THE EPISTLE TO THE EPHESIANS. †

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

| 1:1, 2 | EPISTOLARY. SALUTATION |
| 1:3—3:19 | DOCTRINAL. AS TO OUR STANDING |
| 3:20, 21 | DOXOLOGY. |
| 4:1—6:20 | DOCTRINAL. AS TO OUR STATE. |
| 6:21—24 | EPISTOLARY. BENEDICTION. |

1. EPHESIANS is the second (see Structure, p. 1660) of the great text-books of doctrinal instruction for believers in this Dispensation. In Romans is set forth all the truth concerning the standing of the sinner in Christ, as having died and risen with Him. Now we are taken a further stage and taught that the sinner not only died and rose again in Christ, but that he is now in God’s sight and purpose seated with Christ in the heavenlies. Romans ends with a reference to the revelation of the Mystery (see note on the second postscript p. 1694); Ephesians takes up that subject and unfolds it to us. The doctrinal part of Romans-ends with the eighth chapter, a chapter on which it built the foundation of the Ephesians truth.

2. The key-note is struck in the opening words, v. 3, which prove that its sphere is heavenly. In it is revealed the “great secret” of this Dispensation of grace, viz. that individual sinners among Jews and Gentiles are being “called out” and formed into “the church which is His body”, in which there is neither Jew nor Gentile. And that this church should be “to the praise of the glory of His grace” throughout eternity (2:7), and an object-lesson, so to speak, to supramundane rulers and authorities in the heavenlies (3:10), of the glorious purpose (hitherto hidden in God) of Him in “heading up” in one all things in this Dispensation of fullness of times (1:10), having Christ Personal as its glorified Head, and Christ Mystical, the glorified members together with Him in His Body.

This was the “secret” hid “from the ages and from the generations” (as Gr. of Col. 1:26) which Paul was not permitted “to make known unto the sons of men” (2:6) until the period of Israel’s national probation was closed by the pronouncement of the decree in Acts 28:25-28 (p. 1694). But that decree once declared, he is authorized to communicate by “prophetic writings” the secret which had been revealed to him by the Spirit. As truly said by Chrysostom (died a.d. 407); --“these lofty thoughts and doctrines which…things which he scarcely anywhere else utters, he here expounds.”

3. The STRUCTURE of the Epistle as a whole (above) shows that the greater part is occupied with doctrine, one-half as it concerns our standing, and the rest as it affects our state. Thus showing that sound doctrine is both the foundation and the source of right practice.

4. DATE. The Epistle was written from prison in Rome, probably about the end of A.D. 62, and according to Bishop Lightfoot, after the Epistle to Philippians. See Int. Notes to latter, and Ap.180.

5. The TITLE. To whom addressed? In some of the oldest MSS. the words “at Ephesus” (Gr. en Epheso) are not found. And the writings of some of the early Christian apologists show that these words were not in their copies, e.g. Origen (fl. A.D. 230) and Basil (fl A.D. 350). The explanation of the omission is probably that the Epistle was encyclical, and that the space now occupied in other of the MSS. by the words en Epheso was originally blank, so that the names of the various churches to which it was sent could be filled in. From Col. 4:16 we learn that Paul wrote a letter to the Laodiceans. There can be little doubt that this is the one, as was believed by Marcion, an early Christian writer (but one much tinged by Gnosticism). If Ephesians is not the letter, then an epistle has been lost, which is unthinkable. Colossians was apparently a similar letter to be sent round the other churches (Col. 4:16). We conclude that (1) no epistle has been lost: (2) Ephesians was addressed not only to “saints at Ephesus”, but the other churches also, and therefore in a very special manner to us; and that (3) it comes to us as the second great text-book of believers’ doctrine in this Dispensation, and cannot be understood without our knowing the lessons taught by the Holy Spirit in Romans, for Ephesians is built on the foundation of the doctrinal portion of Romans, ending with the eight chapter.

