

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 40 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 somewhat 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 understanding 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 to influence my understanding of what the clear teaching 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.

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 NASV1? 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. We will compare readings from the English Standard Version and the Legacy Standard Bible (which could be referred to as the John MacArthur Version) to illustrate how inferior they are to the English Received Text, also known as the Authorized Version or the King James Bible.

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 more 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 40 years in the making can never 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 relationship with the Lord, so does his theological understandings and that should be reflected in one’s own writings.

1 It refer to this and other modern versions as “versions”, not Bibles, as in NASV not NASB, since the New American Standard Version is not a Bible in the truest sense.

This book was also written as a theological legacy to my four children and four grandchildren. 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.

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.

Introduction to Ephesians

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

The more hard-core 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*, page 3) hold to Pauline authorship, although with reservations (page 41). We Bible-believers have no reservations. We will waste no time or effort answering such nonsense as this. Only a rank unbeliever would question Pauline authorship.

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.

Reasons why liberals and other apostates reject or question Pauline authorship:

1. Vocabulary and style. Paul supposedly uses words that appear nowhere else in his writings.
 - A. So what? We don't have all of Paul's letters and writings so the words used in Ephesians could have been used extensively in other writings.
 - B. Different audiences and circumstances call for different vocabulary. The situation and burden in Paul's letters to the Corinthians was different to his letter to the Ephesians, and this would require a different vocabulary.
2. Similarity to and perhaps dependence on Colossians. Onesimus is suggested as the one who may have written Ephesians from Paul's material.
 - A. Paul is not allowed to re-cycle some of his own material from other letters?
3. Historical and literary relationships.
 - A. One size does not fit all if you are writing to multiple churches and individuals. Paul was upset when he wrote to the Galatians, but he was in a much better mood when he wrote to the Philippians. He had not visited Rome when he wrote Romans, so he was not as familiar with that church as he was the church at Corinth, which he had visited.
4. Theological distinctions.
 - A. Every church had different theological situations. Doctrine was not an issue in Philippi, but Paul felt it necessary to write extensively on doctrine in Ephesus as the situation in the two churches was obviously different.
5. Unbelief and a desire to appear "scholarly"

A. This is the heart problem with “scholars”. They would rather try to appear “scholarly” to other “scholars” instead of honoring God in their studies. You have to wonder just how many of these “scholars” are truly saved.

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, which is the literal, Bible-believing 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. These people are agnostics who refuse, or who are afraid, to take a position on authorship.

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

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 is this directly indicated.

The City of Ephesus. In western Asia Minor at the mouth of the River Cayster, about 40 miles from Smyrna. 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 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 Acts 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 Acts 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 Acts 19:11 20. This was followed by the riots led by Demetrius the silversmith in Acts 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 Egean 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 Aegaeon, 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 Mieander to Iconium, whence the communication

was direct to the Euphrates and to the Syrian Antioch. There seem to have been Sardinian 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 Sardinian 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 feet 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 as a 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 everything. 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 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. (From H.C.G. Moule, *The Epistle to The Ephesians*, pages 29-31)

	EPHESIANS	COLOSSIANS
Christ, the Head of the Church	1:22; 4:15; 5:23	1:18; 2:19
Christ Supreme over angelic powers	1:21	2:10
Nourishment of the Body	4:16	2:19
The Church as the Body of Chris	1:23; 4:12; 5:23,30	1:18,24
Growth of the Body	4:16	2:19
One Body	2:16; 4:4	3:15
Chrstians, once dead in sin	2:1,5	2:13

Once apart from God	2:12; 4:18	1:21
Once in darkness	4:18; 5:8	1:13
Now risen in Christ	2:6	2:12; 3:1
Made alive with Christ	2:5	2:13
Reconciled through the death of Christ	2:13-15	1:20,21
Redeemed in Christ	1:7	1:14
In the light	5:8,9	1:12
Rooted in Christ	3:17	2:7
Built up as a structure	2:20	2:7
On a foundation	3:17	1:23
Spiritually filled	1:23; 3:19; 5:18	1:9; 2:10
The Fullness	1:23; 3:19	1:19; 2:9
The Old Man and the New Man	4:22-24	3:9,10
Similar classes of sins reprov'd	4:2,3,25; 5:5	3:12-14
The coming wrath of God	5:6	3:6
Duties of the home	5:22-6:9	3:18-4:1
The walk of sin	2:2; 4:17	3:7
The walk of holiness	2:0; 4:1; 5:2,8,15	1:10; 2:6; 4:5
Redemption of opportunity	5:16	4:5
Spiritual songs	5:19	3:16
Prayer and intercession	6:18	4:2
The Mystery revealed	1:9; 3:4,9; 6:19	1:26,27; 2:2; 4:3
Riches	1:7,18; 2:7; 3:8,16	1:27; 2:2
Ages and Generations	3:21	1:26
Word of truth	1:13	1:5
Character and commission of Tychicus	6:21	4:7

A listing of the spiritual blessings in Ephesians:

Chapter 1

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

Chapter 2

14. Quickened us	2:1,5
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15. Loved us	2:4; 3:18-20; 5:2,25	18. Ordained us	2:10
16. Raised us	2:6	19. Reconciled us	2:16
17. Created us	2:10; 3:9	20. Accessed us	2:18; 3:12
		21. Housed us	2:19

Chapter 3

22. Enriched us	3:8,16,17	25. Filled us	3:19
23. Strengthened us	3:16	26. Enables us	3:20
24. Dwells in us	3:17		

Chapter 4

27. Gifted us	4:7,11	29. Forgiven us	4:32
28. Perfected us	4:12,13		

Chapter 5

30. Gave Himself for us	5:25	34. Clothed us	5:27
31. Sanctified us	5:26	35. Nourished us	5:29
32. Cleansed us	5:26	36. Cherishes us	5:29
33. Washed us	5:26		

Chapter 6

37. Rewards us	6:8	39. Arms us	6:11
38. Forbears us	6:9		

Conclusion

40. Coming for us	1:10		
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Our Response

1. Praise Him	1:6	12. Walk circumspectly	5:15
2. Glorify Him	3:21	13. Redeem the time	5:16
3. Love others	4:2	14. Know God's Will	5:7
4. Speak the truth	4:15	15. Be Spirit-filled	5:18
5. Use our mouth for good	4:29	16. Sing	5:19
6. Forgive others	4:32	17. Submit yourself	5:21,24
7. Walk in love	5:2	18. Honor authority	6:1-5
8. Give thanks	5:4,20	19. Serve Him	6:6,7
9. Walk in light	5:8	20. Seek God's power	6:10
10. Separate from darkness	5:11	21. Stand against wickedness	6:13,14
11. Reprove	5:11,13	22. Pray always	6:18

Our Reaction

23. Cease not to give thanks	1:16	24. Always thank God	5:20
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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
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

Seven Walks in Ephesians (from *Notes From My Bible* by D. L. Moody):

- 2:2 Trespasses and sins wherein in time past ye walked.
- 2:10 Good works...that we should walk in them
- 4:1 Walk worthy of the vocation in which ye were called
- 4:17 Walk not as other Gentiles walk
- 5:2 Walk in love
- 5:8 Walk as children of light
- 5:15 Walk circumspectly

From Watchman Nee, *Sit, Walk, Stand*:

- A. Doctrinal (Chapters 1 to 3)
 - 1. Our Position in Christ (1:1-3:21)
- B. Practical (Chapters 4 to 6)
 - 2. Our Life in the World (4:1- 6:9)
 - 3. Our Attitude to the Enemy (6:10-24)

KEY WORDS IN EPHESIANS (ibid., from Nee above)

- 1. Our Position in Christ—"SIT" (2:6)
- 2. Our Life in the World—"WALK" (4:1)
- 3. Our Attitude to the Enemy—"STAND" (6:11)

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

> *In the Heavens, A Commentary on Ephesians* by Stewart Custer

Comments are that of the reviewer and not necessarily those of the author. As always, discernment in choosing commentaries is required.

\$ Abbott, T.K. *The Epistles to the Ephesians and to the Colossians*, 1897, 1946, 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." (p. 9), teaches that men are born with a sinful and corrupt nature (p. 46), points out Paul's precise use of the Greek tenses (p. 138), teaches the reality of evil spirits (p. 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 (p. 6), stresses importance of the term "blood" rather than merely "death" (p. 74), defends reality of the devil and evil spirits (p. 89), stresses the unity of the mystical body of Christ (p. 112), maintains the doctrine of the Trinity (p. 114), seems to favor Hades as meaning "the lower parts of the earth" (p. 116), stresses the Lord as the pattern for the use of the sword of the Spirit. (p. 148)

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

> Anders, Max, *Holman New Testament Commentary: Galatians, Ephesians, Philipians and Colossians*, 1999, 114 pages. Practical applications and brief

explanations (not a verse-by-verse commentary). He entitles Ephesians "Our Spiritual Blessings in Christ."

.> Arnold, Clinton E., *Ephesians*. Volume III, pages 300-341 in the *Zondervan Illustrated Bible Backgrounds Commentary*. Brief comments and beautiful color photos of the countryside around Ephesus.

\$ Barth, Markus, *The Broken Wall*, 1959, 272 pages. Liberal interpretation. He can affirm Paul's authorship only with fear (p. 15), lists many problems in Ephesians, stresses that Christ's resurrection, though it cannot be proved (p. 51) is of cosmic importance (p. 54), implies universalism (pp. 69,119), holds that "principalities and powers" refers to the world of axioms of politics and religion (p. 90), argues that there is no wall between the church and the world (p. 154), thinks Paul taught separation only from a brother, not from the world (p. 162), urges that God's servants must go to and fro between prayer and evangelism (p. 195), thinks that hell is only for people who have heard the truth (p. 262).

* Barth, Markus, "Ephesians" in *The Anchor Bible*, 2 volumes, 849 pages, 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.

> He cautiously favors Paul as author (I, p. 49) but he argues that Ephesians has imperishable value 'even when the epistle is bereft of its apostolic authorship (II, p. 50); calls Ephesians 1:3-14 'one infinitely long, heavy and clumsy sentence (I. p. 77); holds that the principalities and powers included social and political powers as well as the angels and demons of apocalyptic literature (I. pp. 172ff); notes that the 'one Lord, one faith, one baptism' (Ephesians 4:5) has a 'flamboyant ring' in the Greek (II, p. 429); thinks that the 'lower parts' refers to Christ's incarnation and crucifixion (II. P. 434)' complains that the clarity of the Greek syntax of 4:16 'leaves much to be desired' (II, p. 446); calls Ephesians 4:11-13 a classic passage for the 'coherence of the church's origin, order and destiny' (II, p. 478).

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 (pp. 600,610), admit modern man is unmindful of 18 centuries of Christian grace (p. 616), stresses that "blood" is a symbol (p. 617), call the Bible a storybook (p. 629), object to a "concrete visualization" of the ascension (p. 633), warn against exalting the institutional church to equality with Christ (p. 636), deny a personal devil (p. 639), admit that modern

man is afraid of judgment (p. 673), hold that the pentecostal spirit is still given to those at a Romanist mass (p. 685).

! Scarcely worth scanning.

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

> Boice, James Montgomery, *Ephesians: An Expository Commentary*, 1998, 286 pages. A brief conservative exposition. He stresses that one of the most important aspects of church service is hymn-singing because therein 'the congregation itself actively voices praise to God (p. 8)'; stresses that the doctrine of election is a divine revelation (p. 15); calls redemption the principal work of Christ (p. 20).

+ 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.

> Brachter, Robert T., and Eugene Nida, *A Translator's Handbook on Paul's Letter to the Ephesians*, 1982, 199 pages. Technical translation studies based on Today's English Version and the RSV.

\$ Braune, Karl, "Ephesians" in *Lange's Commentary on the Holy Scriptures*, 235 pages. Conservative Lutheran commentary. Defends Pauline authorship (p. 8), explains the doctrine of election (p. 30), stresses the Old Testament background of the blood (p. 36), teaches the reality of spiritual death (p. 72), warns against the power of Satan (p. 73), identified the "lower parts of the earth" as Hades (p. 146), teaches the power of Satan and his angels (p. 221), stresses that each piece of the Christian's armor requires the other pieces: together they form one whole (p. 228).

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

\$ Bruce, Frederick Fyvie, *The Epistle to the Ephesians*, 1961, 140 pages. Thorough exposition. Defends Pauline authorship (pp. 11-12), stresses foreordaining purpose of God (p. 34) and the sealing of the Holy Spirit (p. 36), discusses the nature of the church (p. 44), explains Greek constructions (p. 48), maintains the whole concept of salvation

by grace through faith is God's gift (p. 51), urges steadfast adherence to the apostle's teaching (p. 57), holds to the universal church (p. 58), defends the doctrine of the Trinity (p. 81), warns against jesting, which is "cultural insolence" (p. 103), holds that the "world rulers" were spirit beings (p. 128).

* Non-technical and popular.

> Bruce, Frederick Fyvie, *Colossians, Philemon and Ephesians*. The New International Commentary on the New Testament, 1984, 190 pages. A careful exposition. He gives various images of the church in Ephesians; holds that 4:4-6 is a confession of faith (p. 335); urges replacing greed with generosity (p. 362); discusses the 'house table' with care (p. 382ff); warns against the wiles of the Devil (p. 404ff).

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

> Candlish, James S., *The Epistle of Paul to the Ephesians*, 1895, 132 pages. A brief handbook for Bible classes. He defends Pauline authorship (pp. 11-13); defends Christ as both the incarnate and the eternal Word (p. 33); holds that our being 'holy and without blemish' refers to the eternal state (p. 35); holds that the grace of God shows God's 'infinite moral greatness and goodness' (p. 37) holds that 'dead in sin' means alienated from the life of God- no sense of His presence (p. 51).

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

\$ 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 (p. 13), suggests that Ephesians may be the letter to the Laodiceans (p. 14), stresses sovereign and final election (p. 36), teaches that those who die in infancy are redeemed by God's grace (p. 68), explains the universal church (p. 92), attacks the idea of an Old Testament church (p. 100), denies

that God's purposes for Israel and the church ever unite (p. 154), includes a topical index of doctrines (p. 168-171).

* Pre millennial and dispensational.

& Custer, Stewart, *In The Heavens, A Commentary on Ephesians*, 2008, 198 pages. By a former Bible professor at Bob Jones University. Generally useful and orthodox in the standard New-Evangelical manner, but Stewart will correct the Authorized Version without hesitation. The footnotes are generally confined to describing how many times a Greek word is used in Ephesians. The footnotes in his commentary on Acts are much more helpful. You can fill up a commentary with word studies any only offer few applications or interpretations. Extensive list of commentaries in the back.

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

& Darby, John Nelson, *Ministry on the Epistle to the Ephesians*, 176 pages. Not a complete commentary but Darby hits the main points. As with the Plymouth Brethren, dispensational and not faithful to the Authorized Version.

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

> Dunnam, Maxie D., *The Communicator's Commentary: Galatians, Ephesians, Philippians, Colossians, Philemon*, 1982, 113 pages. Brief summaries of the teaching paragraph by paragraph.

Eadie, John, *Commentary on the Greek Text of Ephesians*, 1861, 1883. 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 (p. 21) and that man has a free moral nature (p. 24), argues that the sealing of the Spirit followed believing (p. 66), distinguishes synonyms (pp. 94-95), stresses that Jesus is enthroned above all angelic beings (p. 102), holds that grace and faith are the efficient and modal causes of salvation (p. 149), holds that the universal church has divine energy in it (p. 325), warns that we contend with spirits of high rank (p. 459).

.> Ellicott, Charles John, *The Epistles to the Galatians, Ephesians and Philippians*, 115 pages. An old but conservative exposition.

> Epp, Theodore H., *Living Abundantly: Studies in Ephesians*, 1973, 2 volumes, 248 pages. A conservative exposition by a radio preacher. He holds that physical death is

the separation of the soul from the body and spiritual death is the separation of the soul from God (I, p. 82); declares that the church is a building inhabited, or indwelt by God (I, p. 108); the believer is to put off his old nature and to put on the new nature in Christ (II p. 48).

> Erdman, Charles R. *The Epistle of Paul to the Ephesians*, 1931, 130 pages. A warmly conservative exposition from a Reformed viewpoint. He suggests that it was a circular letter to the province of Asia (p. 13); he describes the exaltation of Christ, first toward the created universe and second toward the new creation, His church (p. 40).

\$ 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 (p. 398), defines the blood of Christ as the instrument of propitiation (p. 399), stresses that Christ is really the church's head (p. 402), defends the reality of the devil (pp. 402,421), interprets the "apostles and prophets" as the new and old dispensations (p. 406), holds that the lower parts of the earth refers to Hades (p. 410), contrasts the visible church with the perfected church hereafter (p. 418), sets forth the doctrine of the Trinity (p. 422).

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

% Arminian.

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

\$ Gaebelien, Arno Clemens, *Unsearchable Riches*, 1928, 157 pages. A popular exposition. Gives a detailed outline (pp. 10-14), interprets "heavenly places" as "heavenlies" (p. 19), discusses the words for "redemption" (p. 26), stresses that the Holy

Spirit uses the Word of truth to change men, rather than emotion or anecdotes (p. 33), attacks modernism, Russellism, Theosophy, etc. (p. 48), describes the formation of the church as God's masterpiece (pp. 57,78), teaches premillennialism (p. 95), attacks the tongues movement (p. 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.

> Goodspeed, Edgar J., *The Key to Ephesians*, 1956, 91 pages, A formal denial of Pauline authorship. He dates Ephesians at A. D. 90 (p. x); argues that the writer was Onesimus (pp. xivff); gives 75 pages of parallels between Ephesians and Colossians and other Pauline writings without comment.

> Goodwin, Thomas, *An Exposition of Ephesians 1 to 2:10*, 1861 reprint, 1958, 824 pages. A godly, voluminous exposition by a great Puritan preacher. He holds Paul to be the highest saint in heaven (p. 6); he was an apostle 'not a human office' (p. 9); holds that grace is the free favor of God and peace is the effect of grace (p. 19); admits that we are not capable of blessing God, yet He receives it graciously (p. 27); God is the God of Christ the Man, the Father of Christ the Son (p. 31).

\$ Gore, Charles, *St. Paul's Epistle to the Ephesians*, 1898, 278 pages. A high church Anglican exposition. He holds that Ephesians sets forth theory of the church (p. 3) and calls its ethics "Christian socialism" (p. 19), teaches baptismal regeneration, attacks double predestination (p. 64), commends the idea of evolution (p. 69), subordinates individual salvation to the idea of a catholic church (p. 102), stresses the nourishment of the eucharist (p. 165) and apostolic succession (p. 168), defends infant baptism (p. 230) and the existence of demons (p. 240).

> Govett, Robert, *Govett on Ephesians*, 1889 reprint, 287 pages. An old but very devout and thought-provoking exposition. He stresses that Ephesians begins with God (p. 1); looks forward to the Millennium (p. 21); stresses the indwelling of the Spirit (p. 33); warns the lost that they are spiritually dead (p. 59); argues that faith itself is the gift of God (p. 73); refers to the 'untraceable riches of the Christ' (p. 154).

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

& Grant, Leslie M., *Comments on Galatians, Ephesians, Philippians and Colossians*, 2007, 200 pages. Brief comments in the usual Plymouth Brethren style. Uses the Darby translation to correct the Authorized Version readings, as most Plymouth Brethren writers do.

& 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 if not very deep. We have been concerned over some outright plagiarisms from Albert Barnes in some of Greene's other commentaries. Greene also had a habit of putting too much faith in "outstanding scholars" and "Greek scholars" whenever they corrected the Authorized Version text. Since Greene had either no Greek training or a very basic one, he was not equipped to discern what the "Greek scholars" claimed and was not able to determine how accurate or orthodox their comments were. For example, in comments on Ephesians 1:4, Greene says "Greek scholars tell us that the literal meaning is "chose us for Himself" . . . that is, GOD chose us for His own joy and pleasure and glory." He never identifies who these "Greek scholars" are, so how is the reader to know how accurate their comments are? And Greene uses these "Greek scholars" as an excuse to change the text of the Authorized Version. He also tends to repeat Fundamentalist cliches as well. He also seems to have trouble distinguishing between Calvinists and Hyper-Calvinists in his remarks on various verses in Ephesians 1. It might just be me, but I have never been able to get much out of Greene, either in his writings or in his radio programs. I have his CD of his radio programs as he preached through James and I couldn't make it past the first CD. Greene was a Fundamentalist version of J. Vernon McGee. Orthodox but both will occasionally drive you up the wall in their comments and applications.

\$ 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 (pp. 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 (p. 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 (pp. 1-63). The remainder of the book (pp. 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 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, 290 pages. A thorough Reformed exposition. He provides an extended comparison of the wording of Ephesians and Colossians (pp. 6-26) and denies that one copied from the other; defends Pauline authorship (pp. 32-56); stresses that Christ fills all the universe in all respects (p. 105); explains the radical change that takes place in putting off the 'old man' and 'putting on the new man' (p. 213); asks 'How can we imitate him whom we cannot even fathom?' and concludes that it is 'only in a spirit of awe and humble reverence that we can properly study this glorious theme of the imitation of God' (pp. 224-225).

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 (p. 25), stresses the sovereign election of God (pp. 29, 35, 57) and that only those in whom the Spirit dwells are members of the true church (p. 87), states that the entire Trinity is involved in redemption (p. 144), stresses the doctrine of total depravity (p. 182), teaches a general judgment (p. 218), attacks baptismal regeneration (p. 324), lists death, adultery and willful desertion as dissolving the marriage contract (p. 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 (p. 15), attacks modernism, the lodge (p. 17), calls the doctrine of election a family secret (p. 27), explains redemption (p. 52), teaches premillennialism (pp. 69, 109), maintains that the Scriptures are divinely inspired (p. 85), stresses the

believer's relation to other believers (p. 219), urges separation (p. 257), argues for a systematic program of Bible study (266).

% One of Ironside's best studies.

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

> Julien, Tom, *Inherited Wealth: Studies in Ephesians*, 1976, 141 pages. A popular conservative exposition. He holds that the immediate purpose of the ministries is to equip the saints for service (p. 86); declares that the putting off of the old man and the putting on of the new man refers to consecration (p. 94).

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

> Kobelski, Paul J., *Ephesians in the New Jerome Biblical Commentary*, 1990, pages 883-890. A brief Roman Catholic exposition. He argues for a Deutero-Pauline authorship (pp. 884-885). He comments on Ephesians 4:1-6, 'At the beginning of the hortatory sections, the image of Paul, the prisoner of the Lord, is again invoked to confer his authority upon the exhortation' (p. 889).

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 (pp. 333-342), holds the word "church" refers only to true believers (pp. 345, 403), holds that faith is divinely wrought (p. 357), gives word studies, stresses the blood of Christ and attacks modernism (p. 437), emphasizes the unity of the true church (p. 504), teaches baptismal regeneration (p. 513), attacks the Romanist sacrament of marriage (p. 643), holds that children are also members of the church (p. 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 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, *God's Way of Reconciliation*, 1972, 380 pages. Expository messages on Ephesians 2. He stresses the need for evangelism (p. 11) and for clarity on the biblical doctrines of sin (p. 27) and the wrath of God (p. 50); holds that the church vindicates the character of God (p. 112); warns against the sin of pride (p. 158) and against mysticism (p. 189); defends the doctrine of the Trinity (pp. 246ff); urges confidence in prayer (pp. 257ff); attacks the Roman Catholic position (pp. 259ff, 355); stresses the diversity in the church (pp. 364ff).

> Lloyd-Jones, David Martin, *Life in the Spirit*, 1973, 371 pages. Expository messages on Ephesians 5:18-6:9. He warns that drink is a depressant (p. 15); urges that believers be controlled by the Holy Spirit (pp. 40ff); sees submission as a controlling principle (pp. 85ff); warns that marriage is not merely a physical union (p. 95); defends the infallibility of the Bible (p. 107); attacks the feminist movement (p. 113) and Romanism (p. 184); holds that only believers should be married in a Christian service (p. 117); teaches that conscience limits the obedience that a wife may give to her husband (pp. 126ff); warns against the church getting involved in politics (p. 319).

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

> He emphasizes redemption (pp. 17ff); urges a present life that reflects Christ (p. 181); notes that priests were not allowed to drink wine, so church leaders should also abstain (pp. 240-241).

& I have never gotten much out of MacArthur's commentaries. They are rather basic. His refusal to offer any of his numerous commentaries or study Bibles in the Authorized Version is a major problem on his behalf.

! 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.

! 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 (p. 25), distinguishes between the local church and "the body of Christ, the "world Church" (p. 35), attacks the idea that unbaptized infants are lost (p. 45), attacks the idea that faith is the gift of God (p. 49), cites the Interpreter's Bible with approval (p. 52); warns against modern woman's loss of devotion to husband and home (p. 117).

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

\$ Moule, Handley Carr Glyn, *Ephesian Studies*, 340 pages. Warmly devotional. Defends the genuineness (p. 13), stresses the "Trinity of Eternal Love" (p. 38), speaks of the "glory of the Christ of God" (p. 52), warns that the church has become afflicted with "bureaucratic tyranny" (p. 58), teaches the ideal or universal church (p. 59), calls the indwelling the "sovereign gift of God" (139), stresses the deity of Christ (p. 140), urges total abstinence from sins of temper and tongue (p. 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" (p. 71). Holds that Ephesians is a circular letter (p. 28). Equates the blood of Christ in 1:7 with the death of Christ (p. 49), and thus is weak on the literalness of the blood. Holds baptism in the standard Church of England context (p. 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.

