THE EPISTLE TO THE EPHESIANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introduction.)

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.

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 heavens. Romans ends with a reference to the revelation of the Mystery (see Note on the second Epist. 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 is 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 heavens (2. 10), of the glorious purpose (hitherto hidden in God) of Him in "heading up" in one all things in a Dispensation of fulness of times (1. 10), having Christ Personal as its glorified Head, and Christ Mystical, the glorified members together with Him of 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." (3. 9) 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 close of A.D. 62, and, according to Bishop Lightfoot, after the Epistle to the Philippians. See Int. Notes to latter, and Ap. 180.

5. The Title. To whom addressed? In some of the oldest MSS. the words "to Ephesus" (Gr. en Eφεσoς) 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 MSS. by the words en Eφεσoς 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, than 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 to 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 eighth chapter.

6. The City. Ephesus was one of the great commercial centres 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 Artemis (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.


A 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:

Grace be to you and peace, from God our Father, and from the Lord Jesus Christ.

B C A 3 Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ:

According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love:

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will,

Wherein He hath abounded toward us in all wisdom and prudence;

Having made known unto us the mystery of His will,

According to His good pleasure which He hath purposed in Himself;

That in the dispensation of the fulness of times He might gather together in one all applied to God. Lord. Ap. 98. VI. 1. B. 2. A. 

1. 3–14 (B, p. 1759). DOCTRINAL, AS TO OUR STANDING. (Introversion and Alteration.)

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

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

B 2. 1-18. Ourselves, the objects of these purposes.


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

3. 3-14 (C, above). THE PURPOSE OF GOD, &c.

(Continued Alteration.)

C a i. All spiritual blessings.


The verb in this place being in Mid. Voice is reflexive,

1. 15-23 (D, p. 1760). PRAYER TO THE GOD AND FATHER. (Division.)

D | E | i. 15-17. The cause (their faith and love) and the sum (the knowledge of Him) of the prayer.
E | ii. 18-23. The effect (their enlightenment) and the elements forming the sum of the prayer.

The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power,


12 That to the end that. Gr. eis. Ap. 104. vi. first trusted = have before hoped. Gr. procheptis. Only here. The "we" being the saved members of the Pentecostal church closed by the judgment pronouncement of Acts 26. 22. (see Langer Note, p. 1684). 13 In whom, &c. = (Gr. en) Whom ye also believing. Gr. Ak. Ap. 102. 4. should be supplied from the subject of v. 11. In (Gr. en) Whom ye were made an inheritance also; or, allotted as God's own inheritance.

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.

15 Wherefore also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

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

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him:

18 The hope of His calling, and what is the exceeding greatness of His power.

19 And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power,
20 Which He "wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.

21 But the "principality, and the "power, and "might, and "dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And "hath put all things "under His feet, and gave Him to be "Head over all things to the church,

23 Which is His body, the "fulness of Him that " filleth all in all.

BF

2 And you "hath He quickened, who were "dead in "trespasses and "sins;

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:

3 Among whom "also we "all had our "conversation "in times past in "the lusts of our "flesh, "fulfilling the "desires of the "flesh and of "the mind; and were "by nature the "children of "wrath, "even as others.

G

4 But "God, "Who is rich in "mercy, "for His "great "love wherewith He "loved us,

5 Even when we were dead "in "sins, "hath "quickened us together with "Christ, (by "grace ye "are saved);

6 And "hath raised us "up together, and "made us "sit together "in "heavenly places "in "Christ Jesus,

7 That "in the "ages to come He "might shew the "exceeding riches of "His "grace "in "His "kindness "toward us "through "Christ Jesus.

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

9 "Not "of works, "lest "any man "should "boast.

10 For we "are "spiritual "workmanship, "created in "Christ Jesus "unto good works, which 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 archons, emanations of Deity. The archon here being the one who had dominion over the air, and the whole body of archons forming the pléthōma (fulness) of the spiritual world, in contrast with the emptiness (kenōma) or unsubstantial character of the material world (kosmos).


might=power. Gr. dynamis, v. 19.


In these en., note the sevenfold (Ap. 10) Headship of the Lord.—(above) (1) all principality, (2) power, (3) might, (4) dominion, (5) every name, (6) all things, (7) the church.


26 church. Ap. 168. Here, the "church" of the Mystery.

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22 hath. Omit.

23 His body. Cp. 3. 5. 6.

fulness. See v. 10. His members "fill up" the body of Christ, and the body of Christ fills up and completes "the dispensation of the fulness of the times". The apostle adopts the term used by the Gnostics, pléthōma (Col. 2. 9. 10). See note on 2. 9 (prince).

