the same tyme were without Christ, and reputed aleauntes from the comen welth of Israel, and were straungers from the Testamentes of promes, therefore had ye no hope, and were without God in this</p>	<p>12 That ye were, I say, at that time without Christ, and were alients from the common wealth of Israel, and were strangers from the couenants of promise, and had no hope, and were without God in the world.</p>	<p>12 That at that tyme ye were without Christe, beyng aliauntes from the common wealth of Israel, and straungers fro the testamentes of promise, hauyng no hope, & without God in this worlde.</p>	<p>12 remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.</p>

worlde.	worlde.			
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12a A summary of our spiritual state while we were yet lost (refers to unsaved Gentiles):

1. We were without Christ. We had no Savior, no Messiah, no hope of a Deliverer that Israel had.
2. We were aliens from the commonwealth of Israel. We did not belong with the Covenant People of God. We were outsiders, unwelcomed and despised as dogs by Israel.
3. We were strangers from the covenants of promise. We had no covenants, no promises, nothing that we could claim from God.
4. We had no hope since we had no God or Christ.
5. We were without God. Strong's #112 *αθεος* *atheos*, from *α* *a* (Strong's #1) without; and *θεος* *theos* (Strong's #2316) God; without God, atheists. In Classical Greek, it primarily and actively meant godless, destitute of God. This is the condition of any unsaved man. He is practically an atheist as he has no god that is a true God. He is not saved, therefore is not one of God's children. Psalm 14:1 and 53:1 describe the unsaved man who will submit himself to God. "Why, then, are they styled *Atheists*? for an *Atheist*, strictly speaking, is one who does not believe, and who absolutely ridicules, the being of a God. That appellation, certainly, is not usually given to superstitious persons, but to those who have no feeling of religion, and who desire to see it utterly destroyed. I answer, Paul was right in giving them this name, for he treated all the notions entertained respecting false gods as nothing; and with the utmost propriety do godly persons regard all idols as "nothing in the world." (1 Corinthians 8:4.) Those who do not worship the true God, whatever may be the variety of their worship, or the multitude of laborious ceremonies which they perform, are without God: they adore what they know not. (Acts 17:23.) Let it be carefully observed, that the Ephesians are not charged with *Atheism* (John Calvin, *Commentary on Ephesians*)."

12b "**aliens**" Strong's #526 *απαλλοτριω* *apallotrioō*; from *απο* *apo* (Strong's #575) out of; and *αλλοτριος* *allotrios* (Strong's #245) a stranger; to estrange away, to be a nonparticipant, one without the rights of citizenship. This is a good pilgrim term, although here it is applied to the unsaved Gentile in relationship to both the covenants of Israel and the Kingdom of Heaven.

12c "**no hope**" "No wonder so many Gentiles looked longingly at the Jewish religion. But at the same time they were attracted, they were repulsed by the hypocrisy, exclusivism and pride of the Jews. The Gentiles were attracted by the Scriptures but repulsed by the Mishna. They were drawn to the synagogue but repelled by the thought of circumcision. They were attracted by the noble teachings but dismayed by the Jewish provincialism and intolerance...Once we were prodigals of the universe dwelling in the far country. We had spent our substance in riotous living and were in the grip of famine and want. Nobody cared. Our place was with the swine...In our sin we were a disgrace to the One who created us...we did not know our way home. We groped in

darkness and blindly longed for a God we did not know. But when we were yet a great way off, the Father saw us and had compassion on us. He ran and fell on our necks and kissed us. Now we who 'were far off' are 'made nigh by the blood of Christ' (John Phillips, *Exploring Ephesians and Philippians*, pages 70,71).”

2:13^a But now^b in Christ Jesus ye who sometimes were^{present participle} far off are made^{aorist passive} nigh^c by the blood of Christ.^d

2:13 νυνι^{ADV} δε^{CONJ} εν^{PREP} χριστω^{N-DSM} ιησου^{N-DSM} υμεις^{P-2NP} οι^{T-NPM} ποτε^{PRT} οντες^{V-} μακραν^{ADV} εγγυς^{ADV} εγενηθητε^{V-AOI-2P} εν^{PREP} τω^{T-DSN} αιματι^{N-DSN} του^{T-GSM} χριστου^{N-GSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
13 But now in Christ lesu ye which a whyle agoo were farre of are made nye by ye bloude of Christ.	13 But now ye that be in Christ lesu, and afore tyme were farre of, are now made nye by the bloude of Christ.	13 But nowe in Christ lesus, ye which once were farre off, are made neere by the blood of Christ.	13 But nowe in Christe lesus, ye which sometyme were farre of, are made nye by the blood of Christe.	13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

13a Ten works of Christ in Ephesians 2:

1. Died for us 2:13
2. Became our peace 2:14
3. Made Jews and Gentiles one 2:14-16
4. Broke down the middle wall of partition 2:14-16
5. Abolished the law 2:15
6. Made peace between Jews and Gentiles 2:15,16
7. Reconciled men to God 2:16
8. Slew the enmity between Jews and Gentiles 2:15,16
9. Preached peace 2:17
10. Made access to God for all 2:18

13b But now! Everything is changed since 2:11,12! Before our salvation and inclusion in the plan and program of God, we, as lost Gentiles were absolutely lost and hopeless. We were doomed and damned and rightly so. But after God’s dealing with us in salvation, everything changes!

1. We are now sons of God, no longer aliens.
2. We have a hope and we are no longer hopeless.
3. We have covenants to which we are party to where we had none before.
4. We were without Christ, now we are in Christ.
5. We were aliens from the commonwealth of Israel, we are now one body with believing Jews.

13c Ten-fold present state of Christians:

1. In Christ 2:13
2. Made nigh to God by the blood of Christ 2:13
3. Have peace with God 2:14
4. One with Israel 2:14-16
5. Part of the Church 2:15,16
6. Reconciled to God 2:16
7. Have access to God by the Spirit 2:18
8. Are fellow-citizens of heaven with the saints 2:19
9. Built upon a true foundation 2:20; 1 Corinthians 3:11
10. A habitation of God 2:22

13d This drawing neigh is only possible through the literal shedding and physical application of the blood of Christ on the heavenly mercy seat. No blood means no relationship with God. We, as Gentiles, we once as separated from God as we could be. We hated God, despised Him and wanted nothing to do with Him. But on the basis of the shed blood of Christ, the Father now has a ground to re-approach man to re-establish the fellowship and communion that God once enjoyed with man but which was broken by Adam's fall.

14. One Body in Christ 2:14-19

2:14 For he is^{present} **our peace,**^a **who hath made**^{aoist active participle} **both one,**^b **and hath broken down**^{aoist active participle} **the middle wall of partition between us;**^{c-d}

2:14 αΥΤΟϚ P-NSM γΑΡ CONJ ΕϚΤΙΥ V-PXI-3S η T-NSF ειρηνη N-NSF ημωυ P-1GP ο T-NSM ποιηϚαϚ V-
 AAP-NSM τα T-APN αμφοτερα A-APN εν A-ASN και CONJ το T-ASN μεϚοτοιχου N-ASN του T-GSM
 φραγμου N-GSM λυϚαϚ V-AAP-NSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
14 For he is oure peace whych hath made of both one and hath broken doune the wall yt was a stoppe bitwene vs	14 For he is or peace, which of both hath made one, and hath broken downe the wall, that was a stoppe betwene vs,	14 For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,	14 For he is our peace, which hath made both one: and hath broken downe the wall that was a stoppe betwene vs,	14 For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility

14a Christ is our peace.

1. He makes peace between the repentant sinner and God- vertical peace.

2. He makes peace between men who might otherwise be at enmity with each other- horizontal peace.

3. He allows us to make peace with ourselves, so that we might not have the same type of inward trials and struggles that we had while we were sinners. He allows us to forgive ourselves for our sins and past life, which is not always easy to do. But if God has forgiven us then we must also forgive ourselves.

4. Christ allows us to forgive others who may have trespasses against us, whether they have asked our forgiveness or not.

5. He gives us divine peace in our hearts. Once, I had a doctor examine me just before a surgical procedure and he took my pulse. It was in the mid-50s resting and the doctor was surprised. He asked if I worked out or if I was an athlete since my resting heart rate was that of an athlete. Now I'm overweight and have been most of my life, but why was my heart rate so low? Because of the peace of God that is in my heart. World events, war, famine, finances, health- they don't keep me awake as they might an unsaved man. I have a heavenly Father to cast such cares upon in assurance and that feeds the divine peace in my heart I received in 1978 when I was saved. Unsaved men go to pieces over every little event in their lives, but the same should not be said of a Christian. Christians sleep well at night even though our problems are just as severe as those of any unsaved man. The difference is that we have the peace of God in our hearts, put their by Christ, Who is our peace.

6. His blood is the source of our peace. No peace without the literal shedding and literal application upon the heavenly mercy seat of the literal blood of Christ.

14b Christ has made "**both one**", or both Jew and Gentile one, putting them both into the same body.

14c "**hath broken down the middle wall of partition between us;**" Christ broke down the barrier, that middle wall, between Jew and Gentile that would enable them to be joined into one body. Only God could do this considering the hatred that the Jew and the Gentile had (and still have in some cases) for each other. The Jew called the Gentile a "dog" and the Gentile had some terms of endearment for the Jew as well. Yet in Christ that hatred is done away with, the wall of pride and prejudice is broken down and saved Jews and Gentiles are brought together in Christ. This also involves the "reconciling" of Jew and Gentile in 2:16. The type is the wall, about 3 cubits high, which separated the Court of the Gentiles from that of the Jews, which to pass meant death to any Gentile.

14d The KJV rendering is better than the Geneva, especially the "middle wall" compared to the "stop". Yet the Geneva follows the Tyndale and Cramner in using "stop" but the King James is clearer. The Geneva does use "partition wall" though, which is good. The ESV uses "dividing wall of hostility" which is more commentary than translation.

2:15 Having abolished^{a-*aorist active participle*} in his flesh the enmity,^b even the law of commandments *contained* in ordinances;^c for to make^{aorist active subjunctive} in himself of twain one new man,^d so making^{present active participle} peace;^e

2:15 την T-ASF εχθραν N-ASF εν PREP τη T-DSF σαρκι N-DSF αυτου P-GSM τον T-ASM νομον N-ASM των T-GPF εντολων N-GPF εν PREP δογμασιν N-DPN καταργησας V-AAP-NSM ινα CONJ τους T-APM δυο A-NUI κτιση V-AAS-3S εν PREP εαυτω F-3DSM εις PREP ενα A-ASM καινον A-ASM ανθρωπον N-ASM ποιων V-PAP-NSM ειρηνην N-ASF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<p>15 and hath also put away thorow his flesshe the cause of hatred (that is to saye the lawe of commaundementes contayned in the lawe written) for to make of twayne one newe ma in him silfe so makynge peace:</p>	<p>15 and hath also thorow his flesh put awaye the cause off hatred (namely the lawe of the commaundementes contayned in the lawe wrytten) that of twayne he mighte create one new man in him selfe, and make peace,</p>	<p>15 In abrogating through his flesh the hatred, that is, the Lawe of commandements which standeth in ordinances, for to make of twaine one newe man in himselfe, so making peace,</p>	<p>15 Taking away in his flesshe the hatred, <i>euen</i> the lawe of commaundementes, <i>conteyned</i> in ordinaunces, for to make of twayne one newe man in hym selfe, so makynge peace,</p>	<p>15 by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace,</p>

15a The King James use of “**abolished**” is a clearer word than the “abrogating” of the Geneva. The Tyndale and Cramner use even the simpler “put away”.

15b The ESV omits this phrase. The Tyndale and Coverdale do have the phrase but add “(that is to saye the lawe of commaundementes contayned in the lawe written)”.

15c “**ordinances**” Strong’s #1378 *δογμα* dogma; a law, decree. Christ has not abolished the law of Moses but rather the condemnation of that law. This is an important point. The law is eternal and will always stand. But our relationship to the law is changed after salvation. Our condemnation by the law is taken away by the death of Christ as He has taken that penalty that was ours in His own body and suffered it on the cross. We now view the law as our guide for life, not as the source of our condemnation. Now it is our joy and delight (Psalm 119- nearly the entire psalm!).

15d The Church is called a “**new man**” using a masculine figure. Other types of the church tend to be feminine (such as the “bride of Christ”) but Paul uses a masculine one here.

15e God is the author of this peace that is now possible through the death and the blood of Christ between God and man. Man is not the author of this peace nor can his works bring it about or make it possible.

2:16 And that he might reconcile^{a-aorist active subjunctive} both unto God in one body^{b-c} by the cross, having slain^{d-aorist active participle} the enmity thereby:

2:16 και CONJ αποκαταλλαξη V-AAS-3S τους T-APM αμφοτερουσ A-APM εν PREP ενι A-DSN σωματι N-DSN τω T-DSM θεω N-DSM δια PREP του T-GSM σταυρου N-GSM αποκτεινας V-AAP-NSM την T-ASF εχθραν N-ASF εν PREP αυτω P-DSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
16 and to recocile both vnto god in one body thorow his crosse and slewe hatred therby:	16 and to reconcyle both vnto God in one body thorow the crosse, and so he slewe ye hatred thorow his owne selfe,	16 And that he might reconcile both vnto God in one body by his crosse, and slay hatred thereby,	16 And that he myght reconcile both vnto God in one body through <i>his</i> crosse, and slewe hatred thereby.	16 and might reconcile us both to God in one body through the cross, thereby killing the hostility.

16a To **reconcile** is to effect peace and union between parties previously at variance. Neither the English nor Greek terms indicate whether the change effected is mutual or only on one side. A child is reconciled to an offended father who received him into favor, though the father’s feelings only have been changed. Whether the reconciliation effected by Christ between man and God results from an inward change in men, or from the propitiation of God or whether both ideas are to be included, is determined not by the signification of the word, but by the context and the analogy of Scripture. When Christ is said to reconcile men to God, the meaning is that he propitiated God, satisfied the demands of his justice, and thus rendered it possible that he might be just and yet justify the ungodly. This is plain, because the reconciliation is always said to be effected by the death, the blood, the cross of Christ; and the proximate design of a sacrifice is to propitiate God, and not to convert the offerer or him for whom the offering is made. What in one place is expressed by saying Christ reconciled us to God, is in another place expressed by saying, he was a propitiation, or made propitiation for our sins (Charles Hodge, *An Exposition of Ephesians*, page 98).”

16b “**one body**” This body is the New Testament Church, a dispensational entity, starting in Acts 2 and extending to the rapture, made up of saved Jews and Gentiles. There are no denominational distinctions within this body but it is made up of men of all

denominations, as long as they are genuinely born again. This is the catholic, or universal, church, not to be confused with the Roman Catholic Church. I use such language deliberately to irritate the Baptist-Briders who imagine that the Church is made up of only their kind of Baptists and who also insist that there is no such thing as a Universal Church but that the Church is only local. Both teachings are grave error which do great harm to the Body of all the born again. We will exclude none from this body simply because they are not a certain type of Baptist. Nor will we deny the truth of a universal church as we acknowledge both the local church as well as the universal church for there is no contradiction between the two.

16c In Ephesians, the Church is likened to:

1. A body 2:16; 4:4,16
2. A building 2:20-22
3. A bride 5:23-32

16d Christ slew (not just took it away but totally did away with it) this enmity between both God and man and between Jew and Gentile by His death on the cross.

2:17 And came^{aorist active participle} and preached^{aorist middle} peace^a to you^b which were afar off,^c and to them that were nigh.^d

2:17 και^{CONJ} ελθων^{V-2AAP-NSM} ευηγγελισατο^{V-AMI-3S} ειρηνην^{N-ASF} υμιν^{P-2DP} τοις^{T-DPM} μακραν^{ADV} και^{CONJ} τοις^{T-DPM} εγγυς^{ADV}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
17 and came and preached peace to you which were afarre of and to them that were nye.	17 and came and preached peace in the Gospell, vnto you which were afarre of, and to the that were nye.	17 And came, and preached peace to you which were afarre off, & to them that were neere.	17 And came and preached peace to you which were a farre of, and to them that were nye.	17 And he came and preached peace to you who were far off and peace to those who were near.

17a “**And came and preached peace**” Preached the peace of God and peace with God. He also preached that reconciliation between God and man was now established through His death on the cross.

17b “**to you:**” Converted Gentiles, which was Paul’s audience in Ephesus.

17c The Gentiles were “**afar off**” from the covenants and laws of Israel. The Gentiles were afar off and the Jews were nigh, but both were equally lost.

17d This would be Israel, who had the covenants, promises, sacrifices, priesthood, kingdom promises, etc.

2:18 For through him^a we both have^{present} access^{b-c} by^d one Spirit unto the Father.^{e-f}

2:18 ΟΤΙ CONJ ΔΙ PREP ΑΥΤΟΥ P-GSM ΕΧΟΜΕΝ V-PAI-1P ΤΗΝ T-ASF ΠΡΟΣΑΓΩΓΗΝ N-ASF ΟΙ T-NPM
 ΑΜΦΟΤΕΡΟΙ A-NPM ΕΝ PREP ΕΝΙ A-DSN ΠΝΕΥΜΑΤΙ N-DSN ΠΡΟΣ PREP ΤΟΝ T-ASM ΠΑΤΕΡΑ N-ASM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
18 For thorrow him we both have an open way in in one sprete vnto the father.	18 For thorrow him we both haue inтраunce in one sprete vnto the father.	18 For through him we both haue an entrance vnto the Father by one Spirit.	18 For through hym, we both haue an entrance in one spirite vnto the father.	18 For through him we both have access in one Spirit to the Father.

18a “**through him**” Christ, our Mediator, Reconciler and Peace-Maker

18b “**access**” The Geneva, Coverdale and Bishops use “entrance” while the Tyndale has “open way”.

18c **Access** is not mere liberty of approach; it is an introduction. Christ did not die simply to open the way of access to God, but actually to introduce us into his presence and favor.

18d The translations all wavier between “by one Spirit” and “in one Spirit”.

18e Our only way to the Father is through the Son by the Spirit. Mary cannot help us, neither can any Romanist "saint", Joe Smith, any pope, Mohammed, or anyone else. Any system that sets up a mediator or way of access to God besides Jesus Christ is a system that promotes idolatry.

18f Notice all three members of the Trinity of Godhead in this verse- all three are mentioned as distinct and separate personalities.

2:19 Now therefore ye are^{present} no more strangers^a and foreigners,^b but fellow citizens^c with the saints,^d and of the household of God;^{e-f}

2:19 ΑΡΑ PRT ΟΥΝ CONJ ΟΥΚΕΤΙ ADV ΕΣΤΕ V-PXI-2P ΞΕΝΟΙ A-NPM ΚΑΙ CONJ ΠΑΡΟΙΚΟΙ A-NPM ΑΛΛΑ CONJ
 ΣΥΜΠΟΛΙΤΑΙ N-NPM ΤΩΝ T-GPM ΑΓΙΩΝ A-GPM ΚΑΙ CONJ ΟΙΚΕΙΟΙ A-NPM ΤΟΥ T-GSM ΘΕΟΥ N-GSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
19 Now therfore ye are	19 Now therfore ye are	19 Nowe therfore ye	19 Nowe therfore, ye	19 So then you are no longer

no moare straungers and foreners: but citesyns with the saynctes and of the housholde of god:	nomore gestic and straungers, but citesins with the sayntes, & of the housholde of God,	are no more strangers and forreiners: but citizens with the Saintes, and of the houshold of God,	are no more straungers and foreyners: but citezins with the saintes, and of the housholde of God,	strangers and aliens, but you are fellow citizens with the saints and members of the household of God,
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19a “**strangers**” Strong’s #3581 ξενος xenos; foreign, a guest, entertainer, one not at home, one who is not a citizen.

19b “**foreigners**” Strong's #3941 παροικος paroikos; having a home near, a by-dweller, alien resident, foreigner, sojourn. The word denotes people living in a foreign country where they do not have rights as citizens. We are “pilgrims and strangers” here on earth but that designation is temporary. When we make it home to heaven, we will finally “belong”. We will no longer be strangers and aliens. We will be citizens and enjoy the privileges that come with it.

19c “**fellow citizens**” Gentile Christians are equal to Jewish ones, with full rights and privileges as the Jewish believers enjoy. There are no second-class Christians and the Gentile believers are by no means inferior in any way to the Jewish believers. Both Jew and Gentile enjoy full equality in Christ. But it took the Jewish Church a while to accept that (Acts 10-11)!

Gentiles were foreigners, resident aliens in the Kingdom of God. They lived in God’s world but could never be citizens as they were born outside of the covenants. But Christ’s work on the cross made it possible for believing Gentiles to be granted citizenship in God’s Kingdom and to enjoy full citizen privileges.

19d “**saints**” We now have a certain dwelling place, New Jerusalem (John 14). No longer are we “xenos” (strangers)! “Saints” here in this very limited context must refer to Jewish Christians, although now, Gentile Christians are also certainly “saints”.

19e “**household of God**” The Universal Church, the Body of Christ. Here, Paul uses the image of a house or building to describe the Church. Many Baptists, mainly of the Landmarker and Baptist Bride type (which is nothing more a Baptist version of Romanist exclusivism) decry the doctrine of a "universal, invisible" church that may contain non-Baptists, insisting that only the local, visible church is the New Testament Church, but we think they are way off. The local church is a visible, local manifestation of that universal church. This is not Protestant or Romanist doctrine, this is Bible doctrine.

19f Gentile Christians are equal to Jewish ones, with full rights and privileges as the Jewish believers enjoy. There are no second-class Christians and the Gentile believers are by no means inferior in any way to the Jewish believers. Both Jew and Gentile enjoy full equality in Christ. But it took the Jewish Church a while to accept that (Acts 10-11)!

15. The New Testament Building 2:20-22

2:20 And are built^{aorist passive participle} upon the foundation of the apostles^a and prophets, Jesus Christ^b himself being^{present participle} the chief corner stone;^{c-d-e}

2:20 ΕΠΟΙΚΟΔΟΜΗΘΕΝΤΕΣ^{V-APP-NPM} ΕΠΙ^{PREP} ΤΩ^{T-DSM} ΘΕΜΕΛΙΩ^{N-DSM} ΤΩΝ^{T-GPM} ΑΠΟΣΤΟΛΩΝ^{N-}
 GPM ΚΑΙ^{CONJ} ΠΡΟΦΗΤΩΝ^{N-GPM} ΟΝΤΟΣ^{V-PXP-GSM} ΑΚΡΟΓΩΝΙΑΙΟΥ^{A-GSM} ΑΥΤΟΥ^{P-GSM} ΙΗΣΟΥ^{N-GSM}
 ΧΡΙΣΤΟΥ^{N-GSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
20 and are bilt upon the foundacion of the apostles and prophetes Iesus Christ beyng the heed corner stone	20 buylded vpon ye foundacion of ye Apostles and prophetes where Iesus Christ is ye heade corner stone	20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone,	20 And are built vpon the foundation of the apostles and prophetes, Iesus Christe hym selfe beyng the head corner stone,	20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,

20a “**apostles**” The original 12 men who Jesus called as well as other apostles who followed, such as Paul. They are the human foundation of the Church while Christ is the ultimate foundation and chief corner-stone. There are no apostles today, despite what the pope may say or any black Pentecostal or Charismatic pastor.

20b The ESV reverses this to “Christ Jesus”.

20c Jesus Christ is the **chief corner stone** of this building. He is the stone that all the other stones are built upon. He is also the most important stone in the entire structure. He is the most important stone remove Him and the whole building collapses. The Church (or any other spiritual organization) must be built on Christ and rest on Christ and depend on Christ or it is not built at all. Christ is both the foundation (1 Corinthians 3) and the chief corner stone of the Church.

20d “**Jesus Christ himself being the chief corner stone**” Not Peter! Rome tries to make Peter this cornerstone and foundation. Well, if Peter is your cornerstone then Christ cannot be! And what a weak cornerstone Peter (or any man) would be! Why not take Christ instead to be the cornerstone and foundation for your church instead of some sinner? Yet so many denominations and sects and cults do this very thing- the Methodists and Wesleyans with Wesley, Lutherans with Luther, Presbyterians with Calvin, Romanists with Peter, Mormons with Joseph Smith, Seventh Day Adventists with Ellen White, Jehovah Witnesses with Charles Taze Russell, and so on.

20e A building needs several things:

1. A piece of land on which to build
 - a. The Church is placed on the earth as a continual witness to men
2. Blueprints to direct the building
 - a. The Bible, especially the New Testament, provide the blueprints for the Church
3. A skilled builder
 - a. Christ is the Builder of the Church
4. Materials
 - a. This building is made of up believers, as “living stones”.
5. A good foundation
 - a. Christ is the foundation of the Church
6. Ornamentation. The building usually will have some decoration
 - a. The Church is decorated by the grace of God and the indwelling of the Holy spirit to give it its’ beauty
7. Occupants. Vacant buildings tend to degenerate
 - a. Redeemed individuals occupy this building

2:21 In whom all the building fitly framed together^{a-present passive participle} groweth^b unto a holy temple^c in the Lord:

2:21 εἰς^{V-PAI-3S} ἧ^{PREP} ὧ^{R-DSM} πᾶσα^{A-NSF} ἡ^{T-NSF} οἰκοδομη^{N-NSF} συναρμολογουμένη^{V-PPP-NSF} αὐξεῖ^{V-PAI-3S}
 εἰς^{PREP} ναοῦ^{N-ASM} ἁγίου^{A-ASM} ἐν^{PREP} κυρίῳ^{N-DSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
21 in whom every bilydnye coupled togedder groweth vnto an holy temple in ye lorde	21 in whom euey buyldinge coupled together, groweth to an holy temple in the LODRE,	21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord.	21 In whom all the buyldyng coupled together, groweth vnto an holy temple in the Lorde.	21 in whom the whole structure, being joined together, grows into a holy temple in the Lord.

21a “**fitly framed together**” An intimacy of union and communion between God and the Christian.

21b “**growth**” What a strange building it is growing! This building of the New Testament Church is not a dead pile of wood or stone but is a living organism, growing both through evangelism and through the personal spiritual growth of its members. This growth has a purpose and a goal to grow unto a holy temple in the Lord. Our goal then as a Church is to grow and to mature to holiness.

21c “**holy temple**” The Church (both local and universal) is a holy institution since it came from the mind of God and was established by Him. “Tabernacle” is not used here

as Paul is referring to something grand and impressive, not necessarily something spiritual, so the more impressive temple is referenced.

2:22 In whom ye also are builded together^{present passive} for a habitation^a of God^b through the Spirit.^c

2:22 εV PREP ω R-DSM και CONJ υμεις P-2NP συνοικοδομεισθε V-PPI-2P εις PREP κατοικητηριον N-ASN ΤΟΥ T-GSM θεου N-GSM εν PREP πνευματι N-DSN

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
22 in who ye also are bilt togedder and made an habitacio for god in the sprete.	22 in whom ye also are buylded together, to be an habitacion of God in the sprete.	22 In whom ye also are built together to be the habitation of God by the Spirit.	22 In whom ye also are buylded together for an habitation of God through the spirite.	22 In him you also are being built together into a dwelling place for God by the Spirit.

22a **“builded together for an habitation”** Has the idea of a permanent habitation. Christ’s relationship to the Church is an eternal one. The ESV uses “dwelling place”.

22b **“habitation of God”** In this dispensation, God lives in and through the church, both local and universal, as well as in the bodies of believers.

22c **“through the Spirit”** And we, as members (or shall we say bricks) in this building are builded together. For what? To be a habitation of God. In this dispensation, God does not dwell in temples made with hands but rather within the bodies of His people. He lives in us and as a Church, we provide a living temple for Him to reside in here on earth.

We certainly hope that any Church growth or spiritual progress we see is through the Spirit and not through the plans or programs of man. There is a lot of numerical growth in churches today, but how much of it through the Spirit? How much is due to nothing more than manmade programs, strong personalities, the playing of certain styles of music or loud and entertaining preaching?

Ephesians Chapter 3

16. The Mystery of the Body 3:1-6

3:1^a For this cause^{b-c} I Paul, the prisoner of Jesus Christ^{d-e} for you Gentiles,^f

3:1 **τουτου**^{D-GSN} **χαριν**^{ADV} **εγω**^{P-1NS} **παυλος**^{N-NSM} **ο**^{T-NSM} **δεσμιος**^{N-NSM} **του**^{T-GSM}
χριστου^{N-GSM} **ιησου**^{N-GSM} **υπερ**^{PREP} **υμων**^{P-2GP} **των**^{T-GPN} **εθνων**^{N-GPN}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<p>1 For this cause I Paul a in ye bodes of Iesus christ for youre sakes which are hethen:</p>	<p>1 For this cause I Paul am a presoner of Iesus Christ for you Heythen,</p>	<p>1 For this cause, I Paul am the prisoner of Iesus Christ for you Gentiles,</p>	<p>1 For this cause I Paul <i>am</i> a prisoner of Iesus Christe, for you heathen:</p>	<p>1 For this reason I, Paul, a prisoner for Christ Jesus on behalf of you Gentiles-</p>

1a The Tyndale is a bit clunky and hard to read here.

1b This cause was the revelation of the mystery of the Church that Paul had introduced in chapter 2.

1c **“For this cause.”** Paul’s imprisonment, which ought to have been held as a confirmation of his apostleship, was undoubtedly presented by his adversaries in an opposite light. He therefore points out to the Ephesians that his chains served to prove and to declare his calling; and that the only reason why he had been imprisoned was, that he had preached the gospel to the Gentiles. His unshaken firmness was no small additional proof that he had discharged his office in a proper manner (John Calvin, *Commentary on Ephesians*).”

1d Paul will stress both in 3:1 and 4:1 that he is the prisoner of Jesus Christ, a title he wore with honor. Suffering for Christ in a Roman prison was no shame for Paul. Paul was not suffering as a thief or a murderer but for being a Christian, thus he had no reason to be ashamed. And he was a prisoner of Christ, not of Rome, although he was in a Roman dungeon at the time of this writing.

The ESV reverses this to “Christ Jesus”. The Greek does read “Christ Jesus” but all the traditional manuscripts read “Jesus Christ” and the King James is following the other translations. Was this Greek reading changed through the various editions of the Received Text? There could be some variations across the manuscripts as I cannot see all the traditional manuscripts making this error if the Greek text we have reproduced in this commentary clearly reads **χριστου ιησου**.

1e “**Prisoner of Jesus Christ**” strengthens Paul’s authority and stature. The revelations that Paul had received came at a great cost to Paul. He was in jail because of them. He had sacrificed his old life for them. He became a wandering missionary because of them. There had been multiple attempts on his life and he had suffered physically because of these revelations. The honor was high but so was the cost and this kind of stewardship was nothing to be taken lightly. God had called Paul to bear this burden and he had done it well and had been willing to pay whatever price the Lord required of him.

1f Here is an ex-Pharisee who at one time persecuted the Church and hated the Gentiles, now in prison on their behalf!