& Nee, Watchman, *Sit, Walk, Stand*, 78 pages. A study of, but not a commentary of, Ephesians. Nee describes the three aspects of the believer – to God, to man, and to the enemy. The best summary of the book is the one the author provides on the last page "The Christian life consists of sitting with Christ, walking by him and standing in him. We begin our spiritual life by resting in the finished work of the Lord Jesus. That rest is the source of our strength or a consistent and unfaltering walk in the world. And at the end of a grueling warfare with the hosts of darkness we are found standing with him at last in triumphant possession of the field." The book's message has been called "boot camp Christianity". Nee is remembered for his leadership of an indigenous church movement in China and also helped establish local churches in China that were completely independent of foreign missionary organizations. Their church government was based on the "Plymouth" Brethren movement. He was falsely accused and was imprisoned by the Communists in 1952 until his death in 1972. Unfortunately, the edition I have uses the grossly inferior American Standard Version of 1901.

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 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.

& O'Brien apparently was accused of plagiarism, thus casting him into academic outer darkness. That changes nothing regarding the relative value of his various commentaries.

\$ Ockenga, Harold, *Faithful in Christ Jesus*, 1948, 254 pages. A practical exposition. Balances divine sovereignty and man's free will (p. 9), attacks Unitarianism (p. 25) and

defends doctrine of the Trinity (p. 28), stresses the value of the blood of Christ (p. 50), teaches the nature of sin (p. 54), the gift of the Holy Spirit (p. 76), distinguishes the universal church from the organizational church (p. 165), identifies grieving the Spirit with becoming a backslider (p. 186), stresses child evangelism (p. 223).

Pattison, R. E. *Commentary on Ephesians*, 1859. A book to instruct intelligent, experienced believers. It is a model for a class book, 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.

> She denies Pauline authorship (pp. 15ff); holds that the language of Ephesians 'departs markedly from Paul's style' (p. 20); argues that 'the Blessing period evokes the liturgical origin of the blessing formula found in the Psalms (LXX 66:20; 68:35)' (p. 36)

& 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, dispensational and premillennial.

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 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. Dispensational, premillennial and with many practical applications. His material on the Christian soldier in 6:10-17 is probably the best treatment of the material that you will find.

\$ Salmond, S.D.F. "Ephesians" in volume 3 of *The Expositor's Greek Testament*, 1907, 192 pages. Exhaustive Greek commentary. Defends Pauline authorship (208), 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.

< 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*, 1979, 291 pages. He stresses the Trinitarian nature of the opening paragraph (pp. 31ff); notes the greatness of God's power (pp. 57ff); emphasizes the 'refreshing realism of the Bible' (p. 69); urges that the church is central to Christian living (p. 129ff).

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

! Swain, Lionel, *Ephesians*, New Testament Message 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 (p. 5), gives 3 key words for Ephesians: church, body, mystery (9), defends the deity of Christ (p. 16), uses many apt illustrations, does not object to an evolutionary dating (28), argues for premillennial interpretations (p. 65), denies the church is seen in the Old Testament (p. 86), attacks ultra-dispensationalism (p. 105), holds that "one baptism" is water baptism (p. 127).

! Taylor, Walter and John Reumann, *Ephesians*, Augsburg 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 (p. 129), explains Greek construction (p. 143), admits the doctrine of election but stresses man's freedom (p. 146), discusses the words for "redemption" (p. 151), identifies "church" as "the community of redeemed persons" (p. 168), defends the reality of the devil (p. 171), quotes liberals with approval, including Markus Barth (p. 200), and Bonhoeffer (p. 228), takes "one baptism" in the Wesleyan sense of a second work of grace (p. 206), attacks baptismal regeneration (p. 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 (p. 15), teaches premillennialism (pp. 26,27), claims that no one is responsible for having a sinful nature (p. 43), holds that God dealt with man on the law principle in the Old Testament but on the faith principle now (p. 56), contrasts Jew and Gentile (p. 67), teaches the church began at Pentecost (p. 82), stresses the unity of the true church (p. 103), holds that "one baptism" is water baptism (p. 107), maintains the "lower parts of the earth" refers to just the earth (p. 114), also compares Ephesians with Colossians (pp. 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 by extension, the Authorized Version.

* 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 (p. 3), shows the rhythmical structure of 1:3-14 (p. 5), thinks Paul's phraseology refers to the "spiritual world" (p. 7), stresses the importance of the blood of Christ, not just His death (p. 11), warns that disobedience lays men open to the working of Satan (p. 30), holds that the "lower parts of the earth" refers to Hades (p. 61), denies that the Lord can be regarded as merely human (p. 77), warns against the non-human principalities and powers that are our enemies (p. 93), gives an extended note on the theology of Ephesians (pp. 126, 150).

> Wiersbe, Warren, *Be Rich*, 1976, 178 pages. A popular conservative exposition of Ephesians. He contrasts the old position of the believer with his new position in Christ (p. 60).

> Wood, A. Skevington, *Ephesians*, volume XI, pages 1-92 in *The Expositor's Greek New Testament*, 1978. A brief conservative exposition. He defends Pauline authorship (pp. 7-9); holds that Paul begins with praise for what God has done in Christ (p. 23).

* Wuest, Kenneth, *Ephesians and Colossians in the Greek New Testament for the English Reader*, 1953. A simplified commentary on the Greek for the benefit of the English reader with exegetical comments and word studies.



Ephesians Chapter 1

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:

- | | |
|--------------------------------|---------------------------------------|
| 1. Sovereignty of God 1,5,9,11 | 11. The “mystery of His will” 9 |
| 2. Fatherhood of God 2 | 12. Dispensation of the Millennium 10 |
| 3. Election 4 | 13. Inheritance 11,14 |
| 4. Sanctification 4 | 14. Order of salvation 13 |
| 5. Predestination 5,11 | 15. Sealing 13 |
| 6. Adoption 5 | 16. Earnest 14 |
| 7. Redemption 7,14 | 17. Resurrection 20 |
| 8. Blood of Christ 7 | 18. Exaltation of Christ 20,21 |
| 9. Forgiveness 7 | 19. The Church- His Body 22,23 |
| 10. Grace 7 | |

The book of Ephesians has 6 chapters, 155 verses, and 3,022 words in our Authorized Version.

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:

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 with a commission. Paul was an apostle because he had seen the resurrected Christ, although he was not one of the original disciples.

Strong’s #652 apostolos, one sent with a commission. We get our word “postal” from this. In Judaism, it refers to one sent out in foreign service, as one sent out to collect the temple tribute.

1c **AV**

ESV

LSV

<p>1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:</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>	<p>1 Paul, an apostle of Christ Jesus by the will of God, To the saints who are at Ephesus and <i>who are</i> faithful in Christ Jesus:</p>
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“Jesus Christ” The ESV and LSV reverse this to “Christ Jesus”.

1d **“saints”** “Holy, separated 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”. 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.

1e "**at Ephesus**" is missing in some 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*.)¹ As usual, we will accept the Authorized Version reading and will maintain “in Ephesus” as being a genuine and necessary part of the letter. Even the ESV and LSV retain the reading.

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

1. The saints
2. The faithful

In reality, they should- or ought to 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

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. Grace flows from peace and the peace of God and peace with God are only available by grace.

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
 - A. A mother’s love is unique but there is also something about the love of a father.

1 Vincent was a liberal so any conclusions that he makes should be treated with skepticism. His Word Studies is occasionally good but there too many errors for it to be recommended.

2. He disciplines us when we need it.
 - A. We should fear the wrath of our heavenly Father as we did our earthly father when we were children.
 - B. Proverbs 3:12 **For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.**
 - C. Hebrews 12:8 **But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.**
3. He pities us, showing His care for us
 - A. Psalm 103:13 **Like as a father pitieth his children, so the LORD pitieth them that fear him.**
4. He instills the discipline in the life as fathers do.
 - A. Mothers nurture while fathers train.
5. He gives us the wisdom and advice we need as a father would.
 - A. Proverbs 1:8 **My son, hear the instruction of thy father, and forsake not the law of thy mother:**
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^{jaorist active participle} us^d with all spiritual blessings^{e-f} in heavenly places^{g-h} in Christ:^{j-k}

3a In the (proper and correct) Greek texts, verses 3-14 make up one sentence! It winds about, here and there, baffling any attempt at analysis because its thoughts are complex and interwoven (John Phillips, *Exploring Ephesians*, page 27). It is in one sentence as these verses convey a single main thought, theologically, how all the doctrines in verses 3-14 are linked together as a whole.

3b **“Blessed be God...”** A doxology. Paul uses the same phrase in 2 Corinthians 1:3, **Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;**

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.

3e AV

ESV

LSV

3 Blessed <i>be</i> the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly <i>places</i> in Christ:	3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places,	3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places,
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“all spiritual blessings” Not “some” or “every” as the NKJV, ESV and LSV read. Not “a few”, but “all”. The Tyndale and Coverdale Bibles 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
 - A. Involves election
2. We have been predestinated unto the adoption of children 5
 - A. Predestination is never linked to salvation, but to events pertaining to a Christian after salvation.
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

These blessings are spiritual, not necessarily physical, but they can have physical, practical applications in the life of the believer. We are not to be looking for money, houses, lands or physical healings as the Charismatics and the prosperity preachers are. The think that **gain is godliness** (1 Timothy 6:5) and greatly err in thinking that the accumulation of junk equates the blessing of God on them or their ministries.

3f **“blessings”** Our word “eulogy” comes from this, which means to “speak good words about someone”.

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 Bibles have “heavenly things” in Ephesians 1:3 but agrees with the King James Bible in Ephesians 1:20; 2:6; 3:10 and 6:12, where “places” is also in italics, except in Ephesians 6:12.

3h **“in heavenly places”** One of the themes of the book is the heavenly work of Christ on behalf of the Church. The phrase can include the heavenly nature, state, characteristic, and atmosphere of the spiritual blessings with which God has blessed us. These blessings are from the heavens, having a heavenly nature, heavenly state, heavenly characteristic and heavenly atmosphere. Christians are now enjoying on earth these heavenly blessings. Israel’s blessings were physical and earthly, centered on the promise of the Messiah and His millennial kingdom on a renewed earth. The blessings bestowed on the Church are more spiritual, focused on heaven and the New Jerusalem, as we have no continuing city here. Beware of preachers who emphasize the temporal over the spiritual!

The book of Romans starts with Gentiles given up to their sin and depravity and with the Jews blinded in their formalism. Ephesians starts with the saints seated in heavenly places.

Simply because the Church is heavenly does not mean that it has no role to play in earthly affairs. God does not take the new Christian immediately to heaven upon their salvation. The Church is still on earth. We are to be witnesses on earth to the generation in which we live (Acts 1:8) and there is work for the Church to do on earth, like getting involved in business, society, government, in promoting the Gospel and making God's word and will known in our generation. This was a flaw in John Nelson Darby's outline of dispensationalism. He did not believe the Church Age was a dispensational period. True it is parenthetical in the overall plan of God, but he did not count it as a dispensation. He defined a dispensation to be Jewish only and not pertaining to the Church since the church was heavenly. Therefore, the Church has no earthly elements to it. This is why most Plymouth Brethren-type dispensationalists don't vote or get involved in much of a public witness since the Church is heavenly and not earthly. Most modern dispensationalists would not agree with Darby here.²

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".

3k Believers are identified with Christ:

- (a) In nature (2 Peter 1:4).
 - (b) In life (Colossians 3:4; I John 5:12).
 - (c) In relationship (John 20:17; Hebrews 2:11).
 - (d) In service (John 17:18; Matthew 28:20).
 - (e) In suffering (Philippians 1:29; Romans 8:17; Colossians 1:24).
 - (f) In inheritance (Romans 8:16-17).
 - (g) In future glory (Romans 8:18-21; 1 Peter 2:9; Revelation 1:6; Revelation 5:10).
- (Oliver Greene, *Ephesians*)

1:4^a According as he hath chosen^{b-aorist middle} us^c in him before the foundation of the world,^{defg} that we should be^{present infinitive} holy^h and without blameⁱ before him in love:^{jkl}

² Roy A Huebner goes into great detail about Darby's teachings on this in *J. N. Darby's Teachings Regarding Dispensations, Ages, Administrations*, available at <https://www.presenttruthpublishers.com/>

4a This is a verse listed by O. Talmadge Spence in his *Quest For Christian Purity* that he lists as a “guiding verse” for that quest. This is a verse that deals with some aspect of the Christian’s growth and pursuit of God.³

4b “**chosen**” is in the middle voice in Greek- God chose us for Himself. He chose us for His benefit, not ours. What a thought to contemplate that God deliberately chose us for salvation. The word “election” does not appear here although there is a divine selection involved.

4c “**chosen us**” This is an individual election, not a national one regarding Israel as in Romans 9-11.

4d “**According as he hath chosen us in him before the foundation of the world,**” This refers to election unto salvation, although the word itself is not used. This choosing which took place in eternity past, where God choose those to be saved for His own reasons. God never tells us the basis for this election but the choice is never arbitrary as God always acts with a purpose and a goal.

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 (**Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.**), for God’s foreknowledge must certainly play a role in the basis for his election, if He did it before the creation of mankind.⁴

I get tired of Calvinists complaining about those who refuse to agree with Calvin’s teaching on this doctrine as being somehow “afraid” of the doctrine. Why should anyone be afraid of truth and sound doctrine? Simply because you disagree with Calvin does not mean that you do not believe the Biblical presentation of election or that you are “afraid” of the doctrine. The only thing Bible believers are afraid of is teaching wrong doctrine and having to answer to God for it at the judgment seat. Personally, I embrace the doctrine of election and don’t fear it, but I do not base my position on Calvin’s teachings.⁵ Election is a Biblical doctrine, but the Calvinists do not have a monopoly on the doctrine. Every Christian believes in election, just with varying interpretations and applications. Simply because you don’t believe in it as

3 Spence’s book is highly recommended, as it deals with the relationship between systematic theology and the doctrine of sanctification. Sanctification has been sorely neglected by both the historic Fundamentalists and contemporary neo-Fundamentalists.

4 Most Calvinists refuse to link 1 Peter 1:2 to election in their insistence that election is sovereign, But the term “sovereign election” never is used in Scripture. God is sovereign but His election is not arbitrary. He elects whom He does for a reason. He simply never reveals the reason. One cannot present a complete and comprehensive presentation of election without acknowledging and considering 1 Peter 1:2.

5 I’ve read Calvin’s *Institutes of the Christian Religion* twice when I was in seminary, so I am familiar with his arguments. I wasn’t very impressed with the *Institutes* as Calvin seems to quote Augustine about three times per page. I asked myself “Is this the *Institutes* of Calvin or Augustine?” I really haven’t gotten that much from his commentaries which is why I seldom refer to him in my writings. I think his value as a commentator is exaggerated.

Calvin did does not mean that you don't believe in the Biblical presentation of the doctrine.

A summary of "election"

1. No man is "in Christ" until he is born again.
2. Every man was "in Adam" in his natural state.
3. The "elect" were not "in Christ" before their new birth. They were "aliens," "alone in the world," "children of wrath," "dead in trespasses and sins," "having no hope," "without God," and "unknown".

A. Galatians 4:7-9 **7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?**

B. Ephesians 2:1,3,12.

4. The Greek word for "chosen" (Ephesians 1:4) is found in Acts 13:17; Mark 13:20; John 15:19; Romans 9:11, 11:5; 1 Corinthians 1:27, etc.; and there is not one case where it occurs that it ever refers to anything decreed "before the foundation of the world."

5. In Matthew 22:14, the CALL precedes the "election."

A. Matthew 22:14 **For many are called, but few are chosen.**

6. According to 1 Peter 1:2, God elected us to salvation because He knew we would hear, respond, believe and repent. God knows who will accept and who will reject Christ. Those who will accept are "elected" and "predestinated" to be "conformed to the image of his Son" (Romans 8:29) and "unto the adoption of children" (Ephesians 1:5).

7. Predestination (Ephesians 1:5) always follows foreknowledge (Romans 8:29 **For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.**), and election always follows foreknowledge (1 Peter 1:2).

4e 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!

4f 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. Man would not be responsible if election was arbitrary. 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.

This is an example of a Biblical paradox, which is two truths that seem to be in conflict, yet both are true. How can election by God based on "His good pleasure" and election based on the foreknowledge of God both be true? Both truths are presented yet there is no conflict. Our problem is that our understanding is limited, and God has not given us the full revelation we need to resolve the paradox. I think he does this to keep us humble and to keep us studying and

praying about it.⁵

4g **“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.

4h **“holy”** The Tyndale Bible has “we should be saints”.

4i **“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.

4j This is the will of God for us, even our sanctification. 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 more so 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 an improvement over Calvin’s system of arbitrary election, where he teaches that God chooses some to go to heaven and some to go to hell based on divine sovereignty and nothing else. If you held a gun to my head and forced me to be a Calvinist, it would have to be the Amyraldian version of the system. The Puritan Richard Baxter held to 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.” If you insist on being a Calvinist, this is the best kind to be as this is the closest to Scripture as you can get under that system.⁷

6 Few Biblical writers deal with Biblical paradoxes but it is a part of theology. One writer who dealt with it extensively was one of my teachers, Dr. O. Talmadge Spence, founder of Foundations Bible College and Theological Seminary in Dunn, North Carolina, who died in 2000. He deals with paradoxes in his book *The Quest For Christian Purity*, especially chapter 38, which is entitled “The Biblical Paradox and History”. Another example of a Biblical paradox would be the Humanity and Deity of Christ existing in a hypostatic union.

7 If I was going to be a Calvinist, it would probably be this branch of the system I would identify with. But I am not a Calvinist as I find the system to be manmade, imperfect and too limiting.

4l Peter Ruckman's summation of the errors of Calvinistic theology are as good as anyone's: "Having predestinated us unto the adoption...according to the good pleasure of his will" (vs. 5). Dr. Martin gives us Calvin's position admirably (*Wycliffe Commentary*, pg. 1303); i.e., God chooses some to be saved and doesn't choose others.

This is the root of Calvin's system; and by coupling the verse with Romans 9:16, 18, the great superstructure of Limited Atonement, Irresistible Grace, Unconditional Election, and Total Depravity was erected. The system contains the most remarkable theological contradictions known to man, and the whole Aristotelian philosophy behind the theology is a distortion of reasoning processes. The real Calvinist reasons as follows:

- a. I cannot understand what God did and why He did it because He did it arbitrarily "according to the pleasure of His will" (Eph. 1:5).
 - b. Since God does these things without my consent, He makes the decisions for me (Rom. 9:16); therefore, I have no will of my own before I am saved.
 - c. Therefore, God elects a certain number, regardless of their will in the matter, and atones for this number and this number only, since His will would be frustrated if He atoned for any more than He is going to save.
 - d. It would be teaching salvation by works to assume that God had any basis for choosing the elect; therefore, I leave it to Him and simply shrug my shoulders and say: "God had His own purpose which no one can know. See how humble I am?"
- But all of this breaks down when dissected. (*The Bible Believer's Commentary on Galatians-Colossians*, page 225).

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

5a Predestination is never tied to the salvation of the sinner for God predestines no one to be saved, but He does predestinate saints to be holy. This 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.

Predestination always follows foreknowledge (Romans 8:29), and election always follows foreknowledge (1 Peter 1:2).

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. In Romans 8:29, Paul will say "**For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.**" So this predestination is for those whom God already foreknew in the election of 1 Peter 1:2 and these were predestinated to be conformed to the image of Christ in sanctification and eventual glorification.

5c We are:

1. Predestinated to adoption- Ephesians 1:5
2. Predestinated to the purpose and will of God- Ephesians 1:11
3. Predestinated to sanctification- Romans 8:29

5d "**Adoption**" "To place as a son." This is the Roman idea of adoption, which is different than our modern view and practice. A Roman man would have a son by natural means. He would

entrust the education and training of that son to a trusted slave.⁸ 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.

"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 **And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.**). 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 (S. D. F. Salmond, "The Epistle to the Ephesians" in *The Expositor's Greek Testament*, volume 3, pages 251-252)."

5e Adoption does not get you into the family of God. The new birth does that. Adoption deals with relationship and inheritance.

5f AV

ESV

LSV

<p>5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,</p>	<p>5 he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will,</p>	<p>5 he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will,</p>
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The ESV and LSV omit "**to himself**".

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

8 Paul deals with this in Galatians 4:1-7.

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

6a 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. It is all for the glory of God, everything that He does is to glorify His great name and that should be our motivation as well. 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. But regardless of our current spiritual state, we are RIGHT NOW accepted by God through grace. We are NOT accepted by our works or by our spirituality or where we went to Bible College. We cannot earn this acceptance under any circumstance. We are only accepted by the grace of God.

6b AV

ESV

LSV

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.	6 to the praise of his glorious grace, with which he has blessed us in the Beloved.	6 to the praise of his glorious grace, with which he has blessed us in the Beloved.
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The Geneva Bible adds “freely” to “**accepted**”, probably as a commentary on the “grace” in this verse. There is no “acceptance” in the ESV or LSV, just a “blessing”. No one is “accepted in the beloved” in these modern versions.

In our natural state, we were most unacceptable to God. We were sinners through and through, with no good thing in us (as Paul would testify of himself in Romans 7:18. We were unholy, rebellious and under condemnation. No man, no matter how moral or educated or cultured or religious he may be, would be fit for heaven and to dwell with God. The new birth makes an unfit sinner fit for heaven through regeneration and forgiveness of sins. Only God can make a sinner acceptable in His sight. No church, religion, theological system or human philosophy can do this.

6c “To be accepted is one of man’s greatest psychological needs and our psychological needs are echoes of far greater spiritual needs. Our need to be accepted by other people is nothing compared with our need to be accepted by God. People go to extraordinary lengths to gain the acceptance of people they admire. Many teenagers will do almost anything to be accepted by their peers. They wear outlandish clothing, dye their hair, pose as scholars or act like slobs...adults do the same, but they are usually more subtle (John Phillips, *Exploring Ephesians and Philippians*, page 34).”

3. Redemption and Forgiveness Through the Blood 1:7

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

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.

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. God does not accept religious rite or ritual, morality or good works in a redemption payment for sin. That is a currency heaven does not accept. Trying to pay for your sin debt with anything other than the shed and applied blood of Christ is like trying to pay for something in an American store with Canadian money. Or, as Isaiah would put it in Isaiah 64:6, with a filthy rag of human self-righteousness.

Redemption means release from slavery (compare 1:14; 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 (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; 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” (Galatians 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; lutroō “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, *Ephesians and Colossians*).”

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

lytroosis (noun) Act of freeing by paying a ransom price Luke 1:68; 2:38; Hebrews 9:12

apolytroosis (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. The cross reference is Colossians 1:14, **In whom we have redemption through his blood, even the forgiveness of sins:.**

“Blood” is missing in some modern versions and is usually replaced by “death”. But without the shedding of blood, there is no remission (Hebrews 9:22). Remission of sin requires death, but it also requires a form of death that requires the shedding of blood. Any translation or commentary that is either missing blood or short on blood is anemic, which means it is weak, sickly and powerless to do anything spiritually (it is left alone in Ephesians 1:7 by the modern versions but “blood” is omitted in Colossians 1:14).

- 7e
1. A Great Work Done-"Redemption through His blood."
 2. A Great Blessing Secured-" Forgiveness of sins."
 3. A Great Measure Used-"According to the riches of His grace."
 4. A Great Necessity Implied-"In whom?" "If any man be in Christ, he is a new creation."
(*Handfuls on Purpose*)

7f 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).

7g "**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.

"This subject of forgiveness of sins perplexes people sometimes. Forgiveness is presented in Scripture in three very distinct aspects. **First, there is eternal forgiveness**, and that is what the apostle is speaking of in Ephesians 1:7. Every believer is eternally forgiven the moment he comes to God through Jesus. He stands before God justified, every trespass forgiven and as clear before the throne of God as if he had never committed a sin. He never again has to come to God appealing for forgiveness, for He has forgiven all his trespasses. But you may say, "Well, do you mean by that, all my trespasses up to the hour of my conversion?" I mean something far more than that, something far better than that. I mean that the believer's sins, all of them, past, present, and whatever sins may be committed in the future, were all taken into account and were all atoned for when Jesus died. This is the eternal forgiveness of God, the Judge of all. The moment a man trusts in Christ, all the value of that atoning work is put down to his account and every sin is forgiven. That is the first great aspect of forgiveness.

"In the second place, there is the **restorative forgiveness of the Father**. The moment my responsibility for my actions as a sinner ended, that moment my responsibility as a child of the heavenly Father began. And if I fail (and I do, and you do) I come to Him not to beg forgiveness, for that was settled at the cross, but I come knowing that, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1Jo 1:9). When as a believer I fail, I come to God as my Father and tell Him the story of my failure and my sin. As I confess my sin, it is put away and my communion with the Father is restored. Sin on the part of the believer does not affect his eternal life, for his life is hid with Christ in God, but it does affect his communion with the Father, and that is not restored again until the failing believer comes confessing his sins. Then he receives restorative forgiveness.

"The third aspect has been called **governmental forgiveness**. It has to do with the temporal consequences of sin. I think of a Christian man whom I have known for a great many years, who in his unsaved days was given to drunkenness. Though that man lived a wonderful Christian life for over thirty years, he suffered all his life in his body because of his early sins. Sometimes he was tempted to wonder whether God had really forgiven him when the punishment of sin seemed to be going on in his body. Again and again, you will find this. God permits temporal punishment to follow sin, but when the believer learns to take everything as from the hand of God and bows to the will of God, He sometimes even grants him governmental forgiveness and restores the body. He may even restore the years the locusts have eaten, and bring back temporal blessings that one might have supposed were lost forever. (Harry Ironside, *Commentary on Ephesians*)."

7h Forgiveness would have three aspects:

1. The forgiveness we receive from God.
2. Our obligation and duty to forgive those who sin against us.
 - A. Matthew 6:14,15, **For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.**
 - B. Matthew 18:35, **So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.**
3. That we should also forgive ourselves when we sin, in that we should accept the forgiveness that God forgives us with.