6. The City of Ephesus was one of the great commercial centers of Asia Minor, and was situated on the river Cayster, at no great distance from its mouth. Ephesus was chiefly noted, however, for the magnificent temple of Astemis (Diana), one of the wonders of the world (see Acts 19:27). The site of the city is now covered with ruins, the only inhabited part being a small Turkish village.
THE EPISTLE OF PAUL THE APOSTLE
TO THE
EPHESIANS. †

1 PAUL, an apostle [Sent Forth] of Christ Jesus by the desire of God, to the saints which are at Ephesus, and to the faithful Christ Jesus:

2 Grace [undeserved favour] be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, Who having blessed us with every spiritual blessing in the heavenly spheres in Christ:

4 Even as He hath chosen us in Him before the foundation of the world that we should be holy and without blame in His sight in love:

5 Having foreordained us unto the placing us as a son by Jesus Christ to Himself, according to the good pleasure of His desire.

6 To the praise of the glory of His grace, which He hath made us accepted in the beloved.

7 In Whom we have the redemption through His blood, the forgiveness of transgressions, according to the riches of His grace;

8 Wherein He abounded toward us in all wisdom and moral insight;

9 Having made known to us the mystery of His desire, according to His good pleasure which He purposed in Himself:

10 That in the dispensation of the fulness of times to sum up [for Himself] all

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1. 1 apostle. Ap. 189
Jesus Christ. The texts read Christ Jesus (Ap. 98. XII).
will. Ap. 102. 2
God. Ap. 98. I. 1
saints. See Acts 9. 13. 1 Cor. 1. 2.
Ephesus. See Introductory Notes.
in. Same as at, above.
Christ Jesus. As above.
Father. Ap. 98. III.

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1: 3-19. DOCTRINAL, AS TO OUR STANDING.

1: 3-14. The purpose of God in Himself concerning Christ Personal.

1: 15-23. Prayer to the God of our Lord Jesus Christ.

2: 1-22. Ourselves, the objects of these purposes.


3: 14-21. Prayer to the Father of our Lord Jesus Christ.

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3 Blessed, &c. Cp. 2 Cor. 1. 3. 1 Pet. 3. Always applied to God.
things in Christ, which are in the heavens, and which are on earth; in Him:

11 In Whom also we, having obtained an inheritance, preordained according to the purpose of Him Who worketh all things after the determination of His own desire.

12 To the end that we should be to the praise of His glory, who have before hoped in Christ.

13 In Whom ye were made an inheritance also, having heard the word of the truth, the gospel of your salvation: in Whom ye also on believing were sealed with the Holy Spirit [gift] of the promise,

14 (Which is a pledge of our inheritance unto the redemption of the purchased possession), unto the praise of His glory.

15 On account of this I also, having heard of among you faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 In order that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and visible uncovering in the further knowledge of Him:

18 The eyes of your mind having been enlightened; to the end that ye may know what is the hope of His calling [to the Sonship], and what the riches of the glory of His inheritance in the saints,

19 And what is the surpassing greatness of His power to us-ward who believe, according to the working of the strength of His might.
Which He worketh in Christ, having raised Him from the dead, and sat Him at His own right hand in the heavenly places,

Far above every principality, and authority, and power, and dominion, and every name that is named, not only in this world age, but the coming one also:

And ... put all things under His feet, and gave Him to be head over all things to the church,

Which is His body, the fulness of Him That filleth all in all (all members with all spiritual gifts and graces).

Even you, who were dead by [your] trespasses and sins;

In which once ye walked, according to the age of this world, according to the ruler of the power of the air [Satan], the evil spirit being that now is working in the sons of the disobedience:

Among whom we also all once lived in the strong desires of our flesh [the old nature], doing the desires of the flesh [the coarse lusts of the body] and of the thought [the refined lusts of the mind]; and were by nature ... sons of wrath, even as also others.