1. The Tyndale, Coverdale and Bishops all use “Heathen”.

3:2 If^a ye have heard^{aorist} of the dispensation^{b-3622} of the grace of God^c which is given^{passive participle} me to you-ward:^d

3:2 ΕΙΓΕ^{COND} ηκουσατε^{V-AAI-2P} την^{T-ASF} οικονομιαν^{N-ASF} της^{T-GSF} χαριτος^{N-GSF} του^{T-GSM} θεου^{N-GSM} της^{T-GSF} δοθειςης^{V-APP-GSF} μοι^{P-1DS} εις^{PREP} υμας^{P-2AP}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
2 Yf ye have hearde of the ministracion of the grace of god which is geven me to you warde.	2 acordinge as ye haue herde of ye office of the grace of God which is geuen me to you warde.	2 If ye haue heard of the dispensation of the grace of God, which is giuen me to you warde,	2 Yf ye haue hearde of the dispensatio of the grace of God, which is geuen me to youwarde:	2 assuming that you have heard of the stewardship of God's grace that was given to me for you,

2a “If...” This is “ei ge” in the Greek, a supposition that is taken for granted.

2b “**dispensation**” Strong’s #3622 οικονομια oikonomia; administration, economy, stewardship.

The translations handle this word in various ways. Tyndale uses “ministration”. Coverdale has “office”. The ESV uses “stewardship”. The Geneva and Bishops read as the King James.

2c The “**dispensation of the grace of God**” is not a reference to a dispensation of time but rather to Paul's mystery regarding the New Testament Church that is comprised of both believing Jew and Gentile. Paul received this revelation and it was given to him to teach and spread. This dispensation is dispensed to Paul for him to

administer to others. Paul was the first to receive the revelation of the mystery of the Church. No one before him knew of it. No Old Testament prophet saw the institution of the Church. This put Paul in a position of great responsibility to teach this revelation. Paul received the revelation of this mystery and the commission of the dispensation while in the desert in Arabia.

Since this is not a dispensation of time, as in the 7 or 10 dispensations of the theological system of Dispensationalism (depending on which dispensation you follow), it is incorrect to refer to this present age as the "dispensation of grace". Properly speaking, this is the Church Age, since every dispensation is technically a dispensation of grace. There is plenty of grace in any dispensation, even under the law and in the tribulation period, if you are spiritual enough to see it.

2d Just as Paul's imprisonment was for the benefit of the Gentiles (3:1), so were these revelations and mysteries that Paul had received.

3:3 How that by revelation he made known^{aoist} unto me the mystery;^{a-b} (as I wrote afore^{aoist} in few words,

3:3 **ΟΤΙ** ^{CONJ} **ΚΑΤΑ** ^{PREP} **ΑΠΟΚΑΛΥΨΙΝ** ^{N-ASF} **ΕΓΓΩΡΙΣΕΝ** ^{V-AAI-3S} **ΜΟΙ** ^{P-1DS} **ΤΟ** ^{T-ASN} **ΜΥΣΤΗΡΙΟΝ** ^{N-ASN} **ΚΑΘΩΣ** ^{ADV} **ΠΡΟΕΓΡΑΨΑ** ^{V-AAI-1S} **ΕΝ** ^{PREP} **ΟΛΙΓΩ** ^{A-DSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
3 For by revelacion shewed he this mistery vnto me as I wrote above in feawe wordes	3 For by reuelacion was this mistery shewed vnto me, as I wrote aboue in fewe wordes:	3 That is, that God by reuelacion hath shewed this mysterie vnto me (as I wrote aboue in fewe wordes,	3 For by reuelacion shewed he the misterie vnto me (as I wrote afore in fewe wordes:	3 how the mystery was made known to me by revelation, as I have written briefly.

3a This doctrine of the Church came to Paul by revelation, probably when he was in the deserts of Arabia soon after his conversion. This doctrine is not of man nor did Paul invent it. Really, man could not come up with a doctrine and a program like the New Testament Church.

3b "mystery" See notes on 1:9.

3:4 Whereby, when ye read,^{present active participle} ye may^{present middle passive} understand^{aoist} ^{infinitive} my knowledge^a in the mystery of Christ^{b-c}

3:4 **προς** ^{PREP} **ο** ^{R-ASN} **δυνασθε** ^{V-PNI-2P} **αναγινωσκοντες** ^{V-PAP-NPM} **νοησαι** ^{V-AAN} **την** ^{T-ASF}
συνεσιν ^{N-ASF} **μου** ^{P-1GS} **εν** ^{PREP} **τω** ^{T-DSN} **μυστηριω** ^{N-DSN} **του** ^{T-GSM} **χριστου** ^{N-GSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
4 wher by when ye rede ye maye knowe myne vnderstondyng e in the mistery of Christ	4 wherby whan ye rede it, ye maye perceauē myne vnderstondyng e in ye mystery of Christ,	4 Whereby when ye reade, ye may knowe mine vnderstanding in the mysterie of Christ)	4 Whereby, when ye reade, ye may vnderstande my knowledge in the misterie of Christe)	4 When you read this, you can perceive my insight into the mystery of Christ,

4a The ESV uses “insight” which is an interesting rendering.

4b The doctrine of the Church may have been an undisclosed mystery before Paul but it was Paul’s “dispensation” to reveal it and explain it so that Christians would understand his vital New Testament doctrine.

4c Back to a discussion of the Church, the Body of Christ, or the Universal Church, which includes all those in all ages who have been saved by grace. We of course reject the error of Landmarkism or the "Baptist Bride" position that only Baptists are in the Body of Christ and all other denominations are only "friends of the bridegroom". This is nothing more than a combination of Baptist denominationalism and Roman Catholicism which must be rejected.

3:5 Which in other ages was not made known ^{1 aorist passive} **unto the sons of men, as it is now revealed** ^{aorist passive} **unto his holy apostles and prophets by the Spirit;**^a

3:5 **ο** ^{R-NSN} **εν** ^{PREP} **ετεραις** ^{A-DPF} **γενεαις** ^{N-DPF} **ουκ** ^{PRT-N} **εγνωρισθη** ^{V-API-3S} **τοις** ^{T-DPM}
υιοις ^{N-DPM} **των** ^{T-GPM} **ανθρωπων** ^{N-GPM} **ως** ^{ADV} **νυν** ^{ADV} **απεκαλυφθη** ^{V-API-3S} **τοις** ^{T-DPM}
αγιοις ^{A-DPM} **αποστολοις** ^{N-DPM} **αυτου** ^{P-GSM} **και** ^{CONJ} **προφηταις** ^{N-DPM} **εν** ^{PREP} **πνευματι** ^{N-DSN}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
5 which mistery in tymes passed was not opened vnto the sonnes of	5 which (mystery) in tymes past was not opened vnto the childre of	5 Which in other ages was not opened vnto the sonnes of men, as it is	5 Which <i>misterie</i> in other ages was not opened vnto the sonnes of	5 which was not made known to the sons of men in other generations as

men as it is now declared vnto his holy apostles and prophetes by the sprete:	me as it is now declared to his holy Apostles and prophetes by the sprete: namely,	nowe reueiled vnto his holy Apostles and Prophets by the Spirit,	men, as it is nowe reuealed vnto his holy apostles and prophetes by the spirite,	it has now been revealed to his holy apostles and prophets by the Spirit.
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5a The mysteries of the Church and the one body made up of believing Jews and Gentiles was not directly revealed in the Old Testament (although it was alluded to by some of the prophets) but was since revealed by the New Testament prophets and apostles, including Paul.

3:6 That the Gentiles should be ^{present infinitive} fellowheirs,^a and of the same body, and partakers of his promise in Christ^b by the gospel:^c

3:6 ειναι V-PXN τα T-APN εθνη N-APN συγκληρονομα A-APN και CONJ συσσωμα A-APN και CONJ συμμετοχα A-APN της T-GSF επαγγελιας N-GSF αυτου P-GSM εν PREP τω T-DSM χριστω N-DSM δια PREP του T-GSN ευαγγελιου N-GSN

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
6 that the gentyls shuld be inheritours also and of the same body and partakers of his promis yt is in Christ by ye meanes of the gospell	6 that the Heythen shulde be inheritours also, and of the same body, and partakers of his promes in Christ by the Gospell,	6 That the Gentiles should be inheritors also, and of the same body, and partakers of his promise in Christ by the Gospel,	6 That the gentiles shoulde be inheritours also, and of the same body, and partakers of his promise in Christe, by the Gospell:	6 This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.

6a The pre-King James translations all use “inheritors”.

6b The ESV adds “Jesus” to “Christ”.

6c The mystery is defined as "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel". God would take the two dissimilar peoples, Jew and Gentile, and meld them into one body through the gospel. Naturally speaking, both Jew and Gentile would have balked at such a thing. The Jew wanted nothing to do with the dogs/Gentiles and the Gentiles hated the Jews. But God

would break down that middle wall of partition between Jew and Gentile through the death of Christ on the cross and bring the Jew and Gentile together into one in Christ. No Old Testament prophet would have thought such a thing and even the apostles had a hard time accepting it. But God did reveal it to the most prejudiced man of them all, an ex-Pharisee.

17. Paul's Ministership 3:7-8

3:7 Whereof I was made^{aorist middle} a minister,^{a-b} according to the gift of the grace of God given^{aorist passive participle} unto me by the effectual^c working of his power.

3:7 ου^{R-GSN} εγενομην^{V-2ADI-1S} διακονος^{N-NSM} κατα^{PREP} την^{T-ASF} δωρεαν^{N-ASF} της^{T-GSF} χαριτος^{N-GSF} του^{T-GSM} θεου^{N-GSM} την^{T-ASF} δοθεισαν^{V-APP-ASF} μοι^{P-1DS} κατα^{PREP} την^{T-ASF} ενεργειαν^{N-ASF} της^{T-GSF} δυναμεως^{N-GSF} αυτου^{P-GSM} Eph 1:19; Col 2:12;

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
7 whereof I am made a minister by the gyfte of the grace of god geve vnto me thorow ye workyng of his power.	7 wherof I am made a mynister acordynge to the gifte of the grace of God, which is geue me acordinge to the workyng of his power.	7 Whereof I am made a minister by the gift of the grace of God giuen vnto me through the effectuall working of his power.	7 Wherof I am made a minister, accordyng to the gyfte of the grace of God, which is geuen vnto me after the workyng of his power.	7 Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power.

7a Paul is made a minister of this mystery of the Body. Every man has a specific burden in his ministry. With some men it is evangelism, others missions, others education or academics. With Paul, he was dedicated to explaining and expounding upon the body-mystery.

Paul is made a minister by God- he does not make himself a minister. No man can call himself to the ministry. It is not a secular vocation or career that a man can either call himself into or out of. If a man is going to be a minister, he may only be one through the calling and enablement of God. And God will give His minister a message. Paul was given plenty to preach- the body-mystery and salvation by grace. A "minister" without a burden or a message is no minister at all. a true God-called minister will have a message and someone to deliver that message to. It is by the grace of God- not according to Paul's natural capacity, his liberal education or acquired learning, but according to a gift, a ministerial gift bestowed on him for such a service.

There is also a humility which accompanies the call to be a minister, the

realization that you really do not deserve to be a minister. Paul, an apostle who was the recipient of the body-mystery, sees himself as "the least of all saints" and that wasn't a false piety. This is one secret of a "successful" minister- he reviles himself. This attitude forces the minister not to look to himself or to rely upon himself but wholly and totally upon God.

7b **“of which I was made a minister”** The NKJV waters it down by rendering the phrase as “of which I became a minister...” How exactly did Paul “become” a minister? Was it by man? By his own call? By his education and preparation? Or by God? The KJV is much stronger and clear that someone made Paul a minister and that Someone was Christ. Even the Geneva, while weaker than the KJV, is still much better than the NKJV, as it usually is.

7c Only the Geneva and the King James expand on the “power” by the use of “effectual”.

3:8 *passive* **Unto me, who am less than the least of all saints,^a is this grace given,^{aorist} that I should preach^{aorist middle infinitive} among the Gentiles the unsearchable riches of Christ;^{b-c}**

3:8 εμοι^{P-1DS} τω^{T-DSM} ελαχιστοτερω^{A-DSM-C} παντων^{A-GPM} των^{T-GPM} αγιων^{A-GPM} εδοθη^{V-}
 η^{T-NSF} χαρις^{N-NSF} αυτη^{D-NSF} εν^{PREP} τοις^{T-DPN} εθνεσιν^{N-DPN} ευαγγελισασθαι^{V-AMN}
 του^{T-ASM} ανεξιχνιαστον^{A-ASM} πλουτου^{N-ASM} του^{T-GSM} χριστου^{N-GSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
8 Vnto me the lest of all sayntes is this grace geven that I shuld preache amonge the gentylys the unsearchable ryches of Christ	8 Vnto me the leest of all sayntes is this grace geuen, that I shulde preach amonge the Heythe ye vnsearcheable riches of Christ,	8 Euen vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ,	8 Unto me the least of all sayntes is this grace geuen, that I shoulde preache among the gentiles the vnsearchable ryches of Christe,	8 To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ,

8a Paul sees himself as the least of all saints in 3:8 yet God chose the "weakest" (in Paul's mind) instrument to write about the heavenly places and to administrate the great mystery to men and angels of Jew and Gentile in one body.

8b Paul preached the **"unsearchable riches of Christ"** among the Gentiles. The

glories of the person and work of Christ cannot fully be told by mortal tongue or comprehended by mortal mind. But we can and ought to try! God would have us to dwell on it, study it and search it out. Just because it is so far over our heads is no excuse for us to ignore it. Paul, as the apostle of the uncircumcision, was to preach it to the Gentile. Paul didn't preach it to the Jew for two reasons- they rejected this message and others (especially Peter, the apostle to the circumcision) were to handle this end of the ministry.

8c There are many deep and "unsearchable" things about God:

1. His riches are unsearchable (Ephesians 3:8)
2. His peace is past finding out (Philippians 4:7)
3. His gift cannot be described with words (2 Corinthians 9:15)
4. His love is unquenchable (Song 8:7)
5. His joy is unspeakable (1 Peter 1:8)
6. His greatness is infinite (Psalm 145:3)
7. His judgments are unsearchable (Romans 11:33)
8. God Himself is past finding out (Job 11:7) (Peter Ruckman, *Bible Believer's*

Commentary on Galatians- Philippians, page 254). Christ is, of course, the Great Superlative. Everything He is and everything He does is the best and the greatest, that cannot be equaled.

18. Paul's Charge 3:9-12

3:9 And to make all men see^{ao} what is the fellowship of the mystery, which from the beginning of the world hath been hid^{pe} in God, who created^{ao} all things by Jesus Christ:^{a-b}

3:9 και^{CONJ} φωτισαι^{V-AAN} παντας^{A-APM} τις^{I-NSM} η^{T-NSF} κοιωνια^{N-NSF} του^{T-GSN} μυστηριου^{N-GSM}
 του^{T-GSN} αποκεκρυμμενου^{V-RPP-GSN} απο^{PREP} των^{T-GPM} αιωνων^{N-GPM} εν^{PREP} τω^{T-}
 θεω^{N-DSM} τω^{T-DSM} τα^{T-APN} παντα^{A-APN} κτισαντι^{V-AAP-DSM} δια^{PREP} ιησου^{N-GSM} χριστου^{N-GSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
9 and to make all men se what the felyshippe of the mistery is which from the begynnyng of the worlde hath bene hid in God	9 and to make all men se, what is the fellshippe of the mystery, which fro the begynnyng of the worlde hath bene hyd in	9 And to make cleare vnto all men what the felowship of the mysterie is, which from the beginning of the world hath bene	9 And to bring to lyght to all men what the felowship of the misterie is whiche from the begynnyng of the world hath	9 and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all

which made all thynges thorow lesus Christ
 God, which made all thiges thorow lesus Christ:
 hid in God, who hath created all things by lesus Christ,
 ben hid in god, which made all thinges through lesus Christe:

9a This was Paul's duty in relation to this mystery of the Church:

1. He is to make all men see this (3:9). This was to be done through evangelism, church planting, writing and teaching.
2. In so doing, Paul would also unveil more revelation regarding the principalities and powers of the heavenly places (3:10). We in the New Testament Church do possess more revelation regarding angelic beings (fallen and unfallen) than they did in the Old Testament.
3. It was also to give those of us who are in the Church access with confidence to the very heavenly throne room of Christ (3:12).

9b The ESV leaves out "by Jesus Christ".

3:10 To the intent that now unto the principalities^{a-746} and powers^{b-c-1849} in heavenly places might be known^{aorist passive subjunctive} by the church the manifold wisdom of God,^{d-e}

3:10 iva CONJ N-DPF εν PREP τοις T-DPN A-NSM γνωρισθη V-APS-3S επουρανοις N-NSF του T-GSM vuv ADV A-DPN δια PREP της T-GSM θεου N-GSM ταις T-DPF αρχαις N-DPF και CONJ ταις T-DPF εκκλησιας N-GSF η T-NSF εξουσιας

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
10 to the intent that now vnto the rulars and powers in heven myght be knowe by the cogregacion ye many folde wisdom of god	10 to the intent that now vnto the rulers and powers in heaue mighte be knowne by the congregacion the manifolde wysdome off God,	10 To the intent, that nowe vnto principalities and powers in heauenly places, might be knowen by the Church the manifolde wisdom of God,	10 To thintent that nowe vnto the rulers and power in heauenly <i>thynges</i> myght be knowen by ye Church, the very manyfolde wysedome of God:	10 so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.

10a “**principalities**” Strong’s #746 αρχη archê; a commencement, chief, magistrate, power, principle, rule

10b “**powers**” Strong’s #1849 εξουσια exousia; privilege, force, capacity, competency, freedom, mastery, delegated influence, authority, jurisdiction

10c “**principalities and powers**” in the other translations:

1. Tyndale- rulers and powers
2. Coverdale- rulers and powers
3. Geneva- principalities and powers
4. Bishops- rulers and power
5. ESV- rulers and authorities

10d The revelation of this mystery shed unrevealed light on the operations of God both in the heavenlies and among men. The mystery of the Church gives us more understanding of God’s plan for the ages and what exactly is going on in heaven on behalf of mankind in general and believers in general.

10e The ESV basically reverses the order of the wording of this verse.

3:11 According to the eternal purpose which he purposed^{aorist} in Christ Jesus our Lord:^a

3:11 κατα^{PREP} προθεσιν^{N-ASF} των^{T-GPM} αιωνων^{N-GPM} ην^{R-ASF} εποιησεν^{V-AAI-3S} εν^{PREP} χριστω^{N-DSM} ιησου^{N-DSM} τω^{T-DSM} κυριω^{N-DSM} ημων^{P-1GP}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
11 accordinge to ye eternall purpose which he purposed in Christ lesu oure lorde	11 acordinge to ye eternall purpose, which he hath shewed in Christ lesu oure LORDE	11 According to the eternall purpose, which he wrought in Christ lesus our Lord:	11 According to ye eternall purpose which he wrought in Christe lesus our Lord:	11 This was according to the eternal purpose that he has realized in Christ Jesus our Lord,

11a The will of God is the overriding consideration in all things spiritual and His will must be fulfilled and executed, especially by man.

3:12 In whom we have^{present} boldness^{a-3954} and access with confidence by the faith of him.^b

3:12 εν^{PREP} ω^{R-DSM} εχομεν^{V-PAI-1P} την^{T-ASF} παρρησιαν^{N-ASF} και^{CONJ} την^{T-ASF}

Ephesians 3

προσαγωγή^{N-ASF} εν^{PREP} πεποιθησει^{N-DSF} δια^{PREP} της^{T-GSF} πιστεως^{N-GSF} αυτου^{P-GSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
12 by who we are bolde to drawe nye in ye trust which we have by faith on him	12 by whom we haue boldnesse and inтраunce in all confidece thorow faith on him.	12 By whom we haue boldenes and entrance with confidence, by faith in him.	12 By who we haue boldnesse & entraunce in ye confidence which is by faith of him.	12 in whom we have boldness and access with confidence through our faith in him.

12a **“boldness”** Strong's #3954 παρρησια parrhêsia; all out-spokenness, frankness, bluntness, publicity, assurance, free-speech. The original idea of the word was associated with an appearance before the throne of a ruler or the bar of a judge. Later it meant the right to stand with uplifted head before a king (cf. Luke 21:28). Do not mistake boldness for arrogance or cockiness. We have boldness to enter into the very throne room of God in prayer but that is only on the basis of the foundation of the redemptive work of Christ. This boldness is confidence that God will hear our prayers. It is not an arrogant attitude in that we go stomping into God's presence and start demanding things of Him in a disrespectful way. It is like a man who may on the staff of the President of the United States. He has the confidence that he may get an audience with the President when he needs to, thus he has the boldness to approach the President when circumstances warrant. But when he gets in to see the President, he still remembers to call him "Mr. President" and is still very respectful, remembering where he is and who he is talking to. Our attitude toward God should be even greater than this.

12b Two things all Christians now have:

1. Boldness before God in prayer
2. Access to God in prayer

19. Paul's Desire for the Ephesians 3:13-19

3:13^a Wherefore I desire^{b-present middle} that ye faint^{present infinitive} not at my tribulations for you, which is^{present} your glory.

3:13 διο^{CONJ} αιτουμαι^{V-PMI-1S} μη^{PRT-N} εκκακειν^{V-PAN} εν^{PREP} ταις^{T-DPF} θλιψεσιν^{N-DPF} μου^{P-}
 1GS υπερ^{PREP} υμων^{P-2GP} ητις^{R-NSF} εστιν^{V-PXI-3S} δοξα^{N-NSF} υμων^{P-2GP}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
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13 Wherefore I desire yt ye faynt not because of my trybulacios for youre sakes: which is youre prayse.

13 Wherefore I desyre that ye faynte not because of my tribulacions, yt I suffre for you, which is youre prayse.

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

13 Wherefore I desire that ye faynt not in my tribulations for you, whiche is your glorie.

13 So I ask you not to lose heart over what I am suffering for you, which is your glory.

13a This is Paul's "prayer-list" for the Ephesians that he recited whenever he prayed for this church:

1. **That they would not faint at his tribulations**, which here would include his imprisonment (3:13). "Faint"- lose heart, sometimes (in classical Greek) meaning "cowardly" (M. R. Vincent, *Word Studies in the New Testament*, 3:332). If we compare this charge with Philippians 1:14, we see that Paul hoped that his sufferings would encourage others to preach and work all the harder seeing that he was out of circulation. Paul noted this in Philippians 1:14 and desired the Ephesians to respond to his imprisonment in the same way.
2. **That God would grant them, according to the riches of His grace, strength for the inner, or the spiritual man** (3:16). Physical exercise is good (it does profit a little) but how much more important is it to be strong spiritually! Strong body but weak spirit equals either hell or carnality.
3. **That Christ would dwell in their hearts by faith** (3:17a). The Greek has the idea of a permanent residence; give the Holy Spirit a permanent abode. You may live in a hotel room but your abode is your home, where you really live. Every Ephesian (and Christian!) who was saved already had the permanent indwelling of the Holy Spirit in individual hearts but Paul has the idea of an active presence, similar to a filling.
4. **That they would be rooted and grounded in love** (3:17b).
5. **That they would be able to comprehend the breadth, length, depth and height** (3:18). Of what? Not the love of Christ but of the revelations and mysteries regarding Christ and His Church. Doctrine! Church doctrine which every Christian must accept and study to understand. Paul is praying for a full understanding of these doctrines on the part of the Ephesians. "Dr. Chalmers used to put it to his class- borrowing an illustration from his favorite mathematics- "The wider the diameter of light, the greater the circumference of darkness. The more a man knows, he comes at more points into contact with the unknown." (Charles Spurgeon, *My Sermon Notes*, 4:277)
6. **That they would know the love of Christ** (3:19). This love passes knowledge. The love of Christ cannot be studied as chemistry or law would be, but only by the spirit as it is taught by the Holy Spirit.
7. **That they would be filled with the fullness of God** (3:19).

13b “**desire**” Greek middle voice, “to ask for oneself, to ask in one’s own interest.”

Outline of Ephesians 3:14-21 Paul’s Supplication for the Ephesians (from Harold Willmington, *The Outline Bible*, page 679). Paul offers a threefold prayer for the Ephesians:

1. **In regard to the Spirit of God**- that the Spirit will strengthen them (3:14-16)
2. **In regard to the Son of God**- that Christ might be more and more at home in their hearts (3:17)
3. **In regard to the Love of God**- that the Ephesians might be able to grasp the full dimensions of God’s love (3:18-21).

3:14 For this cause I bow^{present} my knees^{a-b} unto the Father of our Lord Jesus Christ,^c

3:14 ΤΟΥΤΟΥ^{D-GSN} χαρι^{ADV} καμπτω^{V-PAI-1S} τα^{T-APN} γονατα^{N-APN} μου^{P-1GS} προς^{PREP} τον^{T-}
 ASM ΠΑΤΕΡΑ^{N-ASM} του^{T-GSM} κυριου^{N-GSM} ημων^{P-1GP} ιησου^{N-GSM} χριστου^{N-GSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
14 For this cause I bowe my knees vnto the father of oure lorde Iesus Christ	14 For this cause I bowe my knees vnto the father of oure LORDE Iesus Christ,	14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,	14 For this cause I bowe my knees vnto the father of our Lorde Iesus Christe,	14 For this reason I bow my knees before the Father,

14a “The mention of the posture of kneeling in the terminology for prayer is significant, since the more usual Jewish and early Christian practice was to pray standing (cf. Mark 11:25; Luke 18:11,13). Kneeling in the ancient world could signify subordination, servility or worship, as well as being the posture of a suppliant before the gods (Andrew Lincoln, *Word Biblical Commentary, volume 42: Ephesians*, page 201).” It is not necessary to knee in order to pray but the bodily position does often reflect the spiritual attitude and the heart of the suppliant.

14b Examples of kneeling in prayer:

1. Solomon 1 Kings 8:54; 2 Chronicles 6:13
2. Elijah 1 Kings 18:42
3. Ezra Ezra 9:5
4. Daniel Daniel 6:10
5. Jesus Luke 22:41

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- 6. Stephen Acts 7:60
- 7. Peter Acts 9:40
- 8. Paul Acts 20:36; 21:5; Ephesians 3:14

14c The ESV omits “of our Lord Jesus Christ”.

3:15 Of whom the whole family^a in heaven and earth is named. *present passive*

3:15 ἐξ^{PREP} οὐ^{R-GSM} πασα^{A-NSF} πατρια^{N-NSF} ἐν^{PREP} ουρανοις^{N-DPM} και^{CONJ} ἐτι^{PREP} γης^{N-GSF} ονομαζεται^{V-PP1-3S}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
15 which is father over all that ys called father In heven and in erth	15 which is the true father, ouer all that is called father in heauen and in earth,	15 (Of whom is named the whole familie in heauen and in earth)	15 Of who all the famyly in heauen and earth is named:	15 from whom every family in heaven and on earth is named,

15a The whole family in heaven and earth shows us the Church is currently in two locations and shows us two churches. The Church on earth is both visible (individual local churches) and invisible (made up of all believers) while the Church in heaven (made up of dead saints who are in heaven awaiting the resurrection) is invisible, in that there is no visible manifestation of it (and there won't be until after the rapture). As we have already said, many Baptists do not like the doctrine of the “Universal Church” alongside of a local church. They wrongly think it is a carry-over from Roman Catholicism or Protestantism, which it is not. We get that doctrine from Scripture, not the pope of John Calvin or Martin Luther. Nor does believing such a doctrine do any damage to the authority and supremacy of the local church. You can still be very big on the local church while holding to the Universal Church. I am, and I am still what I would consider to be a “good Baptist” (if that really means anything). These two doctrines are not foes but are friends and I don't have to reconcile friends.

But this is the “whole family” so we will not limit it to the New Testament Church only but will also include the Old Testament saints as well. The Old Testament saints are not part of the New Testament Church but are still among the redeemed and saved. John the Baptist was called the “friend of the Bridegroom” (John 3:29), showing he was not the Bridegroom (that was Christ) and not the bride (which is the New Testament Church).

We think the ESV misses the meaning of the verse with its “every family “. “Whole” family would encompass the whole family of the redeemed. “Every” family leaves the door open for non-orthodox groups, like Judaizers or Muslims, to try to get in on these promises.

A listing of Paul’s prayer list for the Ephesians in 3:16-19- Paul prays that:

1. God would strengthen them with might in the inner man 3:16
2. God would dwell in their hearts by faith 3:17
3. That they would be rooted and grounded in love 3:17
4. That they would be able to comprehend the length and breadth and depth and height of God 3:18
5. That they would know the love of God 3:19
6. That they would be filled with the fullness of God 3:19

Also notice that when Paul prayed for someone or for a church, he prayed specifically, not in a general sense of “God bless everyone at Ephesus”. One secret to prayer is to be as specific as possible in intercession. This would involve knowing something of the spiritual state of the church or individual that you are praying for. This is the reason why missionaries send out prayer letters, so their supporters will know exactly what to pray for.

3:16 That he would grant^{aorist active subjunctive} you,^a according to the riches of his glory, to be strengthened^{b-c-aorist passive infinitive} with might by his Spirit in the inner man;^{d-e}

3:16 ινα CONJ δωη V-2AAS-3S V-2AAO-3S υμιν P-2DP κατα PREP τον T-ASM πλουτον N-ASM της T-GSF δοξης N-GSF αυτου P-GSM δυναμει N-DSF κραταιωθηναι V-APN δια PREP του T-GSN πνευματος N-GSN αυτου P-GSM εις PREP τον T-ASM εσω ADV ανθρωπον N-ASM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
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	16 that he graunte you (acordinge to ye riches of his glory) to be strenghted with power by his sprete in ye inwarde man	16 That he might graunt you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man,	16 That he would graunt you, according to the rychesse of his glorie, to be strenghted with myght by his spirite in the inner man.	16 that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being,

16a Paul’s prayers were almost centered around the spiritual welfare of others.

16b The Ephesians, as well as all the churches in the Roman Empire, were subject to harassment and persecution. Thus, they would need this divine strength so that they

would not quit or compromise, as that they would stand firm and faithful in the face of false doctrines, false teachers and temptations to compromise. We need this, too. We do have the continuous threat of persecution but we also have the dangerous threats of pressure to compromise and conform. Can we stand up to the demands of the State that we put Caesar ahead of Christ? Can we stand up to the charismatic onslaught? Can we resist the temptations to compromise by adopting the techniques of the Church Growth crowd? Can we endure the ridicule of those who would mock our stand? Not in our flesh, no, which is why Paul prays that God would give us the necessary strength to stand for Christ in dark and difficult days.

16c We have no strength in ourselves, especially spiritual strength. Our only source of strength is through the power of the Holy Spirit Who indwells all of us. He will make us strong for the battles that lie before us.

16d “inner man” The new man, the redeemed nature of man.

16e We live in a day where all the emphasis is placed on the outer man. Dress, sex, health, physique, etc. In the church, all the stress is placed on the numbers of bodies in our churches. A successful church is seen as a large church with lots of people but with no notation of their spirituality. Small churches are seen as failures. This attitude prevails because we place all the emphasis on the outer man. Yet God does just the opposite. He places the importance on the inner man, the spirit of man. When trials and persecutions come, your outward health and strength are meaningless. Only if the spiritual man is strong will we prevail and withstand. God is not looking for Marines or bodybuilders. He is looking for men with strong spirits who will stand in the evil day.