7i The important verses that deal with the doctrine of forgiveness (not a comprehensive study of the word or the doctrine):

1. God is ready to forgive
 - A. Psalm 86:5 **For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.**
2. There is forgiveness with God
 - A. Psalm 130:4 **But there is forgiveness with thee, that thou mayest be feared.**
3. If we want forgiveness of our sins from God, we must be willing to forgive those who wrong us.
 - A. Matthew 6:14,15, **For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.**
 - B. Matthew 18:35, **So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.**
4. The one sin that will not be forgiven is blasphemy of the Holy Spirit.
 - A. Matthew 12:31,32 **Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy**

Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

5. Jesus can forgive sins because He is God.
 - A. Mark 2:7-10, **Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins...**
6. Jesus forgave His killers.
 - A. Luke 23:34, **Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.**
7. 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.**
8. Acts 13:38 **Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:**
9. 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.**
10. Romans 4:7 Saying, **Blessed are they whose iniquities are forgiven, and whose sins are covered.**
11. Ephesians 4:32 **And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.**
12. Forgiveness via the blood of Christ.
 - A. Colossians 1:14 **In whom we have redemption through his blood, even the forgiveness of sins**
13. Confession of sin a necessity/
 - 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.**

7j AV	ESV	LSV
7 In whom we have redemption through his blood, the forgiveness of sins , according to the riches of his grace;	7 In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,	7 In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,

“sins” The ESV and LSV use “transgressions”.

7k **“...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.

- 7l 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).

7m “**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

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 AV

ESV

LSV

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

8 which he lavished upon us, in all wisdom and insight

8 which he lavished upon us, in all wisdom and insight

“**prudence**” The Geneva Bible has “understanding” and the ESV uses “insight”.

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

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

9b A mystery is a thing that before was 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.

There is nothing “mysterious” about a Bible “mystery”. It is simply a doctrine that has not been revealed or any religious doctrine that seems above human comprehension.

9c This is a privilege that is denied to the angels. We have no indication that God shares much, if anything, with them regarding His will or purpose and plans for the various dispensations. But He has revealed all of this in the Bible for man to study and learn. God gave the Bible to man, not to angels and has revealed this to men, not to angels. Here is something that man can teach angels.

9d It not only pleased God to predestinate us (Ephesians 1:5) but also to show us why He predestinated us (Ephesians 1:9,10). We are predestinated because we have been redeemed and forgiven (Ephesians 1:7), and this made us “accepted in the beloved” (Ephesians 1:6).

9e AV

ESV

LSV

<p>9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:</p>	<p>9 making known to us the mystery of his will, according to his purpose, which he set forth in Christ</p>	<p>9 making known to us the mystery of his will, according to his purpose, which he set forth in Christ</p>
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“**which he hath purposed in himself**” The ESV and LSV have “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 aorist middle infinitive things in Christ,^d both which are in heaven, and which are on earth; even in him:^e

10a AV

ESV

LSV

<p>10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; <i>even</i> in him:</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>	<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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“dispensation” The Tyndale Bible, Coverdale Bibles, ESV and LSV do not have “dispensation”. We can forgive the Tyndale and Coverdale Bibles for the Geneva Bible was the first to use that word. But there is no excuse for the ESV and LSV to omit this important theological term.

10d The ESV and LSV omit the reference to Christ in this verse. Followers of Watchman Nee and Witness Lee use the word “economy”, which is really an unnecessary change from the Authorized Version, but all the “Plymouth Brethren” groups, including the Nee/Lee wing, were infected with modern critical scholarship when it came to textual manuscripts. They were not strong defenders of the Authorized Version. Of the versions, only the New King James Version, the American Standard Version, the English Revised Version, the Rheims Douay Version, the Geneva Bible and Bishops Bible use “dispensation”.⁹

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 and God’s plan and program for the ages. 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 and Coverdale Bibles and ESV use “time” in the singular. The Authorized Version follows the Geneva and Bishops Bibles 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.”

10e AV

ESV

LSV

<p>10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:</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>	<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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“even in him” The Geneva, Tyndale and Cramer Bibles read “in Christ”. The Greek text does read “in Christ”. Why did the Authorized Version (and the NKJV) render with the pronoun here? John Bois, in his translation notes, says “en autw” (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 Authorized Version might have done better to render it “in Christ”, even if it was redundant. This is not an “attack” on the Authorized Version reading but rather a lament that the translators did not leave us their notes to explain why they chose the words they did. Of course, there is no confusion here as we know who the “in him” is referring to.^{10,11}

The ESV and LSV omit the phrase entirely.

9 These Plymouth Brethren groups are so strong on “dispensationalism” then they change the word to “economy” or “administration”! Darby’s version, the version translated by William Kelly and the Recovery Version of Witness Lee all do this. They do keep “dispensation” in other verses but why change it here?

10 William Kelly’s translation of the New Testament is not easy to find and is not as well known as John Nelson Darby’s. It can be downloaded from <https://www.presenttruthpublishers.com/> . Look for *Two Nineteenth Century Versions of the New Testament, Translated by JND and WK, with Comments on Text and Translation from the Works of William Kelly of Blackheath*, compiled by D. P. Ryan.

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

11a Why do the Geneva and Bishops Bibles omit the “inheritance”? The Tyndale Bible has “we were made heirs”. 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.**

Whatever our inheritance will involve, we will receive it in full at the judgment seat of Christ. It will be largely spiritual, although it can include ruling privileges during the Millennium.

Ultimately, the inheritance will include, but will not be limited to:

1. A glorified body that will never die and that will be fitted for eternity in glory
2. Total and complete deliverance from sin
3. A mansion in heaven
4. Eternal access to heaven and the throne of God
5. Eternal fellowship with the saints of all ages

11 We must remember that the translators of the Authorized Version did not just translated from the Greek texts available but also used other, earlier translations, including Latin, Gothic and German. To say the Authorized Version was translated from the “Textus Receptus” is only partially true. There is more than one “Textus Receptus” so which version are we talking about? The Authorized Version was mainly an expanded revision of the Bishop’s Bible, but the translators used a wide variety of other resources. The explanation for this reading may not lie in the rendering of any Greek text.

What else may be involved has not been told us and is something that we cannot comprehend (1 Corinthians 2:9, **But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.**).

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. See notes under Ephesians 1:5.

11d **“the counsel of His will”** Here is the sovereignty of God again. He counsels with His own will and with no one else and is answerable to no one for the decisions and actions that He takes.

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

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

12b AV

ESV

LSV

<p>12 That we should be to the praise of his glory, who first trusted in Christ.</p>	<p>12 so that we who were the first to hope in Christ might be to the praise of his glory.</p>	<p>12 so that we who were the first to hope in Christ might be to the praise of his glory.</p>
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“trusted” The Tyndale, Coverdale and Bishops Bibles use “believe” for “trusted”. The ESV and LSV have “hope” which is not as good. This idea of trust means to place one’s full and entire reliance upon another. In this case, the Ephesians were totally and fully trusting Christ to save them, deliver them from their sins and bring them home to heaven, as we should also do.

“Trust” is used 134 times in the Bible and major usages would include:

1. 2 Samuel 22:3 **The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.**
2. 2 Samuel 22:31 **As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him.**
3. Job 13:15 **Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.**
4. Psalm 2:12 **Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.**
5. Psalm 4:5 **Offer the sacrifices of righteousness, and put your trust in the LORD.**
6. Psalm 18:2 **The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.**
7. Psalm 18:30 **As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.**
8. Psalm 31:6 **I have hated them that regard lying vanities: but I trust in the LORD.**
9. Psalm 31:19 **Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!**
10. Psalm 37:5 **Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.**

11. Psalm 56:3 **What time I am afraid, I will trust in thee.**
12. Psalm 56:4, 11 **In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me....In God have I put my trust: I will not be afraid what man can do unto me.**
13. Psalm 62:8 **Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.**
14. Psalm 118:8,9 **It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes.**
15. Psalm 119:42 **So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.**
16. Psalm 125:1 **They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.**
17. Psalm 146:3 **Put not your trust in princes, nor in the son of man, in whom there is no help.**
18. Proverbs 3:5 **Trust in the LORD with all thine heart; and lean not unto thine own understanding.**
19. Proverbs 28:25 **He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.**
20. Proverbs 29:25 **The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.**
21. Proverbs 30:5 **Every word of God is pure: he is a shield unto them that put their trust in him.**
22. Isaiah 26:4 **Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:**
23. Isaiah 31:1 **Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!**
24. Isaiah 42:17 **They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.**
25. Nahum 1:7 **The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.**
26. Mark 10:24 **And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!**
27. 1 Timothy 6:17 **Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;**

12c "A saving trust leads us to accept Christ in all his offices. He is to us not only Priest to put away our sin, but Prophet to remove our ignorance, and King to subdue our rebellions. If as Priest he purges the conscience, as Prophet he must direct the intellect, and as King he must rule the life. We must yield our will to Christ's will, that henceforth every thought may be brought into captivity to his holy sway. There is no whole-hearted trust in Christ unless Christ is taken as a whole. You cannot have half a Christ and be saved, for half Christ is no Christ. You must take him as he is revealed in Scripture, Jesus Christ the Son of God, the Savior of men, very God of very God, the faithful and true Witness, your Guide, your Lord, your Husband, your everything. Do you trust him so? If not, you have not trusted him at all. This is the trust which brings salvation with it — an entire reliance upon an entire Savior so far as you know him. (Charles Spurgeon, "Trust" in *Metropolitan Tabernacle Pulpit*, sermon #1978)."

12d “There came to me the other day a young man who wished to speak with me about his soul troubles, and he began thus, “Dear sir, I cannot trust Christ.” To which I answered, “Have you found out something fresh in his character? Has he ceased to be trustworthy? Pray let me know all about it, for it is a serious matter to me; I have trusted him with everything I have for time and for eternity, and if he is not fit to be trusted I am in a terrible case.” He looked at me, and he said, “I will not say that again, sir, I see I have made a mistake. Truly the Lord Jesus is in every way trustworthy.” “Well, then,” I said, “Why cannot you trust him?” I left him with that unanswerable question. A man is certainly able to trust one whom he regards as trustworthy. My young friend saw that at once, and asked me further: “But may I trust Christ to save me? Am I permitted to trust my soul with him?” I said to him, “Is not this the command of the gospel: Believe on the Lord Jesus Christ, and thou shalt be saved? And are you not warned that if you do not believe in him you will be damned? How can we doubt that we are permitted to do that which is commanded us of the Lord? I am to preach the gospel to every creature, and this is the gospel: — ‘Believe on the Lord Jesus Christ, and thou shalt be saved!’” He said, “So, then, if I trust Christ he will save me?” and I replied, “Certainly he will, he is the Savior of all them that put their trust in him. He says, ‘Him that cometh to me I will in no wise cast out.’ It is written, ‘He that believeth on him hath everlasting life:’ he that trusts in Jesus is saved.” He thanked me, and saying that he had found out the secret, he went on his way rejoicing. I told him the gospel; he received it; and he entered into rest. I hope I may be equally successful with my hearers at this time....Now, concerning this trust, I say that this is our Lord’s due. (Charles Spurgeon, “Trust” in *Metropolitan Tabernacle Pulpit*, sermon #1978).

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:^c in whom also after that ye believed,^{d-aorist active participle} ye were sealed^{ef-aorist passive} with that Holy Spirit of promise,^{ghijk}

13a AV

ESV

LSV

<p>13 In whom ye also <i>trusted</i>, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,</p>	<p>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,</p>	<p>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,</p>
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“trusted” The ESV and LSV omit “trusted”. While it was supplied by the translators (since it is in italics), the other translations include it, except for the Tyndale and Bishops Bibles. The Coverdale Bible has “believed”. Omitting “trusted” leaves for the very odd reading of the ESV and LSV, “In him you also, when you heard the word of truth...” You also...what? It is obvious something is missing yet neither the ESV nor the LSV supply the missing idea.

13b **“that ye heard the word of truth” Faith cometh by hearing and hearing by the Word of God** (Romans 10:17). They heard the gospel, but they did not see it. They heard the teachings of Christ second hand from Paul. Who also got it from another. The Ephesians could trust a messenger like Paul and his teachings. The Ephesians did not require any signs, wonders or miracles to trust, only the word of a reliable witness like Paul. This is how we trusted, as none of us were eyewitnesses of the earthly ministry of Christ. We also had to trust in the reliable witness of another. To trust without seeing but only by hearing is a very superior form of trust. Faith does not come by seeing. Men do not get faith by looking at a Romanist priest

manipulating bread and wine and claiming that he is making them to be the body and blood of Christ. They may beget attention, but they do not beget the faith. We do not get faith through ordinances of baptism or the Lord's Supper, for they are not the channel through which faith comes.

13c "Most of us have heard this message over and over again. I wonder how many can take these words to ourselves, **"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation."** The gospel is indeed the "good spell." That is the exact meaning of the Anglo-Saxon word, gospel. Centuries ago, the word "spell" meant "news" or "message." A dynamic orator may be called a spellbinder because he can hold an audience with his message. The gospel is the "good spell," the "good message." It is God's good news for lost sinners; God's good news about His blessed Son. It cannot be too often emphasized that the gospel is not good advice to be obeyed; it is good news to be believed. And when we believe the message, we are saved (Harry Ironside, *Commentary on Ephesians*)."

13d Salvation is by belief in the revelation of God (Acts 16:31, **And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.**) that results in a changed life (2 Corinthians 5:17, **Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.**).

13e 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.

13f **"sealed"** We do this with valuable objects we own. We put some form of identification on them that is not easily removable. On some of my old shortwave radios, I would etch my name on them in the metal. With books, we may use a hand press to imprint our name or *ex libris* in the book. We do this because the object we are marking is valuable and if lost or stolen, we want to be able to prove our ownership of it if recovered.

13g **"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.

13h 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.

13i Calvinists believe that regeneration precedes faith, so an elect man is "born saved" since he is elect, but he does not realize it or know it until he is awakened by the Holy Spirit at some time in his life, then he will respond and confess Christ. But there are no verses that will support and notion of putting regeneration before faith. It is always faith/believing/trust first, then salvation.

Consider a sample of such a teaching by R. C. Sproul:

"One of the most dramatic moments in my life for the shaping of my theology took place in a seminary classroom. One of my professors went to the blackboard and wrote these words in bold letters: "Regeneration Precedes Faith."

These words were a shock to my system. I had entered seminary believing that the key work of man to effect rebirth was faith. I thought that we first had to believe in Christ in order to be born again. I use the words in order here for a reason. I was thinking in terms of steps that must be taken in a certain sequence. I had put faith at the beginning. The order looked something like this:

"Faith - rebirth -justification."

I hadn't thought that matter through very carefully. Nor had I listened carefully to Jesus' words to Nicodemus. I assumed that even though I was a sinner, a person born of the flesh and living in the flesh, I still had a little island of righteousness, a tiny deposit of spiritual power left within my soul to enable me to respond to the Gospel on my own. Perhaps I had been confused by the teaching of the Roman Catholic Church. Rome, and many other branches of Christendom, had taught that regeneration is gracious; it cannot happen apart from the help of God.

No man has the power to raise himself from spiritual death. Divine assistance is necessary. This grace, according to Rome, comes in the form of what is called prevenient grace. "Prevenient" means that which comes from something else. Rome adds to this prevenient grace the requirement that we must "cooperate with it and assent to it" before it can take hold in our hearts.

This concept of cooperation is at best a half-truth. Yes, the faith we exercise is our faith. God does not do the believing for us. When I respond to Christ, it is my response, my faith, my trust that is being exercised. The issue, however, goes deeper. The question still remains: "Do I cooperate with God's grace before I am born again, or does the cooperation occur after?" Another way of asking this question is to ask if regeneration is monergistic or synergistic. Is it operative or cooperative? Is it effectual or dependent? Some of these words are theological terms that require further explanation.

A monergistic work is a work produced singly, by one person. The prefix mono means one. The word erg refers to a unit of work. Words like energy are built upon this root. A synergistic work is one that involves cooperation between two or more persons or things. The prefix syn - means "together with." I labor this distinction for a reason. The debate between Rome and Luther hung on this single point. At issue was this: Is regeneration a monergistic work of God or a synergistic work that requires cooperation between man and God? When my professor wrote "Regeneration precedes faith" on the blackboard, he was clearly siding with the monergistic answer. After a person is regenerated, that person cooperates by exercising faith and trust. But the first step is the work of God and of God alone.

The reason we do not cooperate with regenerating grace before it acts upon us and in us is because we cannot. We cannot because we are spiritually dead. We can no more assist the Holy Spirit in the quickening of our souls to spiritual life than Lazarus could help Jesus raise him for the dead.

When I began to wrestle with the Professor's argument, I was surprised to learn that his strange-sounding teaching was not novel. Augustine, Martin Luther, John Calvin, Jonathan Edwards, George Whitefield - even the great medieval theologian Thomas Aquinas taught this doctrine. Thomas Aquinas is the Doctor Angelicus of the Roman Catholic Church. For centuries

his theological teaching was accepted as official dogma by most Catholics. So he was the last person I expected to hold such a view of regeneration. Yet Aquinas insisted that regenerating grace is operative grace, not cooperative grace. Aquinas spoke of prevenient grace, but he spoke of a grace that comes before faith, which is regeneration.

These giants of Christian history derived their view from Holy Scripture. The key phrase in Paul's Letter to the Ephesians is this: "...even when we were dead in trespasses, made us alive together with Christ (by grace have you been saved)" (Eph. 2:5). Here Paul locates the time when regeneration occurs. It takes place 'when we were dead.' With one thunderbolt of apostolic revelation all attempts to give the initiative in regeneration to man are smashed. Again, dead men do not cooperate with grace. Unless regeneration takes place first, there is no possibility of faith.

This says nothing different from what Jesus said to Nicodemus. Unless a man is born again first, he cannot possibly see or enter the kingdom of God. If we believe that faith precedes regeneration, then we set our thinking and therefore ourselves in direct opposition not only to giants of Christian history but also to the teaching of Paul and of our Lord Himself. (Excerpt from the book, *The Mystery of the Holy Spirit*, by R.C. Sproul, Christian Focus)."

<http://www.monergism.com/thethreshold/articles/onsite/sproul01.html>

Notice that you are supposed to believe this because "the giants of Christian history" like Augustine (the first Roman Catholic theologian and persecutor of the Baptist Donatists), Luther (an anti-Semite), Calvin (a theological dictator), Edwards, Whitefield and Thomas Aquinas (whom Sproul admits was a Romanist "Angelic Doctor" (not a Biblical phrase or title)) all held to this and you should to, as Sproul attempts to brow-beat you over the head by this theological name-dropping. Our position is that if 10,000 "giants of Christian history" taught that regeneration precedes faith, we would still be under no obligation to believe it unless they can provide solid and clear scriptural teaching on the matter. The fact that this is also Roman Catholic doctrine, as promoted by Augustine and Aquinas makes us very suspicious.

The basic Calvinistic teaching them is that because the sinner is "dead in trespasses and in sins", he cannot believe, despite the frequent exhortations and commands to do so. The sinner must be made alive, or quickened, before he can believe, so God "saves" the sinner before the sinner believes and repents. But the Bible clearly tells dead sinners to believe, as in Acts 16:31, **And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.** Romans 10:9 (**That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.**) states that if the spiritually-dead sinner will believe and confess, he would be saved. John 1:12 (**But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:**) says if the spiritually-dead sinner will receive Christ, he will become a son of God.

Yes, we believe that the sinner is spiritually dead in his sins, but the soul of the sinner is not dead. His "deadness" is not total, The sinner may respond to the gospel out of intellectual curiosity or emotional distress but that is a response of his soul. The still-alive soul can help the "dead" spirit respond in faith for salvation.

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

NON-CALVINIST

1. Conviction/awakening
2. Belief
3. Salvation/regeneration

CALVINIST

1. Regeneration (and thus salvation)
2. Conviction/awakening
3. Irresistible grace
4. Belief

13j The Holy Spirit is mentioned 59 times in Ephesians, about a quarter of all such references in the New Testament.

13k Not just any “holy Spirit” but “**that**” holy Spirit of promise, the third member of the Godhead. There are many “spirits” out there claiming to be holy or true, so you had better have the discernment to know which one is really of God!

7. The Earnest and the Redemption 1:14

1:14 Which is^{present} the earnest^{a-b} of our inheritance until the redemption of the purchased possession,^c unto 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. 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 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 Ephesians 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.
 - A. Hebrews 4:3 **“For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.**
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.

Spiritually, the Holy Spirit is the earnest of the Father, given to the saint (through the indwelling of the Spirit in the heart of the saint) to show the believer that He is serious in bringing that believer home to heaven. Now what happens if a person who has truly believed, repented and has been born again and this has received the earnest of the Spirit should wind up in hell, despite all the promises of Scripture? The Father would have failed to fulfill His part of the salvation contract and the earnest of the Spirit would be lost. Can you contemplate such a thing ever happening? This is why we believe so strongly in the security of the believer as the Father could never allow such a thing to happen that He would “lose” the Holy Spirit. See what obligations the Father has placed Himself under to secure the eternal and final salvation of all who repent and believe!

14b AV

ESV

LSV

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.	14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.	14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.
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“earnest” The NKJV, ESV and LSV 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 giving of money, something of value. A simple “guarantee” would not involve any loss if the promise is not fulfilled. Thus, the NKJV’s, ESV’s and LSV’s “guarantee” weakens and dilutes the verse. The Authorized Version reading should be retained.

14d **“purchased possession”** This “purchased possession” are the saints, bought by the blood of Christ.

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

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

15a Verse 15 matches 1 Thessalonians 1:3-10, **Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.**

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

15c “There are two things to observe: 1, Christ was the object of the faith; 2, the saints were the object of the love. Christ being the object of faith, all those who are in Christ become also the

objects of our love (John Nelson Darby, *The Ministry of the Epistle to the Ephesians*, page 13).”.

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

16a Verse 16 matches Colossians 1:9, **For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.** 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).”

16c **Pray without ceasing**, as in 1 Thessalonians 5:17.

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

17a Paul’s five prayer requests for the Ephesians (Ephesians 1:17-19):

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

17b Two titles for God here:

1. The God of our Lord Jesus Christ
2. The Father of Glory, the God Who is the Source of all grace and glory, as it all comes from Him and He is the sole and only source of it.

17c **“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.

17d The Geneva Bible has “through the acknowledging of him” while the Tyndale, Cramner and Authorized Version Bibles read “in the knowledge of him”, although the Greek will support either rendering. The Geneva Bible 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

Authorized Version rendering is better because it is better supported by the Greek and the other English versions. Even that consistent (and annoying) Authorized Version critic, Marvin Vincent, in his *Word Studies*, would tend to agree with the Authorized Version rather than the Geneva Bible 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.”

17e “**knowledge**” is Strong’s #1922 epignosis; precise and correct knowledge. The “epi” prefix” is an intensifier, giving this the idea of an absolute and comprehensive knowledge of God.

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

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

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

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

18b AV

ESV

LSV

<p>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,</p>	<p>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,</p>	<p>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,</p>
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“**The eyes of your understanding**” The ESV and LSV have “hearts” instead of “understanding”, which is a clunky reading.

18c The “**hope of His calling**” is Christ Himself (Hebrews 6:18 **That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:**), Who is the very goal of our ministry and Christian walk.

18d “**glory of his inheritance**” The ESV and LSV have “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}

19a 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

19b Two different words for “**power**” are used in this verse:

1. First use- Strong’s #1411 *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 *kratos*; force, strength, power, might, a mighty deed, a work of power, dominion

19c AV

ESV

LSV

19 And what <i>is</i> the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power ,	19 and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might	19 and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might
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“**mighty power**” The ESV and LSV have “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,^d

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.

20s This is the dwelling place of God, both geographically and spiritually.

1:21 Far above^a all principality,^b and power, and might, and dominion,^c and every name that is named,^{present passive participle} not only in this world, but also in that which is to come.^{d-present active participle}

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

21b “**principality**” Has the idea of an area ruled by a sovereign or the power and position of such a ruler.

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

KJV	Tyndale	Coverdale	Geneva	Bishop	ESV and LSV
principality	rule	rule	principality	rule	rule
power	power	power	power	power	authority
might	might	might	might	might	power
dominion	dominion	dominion	dominion	dominion	dominion

21d **“the world to come”** The yet-future Millennial reign and beyond, 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.

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}

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
 - A. Ephesians 1:21
 - B. Colossians 2:10, **And ye are complete in him, which is the head of all principality and power:**
2. All power
 - A. Ephesians 1:21
 - B. Colossians 2:10, **And ye are complete in him, which is the head of all principality and power**
3. All might
 - A. Ephesians 1:21
4. Dominion
 - A. Ephesians 1:21
 - B. Colossians 1:16-18, **For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.**
5. Every name
 - A. Ephesians 1:21
 - B. Philippians 2:9, **Wherefore God also hath highly exalted him, and given him a name which is above every name:**
6. This world
 - A. Ephesians 1:21
7. The world to come
 - A. Ephesians 1:21

8. All things
 A. Ephesians 1:22
 B. Hebrews 2:8,9, **Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.**
9. The church
 A. Ephesians 1:22,23
 B. Ephesians 2:19
 C. Ephesians 4:15
 D. Ephesians 5:23-31
 E. Colossians 1:24, **Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:**
10. Every man
 A. 1 Corinthians 11:3, **But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.**
11. Of the corner(stone)
 A. Matthew 21:42, **Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?**
 B. Luke 20:17, **And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?**
 C. Acts 4:11, **This is the stone which was set at nought of you builders, which is become the head of the corner.**
 D. 1 Peter 2:7, **Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,**
12. The people
 A. Isaiah 55:4, **Behold, I have given him for a witness to the people, a leader and commander to the people.**
13. Over all
 A. Romans 9:5, **Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen**
 B. Colossians 3:11, **Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.**
14. His own house
 A. Hebrews 3:6, **But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.**

22d The Tyndale and Coverdale Bibles use "congregation" for "church". Technically, either term is correct.