23 filled all in all. He fills up all the members with all spiritual gifts and graces.

2. 1-22 (B. p. 1760). THE OBJECTS OF PAUL'S MINISTRY. (Alternation.)

B F | 1-3. Past condition by nature.

G | 4-10. Present condition by grace.

F | 11, 12. Past condition by birth.


1 And you = Even you. Resuming from 1. 19.


2 Wherein = In (Gr. en) which, in time past = once, according to. Ap. 104. x. 2.

2. Present condition (all of this world=the age of this world (Ap. 129. 1.)

11 Wherefore remember, that as ye have submitted yourselves unto the will of Christ, so continue in the newness of the life which is from God, that ye may be made complete in Christ.

12 For this is the message of peace which hath been preached to you by us: namely, that through Jesus Christ the Good News of reconciliation to God has been made.

13 But now Christ Jesus has been made the mediator of a new covenant, in order that, through the shedding of His blood, we might receive the forgiveness of our sins.

14 For three reasons: 1) as for peace, which God has made, 2) because of the blood of Christ, and 3) because of the new covenant that was established through the blood of Christ.

15 Now, as for the Old Testament tabernacle, which was a symbol of the heavenly sanctuary, it was only a copy and shadow of the real thing. Nelson's Daily Study Bible

3:1-13 [For Structure see next page].
Ephesians 3.13 (G, p. 1760). The Purpose of God in Christ, (Introversion and Extended Alternative.)

If indeed. Gr. eipws. See Ap. 118. 2. a. have.

Dispensation = Stewardship. Gr. oikonomia. See 1. 10.

The = that. Gr. ap. 184. I. 1.


The = was.


3. 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,
15 Of Whom the whole family in heaven and earth is named.
16 That He would grant you, according to the riches of His glory, to be strengthened through faith by His Spirit in the inner man;
17 That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,
18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;
19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.
20 Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
21 Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Bos 4 3 therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,
2 With all lowliness and meekness, with long-suffering, forbearing one another in love;
3 Endeavouring to keep the unity of the Spirit in the bond of peace.
4 There is one body, and one Spirit, even as ye are called in one hope of your calling;
5 One Lord, one faith, one baptism,
6 One God and Father of all, Who is above all, and through all, and in you all.
7 But unto every one of us is given grace according to the measure of the gift of Christ.

4. 1-6. 20 (B, p. 1769). DOCTRINAL THEIR WALK. (Alternation.)

4. 1-16 (O, above). THEIR WALK; AMONG THEMSELVES; ECClesiastical. (Introversion.)

14 This verse going back to the subject of v. 1 is Fig. Anchored on. Ap. 6.
15 Of. Gr. ek. Ap. 104. vii. the whole family = every (Gr. peta) family. No article.
heaven = the heavens. See Matt. 6. 10. earth = upon (Gr. epi) earth, (Gr. ge). Ap. 129. 4. See 1. 10.
named. See 1. 21.
16 That = In order that. Gr. hina. would grant = may give. you = to you.
to be strengthened. See 1 Cor. 16. 13.
inner. See Rom. 7. 22.
17 Christ, &c. See Rom. 8. 9.
dwell. See Acts 2. 5.
rooted. Gr. rhizounai. Only here and Col. 2. 7.
and Matt. 7. 27.
saints = the saints. See v. 3.
what = the height. Om. "is." After "height" read "of love" is, i.e., God's love in Christ. In breadth, boundless; in length, endless; in depth, fathomless, exhaustless; in height, measureless.
19 And = Even.
knowledge. Ap. 132. II. i.
might = may.
fullness. Gr. plªôma. See 1. 23.
20 That = Who.
exceeding abundantly. Lit. beyond (Gr. huper) of (Gr. eis) abundances = infinitely.
all = all things.
power. Same as "might" v. 16.
worketh. See 1. 11.
21 Unto = To.
8 Wherefore He saith,  

C When He ascended  

up on high, He led captivity captive, and  

gave gifts unto men.  

9 (Now that He ascended,  

what is it  

but that He  

also descended first  

into the lower parts of the earth?  

10 He that descended is the same  

also That ascended  

up far above all heavens,  

that He might  

fill all things.  

11 and gave  

some, apostles; and some,  

prophets; and some, evangelists; and some,  

pastors 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 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:  

14 That we henceforth  

be no more children, tossed to and fro, and carried about with every wind of doctrine, by the  

slyness of men, and cunning craftiness, whereby they lie in wait to deceive;  

15 But speaking the truth in love,  

may grow up into  

him in all things,  

which is the  

Head, even Christ:  

16 From whom the whole body  

fitly joined together and compacted  

by that which every joint supplieth,  

according to the effectual working  

in the measure of every 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  

henceforth walk not as  

other Gentiles walk,  

in the vanity of their  

mind.  