3:17^a That Christ may dwell^{aorist middle} in your hearts by faith;^b that ye, being rooted^{perfect passive participle} and grounded^{c-d-perfect passive participle} in love,^e

3:17 κατοικησαι^{V-AAN} του^{T-ASM} χριστου^{N-ASM} δια^{PREP} της^{T-GSF} πιστεως^{N-GSF} εν^{PREP} ταϊς^{T-DPF} καρδιαϊς^{N-DPF} υμων^{P-2GP} (3:18) εν^{PREP} αγαπη^{N-DSF} ερριζωμενοι^{V-RPP-NPM} και^{CONJ} τεθεμελιωμενοι^{V-RPP-NPM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
17 yt Christ maye dwell in youre hertes by fayth yt ye beyng roted and grounded in loue	17 that Christ maye dwell in youre hertes by faith, that ye beyng roted and grounded in loue,	17 That Christ may dwell in your heartes by faith:	17 That Christe may dwell in your heartes by fayth: that ye beyng rooted and grounded in loue,	17 so that Christ may dwell in your hearts through faith-that you, being rooted and grounded

in love,

17a The Geneva verse numbers differs from the King James here, as the Geneva starts verse 18 after “faith”.

17b Christ does dwell in the heart of every true believer but He is only “at home” in the hearts of the dedicated, sanctified believers who are living a genuine Christian life. May Christ find a permanent, comfortable and friendly dwelling within our hearts.

17c “**rooted...grounded...**” Greek perfect tense with both words, denoting a completed and finished act. This was done at salvation.

17d Paul is piling up the metaphors here: “**dwelling, rooted, grounded...**” “**Rooted and grounded**” mixes an agricultural metaphor with an architectural one. Christians can be rooted and grounded in Christ because of the sure spiritual foundation that He provides.

“**Rooting**” has the idea of us putting down a deep and strong root spiritually, so that we may be watered so that we may grow. Such a good root also keeps us from being uprooted when the winds of persecution, compromise and false doctrines sweep over us, as they continually do. It is the start of the Christian life, where we are planted in good soil so that we may have a good prospect to grow.

“**Grounding**” has the idea of developing spiritual maturity so that we would not be carried about with every wind of doctrine and so that we can provide spiritual leadership in times of trial and distress.

17e “**in love**” is quite emphatic by its syntactical position in the Greek (H.C.G. Moule, *The Epistle to the Ephesians in The Cambridge Bible for Schools and Colleges*, page 98).”

3:18 May be able^{a-b-aorist active subjunctive} to comprehend^{c-aorist middle infinitive} with all saints^d what is the breadth, and length, and depth, and height;^{e-f-g}

3:18 ινα^{CONJ} εξισχυσητε^{V-AAS-2P} καταλαβεισθαι^{V-2AMN} συν^{PREP} πασιν^{A-DPM} τοις^{T-DPM} αγιοις^{A-DPM} τι^{I-NSN} το^{T-NSN} πλατος^{N-NSN} και^{CONJ} μηκος^{N-NSN} και^{CONJ} βαθος^{N-NSN} και^{CONJ} υψος^{N-NSN}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
18 myght be able to comprehende with all sayntes	18 maye be able to coprehende	18 That ye, being rooted and grounded in	18 Myght be able to comprehende	18 may have strength to comprehend

what ys that bredth aud length depth and heyth:	with all sayntes, what is the bredth, and the length, and the depth, and the heyth:	loue, may be able to comprehend with al Saints, what is the breadth, and length, and depth, and height:	with al saintes, what is the breadth, & length, and deapth, and heygth:	with all the saints what is the breadth and length and height and depth,
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18a “**may be able**”. Paul uses 8 Greek words that are translated or have the idea of “power” in the English. The only major Greek word Paul does not use is “*bia*”, which means “violence”.

1. dunamis in 1:19,21; 3:7,16,20
2. dunamai in 3:20; 6:11,13,16
3. energeia in 1:19; 3:7; 4:16
4. energeô in 1:11,20; 2:2; 3:20
5. exousia in 1:21; 2:2; 3:10; 6:12
6. ischus in 1:19; 6:10
7. kratos in 1:19; 6:10
8. krataioô in 3:16

18b “**May be able**” have the power, or ability from God to do this.

18c “**comprehend**” Grasp, apprehend, understand.

18d “**with all saints**” Not an isolated privilege of a few special believers or to the pastor or to the educated saints, but it is a universal desire for all saints. We should all know this, regardless of our station in the church.

18e These four “directions” or “dimensions” are the best way we can describe the multidimensional attributes of God in our three-dimension language. God is multidimensional and thus beyond our three-dimensional comprehension. We can only comprehend a very tiny sliver of it that intersects our tri-dimensional existence. Consider trying to express our three (physically, three, four if you include time) dimensional attributes to a two-dimensional being. They could comprehend to some degree the “length” and “breadth” of our attributes but not the “depth” or “height” of it since they would have no concept to “depth” or “height”. Thus, their understanding of us would be extremely limited and incomplete. This is the same problem we have in trying to understand a multidimensional God in our limited comprehension.

18f This is not describing the extent of the love of God as most commentators would

have it. The semicolon between verses 18 and 19 show that two different things are being discussed, since there are two different clauses. The “**height, depth, breadth and length**” refers not just to the love of God but to God Himself, and every attribute He has.

18g Some of the apostolic fathers interpreted the "height and depth and length and breath" allegorically- the "height" referred to the height of the cross or the deity of Christ, the depth represented the humanity of Christ and the length and breadth dealt with the apostolic commission (*Expositors Greek New Testament*, 3:315). Jerome tried his hand at it by "height" as being holy angels, "depth" the evil spirits, "length" those of mankind who are on the upward path and the "breadth" those who are sinking toward vices. The Calvinist Zanchius explains it as dealing with the mystery of the free salvation through Christ of the Gentiles and the whole human race, called "long" because decreed from eternity, "broad" because extended to all, "deep" because of the descent of Christ to Hades and because of the resurrection of the dead, "high" because Christ ascended above all heavens. (H.C.G. Moule, *The Epistle to the Ephesians in The Cambridge Bible for Schools and Colleges*, page 100)

3:19^a And to know^{aorist infinitive} the love of Christ, which passeth^{present active participle} knowledge,^b that ye might be filled^{aorist passive subjunctive} with all the fulness of God.^c

3:19 γνωμαι V-2AAN τε PRT την T-ASF υπερβαλλουσιν V-PAP-ASF της T-GSF γνωσεως N-GSF αγαπην N-ASF του T-GSM χριστου N-GSM ινα CONJ πληρωθητε V-APS-2P εις PREP παν A-ASN το T-ASN πληρωμα N-ASN του T-GSM θεου N-GSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
19 and to knowe what is the love of Christ which love passeth knowledge: that ye might be fulfilled with all manner of fulnes which commeth of God.	19 and to knowe the loue of Christ, which loue yet passeth all knowlege: that ye maye be fylled with all maner of fulnesse of God.	19 And to knowe the loue of Christ, which passeth knowledge, that ye may be filled with all fulnesse of God.	19 And to knowe the loue of Christe, whiche excelleth knowledge, that ye might be fylled with all fulnesse of God.	19 and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.

19a This phrase is something of a paradox. How can we know something that is beyond knowledge and understanding? Paul combines opposites to make a point, that he desires Christians to possess such incredible knowledge of God that is. beyond

human comprehension and understanding.

19b The Bishops has “excelleth knowledge” and the ESV uses “surpasses knowledge”.

19c **“filled with all the fullness of Christ”** This is the true goal of the Christian life. “One hesitates to comment on this sublime climax in Paul’s prayer, the ultimate goal for followers of Christ in harmony with the injunction in Matthew 5:48 to be perfect (*teleioi*) as our heavenly Father is perfect. There is nothing that any one can add to these words. One can turn to Romans 8:29 again for our final likeness to God in Christ (A.T. Robertson, *Robertson’s Word Pictures*).”

20. A Pericope of Praise 3:20-21

3:20^a Now unto him that is able ^{present middle/passive participle} **to do** ^{aoist infinitive} **exceeding**
abundantly above all that we ask ^{present middle} **or think,** ^{b-present} **according to the power**
that worketh ^{present middle participle} **in us,**

3:20 τω ^{T-DSM} δε ^{CONJ} δυναμενω ^{V-PNP-DSM} υπερ ^{PREP} παντα ^{A-APN} ποιησαι ^{V-AAN} υπερ ^{PREP} εκπερισσου ^{ADV} ων ^{R-GPN} αιτουμεθα ^{V-PMI-1P} η ^{PRT} νοουμεν ^{V-PAI-1P} κατα ^{PREP} την ^{T-ASF} δυναμιν ^{N-ASF} την ^{T-ASF} ενεργουμενην ^{V-PMP-ASF} εν ^{PREP} ημιν ^{P-1DP}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
20 Vnto him that is able to do excedynge aboudantly above all that we axe or thynke accordynge to the power that worketh i n vs	20 Vnto him that is able to do exceadinge abundauntly, aboue all that we axe or vnderstonde (acordinge to ye power that worketh in vs)	20 Vnto him therefore that is able to do exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs,	20 Unto him that is able to do exceeding abundantly aboue all that we aske or thynke, accordyng to the power that worketh in vs,	20 Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us,

20a This is a break for an outburst of praise (literally, a doxology) on Paul's part as we come to the end of the first part of Ephesians, the doctrinal part.

20b God is able to do exceeding abundantly above all that we can ask or think, especially in prayer. Is anything too hard for the Lord? If not, then we ought not to fear to "ask big" in our prayers. God will give us what we ask for and more that we did not ask for or would have never thought to have asked for. What a comfort to know that our

prayers are not limited by our minds or intellects or knowledge. The extent of answered prayer is determined by the infinite mind of God.

3:21^a Unto him be glory in the church by Christ Jesus throughout all ages,^b world without end. Amen.

3:21 αυτω^{P-DSM} η^{T-NSF} δοξα^{N-NSF} εν^{PREP} τη^{T-DSF} εκκλησια^{N-DSF} εν^{PREP} χριστω^{N-DSM}
 ιησου^{N-DSM} εις^{PREP} πασας^{A-APF} τας^{T-APF} γενεας^{N-APF} του^{T-GSM} αιωνος^{N-GSM} των^{T-GPM}
 αιωνων^{N-GPM} αμην^{HEB}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
21 be prayse in the congregacion by Iesus Christ thorow out all generacios from tyme to tyme Amen.	21 be prayse in the congregacion, which is in Christ Iesu, at all tymes for euer and euer, Amen.	21 Be prayse in the Church by Christ Iesus, throughout all generations for euer, Amen.	21 Be prayse in the Church by Christe Iesus, throughout all ages, worlde without ende. Amen.	21 to him be glory in the church and in Christ Iesus throughout all generations, forever and ever. Amen.

21a A doxology to end the first half of Ephesians. As with Paul’s epistles, the first half of a book is doctrinal while the second half will be practical. We will now leave the doctrinal section of Ephesians and enter the practical, where these doctrines are put to a practical application.

21b Tyndale, Geneva and the ESV use “generations”. The Coverdale uses “all times”.

Ephesians 3

Ephesians Chapter 4

Paul starts getting more practical as chapters 4-6 become more practical themselves. He again mentions the fact of his prisoner-ship for the Lord, which we discussed in 3:1. He bases his "beseeching" in 4:1 on the fact of his sufferings for Christ. He is asking "Do this for my sake. You wouldn't turn down the plea of a man who is suffering so for Christ would you?"

Outline of Ephesians 4:1-16 from E. B. Bullinger, *The Companion Bible*, page 1765: Their Walk: Among Themselves. Ecclesiastical

1. 4:1-3 Exhortation
2. 4:4-6 Unity of the Body
2. 4:7-13 Gifts to the Body
1. 4:14-16 Exhortation

Outline of Ephesians 4 from Harold Willmington, *The Outline Bible*, pages 679-680:

I. The Position of This New Creation 4:1-16

A. The unity 4:1-6

1. There is one body 4:1-4a. Christ's Body
2. There is one Spirit 4:4b. The Holy Spirit.
3. There is one hope 4:4c. Eternal life.
4. There is one Lord 4:5a. The triune God.
5. There is one faith 4:5b. The Christian faith.
6. There is one baptism 4:5c. The baptism into the body of Christ.
7. There is one God and Father 4:6. The heavenly Father.

B. The Unifier 4:7-16. The work of Christ brings all things together

1. His gifts to believers 4:7-11
 - a. When these gifts were given 4:7-10. After His ascension
 - b. What these gifts were 4:11
 1. Apostleship 4:11a
 2. Prophets 4:11b
 3. Evangelists 4:11c
 4. Pastors and teachers 4:11d
2. His goal for believers 4:12-16
 - a. That they be equipped 4:12
 - b. That they be mature 4:13
 - c. That they be settled 4:14-16

II. The Disposition of This New Creation 4:17-32. A new life demands a new lifestyle

- A. Believers are to avoid immoral lifestyles 4:17-19
- B. Believers are to adopt a spiritual lifestyle 4:20-32

21. Walk Worthy 4:1-3

4:1 I therefore,^a the prisoner of the Lord,^b beseech^{present} you^c that ye walk^{aorist} worthy of the vocation^d wherewith ye are called,^{aorist passive}

4:1 παρακαλω^{V-PAI-1S} ουν^{CONJ} υμας^{P-2AP} εγω^{P-1NS} ο^{T-NSM} δεσμιος^{N-NSM} εν^{PREP} κυριω^{N-}
 DSM αξιωσ^{ADV} περιπατησαι^{V-AAN} της^{T-GSF} κλησεως^{N-GSF} ης^{R-GSF} εκληθητε^{V-API-2P}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
1 I therfore which am in bondes for the lordes sake exhorte you that ye walke worthy of the vocacion wherwith ye are called	1 I therfore which am presoner in the LORDE, exhorte you, that ye walke as it becometh yor callinge wherin ye are called,	1 I therefore, being prisoner in the Lorde, praie you that yee walke worthie of the vocation whereunto yee are called,	1 I therfore, a prisoner in the Lorde, exhorte you, that ye walke worthy of the vocatio wherewith ye are called,	1 I therefore, m a prisoner for the Lord, urge you to n walk in a manner worthy of the calling to which you have been called,

1a The “**therefore**” marks the transition from the doctrinal section of chapters 1-3 to the practical section of chapters 4-6.

1b “**the prisoner of the Lord**” "He designates himself 'the prisoner in the Lord' not with a view to stir the sympathy of the readers and exhortation by an appeal to feeling, but as one who could rejoice in his sufferings and speak of his tribulations as their 'glory' (*Expositors Greek New Testament* 3:320). This also adds something to Paul’s “authority” in making such a request. How can you turn down such a request from a man who is suffering for the gospel as Paul is?

1c Paul does not command here but rather he beseeches, just as he did in Romans 12:1 with regards to the burnt offering life. Paul could swing around his apostolic authority but the Christian Life and Burnt Offering Life is something that cannot be commanded upon someone. A Christian has to desire such a life. It cannot be forced upon him, lest it become a worthless, hypocritical sham.

1d **Walk worthy of your vocation.** This is the duty of every Christian. You have been called to be a Christian. Live like one, no matter what activity you may be involved in. You have been called to some ministry or form of Christian service. Live like it. Live like a pastor or deacon or evangelist or teacher. Make sure every compartment of both your public and private life lines up with the Gospel and strive to maintain a godly testimony

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both in and out of the church.

4:2 With all lowliness^a and meekness,^{b-c-d} with longsuffering, forbearing^{present} one another in love;^e

4:2 μετα^{PREP} πασης^{A-GSF} ταπεινοφροσυνης^{N-GSF} και^{CONJ} πραοτητος^{N-GSF} μετα^{PREP} μακροθυμιας^{N-GSF} ανεχομενοι^{V-PNP-NPM} αλληλων^{C-GPM} εν^{PREP} αγαπη^{N-DSF}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
2 in all humblenes of mynde and meknes and longe sufferynge forbearinge one another thorowe love	2 with all humblenes off mynde and mekenes, and longe sufferinge, forbearinge one another in loue,	2 With all humblenesse of minde, and meekenesse, with long suffering, supporting one an other through loue,	2 With all lowlynesse & mekenesse, with long sufferyng, forbearynge one another in loue.	2 with all humility and gentleness, with patience, bearing with one another in love,

2a Tyndale, Coverdale and Geneva all use “humbleness of mind”. The ESV uses “humility”.

2b A genuine Christian walk is impossible without humility. One cannot be proud or arrogant and still be a disciple.

“The word is often used in Hellenistic Greek of the merciful execution of justice on behalf of those who have no voice by those who are in a position of authority (Matt 11:29; 21:5) (NET Bible).”

2c Necessary virtues for the Christian life:

- 1. Lowliness.** Note “all lowliness”, demonstrating that this grace is to have unlimited scope and exercise, especially with preachers! We are not to lords over God’s heritage (1 Peter 5:3) but are to serve. We are not to be spiritual dictators, seeking to micromanage every element of the lives of our people but are to be among them as one who serves.
- 2. Meekness.** Being mild-mannered and exercising self-control. This is a man who is restrained and moderate in his temperament. He is always angry at the right time about the right thing but he is never angry at the wrong time over the wrong thing.
- 3. Longsuffering.** Being “long-tempered”, a resolved patience. The man who is longsuffering is he, who, having to do with injurious persons, does not allow himself to be easily provoked by them or to blaze up in anger. See 2 Timothy

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4:2.

4. **Forbearance.** This has the idea of bearing up or sustaining long under trials and tribulations. These are two sets of twins, with lowliness and meekness along with longsuffering and forbearance. These terms were foreign concepts to the Greek and Roman minds of Paul’s day. The Greek word for “lowliness” may have been coined by Paul himself since no other word would have been available. Learn how to put up with each other. After all, someone has to put up with you! The KJV uses “**forbearing**” which has a stronger meaning than the “supporting” of the 1599 Geneva Bible. Tyndale has “longsuffering” but the Cramner has “forbearing”. The 1557 Geneva also has “longsuffering” so there is no agreement of which synonym to use among the KJV and its kindred translations.

2d The ESV has “gentleness”.

2e All of these virtues were unknown to the Greek and Roman attitudes of Paul’s day. They were introduced to the world by Christianity.

4:3 Endeavouring^{present active participle} **to keep**^{a-present infinitive} **the unity of the Spirit in the bond of peace.**^b

4:3 σπουδαζοντες^{V-PAP-NPM} τηρειν^{V-PAN} την^{T-ASF} ενοτητα^{N-ASF} του^{T-GSN} πνευματος^{N-GSN} εν^{PREP} τω^{T-DSM} συνδεσμω^{N-DSM} της^{T-GSF} ειρηνης^{N-GSF}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
3 and that ye be dyliget to kepe ye vnitie of ye sprete in the bonde of peace	3 and be diligent to kepe the vnite of the sprete thorow the bonde of peace.	3 Endeuouring to kepe the vnitie of the Spirit in the bond of peace.	3 Endeuoryng to kepe the vnitie of the spirite in the bonde of peace:	3 eager to maintain the unity of the Spirit in the bond of peace.

3a **"Keep"** has a military connotation to it. We must continually guard and watch to maintain unity and peace because the Satanic forces that seek to destroy both are making constant attacks upon the church and Christians. We must be vigilant to keep them out. This is very hard to do with and among Christians, even “good and godly” Christians. It has well been said that if Bob Jones Sr., J. Frank Norris, John Wesley, Martin Luther, John Calvin, Charles Finney, Asahel Nettleton, Jack Hyles, Billy Graham, John R. Rice, Carl McIntire, Lester Roloff and Billy Sunday were locked up in the same room, there would be blood running from under the door in an hour. Salvation and the indwelling of the Holy Spirit and a new nature among brethren does not guarantee

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fellowship! Brethren (both physical and spiritual) fight all the time, and you may get along with “non-brethren” than you do with your flesh-and-blood relations (spiritually and physically) sometimes!

3b Remember, you are not here to cause problems but to solve problems. You are not here to cause divisions but to heal divisions. The last thing any church needs is a divisive troublemaker. Let us strive for peace and understanding in all things in our churches. Let us not devolve into a judgmental Pharisee who specializes in judging the brethren and condemning others simply because they may not have the benefit of our education or experience or background. I have seen some brethren look down their nose at other brethren over certain issues simply because the judging brother was a graduate of a certain Bible College and the ones he was judging was not. Such a proud and arrogant attitude displeases the Lord and does not speak of Christ.

22. Eight "Ones" 4:4-6

4:4 There is one^a body, and one Spirit, even as ye are called^{aorist passive} in one hope of your calling;

4:4 εν^{A-NSN} σωμα^{N-NSN} και^{CONJ} εν^{A-NSN} πνευμα^{N-NSN} καθως^{ADV} και^{CONJ} εκληθητε^{V-API-2P}
 εν^{PREP} μια^{A-DSF} ελπιδι^{N-DSF} της^{T-GSF} κλησεως^{N-GSF} υμων^{P-2GP}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
4 beynge one body and one sprete eve as ye are called in one hope of youre callynge.	4 One body and one sprete, eue as ye are called in one hope of youre callynge.	4 There is one body, and one Spirit, euen as yee are called in one hope of your vocation.	4 One body and one spirite, euen as ye are called in one hope of your calling.	4 There is one body and one Spirit-just as you were called to the one hope that belongs to your call-

4a There are eight "ones" mentioned in this passage:

1. **One body.** There is only one church and that is made up of all true believers regardless of denomination. This body is not Baptist (despite what the heresy of Landmarkism teaches) or Catholic or Methodist or Presbyterian. It is Christian, not sectarian. It should be a unified body. Hyper-Dispensationalists teach there are two bodies of Christ- a Jewish one (Acts 2-13 or so) and the Gentile one (Acts 13 onward). Some even have Old Testament Israel as a type of the Body of Christ. No, there is only one Body of Christ, from Acts 2 unto the rapture.
2. **One spirit.** There is only one Holy Spirit and one spirit or truth. There are

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plenty of spirits around, but there is only one that will guide you into all truth.

3. **One hope.** This hope is the hope of eternal life. Only Christians have a genuine hope of eternal life since only Biblical Christianity is the truth.

4. **One Lord.** There is only Christ, not Christ and Krishna or Christ and Allah or Christ and the pope or Christ and _____ (fill in the blank with whoever you want, it makes no difference). It is Christ and Christ alone. All men, churches, denominations and theological systems are excluded. There is only one Lord over my church and over my conscience and it is no man down here.

5. **One faith.** There is only one truth. Granted there is a wide variety of doctrine within the church, but all true believers will believe in certain fundamentals, including the deity of Christ, the second coming, inspiration of the bible and salvation by grace. Truth is exclusive and it is only found in one Book, the Bible, and that truth is revealed only by one God, the God of Israel. This destroys any notion of ecumenicism or any idea that there are "many roads to truth". Jesus said that He was the "Way" and that meant the only Way. We will all do things a bit differently in our churches. There should be an honorable diversity within the truth and Biblical principles laid down. We all should not strive to be carbon copies of each other and should not seek to copy certain men or the way they do things. Many men have certainly influenced me in my ministry and Christian walk but I am not going to be a mere copy or imitation of a man or his ministry. I have to strike out in my own path within the confines of the Scripture.

6. **One baptism.** This probably refers to the baptism of the Holy Spirit, which occurs at baptism and only happens once to each believer. All Christians are so baptized at salvation if they have been truly born again by faith. That is a common experience to us all and it occurs only once and is not repeated. It cannot be a reference to water baptism for there are many types and forms of it, not just one:

1. Baptism unto Moses in 1 Corinthians 10/Exodus 12
2. John's Baptism
3. Christian water Baptism
4. Jewish Pentecostal Baptism (Acts 2:38)
5. Baptism by fire (Matthew 3)
6. Baptism by the Holy Spirit
7. Baptism of suffering (Matthew 20:22,23)

But this doesn't mean that you can be re-baptized, especially if you were baptized as a baby or by sprinkling or pouring. In those cases, you were never Scripturally baptized and you need to have it done correctly. In 1964, when I was 2 weeks old, a Catholic Air Force Chaplain poured water over my head and mumbled some Latin and called it "baptism" but I wasn't Scripturally baptized by immersion upon a profession of faith until 1985.

7. **One God.** This God is the God of the Bible. There is no god of Islam or Buddhism or any other false religion. Christianity alone is true and it alone

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worships the true God. Judaism also worships the same God, although they do not believe the New Testament revelations about their God and His Son, their messiah. The Jewish concept of God is then incomplete without the additional revelation of Christianity and the New Testament.

8. **One Father.** Only God is our Father as we are commanded to call no man on earth our father in a religious sense (Matthew 23:9). Thus, we are forbidden to call any religious leader, preacher or priest “Father”, which is a direct slap at the Roman Catholic priesthood. I may not call any Roman priest “Father” nor may I call the pope “Holy Father” without committing idolatry and blasphemy.

4:5 One Lord, one faith, one baptism,^a

4:5 ΕΙΣ^{A-NSM} κυριος^{N-NSM} μια^{A-NSF} πιστις^{N-NSF} εν^{A-NSN} βαπτισμα^{N-NSN}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
5 Let ther be but one lorde one fayth one baptim:	5 One LORDE, one faith, one baptyme,	5 There is one Lord, one Faith, one Baptisme,	5 One Lorde, one fayth, one baptime.	5 one Lord, one faith, one baptism,

5a See remarks under 4:4.

4:6 One God and Father of all, who is above all, and through all, and in you all.^a

4:6 ΕΙΣ^{A-NSM} θεος^{N-NSM} και^{CONJ} πατηρ^{N-NSM} παντων^{A-GPM} ο^{T-NSM} επι^{PREP} παντων^{A-GPM} και^{CONJ} δια^{PREP} παντων^{A-GPM} και^{CONJ} εν^{PREP} πασι^{A-DPM} υμιν^{P-2DP}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
6 one god and father of all which is above all thorow all and in you all.	6 one God and father of vs all, which is aboue all, and thorow all, and in you all.	6 One God and Father of all, which is aboue all, and through all, and in you all.	6 One God, and father of all, whiche is aboue all, and through all, and in you all.	6 one God and Father of all, who is over all and through all and in all.

6a This wording again hints at the extra-dimensionality of God. He not only fills all that we can know and see but also exists beyond our sight and comprehension. He is “above” all we can see in the sense that He is “beyond” our senses and comprehension. God is “through” all we can see in that He completely fills our dimension although He exists beyond it. And He is “in” us all, showing that there is no one on our plane of

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existence that is beyond the sight and knowledge of God.

23. Grace Given 4:7

4:7 But unto every one of us is given^{aorist passive} grace according to the measure of the gift of Christ.^a

4:7 ε^{VI} A-DSM δε CONJ εκα^{στω} A-DSM ημων P-1GP εδοθη V-API-3S η T-NSF χαρις N-NSF κατα PREP το T-ASN μετρον N-ASN της T-GSF δωρεας N-GSF του T-GSM χριστου N-GSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
7 Vnto every one of vs is geven grace acordinge to the measure of ye gyft of christ.	7 Vnto euey one of vs is geuen grace, acordinge to the measure off the gifte off Christ.	7 But vnto euey one of vs is giuen grace, according to the measure of the gift of Christ.	7 But vnto euey one of vs, is geuen grace, accordyng to the measure of the gyft of Christe.	7 But grace was given to each one of us according to the measure of Christ's gift.

7a We all are given grace, although we do not all receive the same amounts. People in difficult ministries or who are in situations of suffering require and receive more grace. But we may rest assured that we all receive exactly the amount of grace that we need for our ministries and for whatever situation we may find ourselves in.

24. The Descent and Ascent of Christ 4:8-10

4:8^{a-b} Wherefore he saith,^{present} When he ascended^{aorist active participle} up on high,^c he led captivity^{aorist} captive,^d and gave^{aorist} gifts^e unto men.^{f-g}

4:8 διο CONJ λεγει V-PAI-3S αναβας V-2AAP-NSM εις PREP υψος N-ASN ηχημαλωτευσεν V-AAI-3S αιχημαλωσιαν N-ASF και CONJ εδωκεν V-AAI-3S δοματα N-APN τοις T-DPM ανθρωποις N-DPM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
8 Wherefore he sayth: He is gone vp an hye and hath ledde captivitie captive and	8 Therfore sayeth he: He is gone vp an hye, and hath led away captiuyte	8 Wherefore he saith, Whe he asceded vp on hie, he led captiuyty captiue, &	8 Wherefore he saith: When he went vp an hye, he ledde captiuitie captiue, and	8 Therefore it says, "When he ascended on high he led a host of captives, and

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hath geven gyftes vnto men.	captyue, and hath geue giftes vnto men.	gaue gifts vnto men.	gaue gyftes vnto men.	he gave gifts to men."
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8a This is a difficult passage and interpretations among the commentators vary. The context is the death, resurrection and ascension of Christ.

8b This verse is quoted from Psalm 68:18.

8c **"When he ascended up on high"** (Psalm 68:18) refers to the ascension of Christ (Acts 1).

8d **"He led captivity captive"** This would be the righteous dead who were in Abraham's Bosom, in the Paradise side of hell. Everyone who died in faith before the death of Christ could not go immediately to heaven since their sins were not yet paid for. But after the death and atonement of Christ, Paradise was relocated to heaven. In a sense, the Old Testament righteous dead were in a type of "captivity" since they could not yet go to heaven. But when their sin debt was paid for, there was no longer any reason for them to remain in Paradise, so they went to heaven along with Christ at His ascension. Most of the older commentators miss it, applying the verse in a more evangelistic sense. It also shows that hell is located at the center of the earth.

8e **"gifts"** Not "chrisma" but "doma", which is a general word for "gift".

8f **"And gave gifts unto men"** Christ gave spiritual gifts to the church. He also gave Person gifts to the church, such as pastors, teachers and evangelists. These are God's gifts to the church. God also gave something to those in captivity at the ascension (relocation to heaven) and He gave something to those still living on earth (spiritual and church gifts).

8g "No sooner is Christ inaugurated in His throne but He scatters His coin and gives gifts (Isaac Ambrose)."

4:9 (Now that he ascended,^{a-aorist} what is it^{present} but that he also descended^{aorist} first into the lower parts of the earth?^b

4:9 ΤΟ T-NSN δε CONJ ανεβη V-2AAI-3S ΤΙ I-NSN ΕΣΤΙV V-PXI-3S ει COND μη PRT-N ΟΤΙ CONJ και CONJ κατεβη V-2AAI-3S πρωτον ADV εις PREP τα T-APN κατωτερα A-APN-C μερη N-APN της T-GSF γης N-GSF

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Tyndale	Coverdale	Geneva 1599	Bishops	ESV
9 That he ascended: what meaneth it but that he also descended fyrst into the lowest parties of the erth?	9 That he wente, vp what is it, but that he first came downe in to ye lowest partes of ye earth?	9 (Nowe, in that hee ascended, what is it but that he had also descended first into the lowest partes of the earth?	9 (But that he ascended, what is it? but that he also descended first into the lower partes of the earth?	9 (In saying, "He ascended," what does it mean but that he had also descended into the lower regions, the earth?

9a Before Christ ascended to heaven, He first descended. Where? It must have been to hell. Why? Answer this question- when Christ was on the cross, He not only took our sins upon Him, but He also literally became sin as He hung on the cross. Now, what did He do with those sins? Where were they finally deposited? It must have been in hell (where else?). So Christ paid a visit to hell to deposit the sins which He bore in His body. He went into the lower parts of the earth, where Hades (Torments and Paradise) are located. Christ did not suffer here for He already suffered the punishments of hell on the cross. He simply stopped here to deposit the garbage. This is not a fable or a legend or a tradition- the fires of hell are located at the center of the earth, which is nothing but a mass of molten rock. It is not only the Biblical location for hell, but also the logical place.