1:23 Which is^{present} his body,^a the fullness of him that filleth^{present middle participle} 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. There is no “Baptist Body”. There is only the “One 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.¹² 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 manifestations of this Universal church.

12 Baptist Briders and Landmarkers hate the doctrine of the “Universal Church” mistakenly believing it is Roman Catholic and/or Protestant doctrine, which it is not. They only recognized local congregations, their kind of congregations, of course, as being legitimate churches. Their doctrine is actually more Roman Catholic than the “Universal Church” they rail against!

Ephesians Chapter 2

10. Our Former State 2:1-3

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

1a AV

ESV

LSV

1 And you <i>hath he quickened</i> , who were dead in trespasses and sins;	1 And you were dead in the trespasses and sins	1 And you were dead in the trespasses and sins
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“hath he quickened” 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 and LSV omit the phrase. Yes, it is in italics in the Authorized Version, 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)." But North was a better economist than he was a theologian.

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 or reject the gospel, 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? If a dead man cannot accept or reject Christ, how can he be judged at all? 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.

While the spirit of the unsaved man is dead, his soul is not and his will is not, so he is still able to consider the claims of the gospel rationally and make his decision for or against Christ, a decision God will hold him accountable for at the judgment.

“The “deadness” of the unconverted sinner led Berkhof, Calvin, Hodge, Dabney, A. W. Pink, L. R. Shelton, Gill, and others to assume that he cannot act responsibly. That is, he cannot receive Christ (see 1:4) because he is DEAD. But this assumption is irrational in the extreme. If he cannot receive, he cannot reject. (You never saw a dead man reject anything!) The analogy then drawn by Berkhof and *The Baptist Examiner*¹ is a distorted one and is a false one. Even though the sinner is spiritually dead, he is certainly responsible for his decisions (Acts 7:51). He can ACCEPT (John 1:12) or REJECT (Mark 7:9; Luke 7:30), in spite of his depravity (cf. Eph. 1:4) (Peter Ruckman, *Bible Believers Commentary on Galatians-Colossians*, page 246).”

I often give this illustration in my preaching. Years ago, I was driving to work in a snowstorm. I took a curve too fast and ended up in a ditch. I was stuck in the ditch, dead in that ditch. I could not drive out of it. My radio worked. My lights, wiper, heater...everything worked, but I was dead in the ditch, unable to drive out. Eventually, a man with a chain came by and towed me out. I could not have gotten out of that ditch without his help. As sinners, we are “dead” in our trespasses and sins. Everything else about us is alive. We can think, reason, express emotion, etc. But our spirits are dead, and we are stuck in our sins, unable to do anything to pull ourselves out of the ditch until Jesus Christ comes along and pulls us out of that ditch.

1c This also explains why some are insensible regarding spiritual things. They are dead to them! They have a dead spirit, so spiritual things mean nothing to them. There are many things that may interest other people, but they mean nothing to me as I am “dead” to them, like cars, rock music, guns, etc.

1d Seven dead things in Scripture:

1. Dead living men

A. Matthew 8:22 **But Jesus said unto him, Follow me; and let the dead bury their dead.**

B 2 Corinthians 5:14 **For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:**

C. Ephesians 2:1,5 **And you hath he quickened, who were dead in trespasses and sins... Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)**

D. Colossians 2:13 **And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;**

E. 1 Timothy 5:6 **But she that liveth in pleasure is dead while she liveth.**

2. Living dead men

A. Romans 6:2,7-13 **God forbid. How shall we, that are dead to sin, live any longer therein?... For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion**

1 The Baptist Examiner is a Baptist newspaper promoting and pushing Calvinism among Baptists. Its presupposition is that if you are not a Calvinist who worships at the feet of A. W. Pink, then you are not a genuine Baptist. It also promoted “Landmarkism”, teaching that the only true church was a Calvinistic Baptist church. It was very confrontational towards Baptists who did not accept Calvinistic teachings.

over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

B. Colossians 2:20 **Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,**

C. Colossians 3:3 **For ye are dead, and your life is hid with Christ in God.**

D. 2 Timothy 2:11 **It is a faithful saying: For if we be dead with him, we shall also live with him:**

3. Dead living bodies

A. Romans 8:10 **And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.**

4. Dead bodies

A. John 5:28,29 **Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.**

B. James 2:26 **And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?**

5. Dead works

A. Hebrews 6:1 **Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,**

B. Hebrews 9:14 **How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?**

6. Dead faith

A. James 2:17,20,26 **Even so faith, if it hath not works, is dead, being alone... But wilt thou know, O vain man, that faith without works is dead?... For as the body without the spirit is dead, so faith without works is dead also.**

7. Dead sin

A. Romans 7:8 **But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.**

1e This is repeated in Ephesians 2:5.

1f **“trespasses”** All the versions use “trespasses” while the NKJV uses “transgressions”, which is an unnecessary change. Even the ESV and LSV use “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. We see the “No Trespassing” sign and ignore it.

It is like seeing a sign reading “No Trespassing” that marks forbidden property and yet deliberately walking past that sign.

1g **“in trespasses and sins”** This was our spiritual location and spiritual condition while we ere lost. It is much as a car can be said to be dead in mud or deep snow. Its location brings on its

condition. We were IN Adam. We were “IN your sins” (John 8:24, **I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.**). We were DEAD in them (vs. 5). They were a part of you, and you were a part of them. 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. His condition is a hopeless one however as he cannot extricate himself from those trespasses and sins without help. 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:

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

1h We were “in Adam”. We were “in your sins” (John 8:24, **I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.**). We were dead in those sins (Ephesians 2:5), We were “in sins and trespasses” both geographically and spiritually.

1i What we were before salvation (Ephesians 2:1-3):

1. Dead in trespasses
2. Dead in sins
3. We walked in the course of this world
4. We were under the domination of the prince of the power of the air
5. We were the children of disobedience
6. We walked in the ways and desires of our flesh and mind
7. We were the children of wrath

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} active participle in the children of disobedience:^{g-h}

2a 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.

Seven “walks” in Ephesians:

1. Trespasses and sins wherein in time past ye walked, 2:2
2. Good works...we should walk in them, 2:10
3. Walk worthy of the vocation wherewith ye are called, 4:1
4. Walk not as other Gentiles walk, 4:17
5. Walk in love, 5:2
6. Walk as children of light, 5:8
7. Walk circumspectly, 5:15 (D. L. Moody, *Notes from my Bible*)

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. But **if any man be in Christ, he is a new creature** (2 Corinthians 5:17), so we would expect a change in this “walk” if you are really saved. A Christian will no longer walk according to the course of this world but will rather walk in the course of heaven. There is a very serious issue with a professing Christian who still walks in the course of this world, who are yet carnal. I think of “Christian Contemporary Music” singers. They claim to be saved yet still sing world music to worldly tunes to other worldly people. They also dress and act according to the course of this world. How do they reconcile their walk with verses like this?

The new birth makes all things new, hence it's being called a “new” birth. A man dies to his old life and his old self at salvation. The old sins and philosophies die, at least they are supposed to. The old way of doing things dies. The old attitudes die. The old likes and dislikes die. And the old music dies! There is a real problem with someone who listened to some worldly form of music before he got saved (country, rap, rock, jazz...) who then tries to “Christianize” it and bring it into the church after his profession of faith. But a new life would presuppose new musical listening habits, not old ones baptized.

Here then is the “acid test” of salvation- if you have been saved, you will change. If you haven't changed, you are not saved.” And you don't need a Th.D. degree to figure that one out. A blackjack dealer in Vegas who gets saved will not go back to the casino. A saved drunk will not go back to his bottle. A saved blasphemer will clean up his language. A saved liar will stop lying. A saved prostitute will not return to her “trade”. A saved homosexual will abandon his sexual sins and perverse lifestyle. There will be these outward, visible changes, else no true conversion has taken place.

“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,² 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. He is also the **“prince”** of Daniel 9:26.

2 Anyone who thinks the United States is a “Christian nation” is a fool. We never really were a “Christian nation”. We were simply a nation with a lot of Christians. Our constitution makes no mention or acknowledgement of Jesus Christ. Colonial charters did but not our current constitution. Canada used to be known as a “Dominion”, based on Psalm 72:8, He shall have dominion also from sea to sea, and from the river unto the ends of the earth. That was before Canada was destroyed by global forces, as the United States soon will be. And Donald Trump will not “save America” as he is not even a Christian!

2e AV`

ESV

LSV

<p>2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:</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>	<p>2 in which you formerly walked according to the course of this world, according to the ruler of the power of the air, the spirit that is now working in the sons of disobedience,</p>
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“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 Bible. But it is an interest variant by the Geneva Bible to expand on the idea that Satan “rules”, to forward the Authorized Version 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 LSV and NKJV dilute “prince” to a “ruler”. The Bishops Bible has “governor” for “prince”.

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 a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.**) and stumbled at the stumbling stone, which is Christ (Matthew 21:44, **And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.**) and the wrath of God presently abides on them (John 3:36, **He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.**). They are rebels (Isaiah 1:2, **Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me;** Jeremiah 5:23, **But this people hath a revolting and a rebellious heart; they are revolted and gone.**) who are at enmity with God (Romans 8:7, **Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.**) and their carnal minds are vain, darkened, ignorant and defiled (Ephesians 4:18; Titus 1:15, **Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.**). 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 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 Bibles use the idea of “unbelief”.

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.

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.

3d “**flesh**” The sarx (Greek), 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.

“That sums up the whole matter. The truth of life is that 90 percent of the people in any generation do exactly what dogs and cats do. They seek self-gratification, self-preservation, and self-propagation; and that is all that needs to be said. People and animals share the same basic drives (Eccl. 3:18), and it is no wonder that Darwin and Anaximander got confused. Solomon knew of the matter before Anaximenes and Haeckel ever dreamed about it (Eccl. 3:20). People vary in what they consider to be the proper means of self-preservation, self-gratification, and self-propagation; but these three fundamentals stand. All animals operate on the same principles. Only the New Birth can give a human being a purpose for living and a set of values based on something beyond these three drives. Paul was driven by impulses and motives that had nothing to do with self-preservation (2 Cor. 11–12), self-gratification (Phil. 4:11), or self-propagation (1 Cor. 9:5); and the Lord Jesus was never influenced by ONE of them. That is, there is a greater difference between a Spirit filled Christian and an unsaved Bishop or Cardinal than there is between Karl Marx and a racoon. (Preach that next week and see how many friends you make!) (Peter Ruckman, *Bible Believers Commentary on Galatians-Colossians*, pages 248-249)”

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-evangelism³) teach

3 The teachings and influence of Charles Finney did great damage to the Church in the 20th century. It gave birth to New Evangelicalism (which is literally a new way to evangelize) which is seen in the decisional evangelism and hyper-evangelism promoted by J. Frank Norris, John R. Rice, Jack Hyles and those who followed them. I have a book on the damage Finney did called “Nettleton Verses Finney” at my website www.pilgrimway.org. It is based on my doctoral dissertation on how evangelism in the Second Great Awakening was corrupted by Finney and his followers.

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.

11. Our Current State 2:4-7

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

4a **“But”** A very important conjunction here! God is rich in mercy despite our sin! Thank God for the “buts” of the Bible! This sets the contrast between our past state before salvation and our current state after salvation.

4b God has an infinite treasure-house of mercy, that can never be exhausted.

4c **“His great love”** This is a divine love which far surpasses any human love. Human love is not capable of such mercy. Humans can love but not to the extent that God can love, we cannot display a greater love than God can, since **“God is love”** in 1 John 4:8.

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).

“But who could withhold comment if he had experienced this “GREAT LOVE” of which the Holy Spirit speaks? Just one hymnal contains 490 songs written about this “GREAT LOVE.” Four hundred ninety songs about one man? Can you find a hundred written for Lenin, Marx, Stalin, Trotsky, Ho Chi Minh, or Mao Tse-tung? Fifty? Forty? What is there about Communism and Socialism that kills the music in man’s soul? How is it that 40,000,000 Communists and 80,000,000 Socialists cannot even write one hymn book praising some man as their ultimate confidence and hope? Cowper, overwhelmed by the “GREAT LOVE,” writes, “There is a Fountain Filled with Blood.” Everest stands hypnotized on Golgotha and writes, “Take Up Thy Cross.” Huntingdon bathes in the “GREAT LOVE” until he can truthfully say, “I Love to Tell the Story.” Robinson is so obsessed with the magnitude of this love that he calls, “Come Thou Fount of Every Blessing!” And on it goes—“Oh Love of God,” “It Took a Miracle!” “Amazing Grace,” “The Half Has Not Been Told,” “Oh for a Thousand Tongues to Sing!” “Jesus Lover of My Soul,” “No One Ever Cared for Me Like Jesus!” (Peter Ruckman, *Bible Believers Commentary on Galatians-Colossians*, pages 252-253).”

4d How does the Almighty Creator come to love a speck of dust (Psalm 8:4, **What is man, that thou art mindful of him? and the son of man, that thou visitest him?**) in the back end of a galaxy (one among millions), orbiting an insignificant yellow dwarf star? How does a Spiritual Being, who had no beginning and will have no end, find it within His attributes to love a creature that is fittingly described as “a worm” (Psalm 22:6, **But I am a worm, and no man; a reproach of men, and despised of the people.**)? How many men who would die for a worm?

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

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. This idea is repeated from Ephesians 2:1.

5b Only the Holy Spirit can quicken, or give life, to a dead, depraved human spirit. No religion or rite can do that, nor can man quicken himself with his philosophy, science, effort or learning.

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

6a He has raised us up from this footstool, and from the very suburbs of hell, where we once dwelt, as has exalted us into these heavenly places through the work of Christ. It is literally like a beggar being elevated to the position of a favored and exalted prince through no work or merit of his own, but because of the grace and mercy of a king for the benefit and glory of his favored son!

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

1. Ephesians 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. Ephesians 2:10 We are His workmanship, created in Christ Jesus.
3. Ephesians 2:13 We who were at one time afar off are now in Christ Jesus.

6c We also see the three-fold key to Christian maturity in Ephesians 2:6; 4:1 and 6:11. We can divide Ephesians into three parts: a doctrinal section (Ephesians 1- 3) and two practical sections (Ephesians 4:1- 6: 9 and 6:10- 24), defined by these by the keywords "sit," "walk" and "stand."⁴

1. Sit- Ephesians 2:6, our position in Christ

1. The Christian life begins with sitting but our human nature is always "do" rather than "rest".
2. It is an attitude of rest. We sit when we have finished working and we rest
3. We did nothing whatever to save ourselves; we simply laid upon him the burden of our souls. We began our Christian life by depending not upon our own doing but upon what he had done. Until a man does this he is no Christian; for to say, "I can do nothing to save myself; but by his grace God has done everything for me in Christ" is to take the first step in the life of faith. The Christian life from start to finish is based upon this principle of utter dependence upon the Lord Jesus. He will give us everything, but we can receive none of it except as we rest in him.
4. "Sitting" is an attitude of rest. Something has been finished, work stops, and we sit. It is paradoxical, but true, that we only advance in the Christian life as we learn first of all to sit down.
5. To sit is to rest our entire weight on something. We let it bear the load and the responsibility.
6. Our deliverance from sin is based entirely on what Christ has done, not what we have done, and we need to rest on His work and put our full weight on that- Romans 6:11, **Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.**
7. When we cease doing, then God begins.

4 Some of this is taken from a book by Watchman Nee entitled *Sit, Walk, Stand*. It's a very useful book. I generally recommend Nee's writings but he must be read with some discernment.

8. Our new-wave religious enthusiasm brings with it high-energy worship, a great enthusiasm for outreach, and so the impression is left that the Holy Spirit is at work in some mighty way. Unfortunately, it would appear that many recent moves of the Spirit have faded away just as quickly as they appeared. All that remains is loud music and worshipers pining for the glory days.

2. Walk- Ephesians 4:1, our life in the world. Our position with Christ must first be established before we can start walking with God

1. Walking involves getting somewhere. The wise will eagerly pursue the goal, while the foolish waste time with unimportant matters. What are we walking toward? What is our goal? Romans 8:29, **For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren?**

2. Our conduct ("walking") never develops correctly unless we are first at rest ("sitting"). However, once we understand the doctrinal truth of our rest in Christ, the practical outworking of the Christian life will follow.

3. How can I receive the power of the Spirit for service? Must I labor for it? Must I plead with God for it? Must I afflict my soul by fastings and self-denials to merit it? Never! That is not the teaching of Scripture. Think again: How did we receive the forgiveness of our sins? Paul tells us that it was "according to the riches of his grace," and that this was "freely bestowed on us in the Beloved" (Ephesians 1:6-7). We did nothing to merit it. We have our redemption through his blood, that is, on the ground of what he has done

4. God waits for us to despair of our own efforts to walk before He steps in to help us. God has provided a way for us to attain His perfection, but we must be willing for God to work in us so we can "work out our own salvation" (Philippians 2:12,13, **Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.**). "Until we are willing for God to work it in, it is useless for us to try to work it out"

3. Stand- Ephesians 6:11, our attitude to the enemy

1. Christians must be prepared for conflict. But if we have not first learned to "sit" and then to "walk," we will not be able to effectively "stand."

2. Though our warfare is mainly from a defensive standpoint, there is also a sense in which we are to take the offense. This is when we must lay hold of God's promises by faith, through prayer and/ or action.

3. Look more closely at Ephesians 6: 10-17. The weapons show us that our warfare is, in the main, defensive. Thus, we are called to stand on the ground Christ already gained.

The life of the believer always presents these three aspects:

1. To God
2. To Man
3. To the Satanic powers

To be useful to God, a man must be properly adjusted in respect of all three areas:

1. His position
2. His life
3. His warfare

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**^c **in his kindness toward us through Christ Jesus.**^d

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 But they are infinite in scope. They can be seen but not in their entirety. They cannot be measured or exhausted as they are as infinite as the God Who gives them.

7d “**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.

12. The Plan of Salvation 2:8,9

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

8a Verses 8 and 9 are the classic 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. All we do is accept it and believe. Christ did all the work to make it possible.

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}

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. This means that every single “plan of salvation” that has even a hint or a particle of human work of merit in it is wrong, apostate and will lead its followers into hell. This would include 99.9% of all human religions, church teachings and “plans of salvation”. Only a small remnant would promote pure grace and no human works in salvation.

If there was anyone who could boast about his own goodness, it would have been Abraham as Paul lays out in Romans 4:2, **For if Abraham were justified by works, he hath whereof to glory; but not before God.** But even Abraham could not boast about any of his goodness as he was a sinner who also failed in his walk on a number of occasions. You might be able to boast about your spirituality before men and you may impress some men, but God will not be impressed, nor will He accept any human boasting when it comes to forgiveness of sin and the impartation of righteousness.

13. 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

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.

“The word ‘workmanship’ is in the Greek ‘poiema’, from which our word ‘poem’ is derived. It is a beautiful thought in itself to think of those who are truly born again by grace, as being the masterpiece or masterwork (H. T. Spence, *The Canon of Scripture*, page 183).”

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 Doing 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 3:8,14. 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.

14. The Promotion of the Gentiles 2:11-13; 3:17

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;

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.

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 That at that time ye were^{imperfect} without Christ, being aliens^{b-perfect passive participle} 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:

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.** We may have had science (falsely so-called), philosophy, evolution, New Age nonsense, some other human reasoning, but we had not Christ in the days before our salvation, thus we had no hope. This is a terrible condition to be in. Those in hell have no hope. To have no hope spiritually while on earth would be like a foretaste of hell before arriving there!

5. **We were without 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. He is a fool.

12b **"aliens"** 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 that 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} nigh^c by the blood of Christ.^{d-e}
passive

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 Ephesians 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, Ephesians 2:13
2. Made nigh to God by the blood of Christ, Ephesians 2:13
3. Have peace with God, Ephesians 2:14

4. One with Israel, Ephesians 2:14-16
5. Part of the Church, Ephesians 2:15,16
6. Reconciled to God, Ephesians 2:16
7. Have access to God by the Spirit, Ephesians 2:18
8. Are fellow-citizens of heaven with the saints, Ephesians 2:19
9. Built upon a true foundation, Ephesians 2:20
 - A. 1 Corinthians 3:11, **For other foundation can no man lay than that is laid, which is Jesus Christ.**
10. A habitation of God, Ephesians 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.

- 13e How this change was wrought- "**But now in Christ Jesus...**" (Ephesians 2:13-18)
1. Distance done away ("Ye are made nigh").
 2. Disunion done away ("He hath made both one").
 3. Division done away ("Broken middle wall").
 4. Dissension done away ("He abolished enmity").
 5. Distinction done away ("Of twain one new man").

15. One Body in Christ 2:14-19

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

14a Christ is our peace.

1. **He makes peace between the repentant sinner and God-** vertical peace, accomplished at salvation.
2. **He makes peace between men who might otherwise be at enmity with each other-** horizontal peace. If these quarreling men would be willing to swallow their pride and ego, Christ would be able to reconcile them and bring peace between them.
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 there 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.

This "**middle wall of partition**" could be a reference to the wall separating the court of the Jews from the court of the Gentiles in Herod's Temple.

14d AV

ESV

LSV

<p>14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition <i>between us</i>;</p>	<p>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</p>	<p>14 For He Himself is our peace, who made both <i>groups</i> one and broke down the dividing wall of the partition</p>
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"**the middle wall of partition**" The King James rendering is better than the Geneva Bible, especially the "middle wall" compared to the "stop". Yet the Geneva Bible follows the Tyndale and Cramner Bibles in using "stop" but the Authorized Version is clearer. The Geneva Bible 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, even the law of commandments contained in ordinances;^b for to make^{aorist active subjunctive} in himself of twain one new man,^c so making^{present active participle} peace;^d

15a The Authorized Version use of "abolished" is a clearer word than the "abrogating" of the Geneva Bible. The Tyndale and Cramner Bibles use even the simpler "put away".

15b "**ordinances**" 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!).

15c 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.

15d 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:

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

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}

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

18b **“access”** The Geneva, Coverdale and Bishops Bibles 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-g}

19a **“strangers”** Strong’s #3581 xenos; foreign, a guest, entertainer, one not at home, one who is not a citizen. We get our English word “xenophobic” from this, one who dislikes strangers.

19b **“foreigners”** 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)!

19g **“Now therefore ye are...”** (Ephesians 2:19-22).

1. Citizens of the one city (2:19).
 - A. New Jerusalem!
2. Members of the one family (2:19).
 - A. One body in Christ.
3. Built on the one foundation (2:20).
 - A. That foundation is Jesus Christ and the revelation He gave us of His word.
4. Parts of the one building (2:21).
5. Indwelt by the one Spirit (2:22).
 - A. The Holy Spirit.

16. 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}

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 **AV**

ESV

LSV

<p>20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner <i>stone</i>;</p>	<p>20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,</p>	<p>20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner <i>stone</i>,</p>
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“Jesus Christ” The ESV and LSV reverse 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, like a keystone. 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. 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} growth^b unto a holy temple^c 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 and physically unimpressive and modest, 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

22a **“built together for an habitation”** Has the idea of a permanent habitation. Christ’s relationship to the Church is an eternal one.

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

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

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

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

1b **“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*.)” This is the same misconception Paul was fighting against in 2 Corinthians.

1c Paul will stress both in Ephesians 3:1 and Ephesians 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.

AV

ESV

LSV

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,	1 For this reason I, Paul, a prisoner of Christ Jesus on behalf of you Gentiles—	1 For this reason I, Paul, the prisoner of Christ Jesus on behalf of you Gentiles—
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“Jesus Christ” 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 traditional 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 $\chi\rho\iota\sigma\tau\omicron\upsilon\ \iota\eta\sigma\upsilon\upsilon$.

1d “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.

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

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

1f “I hold not St. Paul so happy for his rapture into Paradise (saith Chrysostom upon this text) as for his imprisonment for Christ (John Trapp).”

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

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

2b AV

ESV

LSV

<p>2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:</p>	<p>2 assuming that you have heard of the stewardship of God's grace that was given to me for you,</p>	<p>2 if indeed you heard of the stewardship of God's grace which was given to me for you;</p>
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“**dispensation**” The translations handle this word in various ways. The Tyndale Bible uses “ministratation”. The Coverdale Bible has “office”. The ESV and LSV use “stewardship”. The Geneva and Bishops Bibles read as the Authorized Version.

2c The "**dispensation of the grace of God**" is not a reference to a dispensation of time in this context 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 seven or ten dispensations of the theological system of Dispensationalism (depending on which dispensation system you follow), it is incorrect to refer to this present age as the "dispensation of grace". Properly speaking, this is the Church Age, (or the Dispensation of the Church) 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 (Ephesians 3:1), so were these revelations and mysteries that Paul had received.

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

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 Ephesians 1:9.

3c The mystery of the Church, as the Body of Christ, separate from the nation of Israel, that includes all believing Jews and Gentiles was first revealed to Paul and he was the one charged with unveiling and explaining this new revelation, which was hinted at in type and shadow but never unveiled in the Old Testament. The Lord began to unveil it in His mentions of the Church in Matthew 16 and 18, but it would be Paul who would unfold it for us.

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

4a AV

ESV

LSV

<p>4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)</p>	<p>4 When you read this, you can perceive my insight into the mystery of Christ,</p>	<p>4 About which, when you read you can understand my insight into the mystery of Christ,</p>
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“knowledge” The ESV and LSV use “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. How these Baptists hate the idea that their version of a Baptist Church is not exclusively the true church! They hold to Baptist churches being the only genuine church, but only **their** brand or style of a Baptist church.