But God, being rich in mercy, on account of His great love wherewith He loved us,

Even when we were dead in sins, ... made us alive together with Christ, (by grace ye were saved);

And hath raised us up together [with Him], and made us to sit down together in the heavenly places in Christ Jesus:

In order that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.

For by grace were ye saved through faith; and that not of yourselves: it is the gift of God:

Not of works, in order that no one should boast.

For we are His handiwork, having been created in Christ Jesus unto good works, which men are also we past lusts. Gr. epithumia, strong desire. See Luke 22. 15. Not necessarily evil desire, as see the verb in 1 Tim. 3. 1.

desires. Gr. epithumia. In this Epistle Paul uses the very terminology of the Gnostic teaching that the universe was ruled by AEONS, emanations of Deity. The archon here being the one who had dominion over the air, and the whole body of AEONS forming the pleroma (fulness) of the spiritual world, in contrast with the emptiness (kenona) or unsubstantial character of the material world (kosmos).

power. Gr. dunamis, v 19.

also we ... past = by. No prep. Dat. case.

trespasses. Gr. kenona. The texts prefix "your".

sins. Gr. kenona.

course. Gr. aion, in order that (Gr. = in order that (Gr. aion) of this world = the age of this world (Ap. 129. 1).

 prince = ruler, i.e. Satan. Cp. 2 Cor. 4. 4. Gr. archon. In this Epistle Paul uses the very terminology of the Gnostic teaching that the universe was ruled by AEONS, emanations of Deity. The archon here being the one who had dominion over the air, and the whole body of AEONS forming the pleroma (fulness) of the spiritual world, in contrast with the emptiness (kenona) or unsubstantial character of the material world (kosmos).

power. Gr. dunamis, v 19.

spirit. Gr. pneuma.

worketh = is working. See L 11.

children of disobedience. Hebrewism: not disobedient children, but disobedience = the disobedience. See Rom. 11. 30.

we also all once lived. See 2 Cor. 1. 12.

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power. Gr. dunamis, v 19.

spirit. Gr. pneuma.

worketh = is working. See L 11.

children of disobedience. Hebrewism: not disobedient children, but
4. God afore prepared in order that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in ... flesh, who are called "Uncircumcision by that which is called ... Circumcision in ... flesh made by hands;

12 That at that time ye were apart from Christ, having been estranged from the polity of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world:

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

14 For He is our peace, Who having made Jews and Gentiles one, and having destroyed the middle wall of the partition ...;

15 Having done away with in His death the hatred, even the law of the dogmatic commandments; in order that He might create in Himself of the two, Jew and Gentile into one new man, so making peace;

16 And that He might bring together again both to God in one body by the cross, having slain the enmity [of the law of dogmatic commandments] by the cross:

17 And having come He preached the good news, peace to you which were afar off, and [peace] to them that were nigh.

18 For through Him we both have the access by THE Holy Spirit unto the Father.

19 So then ye are no longer strangers and sojourners, but fellowcitizens with the saints, and of the household of God;

20 Having been built upon the foundation laid by the apostles and prophets, Christ Jesus Himself being foundation corner-stone;

21 In Whom every building harmoniously fitted together is growing, increasing unto an holy Sanctuary in the Lord:

22 In Whom ye also are being built together for an habitation of God through THE Holy Spirit.

3 (On this account) I Paul, the prisoner of Christ Jesus for you Gentiles,
2 (If indeed ye ... heard of the stewardship of that grace of God which was given me to you-ward:
3 How that by revelation was made known to me the mystery; (even as I wrote afore briefly).
4 According to which, when ye read, ye can understand my knowledge in the mystery of Christ)
5 Which to other generations was not made known to the sons of men, as it was now [at this present time] revealed to His holy apostles and prophets by THE Holy Spirit;
6 That the Gentiles should be joint-heirs, and members-of-a-joint-body, and joint-partakers of the promise in Christ Jesus by the gospel:

7 Of which I was made minister of the good news concerning the secret, according to the gift of grace of God given to me according to the working of His power.
8 To me, to the less than the least of all saints, was this grace given, that I should preach to the Gentiles the untraceable riches of Christ;
9 And to enlighten all as to what is the stewardship, committed to me, of the mystery that hath been hidden from the ages in God, Who created all things ...
10 In order that now to the rulers and authorities in the heavens the infinitely diversified wisdom of God, may be made known by the church the fellowship and the access with confident assurance by the faith of Him.
11 According to the purpose of the ages which purpose He made in Christ Jesus our Lord:
12 In Whom we have boldness and the access with confident assurance by the faith of Him.
13 Wherefore I beg that ye not to be cast down at my tribulations for you, which is your glory.

of the same body = members-of-a-joint-body. Gr. sussunos. Only here. Not joined on to an existing Jewish body, but a new body "of the twain".

7 Whereof = of which. a minister = minister (Ap. 190. L. I.). I. e. of the good news concerning the secret.

8 Unto = To. who . . . least = to the less than the least. Gr. elachistoteros. Only here. That is what Paul was. What he became, see who = was.

9 And . . . God = And to enlighten all as to what is the stewardship (committed to me) of the mystery (Ap. 193) that hath been hidden from the ages in God.
make . . . see = enlighten. See 1. 18.

12 access. See 2. 18.

3: 1-13. THE PURPOSE OF GOD IN CHRIST.
1. Paul. Imprisonment for their sake.
2. The SECRET revealed and committed to Paul's stewardship (oikonomia).
4. The SECRET now revealed to the church through the apostles and the prophets by the Spirit.
5. The SECRET made known by Paul according to the stewardship (oikonomia) committed to him.
6. The SECRET hidden before.
7. The SECRET hidden before.
8. The SECRET hidden before.
9. The SECRET hidden before.
10. The SECRET made known through the church to heavenly beings by God.

2 If = If indeed. Gr. eige. See Ap. 118. 2. a. have. Omit.
dispensation = stewardship. Gr. oikonomia. See 1. 10.
to . . . ward. Gr. eis. Ap. 104. vi. The grace of God which concerned them and us. Not the grace of God as to "the kingdom", or "the heavenly calling" (see Ap. 193), but the gospel of God's grace as to the church which is the body of Christ.
3 revelation. Ap. 106. II. I.

4 whereby = according to (Ap. 104. xv. 3) which.
may = can. knowledge. Ap. 132. II. iii.
the mystery. I. e. the great secret (5. 32). See Ap. 193.
Christ. Ap. 98. IX.
5 in other ages = to (no prep., Lat. case) other generations.

of the same body = members-of-a-joint-body. Gr. sussunos. Only here. Not joined on to an existing Jewish body, but a new body "of the twain".

7 Whereof = of which. a minister = minister (Ap. 190. L. I.). I. e. of the good news concerning the secret.

8 Unto = To. who . . . least = to the less than the least. Gr. elachistoteros. Only here. That is what Paul was. What he became, see who = was.

9 And . . . God = And to enlighten all as to what is the stewardship (committed to me) of the mystery (Ap. 193) that hath been hidden from the ages in God.
make . . . see = enlighten. See 1. 18.

12 access. See 2. 18.

faith. Ap. 150. II. I.

faint not = not (Gr. me) to be cast down. at. Gr. en. Ap. 104. viii. The parenthesis ending with v. 13, the teaching is continued from v. 1, "For this cause", &c.
4. 7