The other (and much inferior) interpretation about this descent is that it refers to Christ coming down from heaven to earth in the incarnation. But the context will not support it.

9b 1 Peter 3:19 says Christ preached to the spirits in prison. When? It must have been between His death and ascension. Where? It is called "prison" so it must be in hell, where the spirits cannot escape. These spirits could have been both those in Torments and Paradise, when Christ informed them that He had purchased the salvation of the believers and that Satan had been defeated at the cross.

4:10 He that descended ^{aorist active participle} **is** ^{present} **the same also that ascended up** ^{aorist active participle} **far above all heavens,** ^a **that he might fill** ^{aorist active subjunctive} **all things.**

4:10 ο ^{T-NSM} καταβας ^{V-2AAP-NSM} αυτος ^{P-NSM} εστιν ^{V-PXI-3S} και ^{CONJ} ο ^{T-NSM} αναβας ^{V-2AAP-NSM} υπερανω ^{ADV} παντων ^{A-GPM} των ^{T-GPM} ουρανων ^{N-GPM} ινα ^{CONJ} πληρωση ^{V-AAS-3S} τα ^{T-APN} παντα ^{A-APN}

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Tyndale	Coverdale	Geneva 1599	Bishops	ESV
10 He that descended is even the same also that ascended vp even above all hevens to fulfill all thinges.	10 He that came downe, is euen the same which is gone vp above all heuens, to fulfill all.	10 Hee that descended, is euen the same that ascended, farre above all heuens, that hee might fill all things)	10 He that descended, is euen the same also that ascended vp farre above all heuens, to fulfyll all thynges.)	10 He who descended is the one who also ascended far above all the heavens, that he might fill all things.)

10a Heaven must be extra-dimensional. This realm does not exist on our plane of existence so there is no use trying to find it with a telescope. I am reminded of one of the early Russian cosmonauts who went into earth orbit. He said that he looked around, didn't see God and was thus confirmed in his atheism. Blind man! Can you see to edge of a 15-billion light year (supposedly) universe with your naked eye, and then beyond its borders to gaze directly into heaven? At His ascension, Christ returned to heaven but traveled "far above all heavens" to get there. God has the ability to enter the higher realms of existence instantaneously. Heaven is beyond our universe but Christ traveled there in a very short period of time. This reminds me of some evolutionist who once said, mocking this doctrine, that if Christ was returning to heaven at the speed of light, He would only be 2,000 light years away from Earth by now. Silly man! God is not bound by your feeble understand of the physical laws of the universe, and beyond.

25. God's Gifts to the Church 4:11-13

4:11 And he gave^{aorist} some,^{a-b} apostles; and some, prophets; and some, evangelists; and some, pastors^c and teachers;

4:11 και CONJ αυτος P-NSM εδωκεν V-AAI-3S τους T-APM μεν PRT αποστολους N-APM τους T-APM δε CONJ προφητας N-APM τους T-APM δε CONJ ευαγγελιστας N-APM τους T-APM δε CONJ ποιμενας N-APM και CONJ διδασκαλους N-APM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
11 And the very same made some Apostles some prophetes some	11 And ye same hath set some to be Apostles, some to be prophetes,	11 Hee therefore gaue some to be Apostles, and some Prophets, and	11 And he gaue some apostles, and some prophetes, and some	11 And he gave the apostles, the prophets, the evangelists, the shepherds

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Evangelistes some Sheperdes some Teachers:	some to be Euangelistes, some to be shepherdes & teachers,	some Euangelists, and some Pastours, and Teachers,	euangelistes, and some shepheardes and teachers,	and teachers,
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11a After the resurrection and ascension, Christ gave gifts to the Church. He would not be there physically so He gave gifts and gifted men to administrate the Church and to help it. They include the following:

1. **Apostles.** These were the first-generation preachers, inspired writers and administrators of the early church. They were needed during those rocky and formative early years of the church to lay down practices and establish doctrine. The office expired after the death of John. "The distinguishing features of an apostle were, a commission directly from Christ: being a witness of the resurrection: special inspiration: supreme authority: accrediting by miracles: unlimited commission to preach and to found churches. (Charles Hodge, *Commentary on Ephesians*)" There are no apostles today since they are no longer needed. We have many preachers who claim the title of apostle, especially some Roman Catholic and certain Pentecostal preachers, but they do not meet the Scriptural qualifications for this temporary, situational office. Why do we need apostles today? We have the finished canon of scripture, so this office is no longer necessary.

2. **Prophets.** This office has also expired. Since we have a completed Bible, we have no need of continuing revelation. Every time you hear someone claiming to "be a prophet", then you know that you have either an ignorant man (or woman!) or a fraud. But the work of a prophet continues in the sense of a "foreteller". Every preacher is a prophet, not in the sense of giving forth new revelations, but rather, expounding and declaring old truths. Every true man of God is a prophet in that sense, especially when they give their godly and mature observations and opinions about circumstances, issues and events.

3. **Evangelists.** An evangelist is a preacher engaged in an itinerant ministry while the pastorate is a fixed office. These persons were not attached to any specific local church although they should certainly be under the authority of a local church. They traveled over a wide geographical area, preaching to those to whom the Holy Spirit led them. A true evangelist is a mighty rare breed in today's church! He is not a pastor who couldn't pastor so he decided to try his hand at evangelism. He is not a disqualified preacher with nothing better to do than ruin and wreck churches. The true evangelist is a God-called itinerant preacher who ministers to the churches. And it is not necessary to confine an evangelist to only preaching to the unsaved as there is a lot of work to be done among believers in local churches as well.

4. **Pastors.** He is the feeder, protector, and guide, or shepherd, of a flock of

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God's people in New Testament times. His job is to make sure Christians are brought into spiritual maturity and to perfect their faith. His ministry is not primarily to the lost but to the saved. His ministry is primarily among the saints and his sermons are to be geared toward the spiritual needs of Christians. The church services he officiates are also to be geared to saints rather than sinners. When pastors spend more time dealing with and preaching to sinners more than saints, then he is being unfaithful to his office and charge. The pastor may also be considered as the Chief Executive Officer of the local church. The Greek word translated pastors in is used elsewhere in the New Testament of shepherders, literally or symbolically (Matthew 25:32); of Jesus, the Good Shepherd in John 10; and of "shepherds," or leaders, of the church. Also compare Jeremiah 23:1-2.

5. **Teachers.** I would separate pastors from teachers since while all pastors ought to be teachers, not all teachers are pastors. These would include any teaching position in the church, either including or excluding the pastorate. Of course, pastors (and all preachers) and to be teachers and if a man cannot teach then he has no call to preach.

The Geneva helps us out by inserting the comma between "pastors and teachers", something the King James leaves out. This supports the idea of two separate offices in the church, that of a pastor and that of a teacher. The NJKV follows the KJV rendering, without the comma. Tyndale has the comma as well as rendering "pastors" as "shepherds". Cramner does not have the comma but follows the Tyndale rendering.

But Kenneth Wuest refers this to the Granville Sharp rule here and says that based on that, this Greek construction is referring to a single individual. "The one who shepherd's God's flock is also a teacher of the Word, having both the gifts of shepherding and teaching the flock. God's ideal pastor is one who engages in a didactic ministry, feeding the saints on expository preaching, giving them the rich food of the Word (Kenneth Wuest, *Ephesians and Colossians in the Greek New Testament*)."

11b Notice the "**some**". Not every preacher holds every office. God appoints some men to be apostles, others to be evangelists, others to be pastors and teachers. Not every preacher has the gifts of all the offices but God distributes these men and offices as He sees fit.

The ESV omits all the "some" uses in this verse.

11c The Tyndale, Coverdale, Bishops and ESV use "Shepherds"

4:12^a For the perfecting^b of the saints, for the work of the ministry, for the edifying^c of the body of Christ:

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4:12 προς^{PREP} τον^{T-ASM} καταρτισμον^{N-ASM} των^{T-GPM} αγιων^{A-GPM} εις^{PREP} εργον^{N-ASN} διακονιας^{N-GSF} εις^{PREP} οικοδομην^{N-ASF} του^{T-GSN} σωματος^{N-GSN} του^{T-GSM} χριστου^{N-GSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
12 yt the saintes might have all thinges necessarie to worke and minister with all to the edifyinge of the body of christ	12 wherby the sayntes mighte be coupled together thorow comen seruyce to the edifienge of ye body of Christ,	12 For the repairing of the Saintes, for the woorke of the ministerie, and for the edification of the bodie of Christ,	12 To the gatheryng together of the saintes, into the worke of ministracion, into the edifyng of the body of Christe:	12 to equip the saints for the work of ministry, for building up the body of Christ,

12a The ministry of these gifted offices include:

- 1. To perfect the saints.** To bring the saints to a point of spiritual maturity, strength and completeness. This is the special ministry of the pastor. His primary ministry is not among the lost but rather among the saints. His work is to bring his people to a point of spiritual maturity and perfection. Once the sinner is saved, the burden of the pastor is to make him a saint through the power and grace of God.
- 2. For the work of the ministry.** This includes teaching, writing, pastoring, visiting, ministry to the sick, counseling, witnessing, studying...
- 3. To edify the body of Christ.** This is to build up the Church, to strengthen it, to encourage it, to be a blessing to it. The preacher is not to tear down but is rather to build up his people.

12b The 1599 Geneva has the curious rendering “repairing” instead of “**perfecting**” here. The NKJV has “equipping” which is not the same as “perfecting”. The KJV rendering is much better. The goal of the ministry is to “perfect” the saints- bring them to spiritual maturity so that they would be complete and wanting nothing spiritually. Tyndale gives more of a definition with “the saints might have all things necessary to work and minister...” Cramner just gives the word as “edifying” and the 1557 Geneva has “might be gathered together”. The ESV uses “equip” and the Bishops uses “gathering together”. There is not much agreement among the verses for this rendering.

12c The ESV uses “building up”.

4:13^a Till we all come^{-aorist active subjunctive} in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man,^b unto the measure of the

stature of the fulness of Christ:

4:13 μεχρι^{ADV} κατανησωμεν^{V-AAS-1P} οι^{T-NPM} παντες^{A-NPM} εις^{PREP} την^{T-ASF} ενοτητα^{N-ASF} της^{T-GSF} πιστεως^{N-GSF} και^{CONJ} της^{T-GSF} επιγνωσεως^{N-GSF} του^{T-GSM} υιου^{N-GSM} του^{T-GSM} θεου^{N-GSM} εις^{PREP} ανδρα^{N-ASM} τελειον^{A-ASM} εις^{PREP} μετρον^{N-ASN} ηλικιας^{N-GSF} του^{T-GSN} πληρωματος^{N-GSN} του^{T-GSM} χριστου^{N-GSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
13 tyll we every one (in the vnitie of fayth and knowledge of the sonne of god) growe vp vnto a parfayte man after ye measure of age of the fulnes of Christ.	13 tyll we all come vnto one maner of faith and knowlege of the sonne of God, and become a perfecte man in to the measure of the perfecte age of Christ	13 Till we all meete together (in the vnitie of faith and that acknowledging of the Sonne of God) vnto a perfite man, and vnto the measure of the age of the fulnesse of Christ,	13 Tyll we all meete together into the vnitie of fayth, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the age of the fulnesse of Christe:	13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ,

13a The ultimate aim of gifted men is to minister with these goals:

1. **Until we come in the unity of the faith.** This will only happen when the Church is completed in heaven! The ecumenical/Back to Rome movement will never accomplish true spiritual unity among men. Any unity the Antichrist can force upon his subjects in the tribulation will be temporary and not based on love, holiness or doctrine.
2. **Until we come to a full knowledge of the Son of God.** This also does not occur in this life but only when we are in heaven with our glorified bodies and brains, when we can at long last fully appreciate these doctrines that we could not understand on earth.
3. **Until we come to a perfect man.** The Body will be completed only when it makes it to heaven. All the members who will ever be in the Church will be in the Church only when the Church is in heaven, after the rapture. Then we come to a complete and perfect knowledge and full spiritual maturity (finally!) of Christ and the mystery of the Body. This is not a sinless man, but a mature man.
4. **To fully conform us to the image and the likeness of Christ** (Romans 8:29). This only becomes final after the rapture although it is continually worked out on earth.

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13b I think the ESV rendering of “mature manhood” to be inferior to the traditional rendering of “perfect man”.

26. The Maturity of the Body 4:14-16

4:14 That we henceforth be ^{present subjunctive} no more children,^a tossed to and fro, ^{present middle/passive participle} and carried about with ^{present passive participle} every wind of doctrine, by the sleight of men,^b and cunning craftiness, whereby they lie in wait to deceive;^{c-d-e}

14 ινα CONJ μηκετι ADV ωμεν V-PXS-1P νηπιοι A-NPM κλυδωνιζομενοι V-PNP-NPM και CONJ περιφερομενοι V-PPP-NPM παντι A-DSM ανεμω N-DSM της T-GSF διδασκαλιας N-GSF εν PREP τη T-DSF κυβεια N-DSF των T-GPM ανθρωπων N-GPM εν PREP πανουργια N-DSF προς PREP την T-ASF μεθοδειαν N-ASF της T-GSF πλανης N-GSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
14 That we hence forth be no moare chydren wauerynge and caryed with every wynde of doctryne by the wylynes of men and craftynes wherby they laye a wayte for vs to deceave vs.	14 that we be nomore children, waueringe & caried aboute with euery wynde of doctryne thorow the wickednes of men and craftynes, wherby they laye awayte for vs to disceau vs.	14 That we henceforth be no more children, wauering and caried about with euery winde of doctrine, by the deceit of men, and with craftines, whereby they lay in wait to deceiue.	14 That we hencefoorth be no more children, wauering and caryed about with euery wynde of doctrine, in the wylynesse of men, in craftynesse, to the laying wayte of deceyte.	14 so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

14a “**Children**” as opposed to the “**perfect man**” of 4:13.

We need our spiritual leaders to mature us and help us to grow up so that we might be perfect- entire, whole, mature, wanting nothing. This has the idea of being firmly rooted so that we will not be tossed to and fro like a plant with a shallow root in a hurricane. That plant will be uprooted in the storm. Unless we are firmly rooted and grounded in the faith, we could be swept away in a doctrinal storm that occasionally blows our way. The duty of the spiritual leadership is then to prevent that- to help Christians become firmly rooted and grounded so they will never be moved. Spiritual

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children are the ones who are constantly tossed to and fro doctrinally. Every time they hear some new thing or doctrine, off they go after it. Soon they tire of it and wait for the next thing to come along and catch their fancy. Charismatics, who tend to be very shallow in their doctrinal understanding, are typical of this, always wanting to hear tell of some new thing. The old gospel and the old paths are not good enough for these children. But the adults are more stable and mature and they cannot be carted off when some new wind of doctrine comes blowing along.

14b The King James reads “**sleight of men**” where the Geneva has a weaker “deceit”. The modern idea the King James gives is of a con man, a card sharp, who preys on the unwary and inexperienced and has a bag of tricks up his sleeve and a oily tongue to go with it. This is a more devilish idea than the mere idea of “deceit”. The NKJV is better than the Geneva with “trickery”. Tyndale and Cramner have “wiles”. The 1557 Geneva has “comenly chanceth”, which must be a very archaic expression. A true man of God does not need to resort to tricks, dishonest, psychology or “salesman techniques” in order to gain your attention while the hireling, who is not sincere in the first place, has to resort to every trick in the book to gain a hearing and to maintain an audience.

14c The deception of the false teachers is in sharp contrast to the openness and candor of Christ and His ministers. If a “man of God” resorts to deception to gain converts or build his church, he sinks to the level of a false teacher.

14d Means and methods of deception

1. **Every wind of doctrine.** Tickle their ears and continually give them something new! If you can keep them unsettled then they can never get settled in doctrine. Keep uprooting and transplanting. Plants can't grow and get down any roots or develop any stability if they are constantly being transplanted or uprooted. Yesterday it was speaking in tongues. Today it is hyper-Calvinism. Tomorrow it will be amillennialism!
2. **Sleight of men.** Like the magician running the shell game table. Hide the truth and keep moving it around so no one is exactly sure where it is. This also has the idea of a gambler, a card sharp.
3. **Cunning craftiness.** Strong's #3834 πανουργια panourgia; adroitness, trickery, sophistry, subtility, a deliberate planning or system. This is to lie in wait, sneak about under cover, hide in the shadows and pick off the young, the unstable and the unrooted and then lead them off to perdition under the guise of "new truth" and "deeper meaning of Scripture". False teachers are never innocent but are always looking for ways to carry away captive as many unstable souls as possible. Their motives are never pure. They have all the skill and guile of a professional gambler and con artist.

14e The ESV omits the idea of “lying in wait to deceive”.

4:15 But speaking the truth^{a-present active participle} in love,^b may grow up^{c-aorist active subjunctive} into him in all things, which is^{present} the head,^d even Christ:^e

4:15 αληθευοντες^{V-PAP-NPM} δε^{CONJ} εν^{PREP} αγαπη^{N-DSF} αυξησωμεν^{V-AAS-1P} εις^{PREP} αυτον^{P-ASM} τα^{T-APN} παντα^{A-APN} ος^{R-NSM} εστιν^{V-PXI-3S} η^{T-NSF} κεφαλη^{N-NSF} ο^{T-NSM} χριστος^{N-NSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
15 But let vs folowe the trueth in loue and in all thynges growe in him which is the heed that ys to saye Christ	15 But let vs folowe the trueth in loue, and in all thinges growe in him, which is the heede, euen Christ,	15 But let vs folowe the truth in loue, and in all things, grow vp into him, which is the head, that is, Christ.	15 But folowyng trueth in loue, let vs growe vp into him in all thynges whiche is the head, Christ:	15 Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,

15a Why would the Geneva omit the idea of “speaking the truth” and instead substitute “follow the truth?” The King James rendering would be better here.

15b Instead of these dishonest methods of evangelizing, we are to be speaking the truth in love. This may involve speaking to wound in the truth for it wields a sharp sword, hence the "love". Good old "plain speaking" after the manner of John Wesley and being upfront with people will minister more spiritual good than the three methods of deception can ever do. Speaking the truth in love will minister maturity to the hearer and will serve to protect them from the wolves and false prophets who may seek to lead the sheep astray. Plain speaking serves to edify, or to build up the building, which is the body of Christ. A man who loves you and is genuinely concerned about you will tell you the truth. Liars hate those they speak leasing to.

15c This growing shows the slow but steady and upward process of spiritual maturity that is expected on the part of every Christian. Like a healthy body, we are to “grow” into spiritual maturity as a Christian. And we are not to stop this spiritual growth and progress for only dead things do not grow. If a Christian has ceased growing and making spiritual progress in his Christian walk, then he is spiritually dead and good for nothing spiritually.

15d The head controls the body and is its most important part of the body.

1. The brain that is used to think and study is in the head.
2. The eyes that see are in the head.

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3. The ears that hear are in the head.
4. The mouth that speaks and teaches is in the head.

15e Christ is the Head of the Church, the Leader and Lord of it. Everything and everybody needs a head. If a body has no head, it cannot live. And what would a body do without a head? Pity the Church of Rome. It's "head", the pope, dies every 10-20 years of so and is a sinner. Many of those popes were the devil incarnate. While the cardinals are in conclave, the Church of Rome has no head since it teaches that its pope is the vicar of Christ. But our head never dies!

The human race lost its head when Adam fell. Satan knows that people function better when it has a head, so he has been offering heads to men. He offered Egyptian, Assyrian, Babylonian, Medo-Persian and Roman heads but those transplants didn't "take". He will offer mankind one more substitute head, the Antichrist! Only in the Millennium will the headship of Christ be re-established.

4:16^a From whom the whole body fitly joined together^{a-present passive participle} and compacted^{b-c-present passive participle} and by that which every joint supplieth, according to the effectual working in the measure of every part, maketh^{present middle} increase of the body^d unto the edifying of itself in love.^e

4:16 εξ PREP ου R-GSM παν A-NSN το T-NSN σωμα N-NSN συναρμολογουμενον V-PPP-NSN και CONJ συμβιβαζομενον V-PPP-NSN δια PREP πασης A-GSF αφης N-GSF της T-GSF επιχορηγιας N-GSF κατ PREP ενεργειαν N-ASF εν PREP μετρω N-DSN ενος A-GSM εκαστου A-GSM μερους N-GSN την T-ASF αυξησιν N-ASF του T-GSN σωματος N-GSN ποιειται V-PMI-3S εις PREP οικοδομην N-ASF εαυτου F-3GSM εν PREP αγαπη N-DSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
16 in whom all the body ys coupled and knet togedder in every ioynt whe rwith one ministreth to another (accordinge to the operacion as every parte hath his measure) and	16 in whom all the body is coupled together, and one membre hangeth by another thorow out all ye ioyntes. Wherby one mynistrETH vnto another (acordinge to the operacion	16 By whome al the body being coupled and knit together by euey ioynt, for ye furniture therof (according to the effectual power, which is in the measure of euey part) receiueth	16 In whom all the body beyng coupled and knit together by euey ioynt of subministracion, accordyng to the effectuall power in ye measure of euey part, maketh increase of the	16 from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

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increaseth the body vnto the edyfyinge of it silfe in loue.	as euery membre hath his measure) and maketh, that ye body groweth to the edifieng of it selfe in loue.	increase of the body, vnto the edifying of itselfe in loue.	body, vnto the edifiyng of it selfe in loue.	
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16a The Tyndale, Geneva and Bishops have “coupled and knit together”. Coverdale omits the idea of “knit”.

16a There is a lot of medical terminology in this verse. You can tell that Paul had a physician (Luke) traveling with him, who had influenced some of Paul’s thinking and vocabulary.

16b The Geneva has the curious rendering of “furniture” instead of the KJV “**compacted**”. Most of the other translations have the idea of “held together” or “hanging together”. The Coverdale has the longest reading, as if adding a bit of commentary to its translation.

16d Notice this body of Christ is growing like any normal, healthy body would. Stunted growth is a sign of problems! We should then expect a continuous, if somewhat irregular and unsteady stream of new converts in our churches.

16e “**edifying of itself in love**” Love edifies (1 Corinthians 13), not knowledge (that puffs up- 1 Corinthians 8:1) or works or organization or a common denominational or doctrinal confession.

27. The Darkness of the Gentiles 4:17-19

4:17^a This I say^{present} therefore, and testify^{present middle/passive} in the Lord, that ye henceforth walk^{present infinitive} not as other Gentiles walk,^{present} in the vanity^{b-3153} of their mind,^{c-d}

4:17 ΤΟΥΤΟ D-ASN ουν CONJ λεγω V-PAI-1S και CONJ μαρτυρομαι V-PNI-1S εν PREP κυριω N-DSM μηκετι ADV υμας P-2AP περιπατειν V-PAN καθως ADV και CONJ τα T-NPN λοιπα A-NPN εθνη N-NPN περιπατει V-PAI-3S εν PREP ματαιοτητι N-DSF του T-GSM νοος N-GSM αυτων P-GPN

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
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17 This I say therefore and testifie in ye lorde that ye hence forth walke not as other gentylys walke in vanitie of their mynde	17 This I say therefore, and testifie in the LORDE, that ye walke nomore as ye other Heythen walke in the vanite of their mynde,	17 This I say therefore and testifie in the Lorde, that yee hencefoorth walke not as other Gentiles walke, in vanitie of their minde,	17 This I say therefore, and testifie in the Lorde, that ye hencefoorth walke not as other gentiles walke, in vanitie of their mynde:	17 Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds.
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17a In verses 17-32, Paul lists many of the sins that still afflict Christians and that still dominate the lives of many believers that must be abandoned. These include:

1. Having a vain mind 17
2. Having a darkened understanding 18
3. Being alienated from the life of God 18
4. Ignorance 18
5. Heart-blindness 18
6. They are past feeling 19
7. Lasciviousness 19
8. Uncleaness 19
9. Greediness 19

These sins are symptoms of a carnal life.

To counter these sins, Paul commands the following:

1. Put off the old man 22
2. Be renewed in your mind 23
3. Put on the new man 24
4. Put away lying and speak truth 25
5. Manage your anger biblically 26
6. Do not give place to the devil 27
7. Stop stealing but start giving 28
8. Watch your speech 29
9. Grieve not the Holy Spirit 30
10. Put away: 31
 1. Bitterness
 2. Wrath
 3. Anger
 4. Clamor
 5. Evil speaking
 6. Malice
11. Be kind to each other 32
12. Be tender-hearted 32

13. Be forgiving 32

These are the signs of a spiritual life that is not under the power of carnality.

17b The master sin in our Bible believing churches today is the sin of carnality (pride and an arrogant spirit might come second). Many Christians live low Christian lives and have little of anything that would resemble a Christian walk. Only an emphasis on the preaching of the doctrine of sanctification can stem this decline. Carnality will destroy a church through the breakdown of personal separation. Carnal churches are never strong churches but they decline into apostate churches and charismatic churches. The same holds true for individual carnal believers who are not filled with the Spirit in their lives.

17c The NKJV and ESV have “futility” which is inferior to “**vanity**”. All the other traditional translations have “vanity” so there is no good reason (as usual) to change it. “**Vanity**” is used only here, in Ephesians 4:17 and 2 Peter 2:18. It has the idea of “disappointing misery”. It is Strong’s # 3153 ματαιοτης mataiotês; what is devoid of truth and appropriateness, perverseness, depravity, frailty, want of vigor

17d What would be the results if we were to walk, or live, as the unsaved Gentiles do? (compare with Romans 1:18-32). Their condition is described as follows:

1. **They are vain in their mind** (4:17). Their mind and thought processes are empty and worthless. Their philosophies, worldviews and way of life are empty. They are creatures of pop culture and the current world system.
2. **Their understanding is darkened** (4:18). Their light of understanding and reasoning has been extinguished by their sin and rebellion against God. They have no access to the light of reason. Only a Spirit-filled Christian may use his God-given powers of reason properly and to their full extent.
3. **They are alienated from the life of God because of their ignorance** (4:18). They have no life with God. They have no walk with God. They have no devotional life with God. They are live but do not share in the divine life and the benefits that life gives because they are willingly separated from God.
4. **They are blind** (4:18). This is a spiritual blindness. Try to witness to them and they will honestly confess "I just can't see it!" They have no eyes to see spiritual truth and no heart to understand spiritual truth, no matter how plain you make it.
5. **They gave themselves over to lasciviousness to work uncleanness** (4:19). They give themselves over to work out their sins and lusts. They wholly dedicated themselves to work out their physical lusts, no matter how perverted they might be.
6. **They are greedy** (4:20). They suffer from the sin of covetousness, which is idolatry (Colossians 3:5). This greed will motivate them to do whatever they have to and to commit any sin necessary to fulfill their lusts for materialism.

4:18 Having the understanding darkened,^{a-perfect passive participle} being^{present participle} alienated^{b-c-perfect passive participle} from the life of God through the ignorance that is^{present participle} in them, because of the blindness^d of their heart:

4:18 ΕΣΚΟΤΙΣΜΕΝΟΙ^{V-RPP-NPM} ΤΗ^{T-DSF} ΔΙΑΝΟΙΑ^{N-DSF} ΟΝΤΕΣ^{V-PXP-NPM} ΑΠΗΛΛΟΤΡΙΩΜΕΝΟΙ^{V-RPP-NPM} ΤΗΣ^{T-GSF} ΖΩΗΣ^{N-GSF} ΤΟΥ^{T-GSM} ΘΕΟΥ^{N-GSM} ΔΙΑ^{PREP} ΤΗΝ^{T-ASF} ΑΓΝΟΙΑΝ^{N-ASF} ΤΗΝ^{T-ASF} ΟΥΣΑΝ^{V-PXP-ASF} ΕΝ^{PREP} ΑΥΤΟΙΣ^{P-DPM} ΔΙΑ^{PREP} ΤΗΝ^{T-ASF} ΠΩΡΩΣΙΝ^{N-ASF} ΤΗΣ^{T-GSF} ΚΑΡΔΙΑΣ^{N-GSF} ΑΥΤΩΝ^{P-GPM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
18 blynded in their vnderstandyng e beyng e straungers from the lyfe which is in god thorow the ignorancy that is in them because of the blyndnes of their hertes:	18 blynded in their vnderstandinge, beyng e straungers fro the life which is in God thorow the ignoraunce that is in them, because of the blyndnes of their hert:	18 Hauing their vnderstanding darkened, and being strangers from the life of God through the ignorace that is in them, because of the hardnesse of their heart:	18 Darkened in cogitation, being alienated from the lyfe of God by the ignoraunce that is in them, by the blindnesse of their heartes.	18 They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart.

18a The Tyndale and Coverdale have the idea of them being “blinded.”

18b The King James rendering of “**being alienated**” is stronger than the Geneva’s “being strangers” as being an alien is a stronger word, showing just how out of place we were spiritually from the Kingdom of God in our unsaved state. Tyndale also has “being strangers” but the Cramner has “being far from a godly life”.

18c This has the idea of “being made strangers” or being cast out of a group as being either unwelcomed or unworthy. This Greek verb is in the passive voice, which means the Gentiles did no this to themselves but it was done unto them by someone else. God made no covenants with the Gentiles in the Old Testament as He was primarily working through Israel. But even the Jews would not allow the Gentiles in, as they had their very violent prejudices against them, considering them to be dogs, or worse,

18d The ESV uses “hardness:.”

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4:19 Who being past feeling^{a-524-perfect active participle} have given themselves over^{aojist} unto lasciviousness,^{b-766} to work all uncleanness with greediness.

4:19 ΟΙΤΙΝΕΣ^{R-NPM} απηληγηκοτες^{V-RAP-NPM} εαυτους^{F-3APM} παρεδωκαν^{V-AAI-3P} τη^{T-DSF} ασελγεια^{N-DSF} εις^{PREP} εργασιαν^{N-ASF} ακαθαρσιας^{N-GSF} πασης^{A-GSF} εν^{PREP} πλεονεξια^{N-DSF}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
19 which beyng past repentaunce have geven them selves vnto wantannes to worke all manner of vnclennes even with gredynes.	19 which beyng past repentaunce, haue geue them selues ouer vnto wantonnes, to worke all maner of vnclennes euen with gredynesse.	19 Which being past feeling, haue giuen themselues vnto wantonnesse, to worcke all vncleannesse, euen with griedinesse.	19 Whiche beyng past feelyng, haue geuen the selues ouer vnto wantonnesse, to worke al vncleanenesse with greedynesse.	19 They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity.

19a How did they get into this condition? Because they are "**past feeling**" in 4:19. They have been in this sin for so long that they are now hardened in it. Their conscience has been seared to the point that the sins that once used to bother them and bring them under conviction no longer do. Their conscience no longer operates. God has thus "given them up" as He did in Romans 1. Since their conscience is now dead, they have nothing to stop them from sinking ever deeper into the bottomless pit of sin and human depravity.

"**past feeling**" Strong's #524 **απαλγέω** *apalgeô*, to cease to feel pain or grief, to become callous, insensible to pain, apathetic. "This word originally meant a stone that was harder than marble. It came to have certain medical uses. It was used for the chalk stone which can form in the joints and completely paralyze action. It was used of the callus that forms where a bone has been broken and re-set, a callus much harder than the bone itself. Finally, the word came to mean the loss of all power of sensation; it described something which had become so hardened, so petrified that it had no power to feel at all (William Barclay, *The Letters to the Galatians and Ephesians*, The Daily Study Bible, pages 152)".