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

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

6a The pre-Authorized Version translations all use “inheritors”.

6b AV

ESV

LSV

<p>6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:</p>	<p>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.</p>	<p>6 that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,</p>
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“Christ” The ESV and LSV add “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.

18. 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.

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, with others it is missions, with others it can be 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, such as 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 Authorized Version is much stronger and clear that someone made Paul a minister and that Someone was Christ. Even the Geneva Bible, while weaker than the Authorized Version, is still much better than the NKJV, as it usually is.

7c AV

ESV

LSV

<p>7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.</p>	<p>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.</p>	<p>7 of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power.</p>
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"effectual" Only the Geneva Bible and the Authorized Version expand on the "power" by the use of "effectual". It is omitted in the ESV and LSV.

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

8a Paul sees himself as the least of all saints in Ephesians 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 of Solomon 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. You can spend thousands of years studying these attributes of God and never exhaust your subject.

19. Paul's Charge 3:9-12

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

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

1. He is to make all men see this (Ephesians 3:9). This was to be done through evangelism, church planting, writing, preaching and teaching.
2. In so doing, Paul would also unveil more revelation regarding the principalities and powers of the heavenly places (Ephesians 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 (Ephesians 3:12).

9b AV

ESV

LSV

9 And to make all *men* see what *is* the fellowship of the

9 and to bring to light for everyone what is the plan of

9 and to bring to light for all what is the administration of

mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ :	the mystery hidden for ages in God, who created all things,	the mystery which for ages has been hidden in God who created all things;
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“**Jesus Christ**” The ESV and LSV omit “by Jesus Christ”.

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

10a AV

ESV

LSV

10 To the intent that now unto the principalities and powers in heavenly <i>places</i> might be known by the church the manifold wisdom 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.	10 so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly <i>places</i> .
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“**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 and LSV- rulers and authorities

10b 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.

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

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 and access with confidence by the faith of him.^b

12a “**boldness**” 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, **And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.**). 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.** Boldness is not arrogance, but it is a confidence that we have access, that we will be accepted and that we will be heard in prayer.
2. **Access to God in prayer.** Every saint has access to the throne of grace at any time. The best part of this is that we do not have to go through any sort of spiritual bureaucracy to reach the throne. The Roman Catholic church teaches that you have to go through the Church, the saints, Mary and who knows what else in order to get a prayer through to God. Thankfully, the Scriptures teaches no such discouraging doctrine!

20. 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.

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 (Ephesians 3:13). "Faint", lose heart, sometimes (in classical Greek) meaning "cowardly" (Marvin Vincent, *Word Studies in the New Testament*, 3:332). If we compare this charge with Philippians 1:14 (**And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.**), 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** (Ephesians 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** (Ephesians 3:17a). The traditional Greek text 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** (Ephesians 3:17b). The prayer is that love would be the foundation for all that they do, love to God first and then love for their neighbor.
5. **That they would be able to comprehend the breadth, length, depth and height** (Ephesians 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.
 - A. "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** (Ephesians 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** (Ephesians 3:19).

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

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

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

14c **AV**

ESV

LSV

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,	14 For this reason I bow my knees before the Father,	14 For this reason I bow my knees before the Father,
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The ESV and LSV omit “**of our Lord Jesus Christ**”.

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

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).

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}

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,

17a The Geneva Bible verse numbers differs from the Authorized Version’s here, as the Geneva Bible 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.

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}

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”.

References below in Ephesians:

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 breadth" 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, that ye might be filled^{aorist passive subjunctive} with all the fulness 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.

21. A Pericope of Praise 3:20,21

3:20^a Now unto him that is able^{present middle/passive participle} to do^{aorist 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,

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 which 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 intellect 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, world without end. 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.

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 Ephesians 3:1. He bases his "beseeching" in Ephesians 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?"

22. Walk Worthy 4:1 3

4:1 I therefore,^a the prisoner of the Lord,^b beseech^{present} you^c that ye walk^{aorist} ^{infinitive} worthy of the vocation^d wherewith ye are called,^{aorist passive}

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 both in and out of the church.

"We must walk nobly and comfortably, as becometh the heirs of God and coheirs of Christ. Scipio, when a harlot was offered him, answered, Vellem, si non essem Imperator; I would if I were not general of the army. Antigonus being invited to a place where a notable harlot was to be present, asked counsel of Menedemus, what he should do? He bade him only remember that he was a king's son. So let men remember their high and heavenly calling, and do nothing unworthy of it. Luther counsels men to answer all temptations of Satan with this only, Christianus sum, I am a Christian. They were wont to say of cowards in Rome, There is nothing Roman in them: of many Christians we may say, There is nothing Christian in them...Every believer is God's firstborn; and so higher than the kings of the earth, Psalm 89:27. He must therefore carry himself accordingly, and not stain his high blood (John Trapp)."

4:2 With all lowliness^a and meekness,^{b-c} with longsuffering, forbearing^{present} ^{middle/passive participle} one another in love;^d

2a Tyndale, Coverdale and Geneva Bibles all use "humbleness of mind".

2b A genuine Christian walk is impossible without humility. One cannot be proud or arrogant and still be a disciple.

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, **Neither as being lords over God's heritage, but being ensamples to the flock.**) 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.

A. 2 Timothy 4:2, **Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.**

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 traditional 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 Authorized Version uses “forbearing” which has a stronger meaning than the “supporting” of the 1599 Geneva Bible. The Tyndale Bible has “longsuffering” but the Cramner Bible has “forbearing”. The 1557 edition of the Geneva Bible also has “longsuffering” so there is no agreement of which synonym to use among the Authorized Version and its kindred translations.

2d 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

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 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.

23. Eight "Ones" 4:4 6

4:4 There is one^a body, and one Spirit, even as ye are called^{paorist passive} in one hope of your calling;

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) 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 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.
 - A. There is only one faith and one truth. There is not a Baptist truth, a Presbyterian truth, a Reformed truth, a Calvinistic truth, a Charismatic truth, etc. That is why I don't like seeing "A Baptist Commentary on the Bible" or a "Reformed Study Bible". Such presentations can only provide a slanted view of truth that is based on an incomplete and uninspired man-made theological system. Truth is bigger than any theological system or distinctive, If you are reading a "Baptist commentary" then you are reading a book that gives a restrictive and partial view of truth. And I say that as a Baptist.
6. **One baptism.** This 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 my profession of faith until October, 1985. Technically, I was baptized twice (if I count my Romanist sprinkling as a baptism) but only one was effectual, and that was my last one.

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 worships the true God. The claims of Christianity are exclusive in John 14:6, **Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.** 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. Muslims often claim that they worship the same God as do Christians and Jews, but "Allah" is not the same as "Jehovah". Such claims are false.

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 **And call no man your father upon the earth: for one is your Father, which is in heaven.**). 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. What has any pope done to earn such a title? Where in Scripture am I ever commanded to call any pope by such a title?

4:5 One Lord, one faith, one baptism,

4:6 One God and Father of all, who is above all, and through all, and in you all.^a

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 existence that is beyond the sight and knowledge of God.

24. 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

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.

25. 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}

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"** 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

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.¹

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.

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 a stupid 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 little man! God is not bound by your feeble understand of the physical laws of the universe, and beyond.

26. 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;

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. 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. Anytime you hear some modern preacher claim that he (or she!) is an "apostle", you know right then and there you are dealing with a fraud. Black (Pentecostal) preachers are more liable to this sin than anyone else.

1 It seems blasphemous to say that Christ went to hell. He did, but not to suffer. He went to dump off our sins where they belong. Ask yourself what Christ did with your sins after his death.

2. **Prophets.** 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. In our modern context, a “prophet” would be a preacher who has unusual insight to the generation and can preach and declare truths with authority.

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 and be accountable to one. They traveled over a 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. But the pastor is also to do the work of an evangelist (2 Timothy 4:5 **But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.**) in stirring up his congregation through his preaching as well.

4. **Pastors.** He is the feeder, protector, and guide, or shepherd, of a flock of 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 naturally will try to win the lost just like any other Christian will, but the nature of his preaching is to build up the saints. 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 **And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:**); of Jesus, the Good Shepherd in John 10; and of "shepherds," or leaders, of the church. Also compare Jeremiah 23:1, 2, **Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.**

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 (1 Timothy 3:2 **A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;**). A Bible teacher may not see as many souls saved as a pastor or an evangelist as his ministry is geared more toward doctrinal instruction to the saints. As the pastor, the Bible teacher should try to be a faithful witness in his daily walk with God towards those who are without. The teachers would also be the ones writing the books and commentaries that would benefit

all Christians. This is an overlooked ministry that gets little respect, the writer of commentaries and other such books for the use and blessing of the saints.

Whichever of the ministries the Lord has gifted you for, commit yourself to it! Paul exhorts us to this in Romans 12:6-8 **“Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.”** Don't think that your ministry is unimportant because it might be “small” or not as public as another man's. If God called you to be a pastor, then throw yourself into it with all your might. Never mind what others say you should do, you obey the leading of the Lord for what He has equipped you to do. Find out what your spiritual gifts are through prayer and then fulfill the calling God has given you.

The Geneva Bible inserts the comma between “pastors and teachers”, something the Authorized Version leaves out. This supports the idea of two separate offices in the church, that of a pastor and that of a teacher. The Tyndale Bible has the comma as well as rendering “pastors” as “shepherds”. The Cramner Bible does not have the comma but follows the Tyndale Bible rendering.

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*).

If a pastor cannot teach, he is not qualified to pastor according to 1 Timothy 3:2, **A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.** You can be a teacher without being a pastor, but you cannot be a pastor without being a teacher.

Five tasks of the pastor:

1. To watch for enemies that would attack the sheep. This requires discernment to spot the enemy and the courage to call out the warning.

A. Ezekiel 3:17-21, **Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.**

2. To guard and defend the sheep. The Good Shepherd gave His life for the sheep.

A. John 10:15, **As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.**

3. To tend to sick and wounded sheep.
4. To find the lost sheep, the backsliders.
5. To love the sheep.

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. It makes for a choppy reading, as seen below.

11c AV

ESV

LSV

<p>11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;</p>	<p>11 And he gave the apostles, the prophets, the evangelists, the shepherds and teachers,</p>	<p>11 And He Himself gave some <i>as</i> apostles, and some <i>as</i> prophets, and some <i>as</i> evangelists, and some <i>as</i> pastors and teachers,</p>
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“**pastors**” The Tyndale, Coverdale, Bishops Bibles and ESV use “Shepherds”

4:12^a For the perfecting^b of the saints, for the work of the ministry, for the edifying of the body of Christ:^c

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. Paul repeats this goal in Colossians 1:28 “Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:” This is a very difficult ministry that requires divine patience and a long-term view. Of course, the pastor is to also be pursuing the spiritual perfecting and maturity in his own life, else how can he assist others?
2. **For the work of the ministry.** This includes teaching, writing, pastoring, visiting, ministry to the sick, counseling, witnessing, studying, evangelism. There is much to be done, even in a small church.
3. **To edify the body of Christ.** This is to build up the local 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 AV

ESV

LSV

<p>12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:</p>	<p>12 to equip the saints for the work of ministry, for building up the body of Christ,</p>	<p>12 for the equipping of the saints for the work of service, to the building up of the body of Christ,</p>
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“**perfecting**” The 1599 Geneva Bible has the curious rendering “repairing” instead of “perfecting” here. The NKJV has “equipping” which is not the same as “perfecting”. 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. The Tyndale Bible gives more of a definition with “the

saints might have all things necessary to work and minister...” The Cramner Bible just gives the word as “edifying” and the 1557 Geneva Bible has “might be gathered together”. The ESV and LSV use “equip” and the Bishops Bible uses “gathering together”. There is not much agreement among the verses for this rendering.

12c The various gifted men in verse 11 are to be working in concert with each other to this end. The pastor is to cooperate with the Bible teacher who is to help the evangelist who is to help the missionary. We are not in competition with each other, nor is one “office” or ministry to try to get “one up on” another ministry. One is not better than the other, but all are ordained of God for their specialized contribution to the Church. There is nothing worse than a pastor sneering at an evangelist or an evangelist trying to exalt his ministry over that of a pastor.

4:13^{ab} 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,^c unto the measure of the stature of the fulness 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. Since we have not yet attained to this, we need the three ministries of the gifted men in verse 12.
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.

13b This is a verse listed by O. Talmadge Spence in his *Quest For Christian Purity* that he lists as a “guiding verse” for that quest. This is a verse that deals with some aspect of the Christian’s growth and pursuit of God.

13c AV	ESV	LSV
13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man , unto the measure of the stature of the fulness of Christ:	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,	13 until we all attain to the unity of the faith, and of the full knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ,

“**perfect man**” The ESV and LSV rendering is very inferior to the traditional rendering of “perfect man”. “**Perfect**” here does not mean “sinless” as the word never has the idea in Scripture. There is no sinless perfection down here although we will have it in heaven when we receive our glorified bodies. “Perfection” here means maturity and completeness. The gifted men God

gives to the churches are to help the saints grow up in spiritual maturity and usefulness. This “perfection” of the saints will be “perfected” at the rapture. Then will the ministry of these gifted men cease.

27. 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}

14a “Children” as opposed to the “**perfect man**” of Ephesians 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 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 Authorized Version reads “sleight of men” where the Geneva Bible has a weaker “deceit”. The modern idea the Authorized Version gives is of a con man or 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 Tyndale and Cramner Bibles have “wiles”. The 1557 Geneva Bible 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 or a card sharp dealing a deck of cards (from the bottom of the deck). 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.** 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 AV	ESV	LSV
14 That we <i>henceforth</i> be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, <i>and</i> cunning craftiness, whereby they lie in wait to deceive;	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.	14 so that we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming,

The ESV and LSV omit 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:^{ef}

15a Why would the Geneva Bible omit the idea of "speaking the truth" and instead substitute "follow the truth?" The Authorized Version 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.
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!

15f 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

16a The Tyndale, Geneva and Bishops Bibles have "coupled and knit together". The Coverdale Bible 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 Bible has the curious rendering of "furniture" instead of the Authorized Version's "compacted". Most of the other translations have the idea of "held together" or "hanging together". The Coverdale Bible 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 (or "charity" as in 1 Corinthians 13. Charity is a stronger word for love.²), not knowledge (that puffs up- 1 Corinthians 8:1) or works or organization or a common denominational or doctrinal confession.

28. 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 of their mind,^{c-d}

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 (references are to verses in Ephesians 4):

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

2 I've always seen "love" as the noun and "charity" as the verb.

- 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 (in Ephesians 4):

- 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
 - A. Bitterness
 - B. Wrath
 - C. Anger
 - D. Clamor
 - E. Evil speaking
 - F. 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). This is how the “other Gentiles” (unsaved Gentiles) walk. 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 AV

ESV

LSV

<p>17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,</p>	<p>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.</p>	<p>17 Therefore this I say, and testify in the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind,</p>
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“**vanity**” The NKJV, ESV and LSV 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”.

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** (Ephesians 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** (Ephesians 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** (Ephesians 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** (Ephesians 4:18). This is 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** (Ephesians 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** (Ephesians 4:20). They suffer from the sin of covetousness, which is idolatry (Colossians 3:5, **Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.**). 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-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:**

18a The Tyndale and Coverdale Bibles have the idea of them being “blinded.”

18b The Authorized Version rendering of “being alienated” is stronger than the Geneva Bible’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. The Tyndale Bible also has “being strangers” but the Cramner Bible has “being far from a godly life”. “Darkened” is the proper idea. It means their lights have gone out! They rejected the revelation of God, so, in response, God gave them over to a reprobate mind (Romans 1:28, **And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;**) and snuffed out their spiritual pilot light. God did something similar to Pharaoh back in the book of Exodus. Barring the light from God, they have no hope to recover themselves spiritually as they cannot see where they are not can they find the way out since they have loved darkness rather than light (John 3:19, **And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.**).

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 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,

4:19 Who being past feeling^{a-perfect active participle} have given themselves over^{aorist} unto lasciviousness,^b to work all uncleanness with greediness.

.19a How did they get into this condition? Because they are "past feeling" in Ephesians 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" sensible 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 Bibles have "past repentance", which is very strong and is a good rendering.

19b AV

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<p>19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.</p>	<p>19 They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity.</p>	<p>19 <i>And</i> they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.</p>
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"lasciviousness" The pre-Authorized Version translations have "wantonness". The ESV and LSV use "sensuality". They have surrendered to these sins and have now totally dedicated themselves to it. All they have and all they are they give to their sins. They have put their hand to the devil's plough and will not look back. Oh for a generation of Christians who would be so dedicated to giving themselves over to holiness as these wretches are to sin!

29. Learning Christ 4:20,21

4:20 But ye have not so learned^{aorist} Christ;^{a-b-c}

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)."

4:21 If so be that ye have heard^{aorist} him,^a and have been taught^{aorist passive} by him,^{b-c} as the truth is^{present} in Jesus:

21a Through the Scriptures, as none of these Ephesians were eyewitnesses to Christ's earthly ministry.

21b 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** (Ephesians 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** (Ephesians 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. We have a fallen and depraved mind due to our natural birth and Adamic sin nature. It needs to be regenerated and renewed through the new birth and the indwelling of the Holy Spirit.
3. **Put on the new man**, that is created in righteousness and holiness (Ephesians 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).

21c The bigger question is are we hearing Christ and are we being taught by Him, or are we listening to some human (false) teacher and allowing that person, or some denominational theological system to teach us? There are a million voices floating around out there that would seek to steer us away from the simplicity that is in Christ (2 Corinthians 11:3, **But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.**). Many are taught by the Sword of the Lord, some big name preacher on the television or radio, the denominational quarterly, some set of commentaries or a certain type of study Bible, and not by Christ.

30. The New Man 4:22-24

4:22 That ye put off^{ffa-aorist middle infinitive} concerning the former conversation^b the old man,^{c-d} which is corrupt^{present passive participle} according to the deceitful lusts;^e

22a AV

ESV

LSV

<p>22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;</p>	<p>22 to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires,</p>	<p>22 to lay aside, in reference to your former conduct, the old man, which is being corrupted in accordance with the lusts of deceit,</p>
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“put off” The 1599 Geneva Bible is stronger here, giving the idea of “casting off” the Old Man with effort and even some violence. The Tyndale and Cramner Bibles have “lay from you”. The 1557 version of the Geneva Bible and the LSV have “lay aside”.

22b “The word **“conversation”** is used by Shakespeare (2 Henry IV, v 5), and yet to this day, no one has “revised it” or “updated it.” Why? How is it that an original by Michelangelo is too sacred to “revise” and a play by Shakespeare is so holy that not one word can be changed, and yet the Holy Bible that made England and America the greatest powers in the world has to be altered to suit someone’s fancy? (Peter Ruckman, *The Bible Believer’s Commentary on Galatians-Colossians*, page 311).”

““Conversation is “from the Old French ‘conversation’ (= commerce, great acquaintance or familiarity) and the Latin ‘conversatio’ (familiarity or way of life) and ‘conversari’. A ‘conversation’ is a familiar manner of living, a behavior or lifestyle’ (Steven White, *White’s Dictionary of the King James Language*, volume 1, page 274).”

22c 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.

22d **“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.

22e 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;

23a **“be renewed”** We cannot renew our own minds any more 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 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. This carries the idea of a total changed way of thinking, in that one’s thoughts are now moving in an entirely different direction.

4:24^a And that ye put on^{aorist middle infinitive} the new man,^a which after God is create^{daorist passive participle} in righteousness and true holiness^b

24a This is a verse listed by O. Talmadge Spence in his *Quest For Christian Purity* that he lists as a “guiding verse” for that quest. This is a verse that deals with some aspect of the Christian’s growth and pursuit of God.

24a This is the new, regenerated spiritual nature imparted to all believers by the Holy Spirit through the new birth.

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<p>24 And that ye put on the new man, which after God is created in righteousness and true holiness.</p>	<p>24 and to put on the new self, created after the likeness of God in true righteousness and holiness.</p>	<p>24 and to put on the new man, which in <i>the likeness of</i> God has been created in righteousness and holiness of the truth.</p>
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“**new man**” 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.

31. Exhortations to Holiness 4:25-32

4:25^a Wherefore putting away^{aorist middle participle} lying, speak^{present imperative} every man truth with his neighbor: for we are^{present} members one of another.^b

25a This passage contains practical exhortations to holiness as the antidote to carnality:

1. **Put away lying** (Ephesians 4:25). A lying tongue is one of the seven sins God especially hates (Proverbs 6:17). An unsanctified tongue is a lying tongue. .

A. “Modern Christian lying usually begins with “we feel led of the Lord” or “remember us in your prayers” or “we ran 500 in Sunday school last week.” (To the untutored this means: “I wanted to do it,” “we need some money,” and “we ran 400 in Sunday school.”) (Peter Ruckman, *The Bible Believer’s Commentary on Galatians-Colossians*, page 313).”

2. **Speak truth** (Ephesians 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. Christians should not be known for lying but rather for being truthful! You would think that would go without saying but you still have to say it to this generation- often.

3. **Be angry and sin not...neither let the sun go down on your wrath** (Ephesians 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. Twelve hours is long enough to be mad at anybody. If you continue in your anger, you will lose sleep and get ulcers, or worse. If you should die in your sleep before you resolve the issue, you will have to hit the whole thing again at the Judgment Seat of Christ.

A. The Christian is to get angry at times and there are things that it would be justified to be angry about, but he is not to “sin” when he gets angry. This is difficult as often, our anger is based on something carnal and not spiritual. We got angry because our pride was offended or our ego was hurt or we were made to look bad, not because the glory and holiness of God was offended.

i. 2 Corinthians 13:2, **I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:**

ii. Titus 1:13, **This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;**

4. **Do not give place to the devil** (Ephesians 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. Satan can very easily take advantage of unresolved anger and motivate you into sin by it.

5. **Stop stealing but rather go to work for what you want** (Ephesians 4:28). This is rather obvious but there are many Christians who still struggle with issues of dishonesty and stealing. We can even make a political application here. Stop being a Socialist in thinking that you are entitled to someone else’s money by the theft of taxation. The Bible encourages men to work (2 Thessalonians 3:10, **For even when we were with you, this we commanded you, that if any would not work, neither should he eat.**), not to lounge around, collecting your 99 weeks of unemployment or hauling in welfare checks when you are physically able to engage in some form of gainful employment.

6. **Charity enjoined** (Ephesians 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** (Ephesians 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. “Corrupt communication” would involve lying (especially spiritual lying), filthy and off-color jokes and other forms of carnal and blasphemous talk.

8. **Speak that which is good and which will edify the hearers** (Ephesians 4:29). This is related to #7 above.

9. **Do not grieve the Spirit of God** (Ephesians 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:** (Ephesians 4:31).

A. **Bitterness.** 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.

B. **Wrath.** This goes beyond mere “anger” to the point of putting that anger into action.

C. Anger. A more intensive and active form of wrath. Anger is the emotion, wrath is the outworking of that emotion, usually by some sinful action. God can be angry and not sin but man usually cannot.

D. **Clamor.** 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.

E. **Evil speaking.** 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.

F. **Malice.** This level of hatred will lead to sin if not corrected with the love of God.

11. **Be kind to each other** (Ephesians 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** (Ephesians 4:32). Compassion and pity are enjoined here.

13. **Be forgiving** (Ephesians 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 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:**^b

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. 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.

26b "If ye have overshot in passion, let it not rest or roost in you, lest it become malice. Plutarch writeth that it was the custom of Pythagoras' scholars, however they had been at odds, jarring and jangling in their disputations, yet before the sun set to kiss and shake hands as they departed out of the school. {a} How many are there that professing themselves the scholars of Christ, do yet nevertheless not only let the sun go down, but go round his whole course, and can find no time from one end of the year to the other to compose and lay aside their discords! How should this fire be raked up when the curfew bell rings! William the Conqueror commanded that cover-few (curfew) bell. It were well that some were admonished every night to cover the fire of their passions, that their wrath might not be *memor ira*, unforgettable wrath, as Virgil hath it, and *αἰμυνηστος*, as that of the Athenians, who hated all barbarians, for the Persians' sake, and forbade them their sacrifices, as they used to do murderers. (Rous's Arch. Attic.) Leontius Patritius was one day extremely and unreasonably angry with John, Patriarch of Alexandria: at evening, the patriarch sent a servant to him with this message; "Sir, the sun is set"; upon which Patritius reflecting, and the grace of God making the impression deep, he threw away his anger, and became wholly subject to the counsel of the patriarch. (John Trapp)."

4:27 Neither give^{present active imperative} place to the devil.^{a-b}

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 Bibles 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}

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 help 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} subjunctive grace unto the hearers.^{c-present active participle}

29a The Tyndale, Coverdale and Geneva Bibles 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 sealed^{aorist passive} unto the day of redemption.^e

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
A. Ephesians 4:30
2. We must not quench Him
B. 1 Thessalonians 5:19, **Quench not the Spirit.**
3. We must walk in the Spirit
C. Galatians 5:16, **This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.**

30b Some ways in which we can grieve the Holy Spirit:

1. By unholy talk (Ephesians 4:29,31)
 - a. Corrupt communication
 - i. Ephesians 4:29
 - b. Evil speaking
 - ii. Ephesians 4:31
2. Rejecting His teaching
 - i. Isaiah 63:10, **But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.**
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
A. Ephesians 4:30
2. He is a person
A. John 16:13, **Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.**
 - i. Notice the personal, masculine pronouns.
3. He can be resisted
A. Acts 7:51, **Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.**
4. He can be lied to
A. Acts 5:3, **But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?**

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).