18 Being  

alienated from the  

life of God  

through the ignorance that is  

in them,  

because of the blindness of their heart:


be=may be. Ap. 125. 6. 126, 1.  

no more=no longer. Gr. mektē.  


tossed to and fro. Lit. "surgings about (as waves)." Only here.  

children about=borne hither and thither. See 2 Cor. 4, 10.  

wind. Gr. anemos. doctrine=the teaching.  

Gr. didaskalia. The evil teaching of the ruler of the air and of demons. Cp. 1 Tim. 4. 1.  


slyness. Gr. knubia.  

hence our "cubs." Only here.  

and cunning craftiness=with (Gr. en) subtility. Gr. panourgia.  


the will, or strategem (Gr. methodeia: only here and 6, 11). of the error  

(Gr. plan). The association of methodeia with Satan (6, 11) shows that, here, plan=plans; i.e. the  

method or scheme is that of the devil himself, and not merely error.  

18 speaking the truth. Lit.  

truthing it. Gr. altheōn.  

only here and Gal. 4, 16.  

Sco Ap. 175, 10, 16  

may grow up. See 2, 21.  

Which=Who. Heed. See 1, 22.  

16 From Ap. 104, vii. fitly joined together=being perfectly  

fitted together. Only here and 2, 21.  

compacted=knit together. Gr. sēmbbōdo. See 4, 22.  

Oc. 2, 2.  


joint=ligament. Gr. hapē; only here and Col. 2, 19.  

Here the ligament  

in "the bond of peace." (v. 19.) supplieth=of the supply, i.e. from the Head. Gr. epichora; only here and Phile. 1, 19.  

Gen. of relation.  

17.  

the an. effectual working. Gr. energēta. See 1, 19.  

every=each several. increase. Gr. auzōeis. Only here and Col. 2, 19.

4. 17—5. 21 (P. p. 1765). SPIRITUAL. WALK AMONG OTHERS. (Division.)


henceforth...not=no longer. Gr. mektē.  

other. Omit.  

Gentiles=the Gentiles. They were Gentiles, but now are members of the church. His body.  

Op. 1 Cor. 10, 32.  


18 Having...darkened=Having been darkened. Gr. skotōs. See Rom. 1, 21.  

2 Cor. 4, 4. the understanding=the understanding. See 1, 18.  

being=having been. alienated. Gr. apolōtrōnai. See 2, 12. of the life  


Rom. 11, 25.
19 past feeling, Lit. hardened. Gr. ἀπαλωθ. 5. 2. 

have given... over=gave up.
unto=to.
lasciviousness. See Mark 7. 22.
work=unto (Gr. εἰσ) the working.
20 have... learned=did... learn.
not. Ap. 103. I.
If so be. Ap. 118. 2 a.
have. Omit. 
been taught=were instructed.
as the truth is in Jesus. Frequently misquoted.
No article. See John 14. 6.
as=even as.
the. Omit.
22 put off=put away. See Rom. 13. 12.
former. Gr. πρῶτος. Only here as adj.
the old man. The old (Adam) nature. See Rom. 6. 6.
the deceitful lusts=the desires of the deceit (Gr. ὀφελέω). Here, the desires of the deceit, as in v. 11.
the "error" is used for the cause of it, the devil. Cp. Rev. 12. 9; 20. 3, 8, 10.
renewed. Gr. ἀνανέω. Only here. Occ. frequently in Apocrypha. Implies that the whole course of life now flows in a different direction. See 2 Cor. 4. 16; 5. 17.
put on. Gr. ἐνδυσάμεθα. See Rom. 13. 12, 14. Gal. 3. 27.
the new man. The new nature.
which is=that which.
created. Gr. ἐκτίσει. See 2. 10.
righteousness... holiness=true holiness and righteousness. Contrast Adam, Gen. 1. 27.
true. Lit. of the truth. Gr. αὕλη, as v. 21.
28 putting=having put. Gr. ἀπολύω. As v. 25.
me=the lie. Gr. τὸ παραδοσεῖ. Cp. 4. 18.
not to. Gr. ἀπολύω. As v. 104. xii. 
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true. Lit. of the truth. Gr. αὕλη, as v. 21.
3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;
4 neither filthiness, nor foolish talking, or jesting, which are not convenient; but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ; and of God.
6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.
7 Be ye therefore partakers with them.
8 For ye were sometimes darknes, but now are ye light in the Lord: walk as children of light,
9 (For the fruit of the Spirit is in all goodness and righteousness and truth)
10 Proving what is acceptable unto the Lord.
11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.
12 For it is a shame even to speak of those things which are done of them in secret.
13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.
14 Wherefore He saith, Awake thou, and arise, and rise up out of the dead, and Christ shall give thee light.
15 See then that ye walk circumspectly, not as fools, but as wise,
16 Redeeming the time, because the days are evil.
17 Wherefore be ye not unwise, but understanding what the will of the Lord is.
18 And be not drunk with wine, wherein is excess; but be filled with the Spirit:
19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
20 Giving thanks always for all things unto our Lord Jesus Christ;
21 Submitting yourselves one to another in the fear of God.
22 Wives, submit yourselves unto your own husbands, as unto the Lord. 
23 For the husband is the head of the wife, even as Christ is the Head of the church: and He is the Saviour of the body. 
24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 
25 Husbands, love your wives, even as Christ also the church, and gave Himself for it; 
26 That He might sanctify and cleanse it with the washing of water by the word, 
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. 
28 So ought men to love their wives as their own bodies. He that loveth his own wife loveth himself. 
29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 
30 For we are members of His body, of His flesh, and of His bones. 
31 For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. 
32 This is a great mystery: but I speak concerning Christ and the church. 
33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. 