The Tyndale and Coverdale have "past repentance", which is very strong and is a good rendering. The ESV has "become callous".

19b "**lasciviousness**" Strong's #766 **ασελγεια** *aselgeia*; licentiousness, filthy, lasciviousness, wantonness, actions that excite disgust and shock public decency,

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lustful, lewd, sensuality, lack of personal self-restraint, brutal.

The pre-King James translations have “wantonness”. The ESV uses “sensuality”.

28. Learning Christ 4:20-21

4:20 But ye have not so learned^{aorist} Christ,^{a-b-c-d}

4:20 υμεις^{P-2NP} δε^{CONJ} ουχ^{PRT-N} ουτως^{ADV} εμαθετε^{V-2AAI-2P} τον^{T-ASM} χριστον^{N-ASM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
20 But ye have not so learned Christ	20 But ye haue not so learned Christ,	20 But yee haue not so learned Christ,	20 But ye haue not so learned Christe.	20 But that is not the way you learned Christ!-

20a Christ didn't teach you any of this or anything about this. The Bible did not help you learn these sins and the indwelling Holy Spirit would never have led you into such a life. It must have been another spirit- the spirit of this age that now works in the children of disobedience.

20b But we may not walk as these Gentiles do because we have been taught by the indwelling Christ to live in a totally different manner. Since we have heard of him and know Him, we are to live as He has taught us- in holiness. Every Christian is in the School of Christ, to be taught the Christian Life of Him. It is well to study of other things, but education with salvation is damnation. Of what value will your secular Ph.D. in that great and terrible day if you are ignorant of theology and the grace of God?

20c "To be a philosopher, historian, physician or lawyer, you must have a large library. But one book alone well learned will suffice to make thee a Christian. (Philip Henry, "Christ Our Lesson", *Christ All in All*, page 304)."

20d The ESV is very wordy and bulky where. It would have been much better if it had followed the traditional readings.

4:21 If so be that ye have heard^{aorist} him, and have been taught^{aorist passive} by him,^a as the truth is^{present} in Jesus:

4:21 ειγε^{COND} αυτον^{P-ASM} ηκουσατε^{V-AAI-2P} και^{CONJ} εν^{PREP} αυτω^{P-DSM} εδιδαχθητε^{V-API-2P} καθως^{ADV} εστιν^{V-PXI-3S} αληθεια^{N-NSF} εν^{PREP} τω^{T-DSM} ιησου^{N-DSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
21 if so be ye have hearde of him and are taught in him even as the trueth is in lesu.	21 yf so be that ye haue herde of him, & are taught in him, euen as the trueth is in lesu.	21 If so be yee haue heard him, and haue bene taught by him, as the trueth is in Iesus,	21 Yf so be that ye haue hearde hym, and haue ben taught in hym, as the trueth is in Iesus,	21 assuming that you have heard about him and were taught in him, as the truth is in Jesus,

21a What does Christ teach us? How does Paul then command us to live so as to prevent falling victim to carnality?

- 1. Put off the conversation of the old man because it is corrupt (4:22).** This is the way of life of the old sinful man that we are to abandon since that lifestyle and way of thinking are both corrupt.
- 2. We are to be renewed in the spirit of our mind (4:23).** A change in mind, philosophy and attitude must accompany salvation. We need to have our minds totally renovated and purged from the old sins by Christ. This is only possible through the new birth, so only a Christian can have a renewed mind to start with and only a Christian can renew his mind by the power of the Holy Spirit. A sinner cannot renew his mind because his mind and reason are dead and dead things cannot be revived. They must be brought back to life first through the new birth.
- 3. Put on the new man, that is created in righteousness and holiness (4:24).** It is just like taking off a tattered old suit (which is that corrupt old man) and putting on a fresh new suit (which is the new man and new life in Christ).

29. The New Man 4:22-24

4:22 That ye put off ^{a-aoist middle infinitive} **concerning the former conversation the old man,** ^{b-c} **which is corrupt** ^{present passive participle} **according to the deceitful lusts;** ^d

4:22 αποθεσθαι ^{V-2AMN} υμας ^{P-2AP} κατα ^{PREP} την ^{T-ASF} προτεραν ^{A-ASF} αναστροphen ^{N-ASF} του ^{T-ASM} παλαιου ^{A-ASM} ανθρωπου ^{N-ASM} του ^{T-ASM} φθειρομενου ^{V-PPP-ASM} κατα ^{PREP} τας ^{T-APF} επιθυμιας ^{N-APF} της ^{T-GSF} απατης ^{N-GSF}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
22 So then as concernynge the coversacion in tyme past laye from yo u	22 So then as concernynge the conuersacion in tyme past laye	22 That is, that yee cast off, concerning the conuersation in time past, that	22 To lay downe, accordyng to the former conuersation,	22 to put off your old self, which belongs to your former manner of life

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that olde ma which is corrupte thorow the deceavable lustes	from you that olde man which marreth himselſe thorow disceauable lustes:	olde man, which is corrupt through the deceiueable lustes,	ye olde man, which is corrupt, accordyng to the lustes of error:	and is corrupt through deceitful desires,
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22a The 1599 Geneva is stronger here, giving the idea of “casting off” the Old Man with effort and even some violence. Tyndale and Cramner have “lay from you”. The 1557 Geneva has “lay aside”.

22b The “**old man**” or “old nature”, the “first man” needs to be deliberately and volitionally “put off” by the Christian. God will not “yank” it off from you. The old nature is still there, even after salvation, and is not destroyed by the new birth. All the new birth does (besides imparting a new, divine nature) is give the old man competition. He is still there, alive and active. He will lead us into carnality if he is allowed to dominate the life. He must be deliberately and willfully removed by a burnt offering sacrifice of the life and a deliberate quest for sanctification.

22c “**old man...**” This is the old, Adamic sin nature that all of us were born with. This is the human nature of every unsaved man.

22d Description of the old man/nature:

1. He is corrupt
2. He is associated with carnal lusts
3. He is old, worn out, undesirable

4:23 And be renewed ^{a-present passive infinitive} **in the spirit of your mind;**

4:23 ανανεουσθαι ^{V-PPN} δε ^{CONJ} τω ^{T-DSN} πνευματι ^{N-DSN} του ^{T-GSM} νοου ^{N-GSM} υμων ^{P-2GP}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
23 and be ye renued in the sprete of youre myndes	23 but be ye renued in the sprete of youre mynde,	23 And be renued in the spirit of your minde,	23 To be renued in the spirite of your mynde,	23 and to be renewed in the spirit of your minds,

23a “**be renewed**” This is in the Greek Passive tense. We cannot renew our own minds anymore than we can save ourselves. Someone else must renew our minds from our old, natural, corrupt way of thinking and that is Christ through the power of the

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Holy Spirit. Only a Christian can have a renewed mind and only a Christian can have his mind renewed through the power of the Holy Spirit.

4:24 And that ye put on^{aorist middle infinitive} the new man,^a which after God is created^{aorist passive participle} in righteousness and true holiness.^{b-c}

4:24 και CONJ ενδυσασθαι V-AMN ΤΟΝ T-ASM καινον A-ASM ανθρωπον N-ASM ΤΟΝ T-ASM κατα PREP θεον N-ASM κτισθεντα V-APP-ASM εν PREP δικαιοσυνη N-DSF και CONJ οσιοτητι N-DSF της T-GSF αληθειας N-GSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
24 and put on that newe man which after the ymage of God is shapen in ryghtewesnes and true holynes.	24 and put on that new man, which is shapen after God, in true righteousnes and holynes.	24 And put on ye new man, which after God is created vnto righteousnes, and true holines.	24 And to put on that newe man, which after God is shapen, in righteousnesse & holynesse of trueth.	24 and to put on the new self, created after the likeness of God in true righteousness and holiness.

24a This is the new, regenerated spiritual nature imparted to all believers by the Holy Spirit through the new birth.

The ESV has “new self”. What is wrong with “new man”? Too sexist?

24b Description of the new man/nature:

1. He is after God. Or from God
2. He is created in righteousness
3. He is created in true holiness

There is no carnality associated with the new man/nature whatsoever where the old man/nature is nothing but carnal.

24c The ESV adds “created after the likeness...”, an idea not found in the traditional translations. The Bishop’s Bible reverses the “true” to “righteousness and holiness of truth”.

30. Exhortations to Holiness 4:25-32

4:25^a Wherefore putting away^{aorist middle participle} lying,^b speak^{present imperative} every man

truth with his neighbor: for we are^{present} members one of another.^c

4:25 διο CONJ αποθεμενοι V-2AMP-NPM το T-ASN ψευδος N-ASN λαλειτε V-PAM-2P αληθειαν N-ASF
 εκαστος A-NSM μετα PREP του T-GSM πλησιον ADV αυτου P-GSM οτι CONJ εσμεν V-PXI-1P αλληλων
 C-GPM μελη N-NPN

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
25 Wherefore put away lyinge and speake every man truth vnto his neghbour for as moche as we are members one of another.	25 Wherefore put away lyenge, and speake euey man the trueth vnto his neghboure, for as moch as we are membres one of another.	25 Wherefore cast off lying, and speake euey man truth vnto his neighbour: for we are members one of another.	25 Wherefore, puttyng away lying, speake euey man trueth vnto his neyghbour, forasmuch as we are members one of another.	25 Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another.

25a This passage contains practical exhortations to holiness as the antidote to carnality:

1. **Put away lying** (4:25). A lying tongue is one of the seven sins God especially hates (Proverbs 6:17). An unsanctified tongue is a lying tongue.

2. **Speak truth** (4:25). If God hates falsehood then logically, He loves truth and those who speak it. If one puts away lying, then he will speak truth. All men are liars naturally for they were born that way but a life and attitude of truth is only possible through the indwelling power of the Spirit. Truth was but of small account among many of even the best heathens, for they taught that on many occasions a lie was to be preferred to the truth itself.

Preacher! Are you preaching truth to your congregation? Are you preaching the hard and unpopular truths of Scripture? Or are you so concerned with numbers, money and prestige that you are short-cutting Bible truth and are preaching watered down doctrine or a mere “feel-good” gospel that tolerates carnality, compromise and worldliness? Far, far too many preachers are liars in the pulpit, even if they are basically honest men otherwise. They may never touch one dime of the church offering but they lie from the pulpit continually through their unwillingness to preach and stand on truth.

3. **Be angry and sin not** (4:26). It is no sin to be angry, for Christ got angry at sin and unbelief on occasion. The warning here is that when we do get righteously indignant (and we ought to on occasion), we are to express that anger but not to sin in so doing. Do not let your anger fume more than a few hours. Never go to bed mad. The longer you nurse your anger, the more powerful it will get and the

greater the likelihood that it will lead you into trouble. Murders are usually committed by someone who nursed his anger so long that it finally got control of him and he killed the person in question.

4. **Do not give place to the devil** (4:27). Watch out for temptation and do not place yourself into a situation where you may stumble or fall. Anger can do this for if we nurse our anger long enough, it will take control of us. When we are angry, we cannot think properly and are thus prone to say and do stupid things we will regret later.

5. **Stop stealing but rather go to work for what you want** (4:28). This is rather obvious but there are many Christians who still struggle with issues of dishonesty and stealing.

6. **Charity enjoined** (4:28). This the verb part of love, not just the emotion. This is love put into action, which is the higher form of love than the mere “emotion”.

7. **Do not let any corrupt communication proceed out of your mouth** (4:29). Our speech is always to be seasoned with salt and we ought not to speak unless we can glorify God in our speech. Generally speaking, the less you speak, the less sin you will commit.

8. **Speak that which is good and which will edify the hearers** (4:29). This is related to #7 above.

9. **Do not grieve the Spirit of God** (4:30). This is done by sinning and/or resisting His leading and direction or by deliberate and willful sin. We sadden Him and break His heart by such sins and attitudes.

10. **Let the following be put away from you:** (4:31)

1. **Bitterness.** Strong's #4088 πικρία pikria; acidity, poison. How many Christians suffer from bitterness due to an unfortunate event in their life. They are unwilling to forgive or “get over” what someone did to them and they nurse the grudge for so long that they become bitter and hateful toward the guilty party. Bitterness is an internal cancer that eats the victim alive and ruins his joy and robs him of his peace.

2. **Wrath.** Strong's #2372 θυμός thumos; passion (as if breathing hard): fierceness, indignation. This goes beyond mere “anger” to the point of putting that anger into action.

3. **Anger.** Strong's #3709 ὀργή orgê; desire (as a reaching forth or excitement of the mind), violent passion (ire, abhorrence), punishment, indignation, vengeance, wrath.

4. **Clamor.** Strong's #2906 κραυγή kraugê; an outcry. How many people won't shut up! They do not live a “quiet and peaceable life” (1 Timothy 2:2). They are always yapping, always involved with something (and someone else's business), always in a whirlwind.

5. **Evil speaking.** Strong's #988 βλασφημία blasphemia; vilification, blasphemy, railing. We get our word “blasphemy” from this, so stop blaspheming! We can blaspheme men as well as God when we bring

false or evil reports against someone. It is a clear violation of the ninth commandment.

6. **Malice.** Strong's #.2549 κακια kakia; badness, depravity, malignity, trouble, evil, naughtiness, wickedness. This level of hatred will lead to sin if not corrected with the love of God.

11. **Be kind to each other** (4:32). The old "Golden Rule" will come into play here- "Do unto others as you would have them do unto you".

12. **Be tenderhearted** (4:32). Compassion and pity are enjoined here.

13. **Be forgiving** (4:32) since God forgave us of more than we could ever forgive anyone else of. Since we are the recipients of the forgiveness of God in salvation, this obligates us to forgive others.

25b The ESV would have done better to keep the traditional reading "lying" rather than using "falsehood", which weakens the idea.

25c Since we are all members of the same Body. Should we treat ourselves in such a negative way? Would you abuse your own hand or eye? Certainly not! Well, do not abuse other members of the Body of Christ by your sins and carnalities wither.

4:26^a Be ye angry, ^{-present passive imperative} **and sin** ^{present active imperative} **not: let not the sun go down** ^{present active imperative} **upon your wrath:**

4:26 οργιζεσθε ^{V-PPM-2P} και ^{CONJ} μη ^{PRT-N} αμαρτανετε ^{V-PAM-2P} ο ^{T-NSM} ηλιος ^{N-NSM} μη ^{PRT-N} επιδουετω ^{V-PAM-3S} επι ^{PREP} τω ^{T-DSM} παροργισμω ^{N-DSM} υμων ^{P-2GP}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
26 Be angrie but synne not let not the sonne go doune apon your wrathe	26 Be angrie, but synne not. Let not ye Sonne go downe vpo youre wrath:	26 Bee angrie, but sinne not: let not the sunne goe downe vpon your wrath,	26 Be ye angry, and sinne not, let not the sunne go downe vpon your wrath,	26 Be angry and do not sin; do not let the sun go down on your anger,

26a See Psalm 4:4. This is a difficult task. Anger is something that we all will have to deal with, even the righteous. But it is very important as to how we handle our righteous anger. Now unrighteous anger must be dealt with immediately, lest it lead us into a sin we will regret. But when we are angry for righteousness sake, we must also seek to have it dealt with and fulfilled as soon as possible. Sleeping with anger will rob us of peace and a good night sleep. And brooding on anger for an extended period of time will allow that emotion to fester and grow stronger, allowing it to grow to the point where it may very well consume us and dominate us, enslaving us and ruining joy and leading us to greater and deeper sins.

4:27 Neither give^{present active imperative} place to the devil.^{a-b}

4:27 μητε ^{CONJ} διδοτε ^{V-PAM-2P} τοπον ^{N-ASM} τω ^{T-DSM} διαβολω ^{A-DSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
27 nether geue place vnto ye backbyter.	27 nether geue place to the bacbyter.	27 Neither giue place to the deuill.	27 Neither geue place to the deuyll.	27 and give no opportunity to the devil.

27a We are told to yield to the Spirit by being filled with the Spirit and to avoid being filled with wine. Likewise, we are to not allow Satan to influence us even unconsciously. We must be on a continuous watch to make sure that we are filled with the Spirit at all times and in all circumstances and that we are not allowing Satan to control us instead. Improper or sinful anger can open the door for Satanic influence in our lives. The verse suggests Satan can take no territory in our lives that we do not allow him to take. He cannot take it from us without our consent, but he can if we are spiritually lazy or backslidden. When we backslide, we retreat and yield spiritual territory in our life that the devil will then move into and occupy.

27b The Tyndale and Coverdale use “backbiter” for “devil”.

4:28 Let him that stole^{present active participle} steal^{present active imperative} no more:^a but rather let him labor,^{present active imperative} working^{present middle/passive participle} with his hands the thing which is good,^b that he may have^{present active subjunctive} to give^{present infinitive} to him that needeth.^{present active participle}

4:28 ο ^{T-NSM} κλεπτων ^{V-PAP-NSM} μηκει ^{ADV} κλεπττω ^{V-PAM-3S} μαλλον ^{ADV} δε ^{CONJ} κοπιτω ^{V-PAM-3S} εργαζομενος ^{V-PNP-NSM} το ^{T-ASN} αγαθον ^{A-ASN} ταις ^{T-DPF} χειρσιν ^{N-DPF} ινα ^{CONJ} εχη ^{V-PAS-3S} μεταδιδοι ^{V-PAN} τω ^{T-DSM} χρειαν ^{N-ASF} εχοντι ^{V-PAP-DSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
28 Let him yt stole steale no moare but let him rather laboure with his hondes some good thinge that he maye have to geve vnto him that nedeth.	28 He that hath stollen, let him steale nomore: but let him laboure rather, and do some good with his hondes, that he maye haue to geue vnto him that nedeth.	28 Let him that stole, steale no more: but let him rather labour, and worke with his handes the thing which is good, that hee may haue to giue vnto him that needeth.	28 Let hym that stole, steale no more: but let hym rather labour, workyng with his handes the thyng whiche is good, that he may geue vnto hym that needeth.	28 Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.

28a Stealing is a common vice among the unsaved. And it was as common in Paul’s day as it is today. Yet far too many Christians also continue to practice this vice in its various forms.

28b God blesses manual labor and wealth earned through work. God never told anyone to “play the lottery” and that sort of “wealth” will not be blessed by God. One reason why God gives us jobs and provides us with the skills and intelligence to labor and earn a living is not simply to buy junk that we want to heap upon our own lusts, like plasma TVs or vacation homes, but that we can also help others who cannot help themselves. Christians are to be a generous people, especially to those who are of the household of faith. Your money is not your own, it was given you by God. After you tithe and meet your own obligations, God expects the residue to be invested in the lives of those who have genuine financial needs that they cannot meet. Now if they have wasted their money on beer and lottery tickets, then I see little obligation to help. If they are going to be poor stewards of their money, then I do not see why I should be held financially accountable for their sins. But if their needs are legitimate, then we should do what we can.

We must be very careful in this regard in the Church. How many strangers call our churches wanting help with a light bill or with groceries? Yet we do not know them and it is a good bet they do not attend church anywhere. They want the Church to help them, although they are not willing to give anything back to the Church. Our policy is that we only provide financial need to our own church members. That may be cruel or sound heartless, but we do not want to be poor stewards of the Lord’s money by giving it away to every Tom, Dick and Harry who claims they “have a need”. For all we know, they will use that money to buy booze or to pay their cable bill. Being generous with your own money is one thing, but we cannot be so generous with other people’s money (in this case the Lord’s money) unless we investigate the situation.

4:29 Let no corrupt^a communication proceed^{present middle/passive imperative} out of your mouth,^b but that which is good to the use of edifying, that it may minister^{aorist} grace unto the hearers.
subjunctive c-present active participle

4:29 πας ^{A-NSM} λογος ^{N-NSM} σαπρος ^{A-NSM} εκ ^{PREP} του ^{T-GSN} στοματος ^{N-GSN} υμων ^{P-2GP} μη ^{PRT-N} εκπορευεσθω ^{V-PNM-3S} αλλ ^{CONJ} ει ^{COND} τις ^{X-NSM} αγαθος ^{A-NSM} προς ^{PREP} οικοδομην ^{N-} της ^{ASF} χρειας ^{N-GSF} ινα ^{CONJ} δω ^{V-2AAS-3S} χαριν ^{N-ASF} τοις ^{T-DPM} ακουουσιν ^{V-PAP-DPM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
29 Let no filthy comunicacion procede out of youre mouthes: but yt whych is good to edefye	29 Let no filthy comunicacion proceade out of youre mouth, but that which is good to edifye	29 Let no corrupt comunicatio proceed out of your mouthes: but that which is	29 Let no fylthy communication procede out of your mouth, but that whiche is good to edifie	29 Let no corrupting talk come out of your mouths, but only such as is good for

with all when nede ys: that it maye have faveour with the hearers.	withall, wha nede is, that it be gracious to heare.	good, to ye vse of edifying, that it may minister grace vnto the hearers.	withal, as oft as neede is, that it may minister grace vnto the hearers.	building up, as fits the occasion, that it may give grace to those who hear.
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29a The Tyndale, Coverdale and Bishops all use “filthy”.

29b The Bible says so much about the proper use of the tongue that it is hard to know where to begin dealing with the issue. Basically, watch your mouth and speak as little as possible. Following these two simple rules will save us a lot of grief.

29c Notice the opposite pairs again in this verse:

1. Corrupt (or filthy) communications
2. Good speech

**4:30^a And grieve^{present imperative} not the holy Spirit of God,^{b-c} whereby ye are seale^{d-}
4972-aorist passive** **unto the day of redemption.^e**

4:30 και CONJ μη PRT-N λυπείτε V-PAM-2P το T-ASN πνευμα N-ASN το T-ASN αγιον A-ASN του T-GSM
 θεου N-GSM εν PREP ω R-DSN εσφραγισθητε V-API-2P εις PREP ημεραν N-ASF απολυτρωσεως N-
 GSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
30 And greve not the holy sprete of God by whome ye are sealed vnto the daye of redempcion.	30 And greue not the holy sprete of God, wherwith ye are sealed vnto ye daye of redempcion.	30 And grieue not the holy Spirit of God, by whom ye are sealed vnto ye day of redemption	30 And greeue not the holy spirite of God, by whom ye are sealed vnto the day of redemption.	30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

30a Requirements to be filled with the Spirit (which means to be led and controlled by the Holy Spirit)

1. We must not grieve Him- Ephesians 4:30
2. We must not quench Him- 1 Thessalonians 5:19
3. We must walk in the Spirit- Galatians 5:16

30b Some ways in which we can grieve the Holy Spirit:

1. By unholy talk (4:29,31)
 - a. Corrupt communication- 4:29
 - b. Evil speaking 4:31
2. Rejecting His teaching- Isaiah 63:10, where Israel “vexed His Holy Spirit”.
3. By not being filled with the Spirit

- 4. By sin and carnality
- 5. By apathy towards His indwelling presence

30c The fact that the Spirit can be “grieved” proves the personality of the Holy Spirit and shows that He is not merely an impersonal “force” or “influence” as the cultists say He is.

- 1. He can be grieved- Ephesians 4:30
- 2. He is a person- John 16:13
- 3. He can be resisted- Acts 7:51
- 4. He can be lied to- Acts 5:3

30d **Sealing** is like putting your name upon something in order to demonstrate your ownership. We who are saved belong to God through right of redemption. Since we are so valuable, God places His seal of ownership upon us. We cannot see it but I am sure that demons and Satan can see it. When they see that seal, they know that we are off limits to their power, since we belong to God. In order for them to do anything to us, they must get permission from God (Job 1,2).

Strong’s #4972 σφραγιζω sphragizō; to stamp (with a signet or private mark) for security or preservation

30e The **day of redemption** is the day of our full and final redemption, when we have received our glorified bodies and enter into our heavenly inheritance. This happens after the rapture and at or after the bema judgment.

4:31^a Let all bitterness,^{25a-4088} and wrath,^{25a-2372} and anger,^{25a-3709} and clamor,^{b-25a-2906} and evil speaking-^{c-25a-988} be put away^{arist passive imperative} from you, with all malice:^{25a-2549}

4:31 πασα ^{A-NSF} πικρια ^{N-NSF} και ^{CONJ} θυμος ^{N-NSM} και ^{CONJ} οργη ^{N-NSF} και ^{CONJ} κραυγη ^{N-NSF} και ^{CONJ} βλασφημια ^{N-NSF} αρθητω ^{V-APM-3S} αφ ^{PREP} υμων ^{P-2GP} συν ^{PREP} παση ^{A-DSF} κακια ^{N-} DSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
31 Let all bitternes fearsnes and wrath rorynge and cursyd speakyng be put awaye from you with all maliciousnes.	31 Let all bytternes, and fearsnes, and wrath, and roaringe, & cursed speakyng be farre fro you with all maliciousnes.	31 Let all bitternesse, and anger, and wrath, crying, and euill speaking be put awaye from you, with all maliciousnesse.	31 Let all bytternesse, and fiercenesse, & wrath, and crying, and euyll speakyng, be put awaye from you, with all maliciousnesse.	31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

31a Things that are commanded to be put away from us:

1. Bitterness
2. Wrath
3. Anger
4. Clamor
5. Evil speaking
6. Malice

Notice the “passive” tense- God must do this for us as we cannot put these things away from us without divine help. No man can “turn over a new leaf” spiritually unaided by the Holy Spirit. Our sinful nature loves and indulges in these sins so we need divine aid to rid ourselves of them.

31b I think the KJV “**clamor**” is stronger than the Geneva’s “crying”, as “**clamor**” gives more of an idea of a confused and chaotic din. Tyndale and Cramner has “rorynge...speaking” while the 1557 Geneva has “roryng...speaking”. Does “rorynge” and “roryng” mean “roaring”? The 1583 Rheims Douay was the first to use a modern word “clamor”.

31c The ESV uses “slander”.

4:32^a And be ^{present middle/passive imperative} **ye kind one to another, tenderhearted,**
forgiving ^{present middle/passive participle} **one another, even as God for Christ’s sake^b hath**
forgiven ^{arist middle} **you.**

4:32 γινεσθε ^{V-PNM-2P} δε ^{CONJ} εις ^{PREP} αλληλους ^{C-APM} χρηστοι ^{A-NPM} ευσπλαγχνοι ^{A-NPM}
 χαριζομενοι ^{V-PNP-NPM} εαυτοις ^{F-3DPM} καθως ^{ADV} και ^{CONJ} ο ^{T-NSM} θεος ^{N-NSM} εν ^{PREP} χριστω ^{N-}
 εχαρισατο ^{V-ADI-3S} υμιν ^{P-2DP}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
32 Be ye courteouse one to another and mercifull forgevynge one another even as god for Christes sake forgave you.	32 But be ye curteous one to another, mercifull, and forgeue one another, eue as God hath forgeuen you in Christ.	32 Be ye courteous one to another, & tender hearted, freely forgiuing one another, euen as God for Christes sake, freely forgauē you.	32 Be ye curteous one to another, merciful, forgeuing one another, euen as God for Christes sake hath forgeuen you.	32 Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

32a More commands to combat carnality:

1. **Be kind to each other.** It should be said of Christians “Behold how they love each other!” but often it’s “Behold how they tear into each other like a pack of snarling wolves”. Love used to be the distinguishing public mark of a Christian.

Now it is disunity and division, not to mention carnality. The internet has exacerbated this, as “Christians” log onto message boards under assumed names as spread lies and slander and use insults that would make any unsaved biker blush.

2. **Be tenderhearted.** This involves compassion, pity and understanding of others, rather than carrying a judgmental attitude of them. You can’t be tenderhearted without also being kind.

3. **Be forgiving because God has forgiven you.** If God forgave you of your infinite number of gross and vile sins that you have committed in your lifetime (and still continue to commit even after salvation), then you should certainly be able to forgive the comparatively minor sins that your brother in Christ (or even an unsaved person) have committed against you. Matthew 18:21-35 speaks to this necessity, with the warning that God will not forgive our sins if we do not forgive sins committed against us. A carnal and wicked man will not forgive. This is seen today. There are many blogs on the internet by men and women who were raised in fundamentalist churches. Most of these churches were of the Jack Hyles/hyper-evangelistic variety and these bloggers claim to have been hurt and scarred by their exposure to such churches. Maybe they were. Now that they have grown into adulthood, they feel the need to blog and “expose” all the horrible sins and attitudes they encountered in such churches. They refuse to forgive those who supposedly did them wrong and waste no opportunity to expose and ridicule such men and ministries. Such exposure might be necessary, but the spirit and heart of these people is full of hate and bitterness and they have no spirit of forgiveness. Many graduates of Christian schools act in the same way, even outside of the Hyles/hyper-evangelism orbit. I grew up in the Roman Catholic system and I think I suffered more from them spiritually than anything these supposed “former fundamentalists” ever did. Yet I feel no need to spew my venom on the internet regarding all the sins and problems in the Church of Rome. I’ve moved beyond it and will even forgive that apostate institution for any spiritual harm they may have inflicted upon me. That is the spirit of forgiveness both the Lord and Paul are discussing here.

32b The ESV misses the idea here, with its “as God in Christ forgave you”, missing the reason why the Father forgave us- for the sake of His Son. The Coverdale does the same thing.

Ephesians Chapter 5

There are 12 Rules for Christians in 5:1-21:

1. Follow Christ in love 5:1,2
2. Avoid immorality 5:3
3. Avoid profane language 5:4,5
4. Do not let yourself be deceived 5:6,7
5. Walk in the light 5:8,9,11-14
6. Seek and do God's will 5:10,17
7. Do good at every opportunity 5:15,16
8. Do not get drunk with wine 5:18a
9. Be filled with the Spirit 5:18b
10. Sing! 5:19
11. Be thankful 5:20
12. Submit to one another 5:21

31. Be Ye Followers of God 5:1-4

5:1 Be^{present middle/passive imperative} **ye therefore followers**^a **of God,**^{b-c-d} **as dear children;**^e

5:1 γινεσθε^{V-PNM-2P} ουυ^{CONJ} μιμηται^{N-NPM} του^{T-GSM} θεου^{N-GSM} ως^{ADV} τεκνα^{N-NPN} αγαπητα^{A-NPN}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
1 Be ye folowers of god as dere children	1 Be ye the folowers therfore of God as deare children,	1 Bee yee therefore folowers of God, as deare children,	1 Be ye therefore folowers of God, as deare chyldren:	1 Therefore be imitators of God, as beloved children.

1a The “imitators” of the ESV is a very inferior reading. “Followers” is much better. “Imitators” are cheap knock-offs of the original. Imitation coffee, imitation Rolex watches, their value and quality is always far below the original. We are to follow God and be God-like and holy in our walk and in our thoughts. We cannot “imitate” God cannot be imitated for no one can be as God is. But we can follow Him, pattern our lives after Him and follow His will and His laws.

1b We ought to be followers, or disciples, of God because He is our Father and we are His children. Besides, who better to follow? Who would be safer for us to use as a guide as to how to live than the One who created us and is All Wisdom? This verse thus

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speaks of our call to discipleship.