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, and wrath, and anger, and clamor,^b and evil speaking^c be put away^{aorist passive imperative} from you, 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 AV

ESV

LSV

<p>31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:</p>	<p>31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.</p>	<p>31 Let all bitterness and anger and wrath and shouting and slander be put away from you, along with all malice.</p>
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31b “**clamor**” The LSV uses “shouting”.

31c “**evil speaking**” The ESV and LSV use “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 hath forgiven^{aorist} middle 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 unto 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.

AV

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<p>32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.</p>	<p>32 Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.</p>	<p>32 Instead, be kind to one another, tender-hearted, graciously forgiving each other, just as God in Christ also has graciously forgiven you.</p>
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The versions all remove the basis for this forgiving as being “**for Christ's sake**”. Our forgiveness rests in the fact that the Father loves the Son and on the basis of that love, the Father forgave our sins.

Ephesians Chapter 5

There are 12 Rules for Christians in Ephesians 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

32. Be Ye Followers of God 5:1-4

5:1 Be^{present middle/passive imperative} **ye therefore followers^a of God,^{b-c} as dear children;^d**

1a AV

ESV

LSV

1 Be ye therefore followers of God, as dear children;	1 Therefore be imitators of God, as beloved children.	1 Therefore be imitators of God, as beloved children,
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“followers” The “imitators” of the ESV and LSV is a very inferior reading. “Followers” is much better. “Imitators” are cheap knock-offs of the original. Imitation coffee, imitation Gucci handbags, imitation Rolex watches, their value and quality is always far inferior to 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, follow His will and His laws and reflect His holiness in our lives.

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 speaks of our call to discipleship.

1c Verses that urge us to be “followers” of Christ would include:

1. Matthew 4:19, **And he saith unto them, Follow me, and I will make you fishers of men.**
2. Mark 8:34, **And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.**
3. John 10:27 **My sheep hear my voice, and I know them, and they follow me:**
4. 1 Peter 2:21, **For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:**

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?

1d 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 and a sacrifice to God for a sweetsmelling savour.^d

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 five 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 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.
3. The peace offering in Leviticus 3:16
4. 2 Corinthians 2:15- we are a sweet savor unto Christ.

5:3^a But fornication,^b and all uncleanness, or covetousness,^c let it not be once named^{present passive imperative} among you, as becometh^{present} saints;^d

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.** This is a general reference to any sort of unlawful sexual activity.
2. **Uncleanness.** This includes any sort of moral impurity. “All uncleanness” is something to be avoided by saints who are pure through the blood of Christ.
3. **Covetousness,** prohibited by the tenth commandment.
4. **Filthiness,** which is the product of a filthy mind.
5. **Foolish talking.** This comes from the idea of “moron-words” or the words of a fool, to talk like a moron, 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 and storytelling.

6. **Jesting.** The remarks under point 5 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). As with the “foolish talking”, this is something many preachers are guilty of when they are in the pulpit.

3b It’s interesting how the modern versions do not like the word “**fornication**”. The Authorized Version uses it 32 times. But:

The New King James Version uses it 12 times.

The New American Standard Version uses it 4 times.

The New International Version does not use the word at all.

The 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, **There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.**).

The Jerusalem Conference commanded the Gentiles to abstain from fornication (Acts 15:20, **But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.**).

We are not to yield our members to such unrighteousness (Romans 6:13, **Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.**).

We are to separate from fornicators (1 Corinthians 5:11, **But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.**).

Fornication is a sin that we must flee from, because it is such a powerful temptation (1 Corinthians 6:18, **Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.**).

It is the will of God for us that we abstain from fornication (1 Thessalonians 4:3, **For this is the will of God, even your sanctification, that ye should abstain from fornication.**).

3c “**covetousness**” This really is a “master sin” of many that will lead into other sins (1 Timothy 6:10, **For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.**). If a man wants something bad enough, we will violate any commandment necessary to obtain what he lusts after, including even murder.

1. This sin is clearly forbidden in the Decalogue in Exodus 20:17, **Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.**

2. It was the sin of Achan (Joshua 7).

3. The Lord abhors the covetous man.

A. Psalm 10:3, **For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth.**

4. The Lord gives a special warning about it in Luke 12:15, **And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.**

5. A bishop cannot be covetous.

A. 1 Timothy 3:3, **Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;**

B. Titus 1:7, **For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;**

C. 1 Peter 5:2, **Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;**

3f 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, nor foolish talking, nor jesting, which are not convenient:^{b-}
present active participle **but rather giving of thanks.^c**

4a Three sins of the tongue in Ephesians 5:4:

1. Filthiness- filthy talk, a dirty mouth, telling filthy jokes

2. Foolish talking- talking like a fool

3. Jestings, or “low jesting”, filthy joking around

4b “**convenient**” or proper and fitting, an older English usage.

4c Instead of using your tongues for the sins listed in Ephesians 5:4, we are to instead by using it to praise God and to give thanks and to edify the brethren.

33. Those Who Have No Inheritance in the Kingdom 5:5,6

5:5^a For this ye know, present that no whoremonger, nor unclean person, nor covetous man, who is^{present} an idolater,^b hath^{present} any inheritance in the kingdom of Christ and of God.^{cd}

5a What kind of people would have no inheritance in the kingdom of Christ?

1. Whoremongers. Our English word “pornography” is related to this, someone engaged in pornographic activities.
2. Unclean persons
3. Covetous men
4. Idolaters. This was a major sin of Israel in the Old Testament and it has not died out today. There is still religious idolatry (Roman Catholicism and Orthodoxy, plus the cults and Islam to name a few) and political idolatry.

5b “Dancing about his golden calf, and saying to his wedge of silver, “Thou art my confidence (John Trappe).”

5dc 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 but they do not stay in 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.

5e Comparison study of these words in other English translations:

KING JAMES	TYNDALE	COVER-DALE	GENEVA	BISHOPS	ESV/LSV
whore-monger	whor-monger	whore monger	whoremonger	whoremonger	everyone who is sexually immoral
unclean person	vnclene person	vnclene person	vnclene person	vnclene person	impure

covetous man	coveteous person	couetous person	couetous person	couetous person	Covetous (LSV has "greedy")
idolator	worshipper of yimages	a worshipper off yimages	idolator	a worshipper of images	idolator

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}

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. Many will tell you God will not judge such sins and that He takes no notice of them. Beware of such deceivers!

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 Bibles use "unbelief". Unbelief and disobedience are near kin and one is seldom found without the other.

34. Separation Enjoined 5:7-13

5:7 Be^{present middle/passive imperative} not ye therefore partakers^a with them.^{b-c-d}

7a AV

ESV

LSV

7 Be not ye therefore partakers with them.	7 Therefore do not become partners with them;	7 Therefore do not be partakers with them,
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"partakers" The Authorized Version's use of "partakers" is stronger than the "companions" of the older translations and the ESV. One can be a "companion" but yet be a spectator, too, and not participate in the activities of these people. The Authorized Version assumes that if you "companion" with them then you will also "partake".

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 of an unnecessary 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. When you partake, you give approval of these sins. By avoiding them, you condemn them.
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

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^b is in all goodness and righteousness and truth;)

9a The cross reference is, of course, Galatians 5:22,23 (**But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.**) 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 (Ephesians 5:8) will manifest these three fruits. He will be good and love goodness and good men. He will be righteous and love righteousness, as well as the truth.

AV	ESV	LSV	Darby
9 (For the fruit of the Spirit <i>is</i> in all goodness and righteousness and truth;)	9 (for the fruit of light is found in all that is good and right and true),	9 (for the fruit of that light <i>consists</i> in all goodness and righteousness and truth),	9 (for the fruit of the light <i>is</i> in all goodness and righteousness and truth,)

“**Spirit**” all the versions translate this as “light” for some reason. “Light” does NOT mean the same thing as “Spirit”.

5:10 Proving^{a-b-present active participle} what is^{present} acceptable unto the Lord.^c

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 AV	ESV	LSV
10 Proving what is acceptable unto the Lord.	10 and try to discern what is pleasing to the Lord.	10 trying to learn what is pleasing to the Lord.

“Proving” 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. The LSV’s “trying to learn” is even weaker.

5:11 And have no fellowship^{present imperative} with the unfruitful works of darkness, but rather reprove^{a-present imperative} them.^{b-c}

11a AV	ESV	LSV
11 And have no fellowship with the unfruitful works of darkness, but rather reprove <i>them</i> .	11 Take no part in the unfruitful works of darkness, but instead expose them.	11 And do not participate in the unfruitful works of darkness, but instead even expose them.

“reprove” The Tyndale, Coverdale and Bishops Bibles have “rebuke”. The ESV and LSV have “expose” them, but this is weak, for you can “expose” without “rebuking” or “exposing”. Do the ESV and LSV 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 reprovng 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. But you must separate yourself from these sins and sinners first, for how can you reprove that which you are participating in, unless you are a hypocrite?

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

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

13a

AV	ESV	LSV	Darby
13 But all things that are reprov ^{present passive participle} ed are made manifest by the light: for whatsoever doth make manifest is light.	13 But when anything is exposed by the light, it becomes visible,	13 But all things become visible when they are exposed by the light, for everything that becomes visible is light.	13 But all things having their true character exposed by the light are made manifest; for that which makes everything manifest is light.

“reprov^{present passive participle}ed” The ESV and LSV are quite weak here, omitting the idea of “reproving” and using “exposed”, as it did in Ephesians 5:11. The Darby rendering is clunky.

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, **And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil**). 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, **If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.**).

35. The Wake Up Call 5:14

5:14 Wherefore he saith,^{present} Awake thou^{aurist middle imperative} that sleepest,^{present active participle} and arise^{aurist} from the dead,^{a-b} and Christ shall give thee light.^{c-future}

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 crisis, 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 AV

ESV

LSV

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.	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."	14 For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."
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"Christ shall give thee light" The ESV and LSV miss the idea. It is not that "Christ will shine" on us but that He will give us light as in spiritual illumination, insight and understanding.

36. Various Exhortations 5:15-17

5:15^a See^{present imperative} then that ye walk^{present} circumspectly,^b not as fools, but as wise,^{cd}

15a Commands given in Ephesians 5:15-17:

1. Walk circumspectly (Ephesians 5:15).

A. 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.

B. One preacher remarked that he read the Bible in one hand and his newspaper in the other.

C. **"Circumspectly"** has the idea of walking around something in careful observation, but not entering into an area. Did you ever inspect something by walking around it and viewing it from all angles? That is "walking circumspectly". 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. The word also has the idea of goats walking on rocky and narrow ledges and the sure footing that they would require to keep from falling.

1. From a Latin word "circumspectus", literally meaning "to look around".

2. Don't walk as a fool (Ephesians 5:15).

A. This ties in with the next command, to walk as a wise man.

B. 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. No Christian should play the fool for the world.

C. One becomes a fool when he rejects the clear commands of Scripture. The entire book of Proverbs is dedicated to teaching on this.

3. Walk as a wise man (Ephesians 5:15). As under point #2.

A. The fear of the Lord is the beginning of wisdom (Proverbs 1:7, **The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.**) Thus, only a Christian can walk as a wise man.

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) (Ephesians 5:16).

A. Kill time and it will kill you.

B. Put into a newspaper was the following ad: "Lost, one golden hour, studded with 60 diamond minutes. There is no reward, for it is lost forever."

C. 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 (Ephesians 5:17).

A. 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 "**circumspectly**" has the idea of "wary and unwilling to take risks, being cautious." It is from the Latin "circumspectus", from "circumspicere", 'look around', from circum 'around, about' + specere 'look'. This word includes the words "circle" and "inspect".

15c 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 expose that believer as a spiritual fool.

15d The translations all waver between using "unwise" and "fools" in this phrase.

5:16 Redeeming^{present middle participle} **the time,**^a **because the days are**^{present} **evil.**^{bc}

16a Wasting our God-given time is a sin. 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 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.

16c The Coverdale Bible has "it is a miserable time" and so it is!

5:17 Wherefore be ye^{present middle/passive imperative} **not unwise, but understanding**^{present active participle} **what the will of the Lord is.**^a

17a 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.

37. 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-h}

18a This is the classic passage dealing with 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 another of the long line of verses that prohibit drunkenness and alcoholism. No booze or drunkenness is allowed for the Christian! It is the root of a myriad of sins and is the father of all manner of miseries and it will grease the downward skit to hell.

Wine was drunk much more widely in Paul's day than in ours, as the purity of water was not also good. As today, this wine had various levels of alcoholic content. Some wine was little more than grape juice, other types were stronger. But the warning persists to avoid drunkenness. Today, we have such a wider variety of beverages to choose from that wine drinking is not the necessity that it once was. One drinks wine today because he wants to more than because he has to. And modern wine-drinking usually leads to various degrees of drunkenness, which is why God's people today usually avoid wine and other alcoholic beverages.

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 revivalist-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. A drunk will do things drunk that he would never try to do while sober.

B. Being filled with the Spirit gives the Christian unusual boldness.

2. The drunk wants to share his bottle.

A. The Spirit makes us desirous to share our salvation with total strangers.

3. The drunk becomes very generous with his money.

- A. A Spirit filled Christian will not be a tightwad when it comes to supporting the work of the Lord. He will be very generous with his money.
4. **The drunk refuses to shut up but will be very loud and vocal.**
 A. The Spirit-filled Christian is always vocally witnessing and testifying for the Lord and won't shut up about spiritual things.
5. **The booze affects your walk.**
 A. The drunk staggers, the Christian walks in the light.
 B. The Holy Spirit will also certainly affect your Christian walk.

18d AV

ESV

LSV

<p>18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;</p>	<p>18 And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,</p>	<p>18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,</p>
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The ESV has “which is debauchery”, and idea that is not in the text. The same goes for the LSV reading “that is dissipation”. But both versions omit the warning of being where wine is in excess.

18e Call for flagons of this holy wine instead! 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
 - A. Ephesians 6:18, **Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints**
 - B. Jude 20, **But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,**
2. Speaks in the Spirit
 - A. 1 Corinthians 12:3, **Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.**
3. Worships in the Spirit
 - A. John 4:23,24, **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.**
 - B. Philippians 3:3, **For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.**
4. Walks in the Spirit
 - A. Galatians 5:25, **If we live in the Spirit, let us also walk in the Spirit.**
5. Loves in the Spirit
 - A. Colossians 1:8, **Who also declared unto us your love in the Spirit.**

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.

You are going to be filled, or controlled, by something, either by the Spirit of God or the Spirit of this Age. The human heart cannot exist or operate in a vacuum. Something will fill it. It is up to us to determine what, or Who will control us.

18h Both of the commands in this verse are equally binding.

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

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 and expanded upon in Colossians 3:16, **Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord**):

1. **Psalms**, music for the spirit

A. 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.

i. The psalms were sung but we do not have the tunes they were set to, just the text.

B. The highest expression of music is the singing of Scripture. How could you possibly go wrong?

C. The Psalter 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.

D. 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.

E. To sing psalms, some form of a psalter is used, with the text usually set to meter. The most common meters are:

i. Common meter, 8686 (8 syllables, 6 syllables, 8 syllables, 6 syllables).

a. God Moves in a Mysterious Way

b. Joy to the World

c. O for a Closer Walk!

d. O for a Heart to Praise My God!

e. O God Our Help in Ages Past

f. O For a Thousand Tongues to Sing

(1). Commonly used

g. Amazing Grace

h. Am I A Soldier of the Cross

- ii. Long meter, 8888
 - a. All People That on Earth Do Dwell
 - b. From Every Stormy Wind
 - c. Just as I Am
 - d. When I Survey the Wondrous Cross
- iii. Short meter, 6686
 - a. Stand Up and Bless the Lord
 - b. I Love Thy Kingdom, Lord
 - c. Jesus Shall Reign
 - d. Sweet Hour of Prayer
- iv. There are a large number of other meters
 - a. 7676D (Doubled)
 - (1). The Church's One Foundation
 - (2). Lead On, O King Eternal
 - b. 8787D
 - (1). Glorious Things of Thee Are Spoken
 - (2). Come Thou Fount
 - (3). Joyful Joyful We Adore Thee
 - c. 10 10 10 10
 - (1). Abide With Me
 - (2). God Of Our Fathers
 - d. 10 10 11 11
 - (1). Ye Servants of God Your Master Proclaim
 - (2). O Worship the King
 - e. 11 11 11 11
 - (1). How Firm A Foundation
 - (2). My Jesus I Love Thee
 - (3). Immortal Invisible
- v. Many meters, like tunes, have names.

F. The Lord sang a hymn with His disciples at last supper in Matthew 26:30, **And when they had sung an hymn, they went out into the mount of Olives.**

G. This is scriptural music.

2. Hymns, music for the soul.

A. These are New Testament Scripture passages and doctrines set to music.

B. These rank right along with the Psalms, especially if the text of the passage is sung in an unaltered form.

C. The old English Hymn is the highest expression of the hymn.

D. 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.

E. Good historical examples of hymns would be songs like those written by Newton, Cowper, Wesley, Watts, Toplady, Havergal, Steele, Cousins, Cennick, et al. This is doctrine set to music.

F. 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.

G. They can be considered to be Christian Classical music.

H. This is doctrinal music.

3. **Spiritual songs**, music for the body.

A. These are personal testimonies and experiences set to music.

B. This is the weakest form of Christian music because it is experience based. Experience is a very dangerous thing since someone's experience could be unbiblical. It is valid if the testimony and experience is Biblical.

i. 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.

C. This is the most popular form of Christian music today because it takes little thought or spirituality to appreciate, unlike the classical hymn.

D. These became popular after 1830 or so and were popularized the Moody/Sankey evangelistic team, Fanny Crosby and others like them.

E. 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.

i. 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?

What are we supposed to do with this music?

1. Sing

2. Make melody in our hearts to the Lord

A. The Christian's music comes from the heart.

B. We have a singing faith because we have Someone worth singing about and something worth singing about.

C. "The everlasting howling and wailing about the wife who left the note on the table, the drunkard about to jump out the window, the murderer hiding in Miller's cave, the respectable prostitute before the Harper Valley PTA, the ring found in the wrecked automobile, the dancing girls at "Sam's Place," and the shimmy-shaking, mini-skirted whore walking down the street are NOT the outbursts of the Spirit-filled life. (You would think that this would be apparent, but modern "youth movements" are attracting their crowds and becoming "meaningfully involved" only by incorporating African sex music into their "worship services." They are "spirit-filled," but of course, there always have been two spirits! (Peter Ruckman, *Bible Believer's Commentary on Galatians-Colossians*)."

The parallel passage is Colossians 3:16¹ (**Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord**) and Paul adds:

1 It is interesting how many commentators overlook any serious comments on Colossians 3:16. Most commentators simply link Colossians 3:16 to Ephesians 5:19.

3. Teaching

A, Both psalms and hymns can be used to teach doctrine.

B. Music is often used in teaching children. Isaac Watts wrote many songs for children to be used in teaching them moral lessons.

C. Music can be used to aid in memorization.

i. When I was in seminary, my teacher, Dr. O. Talmadge Spence, used simple tunes to help us to remember the Greek noun declensions.

ii. The only psalm I have memorized is Psalm 3, because I heard a song that used the exact King James text.² I have sung it dozens, if not hundreds of times.

4. Admonishing each other in psalms, hymns and spiritual songs

A. We are to encourage each other onward in the Christian life and music is a great way to do it.

B. Many of the English hymns are great for spurring us onward to a deeper Christian walk.

Music is designed for:

1. Worship.

A. The psalms are suited for this

2. Education

A. Hymns are doctrine set to music and much doctrine can be transmitted in a hymn. The English hymn is rich in doctrine.

B. Many pastors would write hymns to reinforce and teach the doctrines they were preaching. This was especially true of the English hymn.

i. Most of Philip Doddridge's 400 hymns "were written as summaries of his sermons and were to help the congregation express their response to the truths they were being taught...Luther "set theology to music." He printed his catechisms (doctrinal studies) together with his hymnals. (David Cloud, *Transforming Congregational Singing in the 21st Century*, page 60)."

3. Edification

A. The gospel song is suited for this.

B, Evangelistic gospel songs were used in the crusades in the 19th and 20th century.

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 Ephesians 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,³ Robert Dabney and Charles Spurgeon did not approve of instruments in

2 This is different that using a psalter. Psalters change the text of the psalm to make it conform to a meter. This song, sung by Al Penhollow, made the music conform to the text. But the tunes are irregular and can be hard to sing and remember.

3 Calvin also rejected "hymns of human composition". With his view of human depravity, he did not believe that even a Christian man could write non-inspired hymns that would be safe or suitable for use in public worship. Some of the Scottish Covenanters also adopted this view. These groups endorse "exclusive psalmody" and they will only sing the psalms in their services. But as we have noticed with the various psalters, as good as they may be, all are forced to alter the Scripture texts to make the psalms singable in English by meter. Can we trust that the uninspired men who had to alter the texts of the psalms did so properly? Is inspiration lost when the English texts are rearranged to conform to an artificial meter?

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. But this makes the singing more performance-based than being a ministry. Must we have professional orchestration in our church music to make it acceptable?

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. I remember when 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.

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 AV

ESV

LSV

<p>19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;</p>	<p>19 addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart,</p>	<p>19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;</p>
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"Speaking" The ESV has "addressing one another" instead of "singing one to another". Why on earth this change? This is a very poor rendering!

"Speaking to yourselves" does not preclude public singing. It does show that singing is also designed for private, as well as public use. It is to be used in public worship as well as in private devotion. Do you use a psalter or a hymnbook in your family and private devotions? You should!

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 Kugelman, 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 Fratribus, 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 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,⁴ 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.

4 Watts was, and is still, attacked by his opponents who never forgave him for his "attacks" on the dead and stogy singing in the churches of his day and for his role in introducing hymn singing in the congregations. He was attacked as a Unitarian who was very weak on the doctrine of the trinity. I have yet to find a single hymn that he wrote that would support these charges.

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 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.”⁵

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

5 I was given a Cherokee hymnal, with all the hymns written out in the Cherokee language. We often talk about the need for Bible and theological literature being translated into other languages but do not overlook the need to translate good hymns!

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 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 modes 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 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 **“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. 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 AV

ESV

LSV

<p>19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;</p>	<p>19 addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart,</p>	<p>19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;</p>
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“in your heart” The ESV and LSV have “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/tune 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?

5., **Are the words doctrinal and is doctrine being taught?** Or are the same words simply being repeated over and over?

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, Pensacola 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.⁶ 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.

38. 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

20a AV

ESV

LSV

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;	20 giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ,	20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;
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6 The first signs of apostasy of a church or ministry is usually reflected in their music.

“and” The ESV and LSV miss the “and” that the traditional translations all retain. The traditional reading allows “God” to refer to Jesus Christ while the other translations do not.

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}

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, Ephesians 5:21
2. Wives are to submit themselves to their husbands, Ephesians 5:22
3. The church is to submit to Christ, Ephesians 5:24
4. Children are to submit to their parents, Ephesians 6:1
5. Servants are to submit to their masters, Ephesians 6:5
6. Masters are to submit themselves to their Master in heaven, Ephesians 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 AV

ESV

LSV

21 Submitting yourselves one to another in the fear of God.	21 submitting to one another out of reverence for Christ.	21 and being subject to one another in the fear of Christ.
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“fear of God” The ESV omits the “fear of God” and substitutes the incorrect “reverence for Christ” which, yet again, misses the meaning of the verse.

39. 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}

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”. Someone has to lead! 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, **But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.**). 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 Bibles have “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, **Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear.**). 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 Bible 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

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, which includes all the saved through all the ages.

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}

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 send 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.

40. 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}

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 (Ephesians 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** (Ephesians 5:25).
2. **He sanctified it and cleansed it with the washing of water by the Word** (Ephesians 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."

A. We tie in this washing with the washing in Titus 3:5, **Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;**

25c For whom die Christ die?

1. For every man

A. Hebrews 2:9, **But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.**

2. For the world

A. John 3:16, **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**

3. For the ungodly

A. Romans 5:6, **For when we were yet without strength, in due time Christ died for the ungodly.**

4. For those without strength

A. Romans 5:6, **For when we were yet without strength, in due time Christ died for the ungodly.**

5. For many

A. Matthew 20:28, **Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**

6. For Israel

A. John 11:50,51, **Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation.**

7. For the Church

A. Ephesians 5:25, **Husbands, love your wives, even as Christ also loved the church, and gave himself for it.**

8. For "me"

A. Galatians 2:20, **I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.**

How obvious it is then that the Calvinistic teaching of "limited atonement" and their attempts to limit the extent of the atonement of Christ are non-Scriptural. Christ died for all potentially and made salvation available for all men practically. This naturally does not mean that all men will be saved,⁷ as it is obvious that the majority of mankind rejects the salvation that is offered in Christ. This means that salvation is available to all those who will respond, repent and believe, and that no one is excluded from this free and universal offer of salvation.

5:26^a That he might sanctify^{aorist active subjunctive} and cleanse it^{aorist active subjunctive} with the washing of water by the word,^{a-b-c}

7 Believing that Christ died for all and that all men may be saved does not make one a universalist! It simply means that you are a Biblicist.

26a Verses 26 and 27 are verses listed by O. Talmadge Spence in his *Quest For Christian Purity* that he lists as a “guiding verse” for that quest. This is a verse that deals with some aspect of the Christian’s growth and pursuit of God.

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, **Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.**).

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 AV	ESV	LSV
26 That he might sanctify and cleanse it with the washing of water by the word,	26 that he might sanctify her, having cleansed her by the washing of water with the word,	26 so that He might sanctify her, having cleansed her by the washing of water with the word,

“**by the word**” The translations are all over the place regarding which preposition to use here. Only the Coverdale Bible reads as the Authorized Version. The Tyndale and Geneva Bibles have “through”. The Bishops Bible has “in”. The ESV and LSV use “with”.