6. 1 Children, obey your parents in the Lord: for this is right. 
2 Honour thy father and mother; (which is the first commandment) with promise, 
3 That it may be well with thee, and thou mayest live long on the earth. 
4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 
5 Servants, be obedient to them that are masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; 
6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; 

32 the one. 
32 love as Christ. 
6. 7.

With good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him.

10. Finally, my brethren, be strong in the Lord, and in the power of His might.

11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

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

16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17. And take the helmet of salvation, and the sword of the Spirit, which is the sword of the

18. Praying always with all prayer and supplication in the Spirit, watching thereunto with all perseverance and supplication for all saints;

19. And for me, that my utterance may be given, that I may open my mouth boldly to make known the gospel of Christ,

Ephesians 6.

7. good will. Gr. eunomia. See 1 Cor. 7, 3, the only other occ.


This 2. contains an example of Fig. Tn. Tn. Tn. Ap. 8.


any man = each one.

receive. Cp. 2 Cor. 5. 10.


forbearing = refraining from. See Acts 16. 22 (loosed), your Master. The texts read, "both their Master and yours".

Master, Ap. 98. VI. 1. B. 2. A.

heaven = heavens. See Matt. 6, 10.

neither is there and there is not (Gr. ou). respect of persons. As in Rom. 2. 11.


6. 10- 20 (P, p. 1728). THEIR WALK AMONG OTHERS. SPIRITUAL.

(Introception and Alteration.)

10. Finally = From henceforth. The texts read tou toto, as Gal. 6. 17.

my brethren. The texts omit.

be strong = be empowered; pass. of Gr. endunamos.


that, against. The same Gr. word, pros. Ap. 104. xvi. 8.


12. we wrestle = we are wrestling (Gr. palio; only here) is, against. Gr. pros, as v. 11.

flesh and blood = blood and flesh; i.e. human beings, contrasted with the wicked spirits mentioned below as principalities. A.D. 17. B. 6.


rulers = world-rulers. Gr. kevomokator, only here. the = this. darkness. The present order of things of all world. The texts omit.

spiritual wickedness. Lit. spiritual hosts of the wickedness (Gr. ponion). Ap. 128. II. 1.

these are the wicked spirits of the evil one (Gr. panters, see 1 John 2. 13, and Ap. 128. III. 1. high places = the heavens. See 1. 5. 3.

13. Wherefore = On account of (Gr. dia) this. take unto you = take up. withstand. Gr. antistemi. See Rom. 9. 19. the evil day. Perpetually, because the days are evil; 5. 15. Cp. Gal. 1. 4. done. Gr. katagomai. See Rom. 1. 27. stand = stand (pass).

Gr. isten. Cp. 2 Thess. 2. 16.

14. Stand, &c. Here are defined the panoply of God. These are seven (Ap. 10.); three for endurance, girdle, breastplate, shoes; two are weapons of defence, shield and helmet; two for offence, sword and spear, having your loins girt about having girded your loins, with.


saints = the saints. See Acts 9. 11.


Ap. 121. 10.
unto me, that I may open my mouth boldly, to make known the mystery of the gospel,
for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

But ye also may know my affairs, and how I do. Tychoicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

Peace be to the brethren, and love with faith, from God the Father and our Lord Jesus Christ.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.