1c Most of the commentators insist on making this read "be ye imitators of God" but this would be an inferior translation. Disciples are followers, not imitators. An imitator is a counterfeit- imitation cheese is not real cheese, imitation eggs are not eggs- they are phonies! They do not have the nature of the thing they profess to represent. The last thing we need are mere imitators of Christ, but rather we require followers, as correctly translated in the AV.

1d Verses that urge us to be "followers" of Christ would include Matthew 4:19; Mark 8:34; John 10:27 and 1 Peter 2:21. The John 10:27 reference tells us that if we are one of His sheep, we will follow the Shepherd- it's something that sheep will naturally do. Can a man be a genuine Christian and follow the voice of a stranger and not the Shepherd?

1e Not just as "children" but much-beloved children, the objects of God's unique love, as children would follow the examples of godly parents.

5:2 And walk^{present imperative} in love,^{a-b} as Christ also hath loved^{aorist} us, and hath given^{aorist} himself for us^c an offering^d and a sacrifice to God for a sweetsmelling savour.^e

5:2 και CONJ περιπατετε V-PAM-2P εν PREP αγαπη N-DSF καθως ADV και CONJ ο T-NSM χριστος N-NSM ηγαπησεν V-AAI-3S ημας P-1AP και CONJ παρεδωκεν V-AAI-3S εαυτον F-3ASM υπερ PREP ημων P-1GP προσφοραν N-ASF και CONJ θυσιαν N-ASF τω T-DSM θεω N-DSM εις PREP οσμην N-ASF ευωδιας N-GSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
2 and walke in love even as Christ loved vs and gave him silfe for vs an offerynge and a sacrifyce of a swete saver to god.	2 and walke in loue, euen as Christ loued vs, and gaue him selfe for vs an offerynge and sacrifice of a swete sauoure vnto God.	2 And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, to be an offering and a sacrifice of a sweete smelling sauour to God.	2 And walke ye in loue, euen as Christe hath loued vs, and hath geuen hym selfe for vs an offering and a sacrifice of a sweete smellyng sauour to God.	2 And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

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2a We are also to walk in love, in that same kind of love that Christ loved us with. There is no other way for a Christian to love or live than as Christ did.

2b We **walk in love** because Christ loved us He gave Himself for us on the cross. That ultimate motivation was love. This same kind of love is to be our motivation to live the Christian life and to avoid the sins that are listed in this chapter. If we truly love God, then we will live like it, both positively (in obeying the commandments) and negatively (in avoiding sin).

2c Christ's death on the cross for us is referred to as:

1. An offering, encompassing all 5 Levitical offerings (burnt, meal, peace, sin and trespass)
2. A sacrifice, as He did sacrifice Himself on the cross in taking our punishment in His own body.
3. A sweet-smelling savor to God as the Father was pleased and satisfied with Christ's work on the cross. But it is interesting that the Levitical offerings that were "sweet savor" offerings were the voluntary ones (burnt, meal, peace). The sin and trespass offerings were mandatory and thus not referred to as "sweet savor". Of course, Christ's death on the cross fits all 5 offerings, including the three "sweet savor" ones.

2d The ESV omits the idea of an "offering: and waters it down to "gave himself up for us".

2e Other "sweet-smelling savors" appear in:

1. Genesis 8:21 with Noah's sacrifice after the flood
2. Leviticus 1:9,13- the burnt offering sacrifice is a sweet-smelling savor, as is the peace offering in Leviticus 3:16
3. 2 Corinthians 2:15- we are a sweet savor unto Christ

5:3^a But fornication,^{b-c-4202} and all uncleanness,^{d-167} or covetousness,^{e-4121} let it not be once named^{present passive imperative} among you, as becometh^{present} saints;^f

5:3 πορνεία^{N-NSF} δε^{CONJ} και^{CONJ} πασα^{A-NSF} ακαθαρσια^{N-NSF} η^{PRT} πλεονεξια^{N-NSF} μηδε^{CONJ} ονομαζεσθω^{V-PPM-3S} εν^{PREP} υμιν^{P-2DP} καθως^{ADV} πρεπει^{V-PQI-3S} αγιοις^{A-DPM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
3 So that fornicacion and all vnclennes or	3 As for whordome and all vnclennes, or	3 But fornication, and all	3 But fornication, and all	3 But sexual immorality and all impurity or

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coveteousnes be not once named amonge you as it be commeth saynctes:	couetousnes, let it not be named amonge you, as it becommeth sayntes:	vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth Saintes,	vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth saintes:	covetousness must not even be named among you, as is proper among saints.
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3a Seeing the extent and value of Christ's death for us, this should move us toward purity of life. Thus the following are not to be named among us:

1. **Fornication.** Strong's #4202 πορνεία porneia; harlotry (including adultery and incest), idolatry, illicit sexual intercourse, homosexuality, lesbianism, intercourse with animals, etc. This is a general reference to any sort of unlawful sexual activity.
2. **Uncleanness.** Strong's #167 ακαθαρσία akatharsia; in a moral sense: the impurity of lustful, luxurious, profligate living; used of impure motives. This includes any sort of moral impurity. **"All uncleanness"** is something to be avoided by saints who are All-Pure through the blood of Christ.
3. **Covetousness.** Strong's # 4124 πλεονεξία pleonexia; greedy desire to have more, avarice, fraudulency, extortion:
4. **Filthiness.** Strong's # 151 αισχροτεες aischrotes; shamefulnes, obscenity, dirty talking
5. **Foolish talking.** Strong's # 3473 μορολογία morologia; silly talk, buffoonery. This comes from the idea of "moron-words" or the words of a fool, speaking as a fool. How many preachers speak like this in the pulpit! This is not to say that there is no place for humor in preaching, but some men take it way too far. They wind up as "chestnut preachers", stringing one humorous story after another instead of preaching doctrine and making practical applications. One of the qualifications for a bishop is that he must be sober, properly weighing the gravity of the material he is preaching. There are two reasons why preachers are guilty of this sin. First, these men do not hold the office of the ministry in proper reverence and gravity. The office is not a high and holy calling to them but is rather a career or a means for some sort of advancement of themselves or their own ideas and theories. The second reason is that these men have nothing substantial to preach so they must resort to jokes in the pulpit. They do not study or pray over their messages, nor are they theologians or Biblical scholars. Their preaching and presentations are very weak and shallow. As "filler", they resort to jokes. After all, they must preach for 45-60 minutes. Since they do not have enough doctrine to fill up this time allotment, they must resort to levity.
6. **Jesting.** Strong's # 2160 ευτραπεία eutrapelia; ribaldry, pleasantry, humor, facetiousness; in a bad sense: scurrility, low jesting. The remarks under point 5

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above certainly apply here. Marvin Vincent defines “jesting” as “That which easily turns and adapts itself to the moods and conditions of those with whom it may be dealing with at the moment...Aristotle calls it 'chastened insolence.' The sense of the word here is 'polished and witty speech as the instrument of sin'...Sometimes it is lodged in a sly question, in a smart answer...in shrewd intimation...in a tart irony, in a lusty hyperbole...acute nonsense.” (M. R. Vincent, *Word Studies in the New Testament* 3:398-399)

3b It’s interesting how the modern versions do not like the word “**fornication**”. The King James uses it 32 times. But:

New King James uses it 12 times.

New American Standard uses it 4 times.

New International Version does not use the word at all.

New Century Version does not use the word at all.

How are you supposed to flee fornication if these modern “bibles” won’t even use the word? How are you supposed to be able to define and identify fornication in order to avoid it if the modern Bibles downplay the word, or ignore it? No wonder so many young people have the sexual morals of barnyard animals- their “bibles” do not deal with the sin of fornication.

Fornication was a sin lightly regarded by the heathen, both past and present. But it should be taken very seriously by the saint.

In the Old Testament, no man was to even allow his daughter to descend into such a sin (Deuteronomy 23:17,18).

The Jerusalem Conference commanded the Gentiles to abstain from fornication (Acts 15:20).

We are not to yield our members to such unrighteousness (Romans 6:13).

We are to separate from fornicators (1 Corinthians 5:11).

Fornication is a sin that we must flee from, because it is such a powerful temptation (1 Corinthians 6:18).

It is the will of God for us that we abstain from fornication (1 Thessalonians 4:13).

3c Coverdale uses “whoredom”. The ESV has “sexual immorality”.

3d The ESV has “impurity”.

3e “**covetousness**” This really is a “master sin” of many that will lead into other sins (1 Timothy 6:10). If a man wants something bad enough, we will violate any commandment necessary to obtain what he lusts after, including even murder.

This sin is clearly forbidden in the Decalogue in Exodus 20:17.

It was the sin of Achan (Joshua 7).

The Lord abhors the covetous man (Psalm 10:3).

The Lord gives a special warning about it in Luke 12:15.

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A preacher cannot be covetous (1 Timothy 3:3; Titus 1:7; 1 Peter 5:2).

3f But these sins are all too often named in the church, even among preachers. This shames the church and the cause of Christ when a preacher or a church member is exposed in adultery or fornication or cheating on your taxes. But they are not to even be named among us nor tolerated in the Church. That is why we have Church Discipline, to keep it out of our churches if it does arise. Now the sins must be dealt with in the pulpit, either in discipline or in warning against it but this is a sin that is not to be dwelt upon or talked much about among God's people.

None of these sins are to be named among us. Sinners and our enemies may make many charges about us, but they should never be able to make charges of any of the above sins stick. The Corinthians (1 Corinthians 5) had a reputation for allowing incest among them, but no one should ever be able to charge us with anything like this. Our reputation must be that pure.. Instead, let the grateful attitude of giving of thanks be named among us instead!

5:4^a Neither filthiness,^{3a-151} nor foolish talking,^{3a-3473} nor jesting,^{3a-2160} which are not convenient:^{b-present active participle} but rather giving of thanks.^c

5:4 και CONJ αισχροτης N-NSF και CONJ μωρολογια N-NSF η PRT ευτραπελια N-NSF τα T-NPN ουκ PRT-N ανηκοντα V-PAP-NPN αλλα CONJ μαλλον ADV ευχαριστια N-NSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
4 nether filthyes nether folishe talkyng nether gestinge which are not comly: but rather gevyng of thankes	4 nether fylthines, ner folish talkyng, ner ieastyng (which are not comly) but rather geuyng of thakes.	4 Neither filthinesse, neither foolish talking, neither iesting, which are things not comely, but rather giuing of thankes.	4 Neither fylthynesse, neither foolyshe talkyng, neither iestyng, which are not comely: but rather, geuyng of thankes.	4 Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving.

4a Three sins of the tongue in 5:4:

1. Filthiness- filthy talk, a dirty mouth
2. Foolish talking- talking like a fool
3. Jestng, or "low jestng"- filthy joking around

4b "convenient" or proper and fitting, an older English usage.

4c Instead of using your tongues for the sins listed in 5:4, we are to instead by using it to praise God and to give thanks and to edify the brethren.

32. Those Who Have No Inheritance in the Kingdom 5:5-6

5:5^a For this ye know, ^{present} **that no whoremonger,** ^{b-4205} **nor unclean person,** ¹⁶⁹ **nor covetous** ⁴¹²³ **man, who is** ^{present} **an idolater,** ¹⁴⁹⁶ **hath** ^{present} **any inheritance in the kingdom of Christ and of God.^c**

5:5 ΤΟΥΤΟ D-NSN ΓΑΡ CONJ ΕΣΤΕ V-PXI-2P ΓΙΝΩΣΚΟΝΤΕΣ V-PAP-NPM ΟΤΙ CONJ ΠΑΣ A-NSM ΠΟΡΝΟΣ N-NSM Η PRT ΑΚΑΘΑΡΤΟΣ A-NSM Η PRT ΠΛΕΟΝΕΚΤΗΣ N-NSM ΟΣ R-NSM ΕΣΤΙΝ V-PXI-3S ΕΙΔΩΛΟΛΑΤΡΗΣ N-NSM ΟΥΚ PRT-N ΕΧΕΙ V-PAI-3S ΚΛΗΡΟΝΟΜΙΑΝ N-ASF ΕΝ PREP ΤΗ T-DSF ΒΑΣΙΛΕΙΑ N-DSF ΤΟΥ T-GSM ΧΡΙΣΤΟΥ N-GSM ΚΑΙ CONJ ΘΕΟΥ N-GSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<p>5 For this ye knowe yt no whormonger other vnclene person or coveteous person which is the worshipper of yimages hath eny inheritaunce in the kyngdome of Christ and of God.</p>	<p>5 For be sure, that no whore monger, or vncleane person, or couetous person (which is a worshipper off yimages) hath inheritaunce in the kyngdome of Christ and of God.</p>	<p>5 For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is an idolater, hath any inheritance in the kingdome of Christ, and of God.</p>	<p>5 For this ye knowe, that no whoremonger, neither vncleane person, nor couetous person, which is a worshipper of images, hath any inheritaunce in the kyngdome of Christe, and of God.</p>	<p>5 For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God.</p>

5a What kind of people would have no inheritance in the kingdom of Christ?

- 1. Whoremongers.** Strong's #4205 πορνος pornos; a man who prostitutes his body to another's lust for hire, a male prostitute, a man who indulges in unlawful sexual intercourse, a fornicator, a debauchee, libertine, fornicator. Our English word "pornography" is related to this.
- 2. Unclean persons.** Strong's #169 ακατηαρτος akathartos; impure, lewd, demonic, foul, unclean
- 3. Covetous men.** Strong's # 4123 πλεονεκτες pleonektes; holding (desiring) more, eager for gain (avaricious, hence a defrauder)

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4. **Idolators.** Strong's # 1496 ειδολολατρεις idololatries; a worshiper of false gods, a idolater used of any one even Christian, participating in any way in the worship of the heathen, especially one who attends their sacrificial feasts and eats of the remains of offered victims, a covetous man as a worshiper of Mammon.

5b The ESV uses "that everyone who is sexually immoral or impure", more unnecessary changes.

5c Now what exactly does all this mean? Does it mean that if a man is an idolater or covetous, although saved, loses his salvation? No, for the following reasons:

1. A man may lie without being a liar, steal without being a thief. These sins deal with ways of life, habitual unrepented and unforsaken sins.

2. More importantly, these sins do not deal with salvation but rewards. Remember, eternal life is not an inheritance, it is a gift! An inheritance is something given to someone because of blood relationship and that is not what salvation is. Rather, salvation is a free, unmerited gift. This inheritance does not deal with salvation but with rewards to be given at the judgment seat. A Christian who indulged in these sins will see potential rewards he could have earned by faithful life and service be burned. A Christian who lived this manner of backslidden and carnal life may indeed be saved, but he will be a pauper at the bema seat, with nothing to show for his life on earth, and no rewards in the millennium or beyond. Saved- but as by fire!

3. If this passage is interpreted in this manner, then that means that a born again and saved Christian who may fall into one of these sins, he would lose his salvation. Christians do fall into these sins. Do they lose their salvation when they do? Must they be born again-again? The answer is "No" to both questions. Christians cannot lose their salvation for we are fully convinced of the security of the believer (if he has been genuinely born again). A Christian may lose rewards and inheritance if he persists in these sins but his salvation is secure, even if his relationship to God is not.

5:6 Let no man deceive^{present imperative} **you with vain words:**^a **for because of these things cometh**^{present middle/passive} **the wrath of God upon the children of disobedience.**^{b-c}

5:6 μηδεις A-NSM υμας P-2AP απατατω V-PAM-3S κενους A-DPM λογοις N-DPM δια PREP ταυτα D-APN
γαρ CONJ ερχεται V-PNI-3S η T-NSF οργη N-NSF του T-GSM θεου N-GSM επι PREP τους T-APM υιους N-
της T-GSF απειθειας N-GSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
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6 Let no man deceive you with vayne wordes. For thorow soche thinges cometh the wrath of God vpon the chylde of vnbelefe.	6 (Let no man disceau you with vayne wordes) for because of these commeth the wrath of God vpon the children of vnbeleue.	6 Let no man deceiue you with vaine wordes: for, for such thinges commeth the wrath of God vpon the children of disobedience.	6 Let no man deceau you with vayne wordes: For, because of such thynges commeth the wrath of God vppon the chylde of disobedience.	6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.
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6a What is this warning about being deceived with vain words about? It’s a warning about listening to anyone who teaches that God will not punish these sins, or that God would not punish these sins if they were done by Christians. God will punish both the unrighteous and His own children who practice these sins and who do not repent of them.

6b God does judge these sins- both in the lives of sinners, but how much more if they find a toehold in the lives of His saints!

6c The Tyndale and Coverdale use “unbelief”. Unbelief and disobedience are near kin and one is seldom found without the other.

33. Separation Enjoined 5:7-13

5:7 Be ^{present middle/passive imperative} **not ye therefore partakers^a with them.** ^{b-c-d}

5:7 μη ^{PRT-N} ουυ ^{CONJ} γινεσθε ^{V-PNM-2P} συμμετοχοι ^{A-NPM} αυτων ^{P-GPM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
7 Be not therefore companions with them.	7 Be not ye therefore companions with them.	7 Be not therefore companions with them.	7 Be not ye therefore companions of them.	7 Therefore do not become partners with them;

7a The King James use of “**partakers**” is stronger than the “companions” of the older translations. One can be a “companion” but yet be a spectator, too, and not participate in the activities of these people. The King James assumes that if you “companion” with them then you will also “partake”. The ESV uses “partners”.

7b Separation from such workers of iniquity and apostasy, even if they are Christians, is commanded. Separation from sinners, yes, for that is obvious. But if a professing Christian is indulging in these sins, then regardless of his profession, he is to be separated from. This is not the infamous "second-degree separation" of John R. Rice and his followers that caused so much stink in the 1970s and 1980s, but a direct command from God! Rice refused to separate from "good men who won souls" even if they were disobedient in other areas. He would fellowship with disobedient Southern Baptists as long as they "won souls" and supported him! But this is unscriptural. We do not base our fellowship on results or soulwinning or whether the other man supports us. All fellowship is based on truth and doctrine or it is based on a faulty foundation that will bring trouble in the future.

7c We practice separation for three reasons:

1. Because God commanded it. What other reason do you need?
2. As a rebuke against the guilty parties. What they do in secret, we must rebuke in public
3. To prevent ourselves from being contaminated with their sins. The best way to avoid sin is to put as much distance between you and it. We are to avoid their shame.

7d Separation is then that darling doctrine and guardian principle which protects us from sins and situations that we would otherwise get ourselves into. God commands us to separation for our own good and protection. If we do not separate from such men as this, we become guilty by association. We may, in a sense, become partakers of these sins by failing to rebuke it and by failing to separate from those who practice such things.

5:8 For ye were ^{imperfect} sometimes darkness, but now are ye light in the Lord: walk ^{present imperative} as children of light:^a

5:8 ηΓΕ V-IXI-2P γαρ CONJ ΠΟΤΕ PRT ΣΚΟΤΟΣ N-NSN VUV ADV δε CONJ φως N-NSN εν PREP κυριω N-DSM
 ως ADV ΤΕΚΝΑ N-NPN ΦΩΤΟΣ N-GSN ΠΕΡΙΠΑΤΕΙΤΕ V-PAM-2P

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
8 Ye were once dercknes but are now light in the Lorde. Walke as chyldren of	8 For sometyme ye were darknesse, but now are ye lighte in the LORDE. Walke	8 For ye were once darknesse, but are nowe light in the Lord: walke as children of	8 For ye were sometimes darknesse: but nowe are ye lyght in the Lorde. Walke as	8 for at one time you were darkness, but now you are light in the Lord. Walk as

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light.	as the children of lighte.	light,	chyl dren of lyght.	children of light
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8a There is the command to walk in the light since we are the children of light. This is simply the normal Christian life, walking in fellowship with God and love of the truth while shunning the darkness of sin and error, as well as shunning those who promote them.

5:9^a (For the fruit of the Spirit is in all goodness and righteousness and truth;)

5:9 ο^{T-NSM} γαρ^{CONJ} καρπος^{N-NSM} του^{T-GSN} πνευματος^{N-GSN} εν^{PREP} παση^{A-DSF} αγαθωσυνη^{N-DSF} και^{CONJ} δικαιοσυνη^{N-DSF} και^{CONJ} αληθεια^{N-DSF}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
9 For the frute of the sprete is in all goodnes rightewesnes and trueth.	9 (For the frute of the sprete is all maner of goodnes, and righteousnes and trueth:)	9 (For the fruit of the Spirit is in al goodnes, and righteousnes, and trueth)	9 For the fruite of the spirite (is) in all goodnesse, and righteousnesse, & trueth,	9 (for the fruit of light is found in all that is good and right and true),

9a The cross-reference is, of course, Galatians 5:22,23 where the 9-fold fruit of the Spirit is listed. Here, the fruit of the Spirit is given in a three-fold sense:

1. Goodness
2. Righteousness
3. Truth

A man who is walking in the light (5:8) will manifest these three fruit. He will be good and love goodness and good men. He will be righteous and love righteousness, as well as the truth.

5:10 Proving^{a-b-present active participle} what is^{present} acceptable unto the Lord.^c

5:10 δοκιμαζοντες^{V-PAP-NPM} τι^{I-NSN} εστιν^{V-PXI-3S} ευαρεστον^{A-NSN} τω^{T-DSM} κυριω^{N-DSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
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10 Accept that which is pleasing to the Lorde:	10 and prone what is pleasing vnto the LORDE,	10 Approuing that which is pleasing to the Lorde.	10 Approuyng what is acceptable vnto the Lorde.	10 and try to discern what is pleasing to the Lord.
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10a This has the idea of “testing, proving”, expanding on the idea of a “careful trial”. When we encounter something like a new doctrine or teaching, we need to carefully examine it and test it to see if it conforms to the will of God. We do this with preachers, teachers, circumstances, everything that we encounter. Not everything or everyone we encounter is within the will of God for us nor are they of God. We must have the maturity and discernment to be able to figure out what or who is of God and what or who is not. There are many false teachers and teachings in the world today and it is imperative that we be able to see which is which.

10b Testing all things to determine whether something is of the Lord or not, to see if God is pleased with a thing or not. This is the constant task of the Christian as he attempts to discern the will of God on a moment-by-moment basis.

10c The ESV is totally unacceptable here with its “try to discern...” As a famous character of literature said once “There is do or no not. There is no ‘try’.” We are not to “try” to discern the spirits but we are to do it! There is no option. This must be done lest we fall into error and lead others with us. If we have the indwelling of the Holy Spirit and if we are in a right relationship with Him, we can do this.

5:11 And have no fellowship^{present imperative} with the unfruitful works of darkness, but rather reprove^{a-present imperative} them.^{b-c}

5:11 και CONJ μη PRT-N συγκαοινωνειτε V-PAM-2P τοις T-DPN εργαοις N-DPN τοις T-DPN ακαρποις A-DPN του T-GSN σκοτους N-GSN μαλλον ADV δε CONJ και CONJ ελεγγετε V-PAM-2P

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
11 and have no fellshippe with the vnfruitfull workes of dercknes: but rather rebuke them.	11 and haue no fellshippe with ye vnfrutefull workes of darknes, but rather rebuke the.	11 And haue no fellowship with ye vnfruitfull workes of darknes, but euen reprove them rather.	11 And haue no felowship with the vnfruitefull workes of darknesse, but rather euen rebuke them.	11 Take no part in the unfruitful works of darkness, but instead expose them.

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11a The Tyndale, Coverdale and Bishops have “rebuke”. The ESV has “expose” them but this is weak, for you can “expose” without “rebuking” or “exposing”. Does the ESV support the idea of confronting apostasy and false teachers?

11b Separation is mandatory, not optional. We are to both break fellowship with these works and those who do them and then we are to rebuke both. This requires a certain degree of militancy which is expected in all Christians.

11c Not only do we break fellowship with them but we must also express our reasons why we are taking such action. Abstaining from these sins and sinners is not enough- we must also reprove them. We must be militant against them and confront them. This involves reproving them and their actions and condemning their carnality. People have to know why we are separating from someone- including the sinning party, as they need to be rebuked for their sins that brought about this separation in the first place.

5:12 For it is^{present} a shame even to speak^{present infinitive} of those things which are done^{present middle/passive participle} of them in secret.^a

5:12 τα^{T-NPN} γαρ^{CONJ} κρυφη^{ADV} γινομενα^{V-PNP-APN} υπ^{PREP} αυτων^{P-GPM} αισχρον^{A-NSN}
 εστιν^{V-PXI-3S} και^{CONJ} λεγειν^{V-PAN}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
12 For it is shame even to name those thinges which are done of them in secrete:	12 For it is shame euen to name those thinges, which are done of them in secrete.	12 For it is shame euen to speake of the things which are done of them in secret.	12 For it is shame euen to name those thynges whiche are done of them in secrete.	12 For it is shameful even to speak of the things that they do in secret.

12a A good man is ashamed to speak that which many wicked people are not ashamed to act.

“A member of the congregation of Rowland Hill was in the habit of going to the theatre. Hill went to him and said "This will never do, you going to the theatre!" The man replied that he only went there now and then for a treat. "Oh!" said Hill, "then you are a worse hypocrite than ever. Suppose any one spread the report that I ate carrion. I would say 'There is nothing wrong in that for I don't eat carrion every day, just now and then for a treat.'" You would say "What a nasty, foul and filthy appetite Rowland Hill must have, to have to go to dead carrion for a treat!" (*Spurgeon's Sermon Notes*, 4:284).

5:13 But all things that are reprov^{present passive participle}ed are made manifest^{present passive} by the light:^a for whatsoever doth make manifest^{present passive participle} is^{present} light.^{b-c}

5:13 τα^{T-APN} δε^{CONJ} παντα^{A-APN} ελεγχομενα^{V-PPP-NPN} υπο^{PREP} του^{T-GSN} φωτος^{N-GSN} φανερουται^{V-PPI-3S} παν^{A-NSN} γαρ^{CONJ} το^{T-NSN} φανερουμενον^{V-PPP-NSN} φως^{N-NSN} εστιν^{V-PXI-3S}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
13 but all things when they are rebuked of the light are manifest. For whatsoever is manifest that same is light.	13 But all thinges are manifest, whan they are rebuked of the lighte. For what so euer is manifest, that same is lighte.	13 But all thinges when they are reproued of the light, are manifest: for it is light that maketh all things manifest.	13 But all thynges, when they are rebuked of the lyght, are manifest: For all that which do make manifest, is lyght.	13 But when anything is exposed by the light, it becomes visible,

13a Again, the ESV is quite weak here, omitting the idea of “rebuke” and using “exposed”, as it did in 5:11.

13b The light (the truth) reproves evil when it shines upon it and illuminates it since men love darkness rather than light, since their deeds are evil (John 3:19). Light always dispels darkness because those who dwell in the darkness of sin cannot tolerate the divine spotlight of truth to shine upon them and expose them. This is a major reason why Jesus was hated during His early ministry- because He took away their covering for their sin (John 15:22).

13c The ESV pushes the last part of this verse into verse 14.

34. The Wake-Up Call 5:14

5:14 Wherefore he saith,^{present participle} Awake thou^{aorist middle imperative} that sleepest,^{present active} and arise^{aorist} from the dead,^{a-b} and Christ shall give thee light.^{c-future}

5:14 διο^{CONJ} λεγει^{V-PAI-3S} εγειραι^{V-AMM-2S} ο^{T-NSM} καθευδων^{V-PAP-NSM} και^{CONJ} αναστα^{V-2AAM-2S-AP} εκ^{PREP} των^{T-GPM} νεκρων^{A-GPM} και^{CONJ} επιφαισει^{V-FAI-3S} σοι^{P-2DS} ο^{T-NSM} χριστος^{N-NSM}

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Tyndale	Coverdale	Geneva 1599	Bishops	ESV
14 Wherefore he sayth: awake thou that slepest and stond vp from deeth and Christ shall geve the light.	14 Therefore sayeth he: Awake thou that slepest, and stonde vp from the deed, and Christ shal geue the lighte.	14 Wherefore hee sayeth, Awake thou that sleepest, and stande vp from the deade, and Christ shall giue thee light.	14 Wherefore he sayth: Awake thou that sleepest, and stande vp from the dead, and Christe shall geue thee lyght.	14 for anything that becomes visible is light. Therefore it says, "Awake, O sleeper, and arise from the dead, and Christ will shine on you."

14a Who is asleep? Christians, by context! Christians tend to be very sound sleepers which sin, the world and the devil whirl about them. It is high time for Christians to wake up, get their heads out of the sand, look about them and discern the signs of the times and get busy living and working for God. If we do this, God promises to send us the light to do exactly this.

We must awake to the battle for we may be very sure that our enemy is very much awake. Hugh Latimer used to say that the devil is the busiest bishop in the kingdom. Satan never wastes time for he knows his time is short. So why then should we be guilty of this vice?

The Lord may send a crises, an illness, a business reversal, or something similar to shake you out of spiritual sleep and slumber.

14b Christians may be asleep to various things and not know it:

1. The will of God for their lives which they are not fulfilling.
2. Unconfessed sin in their life they may not realize.
3. The depth of the depravity of the world and the age about them.

14c The ESV misses the idea again. It is not that "Christ will shine" on us but that He will give us light as in spiritual illumination, insight and understanding.

35. Various Exhortations 5:15-17

5:15^a See^{present imperative} then that ye walk^{present} circumspectly, not as fools, but as wise,^{b-c}

5:15 βλεπετε^{V-PAM-2P} ουν^{CONJ} πως^{ADV} ακριβως^{ADV} περιπατειτε^{V-PAI-2P} μη^{PRT-N} ως^{ADV}
 ασοφοι^{A-NPM} αλλ^{CONJ} ως^{ADV} σοφοι^{A-NPM}

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Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<p>15 Take hede therefore that ye walke circumspectly: not as foles: but as wyse</p>	<p>15 Take hede therefore how ye walke circumspectly, not as the vnwyse, but as ye wyse,</p>	<p>15 Take heede therefore that yee walke circumspectly, not as fooles, but as wise,</p>	<p>15 Take heede therfore howe ye walke circumspectlye: not as vnwyse, but as wyse,</p>	<p>15 Look carefully then how you walk, not as unwise but as wise,</p>

15a Commands given in 5:15-17:

1. **Walk circumspectly** (5:15). Stay awake, alert, and keep up to date with what is going on in your generation. Keep up with the news, both secular and sacred.

Don't be in the dark, uninformed or ignorant of the issues and controversies of your day. One preacher remarked that he read the Bible in one hand and his newspaper in the other. "**Circumspectly**" has the idea of walking around something in careful observation, but not entering into an area. We are to walk around the world, carefully observing the sins and philosophies of our generation and this current world system so we can understand it, while never getting close enough so it can hurt us.

2. **Don't walk as a fool** (5:15). This ties in with the next command, to walk as a wise man. Christians ought not to be fools. We have the indwelling of the Holy Spirit and access to divine wisdom and revelation. This should mature us in all compartments of our personality and ministry to walk as adults, not as spiritual children.

3. **Walk as a wise man** (5:15). As under point 2.

4. **Redeem the time because the days are evil** (and they are not going to get any better until Christ sets up the millennial kingdom) (5:16). Kill time and it will kill you. Put into a newspaper, the following ad: "Lost, one golden hour, studded with 60 diamond minutes. There is no reward, for it is lost forever." When William Russell was at the scaffold, he handed his watch to the executioner, saying "You may have this, for I no longer need it. From now on, I will no longer be dealing with time, but with eternity."