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8 Wherefore saith, “When He ascended ... on high, He led a body of captives captive, and gave gifts to the sons of man.”
9 (Now this fact, He ascended, what does it imply except that He descended also first into Hades?)
10 He That descended is the Same That ascended also ... far above all the heavens, in order that He might fill all things.)
11 And gave some indeed, apostles; and some, prophets; and some, evangelists; and some, as shepherds and teachers;
12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
13 Till we all attain in the unity [oneness] of the faith, even of the full knowledge of the Son of God, unto a full grown man, unto the measure of the maturity of the fullness of Christ:
14 In order that we henceforth may be no longer children, surging about as waves, and borne hither and thither with every wind of the teaching, or by the sleight of men, with subtlety, whereby they lie in wait to deceive;
15 But speaking the truth in love, may grow up into Him in all things, Who is the head, even Christ:
16 From Whom the whole body being perfectly fitted together and knit together by that which every ligament of the supply from the Head, according to an edifying working in the measure of each several part, maketh increase of the body unto the edifying of itself in love.
17 This I say therefore, and testify in the Lord, that ye no longer walk as ... the Gentiles walk, in the vanity of their mind,
18 Having been darkened in the understanding, having been alienated from the life of God through the ignorance that is in them, because of the hardness of their heart:

whereby ... deceive = with a view to (Gr. pros. Ap. 104. xv. 3) the wise, or stratagem (Gr. methodeia: only here and 6. 11), of the error (Gr. plane). The association of methodeia with Satan (in 6. 11) shows that, here, plane = planos; i.e. the method or scheme is that of the devil himself, and not merely error.

19 Who being hardened gave themselves up to wantonness, unto the working all uncleanness with covetousness.

20 But ye did not so learn Christ;

21 If so be that ye ... heard Him, and were instructed by Him, even as ... truth is in °Jesus:

22 That ye put away °concerning the °former behavior the old Adam nature, which is being corrupted °according to the desires of the deceiver.

23 And be °renewed in the °spirit of your mind;

24 And that ye °put on the °new nature, that which after °God was °created in °true holiness and righteousness.

25 Wherefore having put away the lie, °speak every man truth with his neighbour: because we °are °members one of another.

26 Be ye righteous indignation, yet be not sinning: let not the sun °go down upon your °wrath:

27 °Neither give °opportunity to the °devil.

28 Let him that stole steal no more: but rather let him °labour, working with °his hands °that °which is good, °in °order that °he may have to °give °him to °that °needeth.

29 Let no putrid °word °proceed out of °your mouth, but °that °which °is good to °the °use °of °edifying, °in °order that °it may °give °grace °to °the °hearers.

30 And °grieve °not °THE °Holy °Spirit °of °God, °by °Whom °ye °were °sealed unto °a °day °of °final °deliverance.

31 Let °all °bitterness, °and °wrath, °and °anger, °and °uproar, °and °railing, °be °put °away °from °you, °with °all °wickedness °and °be °ye °gracious °one °to °another, °tenderly °compassionate, °forgiving °each °other °and °for °Christ °also °for °you °an °offering °and °a °sacrifice °to °God °for °a °odore °of °a °sweet °smell.

5 Be ye therefore °imitators °of °God, °as °beloved °children;

2 °And °walk °in °love, °as °Christ °also °loved °us, °and °gave °up °Himself °for °you °an °offering °and °a °sacrifice °to °God °for °a °odore °of °a °sweet °smell.
3 But fornication, and all uncleanness, or covetousness, let it not even be once named among you, as becometh saints;
4 Nor filthiness, nor foolish talking, or ribaldry, which are not befitting: but rather giving of thanks.
5 For this ye know, that no fornicator, nor unclean person, nor avaricious man, which is an idolater, hath any inheritance in the kingdom of the Messiah and of God.
6 Let no man deceive you with hollow words: for because of these things cometh the wrath of God upon the sons of disobedience.
7 Become not ye therefore partners with them.
8 For ye were once darkness, but now are ye light in the Lord: walk as children of light:
9 (For the fruit of the light is in all goodness and rightousness and truth;)
10 Proving what is acceptable to the Lord.
11 And have no partnership with the unfruitful [dead] works of the darkness, but rather convict them.
12 For it is a shameful thing even to speak of those things which are being done of them in secret.
13 But all things that are convicted are made manifest by the light: for whatsoever doth make manifest is light.
14 Wherefore He saith, "Awake thou that art sleeping, and arise from the dead, and Christ will shine upon thee."
15 See then that ye walk perfectly, not as unwise, but as wise,
16 Redeeming [buy out] the opportunity, because the days are evil.
17 On account of this be ye not unwise, but understand ye what the desire of the Lord is,
18 And be not drunk with wine, by which is debauchery [ruinous]; but be filled by THE Holy Spirit;
19 Speaking to yourselves with psalms and hymns and spiritual songs [of thanksgiving as sung by Spiritual persons], singing and making melody with your heart to the Lord;
20 Giving thanks always for all things to God even the Father in the name of our Lord Jesus Christ;
21 Subject yourselves one to another in the fear of Christ.