5:27 That he might present^{aorist active subjunctive} it to himself^a a glorious church,^b not having^{present active participle} spot, or wrinkle, or any such thing; but that it should be^{present subjunctive} holy and without blemish.^{c-d}

27a Christ will present the Church unto Himself as His bride at the Marriage Supper, which takes places immediately after the Rapture and the Bema Seat judgment.

27b AV	ESV	LSV
27 That he might present it to himself a glorious church , not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.	27 so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.	27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing, but that she would be holy and blameless.

“**a glorious church...**” A Church filled with and full of the glory of God. The ESV “in splendor” is no improvement to “a glorious church”, neither is the LSV’s “in all her glory”.

27c Like any man marrying a woman, he wants a clean, chaste and holy bride. We can’t do much with our wives in that regard before the wedding, but Christ is bettering His Church through the process and application of sanctification on a regular and continual basis.

27d The Shulamite (a type of the individual Christian and by extension, the Church) is said to be “**without blemish**” in Song 4:7. That’s how Christ sees us and the Church, despite our infinite number of faults and continuing sins.

5:28 So ought^{present} men to love^{present infinitive} their wives as their own bodies.^a He that loveth^{present active participle} his wife loveth^{present} himself.^b

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^{aorist} his own flesh;^a but nourisheth^{present} and cherisheth^{present} it,^b even as the Lord the church:

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.

We would also wonder about the Romanists monks of old, who daily beat and whipped their flesh in order to try to drive out the devil and instill holiness. They must have hated their flesh to abuse it so.

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}

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 AV

ESV

LSV

30 For we are members of his body, of his flesh, and of his bones.	30 because we are members of his body.	30 because we are members of His body.
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“of his flesh, and of his bones” The ESV and LSV omit the idea about the “of his flesh and of his bones”. It’s a 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

31a This verse is quoted from Genesis 2:23,24.

31b Marriage is defined as a man and a women 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 but I speak^{present} concerning Christ and the church.^b

32a The other traditional translations use “secret”.

32b 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}

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.

Ephesians Chapter 6

41. Commands to Children 6:1-3

6:1 Children, obey^{present imperative} your parents^a in the Lord: for this is^{present} right.^{b-c-d-e-f}

1a The Tyndale and Bishops Bibles use “fathers and mothers”. The Coverdale Bible uses “elders”.

1b Paul writes these commands in the light of Roman society’s view of the relationship of a father to his children. Fathers had almost total control over their children and could imprison him, whip him, put him in chains, work him in the fields- whatever his will was toward his son. The father functioned as the magistrate in and over his family, exercising almost total control and authority over his family. Weak and deformed children could be left to die of exposure and unwanted girls could be sold. The mother had no legal power over her husband or children. The father’s authority also carried a responsibility with it as he was liable for the actions of his family. Roman law gave a man more power over his son than over his slave. A slave could only be sold once but a man could sell his son into slavery or servitude as many times as he wished.

Paul stresses the headship of the father in the home and over his children and the children’s responsibility to obey their fathers, but the difference is that the Christian father has a Higher Authority he must answer to. The Roman father answered to no one. The Christian father answers to Christ. If he is irresponsible with his children, he will answer for it at the bema seat. If the Christian father “provokes his children to wrath” (see Ephesians 6:4), then that mismanagement on the part of the father will also have to be accounted for at the judgment. And the motivation for the Christian father also differs from that of the Roman father. The Roman did what he did probably out of a motivation of power and even hatred of his children. The Christian father rules his family in love and does so as Christ would do if He was physically present in that family.

1c Children are to obey their parents in the Lord. The exception to this should be obvious. Children ought to obey God first and their parents second. If faced with sinning by obeying something their parents tell them to do, the Spirit filled child should respectfully explain to his parents why he cannot do it. It must be a respectful disobedience. Few children have this amount of spiritual maturity, but the command stands. The Biblical age of majority is 20 (Numbers 1) and until that time, the child is to obey his parents unless it would involve a sin to do so.

What kind of father or mother would try to force their child into deliberate sin? An unsaved parent would but how many "Christian" parents try to pressure their saved children into compromise and sin! Shame on them! Such sub qualified "parents" will answer at the judgment seat for trying to force their children (whom they have a divine commission to raise in the nurture and admonition of the Lord) to sin! Such a "Christian" is an unfit parent and pity the child who has such miserable parents.

1d How long is a child so bound to obey his parents? As long as the child is living with his parents. The child eventually moves out of the house and either establishes himself as the head of a new home (if he is a son) or takes on a new head in a husband (if she is a daughter). In those situations, the child is no longer under the authority of the parent. The child should still highly respect the suggestions of their parents and should listen to them, even well into the

child's adult years. The Biblical age of majority is 20 (Numbers 1), although it has been reduced to 18 in America and may eventually go down to age 16.

1e The wife submits while the children obey. The husband is the head of the home and is to be leading it, leading both his wife and children. This is harder than it sounds. The husband/father must be spiritual enough and manly enough to gender respect by both his wife and children so that they will want to follow him and will feel confident in his leadership. If the man does not take the leadership in the home then the wife and children will, and neither is spiritually fit to take the headship. This failure of men to take the headship extends into the local church. With fewer young men going into the ministry and to assume pastorates, the women had to step in to fill the gap and the results have been a spiritual disaster.

1f Four reasons for children to obey parents:

1. It is right.
 - A. Ephesians 6:1.
2. It is a commandment.
 - A. Ephesians 6:2
 - B. Exodus 20:12, **Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.**
3. There is a blessing of well-being for obedience.
 - A. Ephesians 6:3
4. Long life is promised
 - A. Ephesians 6:3.

6:2 Honor^{present imperative} thy father and mother; (which is^{present} the first commandment with promise;)^{a-b-c}

2a The Fifth Commandment is repeated in Ephesians 6:2,3, thus showing that this element of Moses' Law (as well as the other eight commandments that are repeated and reinforced in the New Testament) were not done away at the death of Christ they are every bit binding under "grace". The obedient child who honors his parents will be promised a full allotment of days or live a quiet or peaceful life.

2b Two commands for children (compare with Colossians 3:20):

1. **Obey parents.** This is done in all lawful commands that they may give. If they command us to sin or to disobey God, then we may disobey honorably as our first obligation is to our Heavenly Father.
2. **Honor parents.** Respect them, care for them, provide for them, and obey them. This is how honor is shown.

2c "**first commandment with promise**" The promise is given in Ephesians 6:3. That promise is a long life. Be rebellious against your parents and you will not fulfill your allotted days.

6:3 That it may be^{aorist middle deponent subjective} well with thee, and thou mayest^{future} live long on the earth.^{a-b}

3a One reason why so many young rock, country and jazz singers and musicians die an early death is because they were rebellious against their parents and they preach for their listeners to rebel against their parents and any other authority. God cuts off these fools early and they will not live out their days in peace. They go to the pit and that right early. Things do not "go well"

with them. They may have more money than they could ever hope to spend and the worship of millions of brain-dead sinners, but inwardly they are miserable and hell-bound failures before God. No saint in his right mind would ever consider changing places with any rock, country or movie star for 5 seconds. We have it much better than they could ever hope to have.

3b See also Exodus 20:12 (**Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.**) and Deuteronomy 5:16 (**Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.**). Obedient children are saved from the vices and crimes which shorten life. No parent will command his child to be a drunkard, a gambler, a fornicator or a murderer. But these vices and crimes, resulting in most cases from disobedience to parents, all shorten life; and they who early commit them are certain of an early grave. No child who disobeys a parent can have any security that he will not fall victim to such vices and crimes. Obedience to parents (and, by extension, to the Word of God) is connected with virtuous habits that are conducive to long life. It will make a child industrious, temperate, sober. It will lead him to restrain and govern his passions. It will also lead him to form habits of self-discipline which will save him from the snares of vice and temptation.

I remember hearing evangelist and radio preacher Oliver B. Greene comment on this truth on "The Gospel Hour" one day. Before he was saved, Greene was very rebellious and wicked and he admitted that he caused his parents much grief. He was saved and became a well-known evangelist and radio preacher, but he still believed that he would die early because of his youthful rebellion and disobedience to his parents. He was right. He died at age 61.¹ But he could have lived longer and had a greater ministry if he had been a more respectful child and teenager.

42. Commands to Fathers 6:4

6:4 And, ye fathers, provoke not your children to wrath:^{a-b-present imperative} but bring them up^{present imperative} in the nurture and admonition of the Lord.^{c-d}

4a Two commands for fathers (compare Colossians 3:21):

1. Provoke not your children to wrath
2. Bring up your children in the nurture and admonition of the Lord

4b Fathers are not to provoke their children to wrath. This is done by frustrating children by being inconsistent before them. The father punishes a child for doing something that the father told him to do. Or maybe it is hypocrisy, where the father lives like a model Christian at church but live the devil at home. These inconsistencies sent mixed and conflicting signals to the children, which results in discouraging them and provoking them to a life of bitterness, anger and cynicism. If children are thus frustrated, they will seek love, comfort and understanding from someone else, usually from the wrong crowd. Psalm 125:3 (**For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.**) gives a good example of provoking children to wrath. If a father lays the rod of the wicked upon his children, the righteous child will put his hands onto iniquity. God does not do this for He does not punish His children as He would judge a sinner. God's children do get

1 I am 60 years old as I write this in 2025 so this hits close to home!

chastised but the mode, means and motivation of it is different than what He metes out to sinners. But if a father wrongly punishes a righteous child with the same rod as he would a rebellious child, the righteous child may become frustrated enough to put his hand unto iniquity. Oppression may drive the best of men into some hasty deed for self- deliverance or vengeance.

Another example is in Genesis 37. When Jacob favored Joseph above the rest of his children (Genesis 37:3 **(Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.)**), the rest of his sons resented Joseph and probably Jacob as well (Genesis 37:4 **And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.)**).

4c Children are to be brought up in the nurture and admonition of the Lord. The father is to set the proper spiritual example (as well as emotional, intellectual, moral and social example!) before his children so that the children will copy that example and apply his spiritual admonitions to their own lives. In a classical sense, "nurture and admonition" has the idea of that which is applied to train and educate a child.

Why no such commands to mothers? The father is the head of the home and is held responsible by God as to how his children turn out. The mother may share a lot of the blame or credit, but the load ultimately falls on the father. It is the business of the father to make sure that his wife is in submission, that he is loving his wife as Christ loved the Church and that his children are walking in the nurture and fear of the Lord.

4d AV

ESV

LSV

<p>4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.</p>	<p>4 Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.</p>	<p>4 Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.</p>
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“nurture and admonition” are handled in various ways by the translations:

1. The Tyndale and Coverdale Bibles- nurture and information
2. The Geneva and Bishops Bibles- instruction and information
3. ESV and LSV- discipline and instruction

43. Commands to Servants 6:5-8

6:5 Servants,^{a-b-c} be obedient^{present imperative} to them that are your masters^d according to the flesh,^e with fear and trembling, in singleness of your heart, as unto Christ;^{f,g}

5a Six commands for servants (compare Colossians 3:22-25):

1. Obey your masters
2. Be conscientious in service
3. Do not render mere eye-service
4. Do the will of God from the heart
5. Render your service cheerfully as unto the Lord
6. Recognize that you work for God and not for man

5b “Roman slavery was perpetual and hereditary, the slave had no protection whatever against the avarice, rage, or lust of his master. The bondman was viewed less as a human being,

subject to arbitrary dominion, than as an inferior animal, dependent wholly on the will of his owner. The master possessed the uncontrolled power of life and death over his slave — a power which continued, at least, to the time of the emperor Hadrian. He might, and frequently did, kill, mutilate, and torture his slaves, for any or for no offense, so that slaves were sometimes crucified from mere caprice. He might force them to become prostitutes or gladiators; and, instead of the perpetual obligation of the marriage tie, their temporary unions (contubernia) were formed and dissolved at his command, families and friends were separated, and no obligation existed to provide for their wants in sickness or in health.

Although the condition of the Roman slaves was no doubt improved under the emperors, the early effects of Christian principles were manifest in mitigating the horrors, and bringing about the gradual abolition, of slavery. Onesimus, according to the concurrent testimony of antiquity, was liberated by Philemon (ver. 21).

Slaves in the early Christian Church labored under several disabilities as regarded their Church relations and privileges. This did not arise from any hostility or desire to oppress on the part of the Church, but rather from the necessity of respecting the legal rights of the master.

1. They were debarred from the privilege of ordination, for the reason that; being originally tied by birth or purchase to their patron's or master's service, they could not be legally ordained; the service of the Church being incompatible with their other duties, and no man was to be defrauded of his right under pretense of ordination. If, however, a slave was found worthy, and his master gave consent, then he might be ordained.

2. If the master of a slave was a Christian, his testimony concerning the life and conversation of the slave was required before the latter could be admitted to the privilege of baptism. The design of this course was to enlist the interest of the master, and prevent the over-hasty admission of unfit persons.

3. The slave could not marry without his master's consent. Being looked upon in this respect as a child; nor could he enter a monastery without this permission, because this would deprive his master of his legal right of service.

4. The privilege of sanctuary was also denied them if it would excuse them from the proper duties of their station. If they fled to a church, they might be reclaimed and brought out immediately. Other facts relating to slaves may not be uninteresting: e.g. exception was made in their favor so that the judge might on Sunday go through the civil process of law necessary for their emancipation. It was thought a highly proper and commendatory act to celebrate Easter by granting freedom to slaves. Further, if the slave of an apostate or a heretic fled from his master and took sanctuary in the church, he was not only to be protected, but to have his manumission or freedom granted him likewise (John McClintock and James Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*).

5c AV

ESV

LSV

<p>5 Servants, be obedient to them that are <i>your masters</i> according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;</p>	<p>5 Bondservants, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ,</p>	<p>5 Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the integrity of your heart, as to Christ;</p>
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“Servants” The LSV uses “slave”, but the other translations all use “servants” as this commandment shouldn’t be limited to slaves but to servants, such as employees and those in a non-slave relationship. The ESV has “bondservant”.

5d **“Masters”** Some of the translations expand on “masters”. The Tyndale Bible has “carnal” masters. The Coverdale and Bishops Bibles have “bodily” masters. The Geneva Bible has “masters according to the flesh”. The ESV has “earthly masters”.

5e Paul is clearly writing to servants who might have also been slaves. Slavery was a common fact of life in this day and many slaves were Christians. Paul never tells these saved slaves to rise up and rebel against their masters, nor does Paul require Christian slave owners to release their slaves. See the book of Philemon for a demonstration of this. The slave, saved or otherwise, is to serve his master, saved or otherwise, in the same manner and in the same frame of mind as he would serve Christ, for that position of servitude is the ministry which Christ has given to that servant.

5f Not only can this be applied to a slave or servant but also to anyone who is in a position of subordination, such as an employee. The basic theme is to obey those who are over you and to serve your master in sincerity, as you would serve Christ. It is not a matter of “why should I obey him? I am better than he is. I have more education, better morals, more experience...” But that is not the issue. Submission has nothing to do with who is better than whom, it has the idea of authority. Someone has been placed in authority over you. The moral quality of that person has nothing to do with it. If you go into the military, that sergeant may be a rotten human being, but he has been placed in authority over you regardless. The same idea holds in the spiritual realm. You may be a better man than your pastor or your boss, but they have been placed over you by God and that must be respected and honored. To do otherwise would be rebellion against God’s appointed order.

5g “The Christian religion has found its way into the midst of evil, and given liberty where there was none; it has given it even to the poor slaves, and that without taking them out of their state of bondage. The gospel does not touch that position. Paul acknowledges slavery as a right, when he sends back Onesimus to his master, telling him that in grace he would treat this slave as a brother. Christ comes in where sin reigns. It is a power superior to all here below, and which subsists in the midst of what is found here (John Nelson Darby, *The Ministry of the Epistle to the Ephesians*, page 50).”.

6:6 Not with eyeservice,^a as menpleasers;^b but as the servants^c of Christ,^d doing^{present active participle} the will of God from the heart;

6a "Eyeservice" "Doing nothing but when under the master's eye, and then pretending a great deal of diligence and industry, in order to ingratiate themselves into his affections, and neglecting his business when he is absent." (John Gill, *Commentary on the Whole Bible* volume 9, page 108). This has the idea of working only when the boss is watching. As soon as the boss leaves, the servant slacks off. He excels at "busy work". This is forbidden for the Christian service for it is hypocrisy and theft.

6b AV

ESV

LSV

<p>6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;</p>	<p>6 not by the way of eyeservice, as people-pleasers, but as bondservants of Christ, doing the will of God from the heart,</p>	<p>6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart,</p>
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“menpleasers” The ESV uses a gender-neutral “people-pleasers” but “men-pleasers” is better.

6c **“servants”** The LSV, as usual, has “slaves”. It is not consistent with the translation of “doulos”.

“Citing material confiscated and turned over to the police in Orange, California, as part of an investigation into Satanic group crime, *New Age Bible Versions* documents that Satanists mockingly call Christians ‘slaves’ of Christ (pp. 221-225). The word ‘slave’ has very negative connotative associations, ranging from its well-known historical applications to its current debauched meaning among sodomites. Webster defines a slave as, “A person held in bondage...One who has lost control of himself...a drudge...”

The *Cambridge Encyclopedia of the English Language* states that “sl” words (e.g. slave, slothful, slain, slack) convey a “downward movement...or position.” Becoming a servant of Jesus Christ is certainly an upward move (*The Language of the King James Bible*, p. 68). The word slave was first suggested for use in the bible in 1890 by Westcott and Hort’s Revised Version and American Standard Version Committee member, James Strong. He buried his opinions about how words should be translated in his Strong’s Concordance, in its A Concise Dictionary of the Words in the Greek Testament, hidden in the back. Few realize he created this otherwise useful concordance for “one great object,” which was to “index” the changes made to the “Authorized Version” by the “Revised Version” of Westcott and Hort, and the “American revisers only” (Strong’s Concordance, General Preface, Directions and Explanations, pages not numbered). He admits in item 4 of his “Plan of the Book” that the first Greek so-called ‘definition’ he gives, is his own; in Strong’s Concordance, Preface to the Concise Dictionary of the Words in the Hebrew Bible, Strong admits his Old Testament work is based on Gesenius (a Bible critic) and his definitions are merely his own suggestions for “correcting” the KJV’s so-called “wrong translation.” His lexical definitions were merely his opinions about how words should be translated in his upcoming ASV, later published in 1901. Some of his ideas were incorporated into this corrupt version; some were not. The word ‘slave’ was not used, and rightly so. Strong denied the inspiration of the Bible. The Preface of the ASV went so far as to state that the original “Hebrew text is probably corrupt...” (p. vii)...The first time the word ‘slave’ was actually chained to a bible was in 1961 in the New World Translation of the Jehovah Witness sect. The Catholic New American Bible fell prey to it in 1970. The NIV and NASB submitted to the yoke immediately. The NKJV has a galley of “slaves,” including “slaves of God” (Rom. 6:22) and “Christ’s slaves” (1 Cor. 7:22). The New Living Translation, Today’s New International Version and the Holman Christian Standard Bible were the most recent to sell their readers into slavery (Gail Riplinger, *In Awe of Thy Word*, pages 264-265).”

Translations that use “slaves” include the New International Version, New Living Translation, English Standard Version and the New American Standard Version. The translations that correctly use “servant” include the English Standard and the older translations, such as the English Revised Version, the American Standard Version and the Rheims Douay, plus the Authorized Version and the pre-King James translations.

6d Servants are also to exhibit the proper respect and reverence for their masters. Proper attitude is necessary if a servant is going to obey this passage. The servant/slave/employee would do well to ask himself this question: If I were a master, would I want a servant like me? And remember, although the boss may not be watching, your Heavenly Master always is.

6:7 With good will doing service,^{present active participle} **as to the Lord, and not to men:**^a

7a Man may sign your paycheck but ultimately, you work for God in whatever employment you are in.

6:8 Knowing^{perfect active participle} **that whatsoever good thing any man doeth,**^{aorist active subjunctive} **the same shall he receive**^{future middle} **of the Lord,^a whether he be bond or free.**

8a Man may sign your paycheck but ultimately, you work for God in whatever employment you are in, just like in Ephesians 6:7.

44. Commands to Masters 6:9

6:9 And, ye masters, do^{present imperative} **the same things unto them, forbearing**^{present active participle} **threatening: knowing**^{perfect active participle} **that your Master also is**^{present} **in heaven; neither is there**^{present} **respect of persons with him.**^{a-b-c}

9a But the master also must treat his servants correctly! The master is not to abuse his position over his slave/servant/employees by mistreating them or stealing from them. After all, that human master has a heavenly Master to whom he must answer. He should ask himself this question, "Would I want God to treat me as I treat my servants?"

9b Let's summarize the 3 commands for masters

1. Treat your servants well (Colossians 4:1, **Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.**).
2. Do not threaten your service.
3. Recognize you also have a Master whom you must serve and that He does not respect persons.
 - A. Romans 2:11, **For there is no respect of persons with God.**
 - B. Colossians 4:1, **Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.**

9c The Christian master/boss is to treat the workers under him as a human being if they are lost and as a Christian if they are saved.

45. The Whole Armor of God 6:10-17

This is one of those classic military passages in Scripture on which too much cannot be written. As a matter of fact, a Puritan expositor, William Gurnall, wrote a massive book on this passage, *The Christian in Complete Armor*, going well over 1000 pages (in typical, exhaustive, Puritan fashion). It describes the armor of the first century Roman infantryman in spiritual terms that relate to the Christian and his warfare. At that size, Gurnall's book is probably as complete an exposition of this passage as you will ever see! We could never hope to match it. They certainly lived in a better day in terms of Biblical commenting.

The passage presupposes a warfare, which typifies the Christian life exactly. We are in a spiritual warfare. That war was declared in Genesis 3 and won't end until Revelation 20. And we are in the middle of it. No ceasefire has been declared and neither side will back down until the end (at the latter part of Revelation 20). We are either a weapon in that war, or a battlefield or a soldier. But Paul assumes the Christian will realize that there is a war and that he has been drafted into the Lord's Army to fight. God does not

recognize any "conscientious objectors" in this war. You are expected to fight and are no Christian if you refuse to engage the enemy or if you give aid and comfort to the enemy!

The New Testament presentation of the Christian soldier is:

1. Epaphroditus was a "fellovsoldier"- Philippians 2:25

2. A soldier is to **endure hardness**- 2 Timothy 2:3

1. Soldiers have to be hard. Infantry men are called "doughboys" or "dog-faces" or "grunts." They have to be tough for the type of combat they will be entering into. What is needed is a Damascus-Steel, Bessemer-Iron, Granite-Rock hardness to persecution, slander, lack of funds, false brethren, inconsistent Christians, scheming deacons, destructive critics of the Holy Bible, sleepless days and nights, lack of food or clothing, and oppositions of the world, science, flesh, philosophy, and the devil. Good secular examples are Irwin Rommel, Sepp Dietrich, George Patton, Robert E. Lee, "Stonewall" Jackson, the soldiers are Valley Forge, Chesty Puller, and so on.

2. "Nearly any unsaved man in combat goes through more for his own government than an American Christian (1900–2000) goes through for the TRUTH OF GOD. You must be able to sleep in the rain. You may have to sleep with your "coveralls" stuck to the ground by the ice and frost. The K-rations may not come up every time, and you may have to fight after having had nothing to eat for forty-eight hours. You will see men go crazy around you ("jungle jolly," "combat fatigue," "shell shock"). You will see your best friends and sometimes relatives killed. You may find one of your buddies strung up on a jungle trail with certain parts of his body cut off and stuck in his mouth. You may lie in a rice paddy waiting for gangrene to rot off your leg after getting a wound that you can't dress and the medic can't reach. You may lose a leg going through a mine field; you may have a grenade go off between your legs. You may be caught below "C-deck" when the whole ship is a raging caldron of burning oil and gasoline. You may drown or be eaten by sharks as you swim for your life by night to get away from a sinking ship. They may capture you and put a cage on your head with live rats in it. They may nail you in a four-by-four-by-four box studded with nails to get you to give more than your "name, rank, and serial number," and you may pull off your foot when you pull off your boot, as your leg from the ankle down may have been frozen solid for four hours (Peter Ruckman, *The Bible Believer's Commentary on the Pastoral Epistles*, pages 366-384. Ruckman has the best material on this passage.)"

3. A soldier is not to entangle himself in the affairs of this life- 2 Timothy 2:4

4. A soldier is to strive to please him who hath chosen him to be a soldier- 2 Timothy 2:4

5. Archippus was a "fellovsoldier"- Philemon 2

6. Jesus Christ is the captain of the soldier- Hebrews 2:10

7. Our God is a "Man of War"- Exodus 15:3

8. A soldier is to "fight the good fight"- 1 Timothy 6:12; 2 Timothy 4:7

9. His armor and weaponry are describes in Ephesians 6:10-17 as well as “food and raiment” in 1 Timothy 6:8.

10. “A soldier is supposed to receive “food and raiment” (1 Tim. 6:8) at government expense. In my day (1938, 1939) it was: “A dollar a day an’ the work ain’t hard. Never hurry, never worry, never volunteer. Stay away from the Orderly Room; keep your mouth shut. If it’s movin’, salute it; if it’s lying down, pick it up; and if you can’t pick it up, PAINT IT.” An infantry lieutenant in my day (1942–1944) got \$120 a month. With that came free food, free uniforms, and free lodging, and the usual \$10,000 to the “nearest” if things didn’t “work out too well.” You wore your UNIFORM into town (not your “civies”), and the uniform had a necktie. You were conspicuous by your non-civilian appearance. One might say you were a “PECULIAR PEOPLE.” You were separated. You were apart from the “affairs of this life” because you were a G.I., which means “Government Issue.” You belonged to “Uncle Sam” (see Rom. 13:1–2). (Peter Ruckman, *The Bible Believer’s Commentary on the Pastoral Epistles*, pages 366-384).”