5. **Don't be unwise but understand what the will of the Lord is** (5:17). This has the idea that those who cannot or do not discern what the will of God is are fools. See remarks under point 1.

15b A Christian who walks in the lusts of the flesh is a fool. The Christian who walks in the Spirit to fulfill the will of God is a wise man. There are multitudes of "Christians" who are walking as fools with their carnality and adherence to the contemporary Christianity of our day, which is really not a genuine Christianity at all. For a Christian to abandon traditional, Biblical Christianity, with its emphasis on the spiritual and take up the modern, pseudo-Christianity that the contemporary Christian movement promotes is to

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expose that believer as a spiritual fool.

15c The translations all waver between using “unwise” and “fools” in this phrase.

5:16 Redeeming^{present middle participle} **the time,**^{a-b} **because the days are**^{present} **evil**^{.c-d}

5:16 εξαγοραζομενοι V-PMP-NPM TOV T-ASM καιρον N-ASM OTI CONJ αι T-NPF ημεραι N-NPF πονηραι
A-NPF ΕΙΣΙΝ V-PXI-3P

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
16 redemynge the tyme: for ye dayes are evyll.	16 and redeme the tyme, for it is a miserable tyme.	16 Redeeming ye season: for ye daies are euill.	16 Redeemyng the time, because ye dayes are euyll.	16 making the best use of the time, because the days are evil.

16a Wasting our God-given time is a sin. Kill time and it will kill you. We must make full use of the time allotted to us in this life as a Christian to fulfill the will of God in our lives, to influence as many people as possible towards righteousness, and to develop a genuine Christian walk with God. We are not to be wasting time with “building a great work for God”, hyper-evangelism, Christian “rock concerts”, amassing political power or any other carnal, fleshly activity. Life is too short to waste on activities God has not impressed upon us.

16b The ESV is very clunky here and is no improvement over the traditional translations.

16c If it was this bad in Paul’s day, then how much worse are they today, at the end of the age, two thousand years later! We are NOT living in the days of the “Fourth Great Awakening” (despite what Billy Graham may have thought) or anything that would even remotely resemble a “spiritual awakening or revival” in this country or world. We live in a very carnal age that is dominated by contemporary Christianity and hyper-evangelism. We need to stop deluding ourselves that things will somehow sort themselves out without divine intervention of the most radical sort. We are living in Laodicea, not Philadelphia and the unveiling of Antichrist is not too far off.

16d The Coverdale has “it is a miserable time” and so it is!

5:17 Wherefore be ye^{present middle/passive imperative} **not unwise,**^a **but understanding**^{present}

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active participle **what the will of the Lord is.**^b

5:17 ^{NPM} ^{TI} ^{I-NSN} ^{TO} ^{T-NSN} ^{δία} ^{PREP} ^{ΤΟΥΤΟ} ^{D-ASN} ^{μη} ^{PRT-N} ^{γινεσθε} ^{V-PNM-2P} ^{αφρονες} ^{A-NPM} ^{αλλα} ^{CONJ} ^{συνιεντες} ^{V-PAP-}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
17 Wherefore be ye not vnwyse but vnderstonde what the will of the Lorde is	17 Wherefore be not ye vnwyse, but vnderstonde what the wil of the LORDE is,	17 Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is.	17 Wherefore be ye not vnwise, but vnderstandyng what the wyll of the Lord is.	17 Therefore do not be foolish, but understand what the will of the Lord is.

17a The ESV uses “foolish” but the traditional translations all use “unwise”.

17b This presupposes that a wise man will know what the will of God is while a foolish man will be ignorant of the will of God for his life. One good definition of a wise man is one who knows the will of God and does it, where a foolish man is just the opposite.

36. Be Filled With The Spirit 5:18-19

5:18^{a-b} **And be not drunk** ^{present passive infinitive} **with wine, wherein is** ^{present} **excess;**^{c-d} **but be filled** ^{present passive infinitive} **with the Spirit;**^{e-f-g}

5:18 ^{N-NSF} ^{και} ^{CONJ} ^{μη} ^{PRT-N} ^{μεθυσκεσθε} ^{V-PPN-2P} ^{οινω} ^{N-DSM} ^{εν} ^{PREP} ^ω ^{R-DSM} ^{εστιν} ^{V-PXI-3S} ^{ασωτια}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
18 and be not dronke with wyne wherin is excesse: but be fulfilled with the sprete	18 and be not dronken with wyne, wherin is excesse: but be full of the sprete	18 And be not drunke with wine, wherein is excesse: but be fulfilled with the Spirit,	18 And be not drunke with wine, wherin is excesse: but be fylled with the spirite,	18 And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,

18a This is the classic passage dealing being filled, or controlled by the Spirit. Everyone is drunk, or filled with something at all times of the waking day- either self or the Spirit. Whatever (or Whoever) is controlling you at this moment is what you are filled with. The exhortation is not to be controlled with something carnal, like wine, but rather allow the Spirit of God to control you.

18b Paul follows his warnings against immorality with a warning against drunkenness. This verse also doubles as yet another of the long line of verses that prohibit drunkenness and alcoholism. No booze or drunkenness is allowed for the Christian!

The contrast of the prohibition of drunkenness with the spiritual “filling” with the Holy Spirit suggests Paul might have had a religious activity in mind that involved much wine and drunkenness. Could it have reference to the Bacchanalian mysteries? In them his worshippers got drunk, and ran into all manner of excesses. Plato, though he forbade drunkenness in general, yet allowed that the people should get drunk in the solemnities of that god who invented wine. And indeed this was their common custom; when they had offered their sacrifices they indulged themselves in drunkenness, and ran into all kinds of extravagance.

If this is accurate, then we can make a modern application of Paul warning against partaking in a fleshly, carnal type of Christianity. We have so much of this style of “Christianity” today, with the Charismatics, the Contemporary Worship crowd, Christian Contemporary Music, Southern Gospel and Hyles-style “Fundamentalism” that all emphasize the flesh. Do not go looking for your spiritual satisfaction in those brands of worldly expressions of “Christianity”. Instead, seek your spiritual satisfaction from spiritual sources of true, Biblical, remnant Christianity.

18c Have you ever seen a drunk? He is loud, brash, stupid, but generous- he wants to buy a round of drinks for everyone in the house. The wine has controlled him and has changed his conduct from normal. We ought to allow the Spirit to fill us like that drunk let the wine to fill him. A Christian doesn't stop drinking and filling himself, he simply switches bottles.

What about drunks and how can we compare them to Christians in this context?

1. **He has boldness.** A drunk will do things drunk that he would never try to do while sober (being filled with the Spirit gives the Christian unusual boldness).
2. **The drunk wants to share his bottle** (the Spirit makes us desirous to share our salvation with total strangers).
3. **The drunk becomes very generous with his money** (a Spirit-filled Christian will not be a tightwad when it comes to supporting the work of the Lord).
4. **The drunk refuses to shut up but will be very loud and vocal** (the Christian is always vocally witnessing and testifying for the Lord and won't shut up about spiritual things). A Spirit-filled man will be a witness. He will not be able to help himself or be otherwise.
5. **The booze affects your walk** (the drunk staggers, the Christian walks in the light). The Holy Spirit will also certainly affect your Christian walk.

18d The ESV has “which is debauchery”, and idea that is not in the text. Why leave out the part about wine “being in excess”?

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18e How is one filled with the Spirit?

1. **By asking for the filling, by desiring to be filled.**
2. **By draining oneself of whatever else is filling him at that time.**
3. **By submitting, or yielding, himself to the power of the indwelling Holy Spirit in the life,** to quit fighting and resisting His work in the life.
4. **By confession of any outstanding sin that could be hindering the work of the Spirit.**

18f When one is filled with the Spirit, he:

1. Prays in the Spirit (6:18 and Jude 20b)
2. Speaks in the Spirit (1 Corinthians 12:3)
3. Worships in the Spirit (Philippians 3:3)
4. Walks in the Spirit (Galatians 5:25)
5. Loves in the Spirit (Colossians 1:8)

18g The heathen priests pretended to be filled with the influence of the god they worshipped; and it was in these circumstances that they gave out their oracles. Paul exhorts the Ephesians not to resemble these, but, instead of being filled with wine, to be filled with the Spirit of God; in consequence of which, instead of those discoveries of the Divine will to which in their drunken worship the worshippers of Bacchus pretended, they should be wise indeed, and should understand what the will of the Lord is.

5:19^{a-b} Speaking^{present active participle} to yourselves^c in psalms^d and hymns^e and spiritual songs, singing^{present active participle} and making melody^{f-present active participle} in your heart^g to the Lord;^h

5:19 λαλουντες V-PAP-NPM εαυτοις F-3DPM ψαλμοις N-DPM και CONJ υμνοις N-DPM και CONJ ωδαις N-DPF πνευματικαις A-DPF αδοντες V-PAP-NPM και CONJ ψαλλοντες V-PAP-NPM εν PREP τη T-DSF καρδια N-DSF υμων P-2GP τω T-DSM κυριω N-DSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
19 speakynge vnto youre selves in psalmes and ymnes and spretuall songes synginge and makeinge	19 and talke amoge youre selues of Psalmes, and ymnes, and spirituall songes, synginge and makynge	19 Speaking vnto your selues in psalmes, and hymnes, and spirituall songs, singing, and making melodie to the Lord in your hearts,	19 Speaking vnto your selues in psalmes and hymnes, and spirituall songues, syngyng and makyng melodie to the Lorde in	19 addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart,

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melodie to ye	melody vnto the	your heartes:
Lorde in youre	LORDE in youre	
hertes	hertes	

19a One result of the filling with the Holy Spirit is music! The Spirit brings joy to the life and music is a result of this joy. Paul mentions the 3 basic forms of Christian music that we are to take advantage of in the Spirit-filled life (repeated in Colossians 3:16):

1. **Psalms.** These are the Psalms set to music. A good example of this would be a Psalter, which is out of fashion today but should be reintroduced into our churches. I know of very few churches that sing psalms and this is a practice we have tried to revive in our church. This is the highest expression of music-singing Scripture. How could you possibly go wrong? Of course, the Psalter itself is not inspired since the text and the format of the Psalm must be rearranged in order for it to fit the meter or tune and to rhyme. Rearranging the inspired text like this destroys the inspiration, even if the basic message remains unchanged. The best way to sing a Psalm is to sing it exactly as it is rendered in the Authorized Version. In this way, no violence is done to the inspired text in order for it to conform to a meter, tune or to a rhyming scheme.

2. **Hymns.** These are New Testament Scripture passages and doctrines set to music. These rank right along with the Psalms, especially if the text of the passage is sung in an unaltered form. To rearrange the Scripture passage in order to force it to conform to a meter, tune or rhyming scheme also nullifies the direct inspiration of the passage, although its basic message and reliability may be preserved. The old English Hymn is the highest expression of the hymn. There are not many hymns being written today and this is a ministry that desperately needs to be revived among remnant saints! There are plenty of composers writing Southern Gospel music and Christian Contemporary Music (which would include so-called Praise and Worship music) because that is where the demand is today in the contemporary church. That is also where the money is. Good historical examples of hymns would be songs like those written by Newton, Cowper, Wesley, Watts, Toplady, Havergal, Cennick, et al. This is doctrine set to music. Hymns are full of doctrine and can be used to teach doctrine. This is one reason why hymns are not popular today because we live in an anti-doctrinal age and "Christians" (especially Charismatics) hate it. They want entertainment not education. The greatest uninspired music ever written was written from the 1500s through about 1840.

3. **Spiritual songs.** These are personal testimonies and experiences set to music. This is the weakest form of Christian music because it is experienced based. Experience is a very dangerous thing since someone's experience could be unbiblical. What if a Charismatic had an experience of speaking in tongues? He can set that to music and make a gospel song out of it, but it is obvious that the experience will ruin that song since it was an unbiblical experience. Yet this is

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the most popular form of Christian music today because it takes little thought or spirituality to appreciate, unlike the classical hymn. These became popular after 1830 or so and were popularized the Moody/Sankey evangelistic team, Fanny Crosby and P.P. Bliss and others like them. Modern expressions of spiritual songs would include Southern Gospel Music, which along with Christian Contemporary Music, is the weakest and most damaging form of "Christian" music today. We should stand opposed to Southern Gospel Music if we are also to oppose Christian Contemporary Music. Christian Contemporary Music is based on a compromise with rock music. It is nothing more than rock music with Christian words. Southern Gospel is nothing but carnal country music (and I know whereof I speak for I was raised on country music) with Christian words added. Southern Gospel is based on the same philosophy of compromise as is Christian rock. Yet we tolerate Southern Gospel and condemn Christian rock and CCM. Where is the consistency in this?

19b Campbellites (members of the "Church of Christ sect"), some Reformed denominations (mainly neo-Covenanters) and similar groups which teach that churches sin if they allow instrumental music in their churches will use 5:19 as a proof text. But the verse does not prohibit instrumental music in worship, but is simply an exhortation to sing to ourselves. We know that John Calvin, Robert Dabney and Charles Spurgeon did not approve of instruments in the services but I wonder if they were more concerned about the excesses of allowing them into the services more than opposing them for the sake of opposing them. There can be no doubt that there have been gross abuses in instrumental music in the churches. We see this today in Charismatic churches and with the use of "canned music" in some churches. What are some of these abuses and errors?

1. Canned or pre-recorded music used in the services. This is mainly used in vocals, where the church pianist simply isn't deemed to be "good enough" for the singer so the singer brings his own pre-arranged and orchestrated instrumental track to sing along with. The singing itself isn't sufficient and a capella singing is shunned- there must be an accompaniment.
2. Singers performing instead of ministering. I have no problem with singers or instrumentalists "doing their thing" in church, even if their talents are not "top notch". So the pianist missed a few notes or the singer couldn't hit a few of those high notes. Are they to be banned from any musical ministry in the church? If we see it as performance, then yes, for the "performance" must be perfect, without any mistakes that would sour the mood of the congregation. If it is ministry and rendered unto the Lord, then the Lord will look upon the heart and the intent of the offering, and not so much of the technical expertise. Just last Sunday, as I write this, my 12-year old daughter played "Amazing Grace" as a special offertory. She made a few mistakes, had a few hesitations and was nervous, but she did a good job, even if it wasn't ready for prime-time television. But she was ministering, not performing and that is the key.

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3. Church choirs. This can detract from congregational singing. The ideal church service is when the congregation sings several songs in the service without a choir. Congregational singing is more Biblical because it allows everyone in the congregation to participate in the song service, not just those in the choir who can "sing well". And there is always the danger of a choir degenerating into performance rather than ministry, just like the soloist. There is no greater blessing that to visit a church with a well-trained and well-discipline congregation singing a wide variety of songs during the service without benefit of a choir. Undisciplined instrumentalists who refuse to play the hymns "straight" but rather use the opportunity to "show off" or "jazz it up".

19c The ESV has "addressing one another" instead of "singing one to another". Why on earth this change? This is a very poor rendering!

19d "**psalms**" "The service of the primitive Christian Church usually began with reading, or with the singing of psalms. The charge of Pliny the Younger against the Christians was that they sang psalms to Christ "quasi Deo." No authentic record, however, exists of the kind of melodies sung to the psalms by those ancient Christians, nor are we to understand that their psalmody was performed in one course at the opening of the service, but rather that they afforded a most agreeable and delightful introduction to the service, through which they were interspersed, probably very much as hymns are in modern Christian service. Nor were the Psalms the only sacred songs employed in the service of the early Church. Psalmody was always esteemed a considerable part of devotion in the Christian Church. The service of the early Church usually opened with psalmody; but the author of the Apostolic Constitutions prescribes first the reading of the Old Testament., and then the Psalms. As to the persons concerned in singing, sometimes a single person sang alone, but the most ancient and general practice of the Church was for the whole assembly to unite with one heart and voice in celebrating the praises of God.

Difficulties and abuses arose from the growing neglect of musical cultivation; and, with a view of restoring public decency and order, the Council of Laodicea, in the year 363, considered it necessary to forbid the laity to sing in church at all, except in certain simple chants of a popular description. One principal reason was probably the adoption by the Arians of hymnology as a means of spreading their heresy. At first the difficulty had been overcome by providing similar compositions for the orthodox. Augustine himself made a psalm of many parts, in imitation of the 119th, to preserve his people from the so-called "errors" (as he considered) of the Donatists. Hilary and Ambrose likewise made many hymns, which were sung in their respective churches.

Down to the Reformation, the music of the Roman Church was thus pretty much surrendered to the clergy and trained musicians, and there were obstacles besides the mere ordinances of the Church. The words of the songs were in Latin, a tongue foreign to the majority of the people. The music was of a nature so elaborately complex that

none could take part in it unless they had studied music as a science. Yet psalmody was not entirely lost during the dark ages.

The Reformers, observing the excessive attention paid to musical services, endeavored to return to the plainness of apostolic times. There had previously been repeated efforts at such a transformation. "The Albigenses, during the hottest season of persecution, are stated to have solaced themselves, in the very prospect of death, with singing the psalms and hymns of their Church. Psalmody was cherished by the disciples of Wycliffe. The Bohemian Brethren published a hymnbook with musical notes, from which it appears that the melodies they used originated in the chants to which the ancient Latin hymns of the Western Church were sung". That psalmody was cultivated by the persecuted ancient Vaudois is evident from the fact that a large manuscript collection of their psalms and hymns is preserved in the library of Geneva. But it was the Reformation in the 16th century which restored to the people their right to participate in this primitive and edifying part of public worship.

Psalm singing was taken up by the Reformers, first for private devotion, and soon as a part of the service of the Church, Luther and Calvin restoring to the people their share in the musical part of public worship, and furnishing them with the means of performing it. From the time that psalm-singing was adopted by the Reformers, it was discountenanced by the Roman Catholics, and soon came to be regarded as a badge of Protestantism. Metrical versions of the Psalms of David were executed in the principal vernacular languages of Europe; and some of the venerable Reformers are recorded as having applied themselves to the study of music in order that they might be enabled to compose plain and solemn tunes in which all would be able to join. Luther was peculiarly qualified for providing the first psalmody of the Reformation. Not only was he a great poet and musician, but he was full of fervid spiritual life. His hymnology, and that of his coadjutors Halls Sachs, Michael Weiss, Johann Kugelmann, Johann Schop, Johann Crtiger, Paul Speratus, Justus Jonas, Nicholas Decius, and other contemporary divines and Reformers, were characterized and illustrated by some dozen magnificent chorals, which excited great enthusiasm.

Psalmody, in the more modern sense, began in the 16th century, when Clement Marot, the court-poet of Francis I of France, translated fifty-two of the Psalms into French verse, dedicating them both to his royal master — whom he likened to the Hebrew psalmist — and to the ladies of France. The sacred songbook, on its first appearance, not being accompanied by music, it became the practice to sing the psalms to favorite tunes—often those of popular ballads, and for a considerable time psalm-singing became a favorite fashion among the gay courtiers of Francis. Marot's collection was continued and concluded by Theodore Beza, whose psalms had the advantage of being set to music, Beza having in this the assistance of Calvin, who engaged the best composers of the day to unite his sacred songs with beautiful and simple airs of a devotional character. Luther and Calvin differed, however, in their ideal of psalmody: the former was favorable to harmony in parts, while the latter confined himself to the bare, unaccompanied melody. In 1529 Luther published his first *Hymn-book for the Congregation*, which was printed by Joseph Klug in Wittenberg, whence it

was also called the *Klug'sche*. This collection contained most of Luther's hymns. Prior to Luther, the Moravian Brethren had published a collection of hymns (in 1504) compiled by their archbishop, Lucas — the first example of a hymn-book constructed of original compositions in the vernacular to be found in any Western nation which had once owned the supremacy of Rome. Some of its hymns, composed in the Bohemian and German languages, are of older date than the Reformation, and were highly commended by Luther himself for their scriptural and devotional character.

In the renewed Church of the Brethren psalms and hymns continue to form an integral part of every religious service. Count Zinzendorf, who eminently contributed to its revival in 1722, was himself a Christian poet of no common order. The German hymn-book in general use among the churches of the Brethren was completed in 1778 by bishop Gregor, and has passed through numerous editions: it contains many hymns derived from the Lutheran Church, and some even from the primitive Christian Church. Some of the best hymns in this collection have been translated into English verse, and, with the addition of a number of English hymns, constitute the hymn-book now in use among the congregations of the Brethren in this country. The latest edition, comprising 1260 hymns, is entitled *Liturgy and Hymns of the Protestant Church of the Unitas Fratrurn, or United Brethren*.

In the Reformed Church, sacred songs were limited to the Psalms. As early as 1542 the *La Forme des Prieres et Chantz ecclesiastiques ques avec la Maniere*, etc., by Marot, was published. This collection contained only twenty-five psalms, to which Theodore Beza afterwards added the remaining psalms. To abridge the time devoted to singing was an object of their concern, when they could not banish it from their assemblies; and the Helvetic Confession contains a censure on the Gregorian Chant, and a commendation of its rejection by many of the Protestant churches. The first edition of the entire book of Psalms in verse appeared in France in 1561, with the royal privilege, and 10,000 copies were immediately dispersed. These were speedily set to music, and were generally sung in the Reformed churches of France, Geneva, and French Switzerland, notwithstanding their condemnation by the college of the Sorbonne. Some expressions having become obsolete, the task of retouching them was undertaken, first by Valentine Conuart, the first secretary of the French Academy, and by one of the elders of the church at Charenton; and afterwards by the pastors of Geneva, who revised their undertaking, and almost recast the work of Marot and Beza. So dear, however, was the memory of these first two poets of the French Reformation that it was found necessary to preserve the very number of their stanzas and the quantity of syllables of their verses, and the ancient music of the 16th century is to this day adapted to the singing of the revised and corrected psalms.

England, in some measure a place of refuge, where both forms of the Reformation lived tranquilly side by side, but also a border land where both met and contended, was given the treasures of psalmody at the moment of her embracing the new doctrines. Probably in 1538, and certainly before 1539, the venerable confessor Myles Coverdale, bishop of Exeter, during the reign of king Edward VI, published a metrical version of thirteen *Goostly Psalmes and Spirituall Songes drawn out of the Holy*

Scripture. The first verse of each psalm is accompanied by musical notes, which evidently show that they were designed to be sung. The next attempt to versify the Psalms in English was made by Thomas Sternhold, a native of Hampshire, groom of the robes to king Henry VIII and to king Edward VI, who published nineteen psalms, most probably in 1549. This translation was at first discountenanced by many of the clergy, who looked upon it as done in opposition to the practice of chanting the psalms in the cathedrals. It was increased to thirty-seven in 1551, with seven additional psalms translated by John Hopkins; to eighty-seven, most probably in 1561, by Sternhold and others; and in 1563 was published the entire book of Psalms, translated by Sternhold, Hopkins, and others. This version seems to have been authoritatively introduced into the service of the Reformed Church of England, being sanctioned both by the crown and convocation; and it soon became exceedingly popular.

Vocal psalmody was soon after introduced into the church service, the choral mode of singing being still retained in cathedrals and collegiate churches, and the liturgic hymns being retained in the Prayer-book.

In 1603 was printed a Welsh translation of the Psalms, made by William Myddleton, a celebrated poet and navigator. Another version appeared about the commencement of the 17th century, from the pen of another eminent Welsh poet, Edmund Prys, archdeacon of Merioneth. A revised edition of this version, by the Rev. Peter Williams, is now in use throughout the principality of Wales. An entire version of the Psalms in the Erse, or native Irish language, made by the Rev. Dr. M'Leod, the Rev. F. H. Beamish, Mr. Thaddeus Connellan, and Mr. David Murphy, was published at London in 1836; and some portions of the Psalms have been translated into the Mohawk language by an unknown author, and into the language of the Muncseys, a native tribe of North Americans, by the Rev. Richard Flood, missionary to them from the Society for the Propagation of the Gospel in Foreign Parts.

Admirably as most of the psalms are adapted to general use in public worship, it was yet felt, in the English churches, that some other metrical expressions of those astonishing hopes and consoling promises which the new dispensation has given to man in the N.T. would not be altogether inappropriate. The great German Reformer had written hymns, and many of the other Continental divines of the revived faith in Christ had done likewise. Yet no English People's Hymn-book was brought out until the closing years of the 18th century, i.e. none that was placed on cottage tables beside the Bible, and none for use when Christians met and chanted beside the grave, although they had the *Te Deume* and *Magnificat* and the Psalms. Bishop Maltby published *A Selection of Psalms and Hymns* before his elevation to the episcopate. Various selections were made and published by various individuals, principally (as it appears) since the year 1770, and these selections are derived from Dr. Watts's *Imitation of the Psalms of David in the Language of the New Testament* (1707), and from his *Hymns* (1719); the *Hymns* of the Rev. Dr. Doddridge; those of the Rev. Messrs. John and Charles Wesley; the *Olney Hymns*, composed by William Cowper and John Newton; and the sacred compositions dispersed through the works of the British poets of the 18th century. The Wesleys, however — so it seems — were the first who really gave a People's Hymn-

book to England, unless that of Dr. Watts, published about the beginning of the 18th century (in 1709), may be called so. "To Dr. Watts," says a modern biographer, "must be assigned the praise of beginning, in our language, a class of productions which have taken a decided hold upon the universal religious mind. On this account Christian worshippers of every denomination, and of every English-speaking land, owe him an incalculable debt of gratitude. Mason, Baxter, and others had preceded Watts as hymnwriters; but their hymns were not used in public worship. Prejudice prevented the use of anything beyond the Psalms, and those not yet in their Christian rendering; but Watts made the Christian hymn part of modern public worship." As a supplement to Dr. Watts's hymns, Dr. Doddridge published a collection entitled *Hymns Founded on Various Texts in the Holy Scriptures* (1755). After these singers came the two Wesleys, whose hymns are sung up to this day, and John Newton and Cowper, who produced the *Olney Hymn-book*.

Of the state of psalmody among the Puritans at the close of the 16th, and in the former part of the 17th century, we have no certain information. During the commonwealth, William Barton published a metrical version in 1644, reprinted in 1645 with the license of the Protector Cromwell. This version was received with much favor, and appears to have retained its popularity for many years. In 1646, Francis Rous, the Presbyterian provost of Eton College, published his version of the psalms, sanctioned by the imprimatur of the House of Commons, in pursuance of the recommendation of the Westminster assembly of divines. This version was subsequently revised by William Barton for the optional use of churches in England, but it never became popular. But the greatest improvement in psalmody, not merely among Protestant dissenters, but among all English congregations, was effected by the learned Isaac Watts. The best compositions of Watts, and of his learned and pious friend Doddridge, are found in every selection of psalms and hymns which has been published since the year 1770. All the great bodies of dissenters from the Church of England now have denominational hymn-books, containing the best versions or imitations of the Psalms of David, together with hymns selected from the most eminent modern devotional poets.

A curious controversy on psalmody arose among the dissenters in the end of the 17th century. Whether singing in public worship had been partially discontinued during the times of persecution to avoid informers, or whether the miserable manner in which it was performed gave persons a distaste for it, it appears that in 1691, Benjamin Keach published a tract entitled *The Breach Repaired in God's Worship; or, Psalms, Hymns, etc., proved to be a Holy Ordinance of Jesus Christ*. Keach was obliged to labor earnestly, and with a great deal of prudence and caution, to obtain the consent of his people to sing a hymn at the conclusion of the Lord's Supper. After six years more, they agreed to sing on the thanksgiving-days; but it required still fourteen years more before he could persuade them to sing every Lord's-day, and then it was only after the last prayer. that those who chose might withdraw without joining in it! Nor did even this satisfy these scrupulous consciences: for, after all, a separation took place, and the inharmonious seceders formed a new church in May's Pond, where it was above twenty years longer before singing the praises of God could be endured. The Presbyterians, it

seems. were not quite so unmusical; for the Directory of the Westminster divines distinctly stated that "it is the duty of Christians to praise God publicly by singing of psalms together in the congregation." And besides the old Scotch Psalms, John Patrick, of the Charter-house, made a version which was in very general use among dissenters, Presbyterians, and Independents before it was superseded by the far superior compositions of Watts. These Psalms, however, like those of the English and Scotch Establishment were drawled out in notes of equal length, without accent or variety. Even the introduction of the triple-timed tunes, probably about the time of Dr. Watts's psalms, gave also great offence to some people, because it marked the accent of the measure. Old Mr. Thomas Bradbury used to call this time "a long leg and a short one." The beautiful compositions of Dr. Watts, the Wesleys, and others produced a revolution in modern psalmody.

In Scotland, the early Reformers, while they banished instrumental music from churches, paid great attention to singing. In John Knox's Psalter, arranged for use in churches, the metrical psalms are set to music in harmony of four parts. Several early translations of the Psalms were produced in North Britain, but that of Sternhold and Hopkins was used in worship from 1564 down to the middle of the 17th century. In 1632 an attempt made by Charles I to supersede it by King James's version was more resolutely and decidedly opposed than in England.

The first song of praise to Almighty God in the English language, on our New England coast, was raised by the Pilgrim fathers when they landed on Plymouth Rock. Cold, ice-bound, without a roof over their heads, they remembered their first Sabbath-day to keep it holy — "10 of December, on the Sabbath day, wee rested," is the simple and impressive record of their journal.

***"Amid the storm they sang,
And the stars heard, and the sea,
And the sounding aisles of the dim woods rang
With the anthem of the free."***

As the first book ever printed with movable metal types was the Bible, so, as if to keep up the sacred parallel on this continent, the first book printed here was a portion of the inspired volume "done into metre." The first press was put up at Cambridge in 1639, by Stephen Day. His first book was *The Psalms in Metre, faithfully translated for the use and edification of the saints in public and private, especially in New England* (printed at Cambridge in 1640). This version was made from the Hebrew by Thomas Welde of Roxbury; Richard Mather of Dorchester; and John Eliot, the Apostle of the Indians. They were a committee appointed by the Congregational or Independent churches as early as 1636. In their preface they say, "We have respected rather a plain translation than to smoothe our verses with the sweetness of any paraphrase, and so have attended to conscience rather than to elegance, and fidelity rather than poetry, in translating Hebrew words into English language and David's poetry into English metre." Eliot's

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Indian Bible, in the Nipmuck language, was printed at Cambridge in 1663, the whole of the type being set up by an Indian, and the Psalms “done in common metre” — of which the first verse from the 19th Psalm may suffice as a specimen —

**“*Kesuk kukootumusheanumon*
God wussosumoonk
Mamahehekesnk wumatuhkon
Wutatna kausnonk.”**

The hymn-books of the various other Christian denominations embrace a large proportion of the psalms and hymns which have become the property of the Church universal, and of these it is necessary only to give the titles, which we subjoin in a list of all hymn-books. But there are hymns and hymnals characteristic of the particular doctrines, ordinances, and spirit of the Methodists so distinctive in these respects that we append a history of their hymn-books, recognizing thereby the general assertion that their hymns and tunes have been among the greatest instrumentalities of their immense successes.