fools = unwise. Gr. sophos; only here.
16 Redeeming. Gr. exagorazo; lit. to buy out. See Gal. 3. 13-10.
17 Wherefore = On account of (Ap. 104 v. 2) this.
18 be ... drunk. Gr. methuskomai. Only here; Luke 12. 45. 1 Thess. 5. 7.
20 Giving thanks. See v. 4; L. 16.
21 Submitting. Same as "subject", v. 24.

3 uncleanness. As in Rom. 1. 24.
not ... once = not even. Gr. mede. among. Ap. 104. viii. 2.
4 Neither = Nor.
filthiness. Gr. asichrotes. Only here.
foolish talking. Gr. morologia. Only here. nor = or.
stumbling = ribaldry. Occ. only here.
convincing = befitting. Gr. aneko. Only here; Col. 3. 18. Philenom 8.
giving of thanks. Gr. eucharistia. The verb in v. 20.
whoremonger = fornicator.
covetous = avaricious. Gr. pleonexes. See 1 Cor. 5. 10; 11; 6. 10.
who = which. idolater. Cp. 1 Cor. 5. 10.
inheritance. As in L. 14.
of God. See Ap. 114. II.
6 no man. Gr. medeis.
the wrath of God. See Rom. 1. 18.
disobedience = the disobedience. See 2. 2.
righteousness. Gr. dikaiosyne. The verb in v. 9.
7 Be = Become. partners = partners. See 3. 6.
8 sometimes = once.
darkness. The darkness of blindness. Cp. 4. 18.
light. Not in the light, but having received the Light, are light.
Ap. 130. 1.
truth. See 4. 21.
10 acceptable. As in Rom. 12. 1.
unto = to.
11 have ... fellowship = have partnership. Gr. sunkoinoneo. Only here; Phil. 4. 14. Rev. 18. 4.
unfruitful works. Cp. dead works, Heb. 6. 1; wicked works, Col. 1. 21; all works of the darkness, Rom. 13. 12. Consequently, the works of the devil, 1 John 3. 8. Cp. John 8. 44, and contrast 2. 10.
darkness = the darkness.
12 shame. See 1 Cor. 11. 6.
done = being done. in secret. Gr. krupte. Only here.
from the dead. Ap. 139. 4.
shall ... light = will shine upon thee. Gr. epiphano; occ. only here. A paraphrase of Isa. 60. 1. 2. Ap. 107. 1. 2.
15 See. Ap. 133. 1. 5.

understanding. The texts read "understand" therein = by (Gr. en) which.
filled. See 3. 19. with = by (Gr. en).
hymns. Gr. humos; only here and Col. 3. 16.
songs. Gr. ode, a song of making melody. Gr. psallo See Rom. 15. 9.
in = with. No prep.
Father. Ap. 98. III.
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22 Wives, submit yourselves to your own husbands, as the Lord. For a husband is the head of the wife, as Christ also is the Head of the church: He Himself being Saviour of the body.

23 But as the church is submitted to Christ, so let the wives be to their own husbands in every thing.

24 Husbands, love your wives, even as Christ also loved the church, and gave up Himself for her;

25 In order that He might sanctify having cleansed it by the laver of water by the word,

26 In order that He might present Himself to Himself a glorious church, not having blemish, or wrinkle, or any such thing; but in order that it may be holy and faultless.