11. The faithful Christian soldier has the greatest retirement benefits (Revelation 21-22) available, as well as the best “old soldier’s home” you could imagine (again, Revelation 21-22) plus medals and awards (1 Corinthians 3:10-16) and a grand military parade and review (Revelation 19),

6:10 Finally,^a my brethren, be strong^{b-present passive imperative} in the Lord, and in the power of his might.^c

10a Paul starts a rather lengthy conclusion.

10b “**be strong**” Why is this in the passive voice? Can we be spiritually strong in ourselves or is an outside source of spiritual strength required? What strength do we imagine ourselves to possess? The source of power for the Christian soldier is not in himself, his training, his weaponry, his academics- but only in God. Look at “Gideon’s 300” for an example of this- they defeated the Midianite army with trumpets and pitchers! Also see God’s charge to Joshua to “be strong” before going into battle in Joshua 1:6-9. Our sufficiency is of God, never in or of ourselves. This soldier had better not rely on his education, wisdom, talents, money, contacts, culture, background, breeding, reputation, character, or natural abilities. His adversary is “**a roaring lion**” (2 Timothy 4:17; 1 Peter 5:8) and has successfully defeated every man that ever met him on the field of battle but One (Colossians 2:15, **And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.**).

10c Verses 10-17 can be considered as “general orders” or “standing orders” for the Christian. All Christians are to have a “soldier’s mentality” when in their lives and ministries, and in how they engage heretics and apostates within our own ranks.

6:11^{a-b} Put on^{aorist middle imperative} the whole armor^c of God,^{d-e} that ye may be able^{present middle/passive infinitive} to stand^{f-aorist infinitive} against^g the wiles^h of the devil.ⁱ

11a Paul was in the constant company of Roman soldiers during the time of his imprisonment so he had the military weighing heavily on his mind and in full view before him as he wrote this section.

11b “The armor that is described is plainly the armor of a First Century Roman foot soldier—an infantryman. This is the “foot soldier” or “dogface” of timeless fame. His fighting is called “the Queen of Battles,” although he is only a pawn on the chessboard of Division Headquarters and Army Headquarters. However, as in chess, he often is responsible for the checkmating of the king, and often he does not fall on his “square” before he has unhorsed a knight or dethroned a bishop. Since all wars are over real estate, all wars are eventually settled by this pawn. You cannot run a country until you rule it; you cannot rule it until you possess it; you cannot possess it until you are ON it; and you cannot get ON it without fighting on your feet. “The Queen of Battles” only appears as a “queen” to men like Von Moltke, Clausewitz, Patton, Rommel, and those who are either inexperienced or else hardened to the most terrible sights. The tough old liquorhead W. T. Sherman took one look at the terrain in front of him at Atlanta (1864) and said grimly: “WAR IS HELL.” When an infantryman hollers “Give ‘em hell!” he is desiring to give his adversary something as near to Hell as you will ever get it this side of the Lake of Fire. All of the elements are there—the confusion (James Jones, *The Thin Red Line*), the cursing (Norman Mailer, *The Naked and the Dead*), the screaming and crying (E. M. Remarque, *All Quiet on the Western Front*), the hopelessness (Willie Heinrich, *The Crack of Doom*), the fire (Fehrenbach, *That Kind of a War*), the never dying WORM (Stanley Pavillard, *Bamboo Doctor*), and, throughout, all the misery, discomfort, insanity, and filth of the battlefield (Wolff, *In Flander’s Field*)... A soldier should have guts (vs. 13). He should hold his ground and “dish it out” like Audie Murphy (1 Peter 5:9). He should fight when he is scared to death (2 Samuel 10:12). And he should contend for every foot of ground like it was worth \$200,000 an acre (2 Samuel 23:11,12)... There is no place in the history of the world where the individual soldier is able to do more for his “country” (Philippians 3:20) than in Christian warfare. The effect of men like Paul, Wesley, John Huss, Dean Burgon, Bob Jones Sr., J. Frank Norris, Peter Waldo, Billy Sunday, Martin Luther, and Jonathan Goforth on the history of mankind is incalculable. Their opposition to the forces of evil and darkness affected unborn generations and the eternal destinies of millions of people. Not even Rommel, Charlemagne, Napoleon, Model, Von Manstein, Patton, Truscott, Stilwell, Mao Tse, Bedford Forrest, Ney, Sgt. York, Jeb Stuart, Jackson, Lee, Von Kleist, Kesselring, and Runstedt are in the same class with Huss, Savonarola, Hubmaier, Fox, Whitefield, Tennant, Morrison, Earle, Gardiner, Wurmbrand, Paisley, Peter Waldo, Wycliffe, Patrick, Alban, Columba, and Raymond Lull. (Peter Ruckman, *The Bible Believer’s Commentary on Galatians-Colossians*, pages 366-384).”²

11c All this armor must be put on for a successful spiritual warfare, not just part of it. Every piece is to be put on and used.

11d The armor is of God and comes from God, given to every saint for his constant protection against the attacks of Satan upon him.

11e Blessings of the armor:

1. We can stand against all spiritual enemies
2. We can withstand all spiritual attacks
3. We can quench every fiery dart of the Wicked One

2 There is a difference in being IN combat and being AROUND combat. I was born into a military family. My father was Navy and Air Force and he served in Vietnam. I was born on Andrews Air Force Base, just outside of Washington D. C. I never served in the armed forces of the United States despite being around the Air Force until I was 23 years old. I grew up around the military but I don’t know much about serving in the military. Instead of joining the armed forces of the United States, I joined the Lord’s Army when I was 20.

11f Notice:

1. STAND, Ephesians 6:11
2. WITHSTAND, Ephesians 6:13
3. STAND, Ephesians 6:13
4. STAND, Ephesians 6:14

The idea is to stand your ground against the enemy assaults and not to yield one inch of territory. You are to either hold the front or advance it. We are to fight to the last bullet and when the ammo runs, out, "fix bayonets!" as Joshua Chamberlain did at Little Round Top at the Battle of Gettysburg. From this picture we get some of the old gospel songs such as "Sound the Battle Cry" and "Hold the Fort".

11g In opposition. The enemy will seek to take your land, your church, your faith, the truth you were charged to defend and your family. You are to take a stand against the world, the flesh, the devil and your generation. You are to plant yourself and utterly refuse to budge or retreat. We are either hold our ground or go forward. We have no permission from the Captain to retreat or to surrender even one inch of ground. You are to study your age and to discern what the spirit or your generation is and then you are to place yourself in direct opposition to it. You are to fight to the last bullet if necessary.

I'll give an example of what the text is discussing in the battle regarding the Authorized Version of the Bible. It is obvious to anyone who has studied the history of the Authorized Version that God has honored and blessed this Version as He has done with no other English translation. We were given this treasure as a trust and were commanded to hold it, love it, defend it and promote it. Every so often, some over-educated apostate (with too many years of Greek and Hebrew under his belt and not enough prayer or divinity) approaches your position and tries to tell you that _____ Version (pick any of the 200+ English translations that have been published since 1611) is superior to your outdated and inaccurate Authorized Version. He'll spew textual criticism, Greek, Hebrew and Latin and will remind you that he earned a Ph.D. at _____ University (pick one, they are all alike, whether they be secular or Christian) and on the basis of all this, you are to meekly surrender your Authorized Version since "scholarship" or some Christian celebrity told you to. Now! How will you, as a Christian soldier, respond? Will you stand your ground in the face of "Christian scholarship" (falsely so-called) or obey your Captain?

11h The traditional translations all use "assaults". But what wiles, or weapons, he has at his disposal! He has principalities, powers, thrones, princes, kings, popes, bishops, philosophers, scholars, politicians, business men, scientists, armies, navies, kingdoms and councils at his disposal. He can muster a host in 24 hours that China could not muster in fifty years.

11i We must study Satan, his philosophies and his tactics. Only a fool would enter into combat without intelligence about the enemy. What are his strengths and weaknesses? What are his tendencies? How has he fought in the past? You cannot hope to defeat the enemy without first studying him. How then can we battle Satan and his forces if we are ignorant of him and his wiles, his strategies? Also, only a fool would enter into any type of combat (especially spiritual) without being properly equipped and protected. A believer who enters into spiritual combat without putting on the provided armor below is begging for a grievous wound.

The only way Satan can be managed is if the believer has on the whole armor of God. We laugh at the silly Charismatic who is forever talking about "binding Satan" but we know that no man has the power in himself to "bind Satan" and Satan is much more powerful than any man. I wonder if sometimes Satan just goes along with the false prophet and "pretends" to allow him to bind him just to jack up the spiritual stock of that false prophet in the eyes of his

followers. But we must use all of our spiritual discernment to be able to spot a fraud, even if he does do miracles.

6:12 For we wrestle^{a-present} not against flesh and blood,^b but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.^{c-d}

12a “Wrestle” here is a contest between two in which each endeavors to throw the other, and which is decided when the victor is able to hold his opponent down with his hand upon his neck); the term is transferred to the Christian's struggle with the power of evil. It reminds us of Jacob's wrestling match of Genesis 32.

12b Not against men of human governments and institutions, although Satan certainly works through them and uses them.

12c Our warfare is spiritual, not carnal. Satan is not a man that we should fight him as a man. Carnal and human methods and strategies will not work against him. We must shift our tactics to the spiritual realm. We fight with Scripture, not the sword.

12d What the Christian is fighting against would scare the most hardened earthly soldier out of his wits. Washington only had to face the British. Lee and Jackson faced Union soldiers. Patton faced the Nazis. Those foes do not compare to the powers of darkness the Christian faces in his spiritual warfare. We face Satan, his hoards, the world, the flesh and the devil. It will take a spiritual soldier with more courage than any earthly soldier to face these foes and not flinch or run!

6:13^a Wherefore take^{aorist imperative} unto you the whole armor of God,^{b-c} that ye may be able^{aorist middle subjunctive} to withstand^{aorist infinitive} in the evil day, and having done^{aorist middle participle} all, to stand.^{d-aorist infinitive}

13a What follows is the greatest passage on the spiritual warfare of the believer.

13b Paul describes the armor that is given to every Christian by God as he enters into the arena of combat. The idea is that of a heavily armed soldier. We will more closely examine these pieces of the Christian's armor:

13c Both offensive and defensive elements are mentioned for you can't fight a war without the both of them. To go into a battle with no defense is a suicide charge. To just hunker down and never attack the enemy is to waste away in “trench warfare” as in World War I.

13d The other translations all add more to the idea of “to stand”, which really does not damage the text.

6:14^a Stand^{aorist imperative} therefore, having your loins^b girt about^{aorist middle participle} with truth,^c and having on^{aorist middle participle} the breastplate^{de} of righteousness;^f

14a The typical Roman soldier was outfitted with seven pieces of armor:

1. A loin covering- to cover the sensitive areas around the reproductive organs
2. A breastplate- protects the vital organs of the chest
3. Boots for the feet as the soldier will be doing much marching

4. A shield to protect himself from swords and projectiles (the "fiery darts")
5. A helmet to protect the head
6. A sword- the only offensive weapon provided. This is the word of God.
7. Leg-guards. But this is not mentioned as being given to the Christian soldier as he is supposed to be kneeling in prayer as he fights, so his knees and shins are protected.

There is also nothing provided as a covering for the back! If you turn tail and run, you will get it right between the shoulder blades! This is because the Christian soldier is expected to hold his ground, press forward, or at the very worst, beat a "strategic retreat" with the goal of re-advancing when the situation is more ideal. If you turn tail and run, you get shot in the back and deservedly so. Cowards in the battle deserve no less.

14b The strength of a man is in his loins and a servant will gird up his loins to serve. This calls for the Christian soldier to be open, frank, honest and candid in his dealings with others, the Lord and himself. Plain talking John Wesley would be a good example (who patterned it after Paul). The truth of the Gospel is our strength and that is what supports us in the battle. Compare Isaiah 11:5, about the Messianic reign of Christ: "**And righteousness shall be the girdle of his loins...**" If Christ wears such a belt, so should we, at all times.

14c You gird up your own loins the Lord does not do this for you. Some things in the Christian life and warfare you simply have to do for yourself. God won't do for you what you will not do for yourself.

14d This breastplate protects the heart and other vital organs of the chest.

14e The cross-reference is Isaiah 59:17 "**For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.**"

14f Every saint already has the righteousness of God imparted to him. Now he has to utilize it and take into his battle and use the righteousness of God as his spiritual shield and defense. The righteousness of God is our shield that protects the vital organs of the soldier's body. He hides behind that shield to protect him from the attacks of the enemy, just as the righteousness of God protects us from the spiritual attacks of the world, the flesh and the devil.

6:15 And your feet shod^{aorist middle participle} with the preparation of the gospel of peace;^{a-b}

15a These are the combat boots of the Christian infantryman. Proper footwear is very important in any endeavor, from sports to combat to mowing the lawn. Ill-fitting shoes or shoes not designed for a certain activity (like wearing spiked golf shoes at the bowling alley) is a certain recipe for disaster. Think about the many Confederate soldiers during the War for Southern Independence (1861-1865)³ who had to fight while practically barefoot, or the soldiers at Valley Forge who had their feet wrapped in rags during a severe winter. How can you expect to be an effective soldier if you are wearing the wrong footwear? If your feet are not shot with the good news of the peace offering of the gospel, then you are ill-equipped for spiritual warfare.

3 Mistakenly called "The Civil War". It was really a repeat of the American Revolution of 1776-1783.

15b Romans 10:15 says that the preacher whose feet are shod with the gospel of peace has beautiful feet, regardless of how they might look. It is not the outward appearance that makes feet beautiful, but how those feet are used. How do you use your feet? To go to the pool hall? To go to the bar? Or maybe you simply lift them up on your easy chair on prayer meeting night. Those are unattractive feet. The feet that go to church, that makes visits, that pounds the pavement in passing our gospel literature, or that are bent as the knees are in prayer and beautiful in the sight of God.

6:16 Above all, taking^{aorist active participle} the shield of faith, wherewith ye shall be able^{future middle} to quench^{aorist infinitive} all the fiery^{perfect passive participle} darts of the wicked.^a

16a This is what we use to quench the fiery darts that Satan constantly hurls at us. Our defense then is one of faith. We already have a breastplate of righteousness, but this second line of defense is more mobile.

These darts are used in attacks that Satan launches upon the Christian soldier to knock him out of the battle. Satan seeks to do this by discouraging the Christian soldier and destroying his morale. Satan can launch these fiery darts in several ways (and this is certainly not exhaustive):

1. Poverty
2. Bereavement
3. Sickness
4. Loneliness
5. Opposition
6. Persecution

A direct hit would not be necessary for a fiery dart to do damage. It may miss you but set on fire your supplies.

6:17 And take^{a-aorist middle imperative} the helmet^b of salvation, and the sword of the Spirit,^c which is^{present} the word of God:^d

17a “Take” is a different word from that used in Ephesians 6:13,16. It is receive as from God. God gives us this piece of armor. We do not provide for it ourselves. This reminds us of 1 Corinthians 9:17 where Paul asks “Who goeth to warfare on his own charges?” What soldier provides for his own training or weaponry? None! It is always the army he is fighting for who provides full training, provision and outfitting. The Christian soldier does not provide for his own training or outfitting, at least he shouldn’t have to. I wonder why Bible Colleges don’t provide their training for free. Annapolis and West Point don’t charge tuition. Why should our seminaries? Who don’t local churches take it upon themselves to provide such theological and spiritual training for our soldiers the way our government does? Most local church Bible Institutes are free, or charge very low tuition, and the quality of theological education you get there is as good as you would get in the big-name, big-money seminaries. With the internet and the plethora of free or very inexpensive theological books, educating yourself is easier than ever. You can literally carry a theological library on your smartphone that would rival Spurgeon’s library.

17b The helmet protects the head. This is the most important part of the body. You can still get along if you lose an arm or leg but lose your head and you are done for!

17c The “sword” is our only offensive weapon in the fight. We must then be completely familiar and comfortable with our weapon. We must know how to “field strip” while it under fire. We must be able to use it with either hand. We must be able to use it in the dark or blindfolded. We must know it inside and out, even more than the men who designed it. We eat with our weapon, sleep with it, and even give it a name. A soldier’s life depends on his weapon, so it becomes his inseparable companion in the battle.

17d So here comes the obvious question what is the Word of God? If it is our only offensive weapon in the Christian warfare, we had better make sure we have it and know what it is! You can't use it if you can't find it or if you do not know what it is! It is obvious to Bible believers that the Word of God is in the English Authorized Version. Of course, other languages also have the Scripture in their language that is translated from these same, proper texts with the same, proper philosophy and technique.

46. Exhortations to Prayer 6:18,19

6:18 Praying^{present middle/passive participle} always with all prayer^a and supplication^b in the Spirit,^{c-d} and watching^{e-present active participle} thereunto with all perseverance and supplication for all saints;^f

18a “**all prayer**” All kinds of prayer- family, public, private, church...Also, prayer in all circumstances and in all sorts of situations, all prayed in a fervent and a believing manner.

18b Prayer is general, supplication is specific. Prayer is the general act, but supplication is when you are specifically praying for someone or something.

18c This is an exhortation for the Christian soldier to maintain and develop his prayer life, for both offensive and defensive operations against Satan and his allies. Prayer is not specifically listed as part of the armor, but which Christian soldier would dare fight without it?

18d Three requests for the Christian soldier:

1. Pray with all prayer
2. And supplication
3. Watching with all perseverance and supplication

18e “Watching” here has the idea of “staying awake, not falling asleep”. We are reminded how the disciples continually fell asleep in the garden while Jesus was praying just before His arrest and how He asked “**Could you not watch with me for one hour?** (Matthew 26:40)”. Prayer involves watching, vigilance, alertness and not slumbering on the watch, just as a sentinel on guard duty must stay awake through the night on his watch. Such spiritual alertness should be expected of the Christian soldier.

18f Continual prayer for the saints is also stressed. When can we safely stop praying for each other? When does that time arrive? It is the duty of the Christian soldier to pray for other soldiers continually through intercessory prayer.

6:19 And for me,^a that utterance may be given^{aoist passive optative} unto me, that I may open my mouth boldly, to make known^{aoist infinitive} the mystery of the gospel,^b

19a Paul makes a prayer request of the Ephesians. He did assume that the Ephesian church did pray for him as he certainly asked for prayer often and understood how much he needed the prayers of the churches and of God's people. Paul certainly understood and believed in the power of intercessory prayer. He says "When you pray for me, here is what I need:"

1. Utterance to be given unto me
2. Boldness
3. Ability and understanding to make known the mystery of the Gospel.

19b "**mystery of the gospel**" The gospel contained several previously unrevealed elements, that were either unknown or not widely understood in the Old Testament. This involved the death, burial and resurrection of Christ (1 Corinthians 15:1-4, **Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures**). These were prophesied in the Old Testament, but I am sure the prophets did not understand what they were preaching and writing. It is not necessary to fully understand a prophecy in order to relate it. God expects faithfulness in giving of a prophecy, not understanding it in its entirety. Look at how the disciples reacted when Jesus prophesied of His death and resurrection in the gospels- they weren't able to figure it out until after His resurrection! It was Paul's ministry to unfold and explain this gospel mystery to both Jew and Gentile.

47. Paul's Ambassadorship 6:20

6:20 For which I am an ambassador^{present} in bonds:^{a-b-c} that therein I may speak boldly,^{aorist middle subjunctive} as I ought^{present} to speak.^{aorist infinitive}

20a Ambassadors are representatives of their government and of the interests of their government in foreign lands. Let's take a closer look at the role of the Christian ambassador, who represents the government of heaven in this foreign land of earth:

1. **They represent their government while in a foreign country.**
2. **As they serve abroad, they retain their citizenship in their home country.**
 - A. They do not take citizenship in their country of service. They retain the citizenship of their native country while abroad.
3. **They have (or are supposed to have) diplomatic immunity.**
 - A. This is not in effect during times of war. This is why Paul is in jail. As an ambassador of the country of heaven, he is not supposed to be treated with such indignity.
4. **The embassy in the foreign capital also is supposed to have immunity.**
 - A. The laws and customs of the home country are in effect on the property of the embassy. Heaven has two types of embassies on earth, the local church and the Christian home.
 - B. One of my favorite activities is sight-seeing the foreign embassies in Washington, D.C. I don't get a chance to do it very often. Some embassies are quite large, like the Canadian embassy. Some are rather humble, using a rowhouse. Embassies come in all shapes and sizes, just as to local churches and buildings they use. But the size or impressiveness of the building does not matter, they are still embassies.

C. The United States is one of the few countries (the only one?) that realizes the sanctity of a church building, which is why they are not subject to taxation. One country cannot tax the property of another country.

5. If citizens of that foreign country want to visit, move to or defect to our home country, they come through the embassy and the ambassador.

A. If people want to know about heaven, the King of Heaven, or move (defect!) from earth to heaven, they would seek out the embassy and contact an ambassador, who would help them! That is evangelism!

6. The ambassador and his embassy maintain the language and customs of the home country in that foreign land.

A. We are in the world but not of the world.

7. The ambassador represents his King and government before foreign governments and often transmits messages back and forth.

8. The ambassador is chosen by his government for that post. Several requirements would be needful:

A. He must speak the local language and know the culture.

i. This is why angels do not preach the gospel. They do not know how to speak to sinners as a redeemed sinner would.

a. Most modern ambassadorships are granted as political favors and the ambassador appointed may know nothing of the language. Imagine being appointed as the ambassador to France and yet not knowing a word of French!

B. He must have a respect for the country he is working in.

C. As a representative of his country, he must be a man of good character and conduct.

i. You do not want to embarrass your home country by playing the fool overseas!

D. He must take some interest in the country he will be working in.

9. There are different kinds of ambassadors (from D. A. Waite, *Ephesians: Preaching Verse-by-Verse*, page 192).

1. **Ambassador** (in a general sense)- the highest-ranking diplomatic representative appointed by one country or government to represent it in another country.

2. **Ambassador-at-large- one accredited to no particular country.** He may go to any country.

3. **Ambassador extraordinary-** one on a special diplomatic mission.

4. **Ambassador plenipotentiary-** an ambassador with special authority to make treaties

20b The only other Biblical reference of Christians being ambassadors is in 2 Corinthians 5:20, **Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.**

20c "**ambassador in bonds**" Here is a paradox an ambassador in jail! Ambassadors were usually respected in the country in which they serve and possess diplomatic immunity. To arrest one and put one in jail was an act of war. No earthly government would tolerate their ambassadors being treated in such a fashion. Well, this is war, since this world, into which Paul was made an ambassador, put him in jail. That only demonstrates that Satan, the god of this world, is at war with the holy government which Paul represented. And if Satan treated this ambassador with this kind of contempt, he will do so to us as well. Many earthly ambassadors

may wear a chain of gold around their necks but Paul’s only chain was of iron around his ankles.

48. Closing Remarks 6:21-24

6:21 But that ye also may know^{perfect active subjunctive} my affairs, and how I do,^{present} Tychicus,^{a-b} a beloved brother and faithful minister in the Lord, shall make known^{future} to you all things:

21a Tychicus was Paul’s “go-between” with the Ephesian church.

21b “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 all information (Ephesians 6:21) (William Barclay, *The Letters to the Galatians and Ephesians*, The Daily Study Bible, pages 61-62)”.

6:22^a Whom I have sent^{aorist} unto you for the same purpose, that ye might know^{aorist active subjunctive} our affairs, and that he might comfort^{b-aorist active subjunctive} your hearts.

22a Tychicus would then report back to Paul on the state of the Ephesian church. He was also there to be a blessing to the church, since Paul himself was unable to visit at that time, due to his imprisonment.

22b AV	ESV	LSV
22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and <i>that</i> he might comfort your hearts.	22 I have sent him to you for this very purpose, that you may know how we are, and that he may encourage your hearts.	22 I have sent him to you for this very purpose, that you may know how we are, and that he may encourage your hearts.

“encourage” The ESV and LSV have “encourage”.

6:23^a Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

23a Verses 23 and 24 are the standard Pauline endings.

6:24 Grace be with all them that love^{present active participle} our Lord Jesus Christ in sincerity.^a Amen.^b

24a AV	ESV	LSV
24 Grace <i>be</i> with all them that love our Lord Jesus Christ in sincerity. Amen. To the Ephesians written from Rome, by Tychicus.	24 Grace be with all who love our Lord Jesus Christ with love incorruptible.	24 Grace be with all who love our Lord Jesus Christ with love incorruptible.

“sincerity” The ESV and LSV have “love uncorruptible” which is not the same idea as “love...in sincerity”.

24b The ESV and LSV omit “Amen”.

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About the Author

Dr. John Cereghin was saved on February 9, 1978 at the age of 13 after being raised in the Roman Catholic church. He was saved after listening to a program on missionary shortwave radio station HCJB from Quito, Ecuador. He left the Catholic church in 1983 and joined Maranatha Baptist Church in Elkton, Maryland in 1985. In 1986, she transferred from the University of Maryland to Maryland Baptist Bible College, earning the first doctor's degree awarded by the school in 1995. Dr. Cereghin also earned his Master of Theology degree from Foundations Theological Seminary in 1994.

Dr. Cereghin's ministry background includes working at Radio Station WOEL in Elkton, Maryland (1986-1998), teaching in various capacities at Maryland Baptist Bible College in Elkton, Maryland from 1988-1998, also serving as Dean of Men, Registrar and Academic Dean, and pastoring Queen Anne's Baptist Church, Centreville, Maryland (1989-1990), Charity Baptist Church, Mebane, North Carolina (1994-1995) and Grace Baptist Church in Smyrna, Delaware (1998-present). He is married to the former Teresa Louise Pigott of Greenwood, Nova Scotia and they have 4 children and 4 grandchildren.