The origin of the first collection of hymns in use among the *Methodists of America* cannot be satisfactorily ascertained. In 1773 one of Wesley’s publications, divided into three books — 1, Hymns and Spiritual Songs; 2, Psalms and Hymns; 3, Redemption Hymns — was reprinted by Isaac Collins, in Burlington, N. J. At the formation of the Methodist Episcopal Church in 1784, Wesley’s abridgment of the Book of Common Prayer, with a “Collection of Psalms and Hymns” appended, was adopted by the new communion. It was not, however, long employed. There is extant a copy of the *Pocket Hymn-book*. This contains 250 hymns. We may infer from the number of Methodists in the country that the first edition may have been published about 1785 or 1786. There is also an edition “revised and improved,” copyrighted in 1802 by Ezekiel Cooper. This contains 320 hymns. In 1808 a supplement was added by bishop Asbury, containing 337 hymns, the whole being published in two books. This was revised under the supervision of Nathan Bangs in the year 1820. To this again a supplement was added in 1836.

Germany is very rich in hymn-books, to enumerate which would fill pages. Each state, each province, has its own hymn-book.

During the American Civil War (1861-65) many new patriotic and Christian songs resounded through the camps of the contending armies. The religious services, the meetings for prayer, the labors of chaplains and army missionaries, and of the sanitary and Christian commissions, and other voluntary organizations for the temporal and spiritual welfare of the military and naval forces, and for hospital service, were all attended with the cheering influence of Christian song. Few of these new songs, whether patriotic or religious, survive the conflict. But the dear old hymns that resounded in the homes and churches of the soldiers in happier times rang out their inspiring strains, and stirred all the deepest sympathies and memories of peace and

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love. Two of these little soldiers' and sailors' hymnbooks are before us as we write — one printed for the Union and the other for the Confederate army. Both of them contain a majority of the same familiar psalms and hymns, both end with “Lord, dismiss us with thy blessing,” and, with perhaps the exception of only a single hymn, either collection could have been used with equal profit on both sides of the line, just as they used the same old English Bible. (McClintock and Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*.)”

19e **“hymns”** “Hymn,” as such, is not used in the English version of the Old Testament and the noun only occurs twice in the New Testament (Ephesians 5:19; Colossians 3:16), though in the original of the latter the derivative verb occurs in four places (“sing a hymn,” Matthew 26:30; Mark 14:26; “sing praises,” Acts 16:25; Hebrews 2:12). The Septuagint however, employs it freely in translating the Hebrew names for almost every kind of poetical composition.. In fact, the word does not seem to have in the Septuagint any very special meaning, and hence it calls the Hebrew book of *Tehillim* the book of *Psalms*, not of *Hymn*. Among Christians the hymn has always been something different from the psalm; a different conception in thought, a different type in composition.

The “*hymn*” which our Lord sung with his disciples at the Last Supper is generally supposed to have been the latter part of the *Hallel*, or series of psalms which were sung by the Jews on the night of the Passover, comprehending Psalm 113-118; Psalm 113 and 114 being sung before, and the rest after the Passover.

But it is obvious that the word *hymn* is in this case not applied to an individual psalm, but to a number of psalms chanted successively, and altogether forming a kind of devotional exercise, which is not inaptly called a hymn. The prayer in Acts 4:24-30 is not a hymn, unless we allow non-metrical as well as metrical hymns. It may have been a hymn as it was originally uttered; but we can only judge by the Greek translation, and this is without meter, and therefore not properly a hymn. In the jail at Philippi, Paul and Silas “praises” unto God, and so loud was their song that their fellow-prisoners heard them. This must have been what we mean by singing, and not merely recitation. It was, in fact, a veritable singing of hymns. It is remarkable that the noun *hymn* is only used in reference to the services of the Greeks, and in the same passages is clearly distinguished from the psalm (Ephesians 5:19; Colossians 3:16), “psalms, and hymns, and spiritual songs.” It has been conjectured that by “psalms and hymns” the poetical compositions of the Old Testament are chiefly to be understood, and that the epithet “spiritual,” here applied to “songs,” is intended to mark those devout effusions which resulted from the spiritual gifts granted to the primitive Church; yet in 1 Corinthians 14:26, a production of the latter class is called “a psalm.”

The first impulse of Christian devotion was to run into the moulds ordinarily used by the worshippers of the old religion. This was more than an impulse — it was a necessity, and a twofold necessity. The new spirit was strong; but it had two limitations: the difficulty of conceiving a new music-poetical literature; and the quality so peculiar to devotional music, of lingering in the heart after the head has been convinced and the belief changed. The old tunes would be a real necessity to the new life; and the exile

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from his ancient faith would delight to hear on the foreign soil of a new religion the familiar melodies of home. Trench has indeed labored to show that the reverse was the case, and that the early Christian shrank with horror from the sweet but polluted enchantments of his unbelieving state. We can only assent to this in so far as we allow it to be the second phase in the history of hymns. When old traditions died away, and the Christian acquired not only a new belief, but a new social humanity, it was possible, and it was desirable too, to break forever the attenuated thread that bound him to the ancient world. Thus it was broken; and the trochaic and iambic meters, unassociated as they were with heathen worship, though largely associated with the heathen drama, obtained an ascendant in the Christian Church. In 1 Corinthians 14:26, illusion is made to *improvised* hymns, which, being the outburst of a passionate emotion, would probably assume the dithyrambic form. But attempts have been made to detect fragments of ancient hymns conformed to more obvious meters in Ephesians 5:14; James 1:17; Revelation 1:8; 15:3. These pretended fragments, however, may with much greater likelihood be referred to the swing of a prose composition unconsciously culminating into meter.

The introduction of hymns into the Latin Church is commonly referred to Ambrose. But it is impossible to conceive that the West should have been so far behind the East: similar necessities must have produced similar results; and it is more likely that the tradition is due to the very marked prominence of Ambrose as the greatest of all the Latin hymnographers. (McClintock and Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*).

19f The Greek word translated "**making melody**" certainly presupposes instrumental music and it certainly does not prohibit instrumental churches in corporate worship. The word is "psallo", meaning "to pluck off, to pull out, to cause to vibrate by touching, to twang, to touch or to strike the chord, to twang the strings of a musical instrument so that they gently vibrate, to play on a stringed instrument, to play, the harp, etc. In the Septuagint, it has the idea of "to sing with the music of the harp". In the New Testament, to sing a hymn, to celebrate the praises of God in song, sing (psalms)." Yes you sing to yourself in your heart but you are certainly allowed to use instruments to do it. What about the entire book of Psalms? They were designed to be sung with instruments, not *a capella*. Thus, we must reject the anti-instrumental position of music in worship promoted by the Campbellites and the neo-Covenanters.

19g The ESV has "with your heart" instead of "with your heart", again missing the meaning of the verse. The traditional translations get the verse right.

19h The question then is "what is proper music for a Christian?" That can be a very difficult question that will occasion a lot of discussion and debate, some of it very hot! We live in a day with Southern Gospel, Christian Contemporary Music, Christian Rock, Charismatic Praise-and-Worship...every style of music that passes itself off as "Christian". But it obviously can't all be styles of music that pleases the Lord or is

Biblical. What would we look for in discerning whether a style of music is “Christian” or not?

1. The doctrinal position of the composer/writer. I cannot expect someone who has heretical theology to produce orthodox lyrics. Only a man who is straight in his doctrine can produce music that is accurate doctrinally. This is a major flaw in Southern Gospel music (the “industry” expression of it). Many of its writers and composers are Charismatics and United Pentecostals, or worse. How can someone who denies the Trinity write orthodox music?
2. Is the music worldly? Is it a take-off from a secular style, or based upon one? If secular country music is ungodly, how can it be sanctified by keeping the same style of music and just tossing in some Christian words? Rock music is vile and wicked. How, all of a sudden, is it acceptable before the Lord simply because some professing Christian is using it? Jazz is a sexual term and the music itself is a degenerate form of classical music. How then can such a music style be redeemed?
3. Do the words exalt Christ? Are they strong, clear, pointed, direct? Or are they ambiguous and the doctrinal expressions uncertain?
4. Does the music put you into a reverent, worshipful mood or do they make you want to dance? Does the music speak to the soul or to the flesh?

It is my belief that the strongest, purest and most godly form of Christian music, apart from the Psalters, would be the English hymn. Cowper, Newton, Toplady, Cennick, Wesley, Watts, Gadsby and others like them produced the greatest and strongest collection of non-inspired hymns the Church has ever seen. They have not been equaled and shall never be. Their hymns are strong and full of Christ. They speak to the soul and do not rely on syrupy emotionalism or overwrought testimonies. The tunes used with them are simple and straightforward.

But we are in a very bad day where Christian music has been moved from her original mission of serving the Church and as being used as a channel of praise and worship to that of being nothing more than a tool of evangelism, written to appeal to sinners instead of to saints. It is being used to promote the heresies of the Charismatics and the modern contemporary Church. It is nothing more than entertainment and an “industry”, like as we see in the “Southern Gospel Music Industry”.

Even among “Fundamentalist” churches and colleges is this decline seen. Music coming out of Bob Jones University, Penascola Christian College, Maranatha Baptist Bible College, Northland Baptist Bible College (now known as Northland International University- they dropped the “Baptist” and “Bible” from their identification), et al., is resembling a softer Charismatic-style musical style more and more. This modern and contemporary philosophy of music must be rejected by all of God’s remnant saints and there must be a return to the musical philosophy seen in the 1700s and 1800s, during the Philadelphia church age.

37. More Exhortations 5:20-21

5:20 Giving thanks^{present active participle} always for all things unto God and the Father^a in the name of our Lord Jesus Christ;^b

5:20 ευχαριστουντες^{V-PAP-NPM} παντοτε^{ADV} υπερ^{PREP} παντων^{A-GPN} εν^{PREP} ονοματι^{N-DSN} του^{T-GSM} κυριου^{N-GSM} ημων^{P-1GP} ιησου^{N-GSM} χριστου^{N-GSM} τω^{T-DSM} θεω^{N-DSM} και^{CONJ} πατρι^{N-DSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
20 gevinge thanks all wayes for all thinges vnto God the father in the name of oure Lorde Iesu Christ:	20 geuyngē thanks alwayes for all thinges vnto God the father, in the name of oure LORDE Iesus Christ,	20 Giuing thanks alwaies for all thinges vnto God euen the Father, in the Name of our Lorde Iesus Christ,	20 Geuing thanks alwayes for all thinges vnto God and the father, in ye name of our Lorde Iesus Christe,	20 giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ,

20a The ESV misses the “and” that the traditional translations all retain. This does not cause a doctrinal issue but it again shows the imprecise nature of the ESV. The conjunction should be retained as it is in the traditional Greek text and there is no good reason to remove it.

20b Having a continual thankful spirit for the continual and infinite mercies of the Lord to you is vital for the Christian life. He who forgets the mercies and the blessings of God will cease to be thankful and will degenerate into a spoiled brat, spiritually.

5:21 Submitting yourselves^{a-b--present passive participle} one to another in the fear of God.^{c-d}

5:21 υποτασσομενοι^{V-PPP-NPM} αλληλοις^{C-DPM} εν^{PREP} φοβω^{N-DSM} θεου^{N-GSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
21 submitinge youre selves one to another in the feare of God.	21 submyttinge youreselues one to another in the feare of God.	21 Submitting your selues one to another in the feare of God.	21 Submittyng your selues one to another in the feare of God.	21 submitting to one another out of reverence for Christ.

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21a First you have to learn to submit to God before you can submit to each other. This also requires humility because it is not always easy to submit yourselves to others.

21b There are several kinds of submissions that will be dealt with in the upcoming verses:

1. We are to submit ourselves one to another 5:21
2. Wives are to submit themselves to their husbands 5:22
3. The church is to submit to Christ 5:24
4. Children are to submit to their parents 6:1
5. Servants are to submit to their masters 6:5
6. Masters are to submit themselves to their Master in heaven 6:9

There are then four different relationships to the Christian:

1. Wives and husbands (NOT husbands to wives!)
2. Children and parents (NOT parents to children!)
3. Masters and servants (NOT masters to servants!)
4. Christian to God (NOT God to “saints”, as we might see at the Church of the Laodiceans in Revelation 3).

21c In short, there is not anyone on earth who is not ultimately responsible and answerable to someone else. Only God is sovereign- no man is.

21d The ESV omits the “fear of God” and substitutes the incorrect “reverence for Christ” which, yet again, misses the meaning of the verse.

38. Commands to Wives 5:22-24

5:22^a Wives,^{b-c} submit yourselves^{present middle imperative} unto your own husbands,^d as unto the Lord.^{e-f}

5:22 αι^{T-NPF} γυναικες^{N-NPF} τοις^{T-DPM} ιδιοις^{A-DPM} ανδρασιν^{N-DPM} υποτασσεσθε^{V-PMM-2P} ως
 ADV τω^{T-DSM} κυριω^{N-DSM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
22 Wemen submit youre selves vnto	22 Let the wemen submytte them	22 Wiues, submit your selues vnto your	22 Wyues, submit your selues vnto your	22 Wives, submit to your own husbands,

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youre awne husbandes as vnto the Lorde.	selues vnto their hussbandes, as vnto the LORDE.	husbands, as vnto the Lord.	owne husbandes, as vnto the Lorde:	as to the Lord.
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22a Paul now spends the next several passages dealing with domestic duties and responsibilities.

22b Duties of wives- They are to submit yourselves unto their husbands as they would unto the Lord. If a woman finds that she cannot submit to the man that she is considering marrying, then she ought not to marry him. A woman cannot submit to her husband unless she has first submitted herself unto the Lord. The wife is not to lead the home. Nor is marriage a 50-50 situation. That is “deadlock” rather than “wedlock”. A home needs a head and God has appointed the man as that head. God created Adam first and Adam was not deceived in the transgression, but Eve was (1 Timothy 2:12-14). Now there are plenty of situations where the wife must take the headship in the home because the man is not man enough to do it. The man fails so the woman must step into a situation for which God has not equipped her. That is often a necessary situation but it is never a desirable one. Marriage vows should include the Scriptural triad “love, honor and obey” for the wife.

22c The Tyndale and Coverdale has “women” instead of “wives”.

22d The wife is to submit unto her own husband, not to another man. She submits to her father as long as she is unmarried and unto her husband afterwards. No other man has that headship over her.

22e The believing wife submits herself to God first, then to her husband- in that order. The married woman, as a Christian, would subject herself to the Lord as her master. She is to do the same thing unto her husband because God has placed her husband into a position of headship over her. This has nothing to do with the spirituality of her husband. He may be unsaved, a lout, a loser, a wife-beater and a slob, but the believing wife is still to reverence her husband. Only by showing the proper respect unto such a husband does the believing wife have any chance of winning him to the Lord (1 Peter 3:1,2). If a believing woman is disrespectful and unsupportive of her unsaved husband, what chance does she expect to have to win him by her conversation? There is no exception to this rule for the Christian wife simply because her husband is unsaved. If she cannot/will not submit to her husband, then she will not/cannot submit to God, and vice versa.

22f The Coverdale renders this more in the passive tense and not so much as a direct command with “Let the women...”

5:23 For the husband is^{present} the head of the wife,^a even as Christ is the head of the church:^b and he is^{present} the saviour of the body.^c

5:23 ΟΤΙ CONJ ο T-NSM ανηρ N-NSM ΕΣΤΙΝ V-PXI-3S κεφαλη N-NSF της T-GSF γυναικος N-GSF ως ADV
 και CONJ ο T-NSM χριστος N-NSM κεφαλη N-NSF της T-GSF εκκλησιας N-GSF και CONJ αυτος P-NSM
 ΕΣΤΙΝ V-PXI-3S σωτηρ N-NSM του T-GSN σωματος N-GSN

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
23 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.	23 For the hussbande is the wyues heade, eue as Christ also is the heade of the congregacion, and he is the Sauiore of his body.	23 For the husband is the wiues head, euen as Christ is the head of the Church, and the same is the sauieur of his body.	23 For the husbande is the head of the wyfe, euen as Christe is the head of the Church: & he is the sauieur of the bodie.	23 For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior.

23a The man is the head of the women in the same way that Christ is the head of the Church. This is God’s doing, not man’s. Every woman has a head. An unmarried woman has her father as her head. When she is married, then her husband is her head. Every woman needs a head for she cannot function well without a man over her. A woman living out on her own with no man to submit to in headship is a dangerous situation. This clearly designates the man as the head of the woman and the leader in the marriage. Marriage is not a 50-50 deal, for nothing gets done in a 50-50 situation. That is not wedlock, that is deadlock. A marriage that is run by the woman is an abomination.

23b The husband’s role as protector and provider for his wife and family. The man provides for the home and the woman keeps the home and maintains it.

23c “**the body**” The universal Body of Christ.

5:24 Therefore as the church^a is subject^{present passive} unto Christ,^b so let the wives be to their own husbands in every thing.^{c-d-e}

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5:24 αλλ^{CONJ} ωσπερ^{ADV} η^{T-NSF} εκκλησια^{N-NSF} υποτασσειται^{V-PPI-3S} τω^{T-DSM} χριστω^{N-DSM}
 ουτως^{ADV} και^{CONJ} αι^{T-NPF} γυναικες^{N-NPF} τοις^{T-DPM} ιδιοις^{A-DPM} ανδρασιν^{N-DPM} εν^{PREP}
 παντι^{A-DSN}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
24 Therefore as the cogeneratedion is in subieccion to Christ lykwyse let the wyves be in subieccion to their husbandes in all thinges.	24 Therefore as the congregacion is in subieccion to Christ, likewyse let the wyues be in subieccion to their hussbandes in all thinges.	24 Therefore as the Church is in subiection to Christ, euen so let the wiues be to their husbads in euey thing.	24 But as the Church is subject to Christ, lykewyse the wyues to their owne husbandes in all thynges.	24 Now as the church submits to Christ, so also wives should submit in everything to their husbands.

24a The Tyndale and Coverdale use “congregation” but “church” is better as Paul is talking both about local congregations as well as the universal church, the Body of Christ.

24b Theoretically, anyway. You have to wonder just how submissive the Church is to Christ today. We have the charismatic heresy, the contemporary movement, hyper-evangelism, carnality, empire-building, etc. The modern Church is as about as submissive to Christ as Elizabeth Taylor was to all of her husbands or as Jezebel was to Ahab. Seeing that it is so, there will be a lot of “hashing out” at the Bema Seat!

24c A Christian woman who is not in submission to her husband will not be able to submit herself to any other authority, whether it be spiritual or carnal. And she certainly will not be able to submit herself unto God! You cannot submit yourself to God if you are unable to submit yourself to ordained human authority that God has placed over you. Likewise, a woman who cannot or will not submit herself unto God or to other human authorities will be unable to submit herself to her husband. And what sort of message does such an unsubmitive wife sent to her daughters? If her mother will not submit to the divine authorities placed over her, then there is no reason to expect a daughter to grow up to be anything else except rebellious.

24d Obviously, Paul would not require a Christian woman to go so far as to sin in order to obey her husband. If he wants her to buy beer for him, then she should obviously refuse. Our duty to God overrides our duties to man. Paul is obviously thinking of all lawful duties and commands that the unsaved husband might require.

24e It is odd that Paul says nothing about a saved husband and an unsaved wife relationship. Such situations certainly must have existed in Paul's day.

39. Commands to Husbands 5:25-33

5:25^a Husbands, love^{present imperative} your wives, even as Christ also loved^{aorist} the church, and gave^{aorist} himself for it,^{b-c}

5:25 οἱ T-NPM ἀνδρες N-NPM αγαπατε V-PAM-2P τας T-APF γυναικας N-APF εαυτων F-3GPM καθως
 ADV και CONJ ο T-NSM χριστος N-NSM ηγαπησεν V-AAI-3S την T-ASF εκκλησιαν N-ASF και CONJ
 εαυτον F-3ASM παρεδωκεν V-AAI-3S υπερ PREP αυτης P-GSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
25 Husbandes love youre wyves even as Christ loved the congregacion and gave him silfe for it	25 Ye hussbandes loue youre wyues, euen as Christ loued the congregacion, and gaue himselfe for it,	25 Husbands, loue your wiues, euen as Christ loued the Church, & gaue himselfe for it,	25 Ye husbandes loue your wyues, euen as Christe also loued the Churche, and gaue hym selfe for it,	25 Husbands, love your wives, as Christ loved the church and gave himself up for her,

25a Now the apostolic commands for the husbands. They are to love their wives with the same kind of love that Christ loves the Church. The man is to also love his wife as he loves himself. How difficult this is! To love our wives as we love God and ourselves! But if a man hates God, how can he love his wife properly? Thus, only a Christian can fulfill that command. No man hates himself but cherishes his own flesh and would not deliberately harm himself. So should a man also love his wife, as he loves himself (5:28,29).

25b How Christ loved the Church and what exactly He did for it.

1. **He gave Himself for the Church on the cross (5:25).**
2. **He sanctified it and cleansed it with the washing of water by the Word (5:26,27).** This washing has nothing to do with baptism, for baptism has nothing to do with washing or cleansing from sin (the blood of Christ does that) but rather symbolizes the death, burial and resurrection of Christ. This washing is that cleansing effect that the proper reading and application of the Bible has on the lives of those who make the proper applications. As it has been well said, "The Bible will keep you from sin or sin will keep you from the Bible." We tie in this washing with the washing in Titus 3:5.

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25c For whom die Christ die?

1. For all (1 Timothy 2:6; Isaiah 53:6).
2. For every man (Hebrews 2:9).
3. For the world (John 3:16).
4. For the sins of the whole world (1 John 2:2).
5. For the ungodly (Romans 5:6).
6. For false teachers (2 Peter 2:1).
7. For many (Matthew 20:28).
8. For Israel (John 11:50–51).
9. For the Church (Ephesians 5:25).
10. For "me" (Galatians 2:20).

5:26 That he might sanctify^{aorist active subjunctive} and cleanse it^{aorist active subjunctive} with the washing of water by the word,^{a-b-c}

5:26 ^{CONJ} ^{P-ASF} ^{V-AAS-3S} ^{V-AAP-NSM} ^{T-DSN} ^{N-DSN} ^{T-}
^{GSN} ^{N-GSN} ^{PREP} ^{N-DSN}
 ινα ^{αυτην} ^{αγιαση} ^{καθαρισας} ^{τω} ^{λουτρω} ^{του}
 υδατος ^{εν} ^{ρηματι}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
26 to sanctifie it and clenسد it in the fountayne of water thorow the worde	26 to sanctifye it, and clenسد it in the fountayne of water by the worde,	26 That hee might sanctifie it, and clense it by the washing of water through the worde,	26 To sanctifie it, clenсыng it in the fountayne of water in the worde,	26 that he might sanctify her, having clenسد her by the washing of water with the word,

26a This cleansing is not by the waters of baptism, for baptism cannot cleanse from sin nor sanctify. It is merely a symbolic act and a public testimony. The Word is the cleansing agent (Psalm 119:9)

26b The modern church needs a lot of washing. We are not living in Philadelphia anymore but rather in the last-days Laodicean church.

26c “by the word” The translations are all over the place regarding which preposition to use here. Only the Coverdale agrees with the King James. Tyndale and Geneva have “through”. The Bishops has “in”. The ESV uses “with”.

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3GPM γυναικας N-APF ως ADV τα T-APN εαυτων F-3GPM σωματα N-APN ο T-NSM αγαπων V-PAP-NSM
την T-ASF εαυτου F-3GSM γυναικα N-ASF εαυτου F-3ASM αγαπα V-PAI-3S

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
28 So ought men to love their wyves as their awne bodyes. He that loveth his wyfe loveth him sylfe.	28 So oughte men also to loue their wyues, euen as their awne bodyes. He that loueth his wife, loueth himselfe.	28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth him selfe.	28 So ought men to loue their wyues, as their owne bodies. He that loueth his wyfe, loueth hym selfe.	28 In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself.

28a Husbands are to love their wives with the same kind of love that Christ loves the Church. This is extremely difficult for this is not a love that men are naturally capable of. Divine help and the filling of the Holy Spirit are both required. And no unsaved man can fulfill this command, since they know nothing about the love of Christ anyway and do not have the indwelling of the Holy Spirit to help them.

28b What does this say about a man who hates his wife? If he beats his wife and cheats on her and otherwise abuses her, he really hates himself but projects that self-hate upon his wife. The man who is at peace with himself will be at peace with both his God and His wife.

5:29 For no man ever yet hated^{aoiist} his own flesh;^a but nourisheth^{present} and cherisheth^{present} it,^b even as the Lord the church:

5:29 ουδεις A-NSM γαρ CONJ ποτε PRT την T-ASF εαυτου F-3GSM σαρκα N-ASF εμισησεν V-AAI-3S
αλλ CONJ εκτρεφει V-PAI-3S και CONJ θαλπει V-PAI-3S αυτην P-ASF καθως ADV και CONJ ο T-NSM
κυριος N-NSM την T-ASF εκκλησιαν N-ASF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
29 For no man ever yet hated his awne flesshe: but norissheth and cherissheth it	29 For no man euer yet hated his awne flesshe, but norisheth and cherissheth it,	29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the	29 For no man euer yet hated his owne flesshe: but norissheth & cherissheth it,	29 For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ

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even as the lorde doth the congregacion.	euen as the LORDE doth also the congregacion.	Lord doeth the Church.	euen as the Lorde the Churche.	does the church,
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29a “**hateth his own flesh**” That would signify a serious psychological condition. Self-hatred like this is never healthy. It is not normal to hate one’s own body but many sinners live self-destructive lifestyles where they do hate themselves and are destroying themselves. We wonder about those who tattoo themselves or who do drugs or drink heavily or engage in other self-destructive activity against their own bodies. Devil possession is very possible in these situations.

29b The wife needs two things from her husband:
 1. Cherishing. She needs to be loved and appreciated by her husband.
 2. Nourishing. She needs to be provided for and cared for and loved by her husband.

Christ does both of these for the Church as well.

5:30 For we are^{present} **members of his body, of his flesh, and of his bones.**^{a-b}

5:30 ΟΤΙ CONJ μελη N-NPN εσμεν V-PXI-1P του T-GSN σωματος N-GSN αυτου P-GSM εκ PREP της T-GSF σαρκος N-GSF αυτου P-GSM και CONJ εκ PREP των T-GPN οστεων N-GPN αυτου P-GSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
30 For we are members of his body of his flesshe and of his bones.	30 For we are membres of his body, of his flesh and of his bones.	30 For we are members of his bodie, of his flesh, and of his bones.	30 For we are members of his body, of his flesshe, and of his bones.	30 because n we are members of his body.

30a Every Christian is a member of the Body of Christ and has a vital role to play in the operation of that Body. All of us have that intimate relationship and role within the Body of Christ.

30b The ESV leaves out the idea about the “of his flesh and of his bones”. It’s shorter reading is obviously inaccurate.

5:31^a For this cause shall a man leave^{future} **his father and mother, and shall be joined**^{future passive} **unto his wife, and they two shall be**^{future} **one flesh.**^b

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5:31 ^{αντι} ^{PREP} ^{τουτου} ^{D-GSN} ^{καταλειπει} ^{V-FAI-3S} ^{ανθρωπος} ^{N-NSM} ^{τον} ^{T-ASM} ^{πατερα} ^{N-ASM} ^{αυτου} ^{P-GSM} ^{και} ^{CONJ} ^{την} ^{T-ASF} ^{μητερα} ^{N-ASF} ^{και} ^{CONJ} ^{προσκολληθησεται} ^{V-FPI-3S} ^{προς} ^{PREP} ^{την} ^{T-ASF} ^{γυναικα} ^{N-ASF} ^{αυτου} ^{P-GSM} ^{και} ^{CONJ} ^{εσονται} ^{V-FXI-3P} ^{οι} ^{T-NPM} ^{δουο} ^{A-NUJ} ^{εις} ^{PREP} ^{σαρκα} ^{N-ASF} ^{μιαν} ^{A-ASF}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
31 For this cause shall a man leave father and mother and shall continue with his wife and two shall be made one flesh.	31 For this cause shall a man leave father and mother, and cleave unto his wife, and they two shall be one flesh:	31 For this cause shall a man leave father and mother, and shall cleave to his wife, and they twaine shall be one flesh.	31 For this cause shall a man leave father and mother, and shall be ioyned unto his wife, and two shall be made one flesh.	31 “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.”

31a This verse is quoted from Genesis 2:23,24.

31b Marriage is defined as a man and a woman leaving their families, marrying, joining each other physically and becoming one flesh and create a new family. Modern attempts to re-define marriage to allow homosexual “marriages” are Biblically invalid, despite what any court or government may do. The wedding ceremony may make a marriage legal, but it becomes real when the husband and wife come together on the marriage bed. That is the physical act that really makes a couple married in the sight of God.

5:32 This is ^{present} a great mystery:^{a-b} but I speak ^{present} concerning Christ and the church.^c

5:32 ^{το} ^{T-NSN} ^{μυστηριον} ^{N-NSN} ^{τουτο} ^{D-NSN} ^{μεγα} ^{A-NSN} ^{εστιν} ^{V-PXI-3S} ^{εγω} ^{P-1NS} ^{δε} ^{CONJ} ^{λεγω} ^{V-} ^{εις} ^{PREP} ^{χριστον} ^{N-ASM} ^{και} ^{CONJ} ^{εις} ^{PREP} ^{την} ^{T-ASF} ^{εκκλησιαν} ^{N-ASF}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
32 This is a great secrete but I speake bitwene Christ and the cogregacion.	32 This is a greate secrete: but I speake of Christ and the congregacion.	32 This is a great secrete, but I speake concerning Christ, and concerning the	32 This is a great secrete: but I speake of Christe and of the Churche.	32 This mystery is profound, and I am saying that it refers to Christ and the

		Church.		church.
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32a The other traditional translations use “secret”.

32b The ESV’s “this mystery is profound” is no improvement upon “this is a great mystery”. It is another unnecessary change.

32c The husband-wife relationship is a type of the relationship that a Christian and the Church has with Christ. This is a relationship that Paul was commissioned to disclose by the Lord.

5:33 Nevertheless let every one of you in particular so love^{present imperative} his wife even as himself; and the wife see that she reverence^{present middle/passive subjective} her husband.^{a-b-c}

5:33 πλην^{ADV} και^{CONJ} υμεις^{P-2NP} οι^{T-NPM} καθ^{PREP} ενα^{A-ASM} εκαστος^{A-NSM} την^{T-ASF} εαυτου^{F-3GSM} γυναικα^{N-ASF} οτως^{ADV} αγαπατω^{V-PAM-3S} ως^{ADV} εαυτον^{F-3ASM} η^{T-NSF} δε^{CONJ} γυνη^{N-NSF} ινα^{CONJ} φοβηται^{V-PNS-3S} τον^{T-ASM} ανδρα^{N-ASM}

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
33 Neverthesse do ye so that every one of you love his wyfe truly even as him silfe. And let ye wyfe se that she feare her husbade.	33 Neuertheles do ye so, that euery one of you loue his wife euen as himselpe: but let the wife feare hir hussbande.	33 Therefore euery one of you, doe ye so: let euery one loue his wife, euen as himselpe, and let the wife see that shee feare her husband.	33 Therfore euery one of you do ye so Let euery one of you loue his wyfe euen as hym selfe, and let the wyfe reuerence her husbande.	33 However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

33a In many ways, this is harder to do than for the wife to submit herself to her husband and for her to reverence her husband. We all love ourselves but are we willing to love someone else, even our wives, as much as we love ourselves? Are we willing to love God with as much love as we love ourselves?

33b Honor her husband as God’s appointed head of the home and her earthly head as well.

33c The Tyndale, Coverdale and Geneva all use “fear”. The ESV is weakest with

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“respect”.

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