28 So ought husbands to love their own wives as their own bodies. He that loveth his own wife loveth himself.

29 For no one ever ... hated his own flesh; but cherisheth it, even as Christ also the 23 church:

30 For we are members of His body, of His flesh, ... This is the great mystery: but I speak concerning Christ and concerning the church.

33 Nevertheless let each of you in particular so love his wife even as himself; and the wife see that she fear as her head her husband.

3 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; (which is the first commandment with promise;) In order that it may be well with thee, and thou mayest live long on the earth.

4 And, the fathers, anger not your children to enrage: but nurture them with discipline and warning of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as to Christ;

6 Not according to eyeservice, as menpleasers; but as servants of Christ, doing the desire of God from the soul:


33 every one. In particular. Gr. kath (Ap. 104 x. 2) hena. ninety-three times; always rendered "fear" or "be afraid", save here.


Honour, &c. From Exod. 20. 12.

3 That is In order that. Gr. hina.

ye provoke ... to wrath. See Rom. 10. 19.

in the nurture = with (Gr. en) discipline. Gr. paideia. Only here; 2 Tim. 3. 16. Heb. 12. 5, 7, 8, 11.

1 Cor. 10. 11. Tit. 3. 10.

5 Servants. Cp. 1 Cor. 2. 3, the same phrase.

fear and trembling. Cp. 1 Cor. 2. 3; the same phrase.

6 with = according to. Ap. 104 x. 2.
7 With good will doing service, as to the Lord, and not to men:
8 Knowing that whatsoever good thing each one doeth, the same shall he receive of the Lord, whether he be slave or free.

9 The masters also, do the same things unto them, refraining from threatening: knowing that both their Master and yours also is in heaven; and there is not partiality with Him.

10 From henceforth ..., be empowered in the Lord, and in the power of His might.

11 Put on the whole armour [panoply] of God, that ye may be enabled to stand against the devices of the evil.

12 For us the wrestling is not against blood and flesh [human beings], but against principalities, against world rulers of this darkness [the present order of things] ..., against spiritual hosts of Satan in the heavens.

13 On account of this take up you the whole armour of God, in order that ye may be able to withstand in the evil day, and having done all, to stand fast.

14 Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness;

15 And your feet having shod with the preparation of the gospel of peace;

16 Above all, taking up the shield [Christ Himself] of faith, wherewith ye shall be able to quench all the fiery Satanic temptations of the wicked one [Satan].

17 And receive the helmet of salvation, and the sword of The Holy Spirit, which is the utterance of God, The written word:

18 Praying on every occasion with all prayer and request in THE Holy Spirit, and watching unto this with all perseverance and requesting concerning all the saints;

19 And for me, in order that utterance may be given to you, take up you = take up. 7. 16. C. Gal. 1. 4. done. Gr. katergazomai. See Rom. 1. 27.

14 Stand, &c. Here are defined the panoply of God. These are seven (Ap. 10); three for endurance,—girdle, breastplate, shoes; two for offence,—sword and spear.


17 receive. Gr. dechomai. Occ. fifty-nine times (fifty-two "receive"). We receive, we do not take, salvation.

18 Praying. Ap. 134. 2. always = on (Gr. en) every occasion.


perseverance. Only here; the verb in Rom. 12. 12.


7 good will. Gr. euinoia. See 1 Cor. 7. 3, the only other occ. doing service. Ap. 190. III. 2.


8 This v. contains an example of Fig. Tinesis. Ap. 6.

Knowing. Ap. 132. I. i

any man = each one. receive. Cp. 2 Cor. 5. 10.


9 And, ye masters = The masters also.

forbearing = refraining from. See Acts 16. 26 (loosed).

your Master. The texts read, "both their Master and yours".


heaven = heavens. See Matt. 6. 9, 10.

neither is there = and there is not (Gr. ou).

respect of persons. As in Rom. 2. 11.

6: 10-20. THEIR WALK. AMONG OTHERS. SPIRITUAL.

6. 10. Exhortation : be strong in the Lord.

11. The armour, or panoply, of God.

11-12. The purpose : that ye may be able to stand (Gr. stenai).

13. The armour, or panoply, of God.

13-14. The purpose : that ye may be able to withstand (Gr. anistenai), and stand (Gr. stenai).

14-17. The armour : defined and explained.

18-20. Exhortation to prayer for all the saints and for himself.


that, against. The same Gr. word, pros. Ap. 104. xv. 3.


12 we wrestle = to us the wrestling (Gr. pale ; only here) is.

against. Gr. pros, v. 11.

flesh and blood = blood and flesh; i.e. human beings, contrasted with the wicked spirits mentioned below.


powers = world-rulers. Gr. kosmokrator, only here. the = this.

darkness. The present order of things.

of ... world. The texts omit.

spiritual wickedness. Lit. spiritual (hosts) of the wickedness (Gr. poneria. Ap. 128. II. 1). These are the wicked spirits of the evil one (Gr. poneros, see 1 John 2. 13, and Ap. 128. III. 1.

high places = the heavens. See 1. 13.

13 Wherefore = On account of (Gr. dia) this.

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5 to me, in order that I may open my mouth with boldness, to make known the mystery of the gospel,
20 For which I am an ambassador in a chain; in order that in the mystery I may speak freely, as I ought to speak.
21 But in order that ye also may know the things concerning me, and how I fare, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:
22 Whom I sent unto you for this very purpose, in order that ye may know the things concerning us, and that he may comfort your hearts.
23 Peace be to the brethren, and faith, from God the Father and the Lord Jesus Christ.
24 Grace be with all them that love our Lord Jesus Christ in uncorruptness. 

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LONGER NOTE ON 3:15.

“The whole family in heaven and earth.”

1. The word “family” is an unfortunate rendering of the Greek patria. Our English word takes its derivation from the lowest in the household, famulus, the servant, or slave. The Latin familia was sometimes used of the household servants, and sometimes of all the members of a family under the power of a pater familias. But the idea of patria is Hebrew, a group or class of families all claiming descent from one pater (father), e.g. the twelve tribes of Israel. “Joseph was of the house and lineage (family, Gr. patria) of David” (Luke 2:4). The word occurs only in Luke 2:4. Acts 3:25. Eph. 3:15, and denotes a clan all descended from a common stock.

2. To apply this:—God has many families in heaven and earth, both in this age and in that which is to come. But with selfish disregard of this fact we see only the family, and that of course must be the “church”, for that is the family to which we belong. Thus we claim everything for ourselves, especially if blessing, mercy, or glory is attached, and so we completely ignore the fact that many of these families of God are named in Scripture. In 1:21 we have “principalities”, “power”, “might”, “dominion”; the first two being again mentioned in 3:10, the principalities and powers in the heavens to whom God is even now manifesting His manifold wisdom by means of the church (His body) as an object-lesson. Others are mentioned in Col. 1:16. 1 Peter 3:22. What these heavenly families may be we do not know. The Greek words reveal to us no more than the English do, because they pertain to the unseen world of which we know nothing.

To limit this verse to the “church” as many do, and to interpret it in wholly unscriptural terms of the “church militant” and the “church triumphant”, and in hymn-book diction to sing

One family we dwell in Him,
One church, above, beneath;
Though now divided by the stream,
The narrow stream of death:

is not only to lose the revelation of a great truth of God, but to put error in its place. Rightly divided, the families of God named in the N.T. are:—in heaven, principalities, powers, might, dominions, thrones, angels, and archangels. Among the families on earth are Israel, the Israel of God (Gal. 6:16), and the church of God (1 Cor. 10:32).