THE EPISTLE TO THE EPHESIANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion.)

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.

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 setted with Christ in the heavenlies. Romans ends with a reference to the revelation of the Mystery (see Note on the second chapter, script, 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 supermundane 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 a Dispensation of fullness 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. 6) until the period of Israel's national probation was closed by the pronouncement of the decree in Acts 28. 22-28 (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. 190.

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 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 of 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:

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

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

b 4 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:

c 5 Having predestinated us unto the adoption of children by Jesus Christ to Himself,

d according to the good pleasure of His will,

e 6 To the praise of the glory of His grace,

f wherein He hath made us accepted in the Beloved:

g 7 In Whom we have redemption through His blood, the forgiveness of sins,

h according to the riches of His grace,

i 8 Wherein He hath abounded toward us in all wisdom and prudence;

j 9 Having made known unto us the mystery of His will,

k according to His good pleasure which He hath purposed in Himself;

l That in the dispensation of the fulness of times He might gather together in one all


1. 3-14 (C, above). THE PURPOSE OF GOD, &c. (Continued Alteration.)

C a 3. All spiritual blessings.

b 4. Measure.

c 5. Sonship.

d 5. Measure.

e 7. Redemption.

f 7. Measure.

g 8. Blessing. The Mystery.

h 9. Measure.

i 11. Inheritance.

k 11-14. Measure.


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things, Christ, both which are in heaven, and which are on earth; even in Him: 11 In Whom also ye have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will: 12 That we should be to the praise of His glory, who first trusted in Christ. 13 In Whom ye also trusted, 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, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.

D E L

15 Wherefore 3 also, after I heard of your 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 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:

E L

18 The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints, 19 And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, the earnest: a pledge. See 2 Cor. 1. 22. The gift of the new nature (spirit) is a pledge of God’s future gifts in the same kind, thus differing from any ordinary pledge. Cp. 1 Pet. 1. 4. inheritance. Gr. kleronomia. See Acts 20. 32. Cp. our inheritance here, and His inheritance, v. 18, until unto. Gr. eis. Ap. 104. vi. purchased possession. Gr. periapoikias. Here; 1 Thess. 5. 5; 2 Thess. 2. 14. Heb. 10. 35. 1 Pet. 2. 9. Cp. Acts 20. 28.

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

E L

15-17. The cause (their faith and love) and the sum (the knowledge of Him) of the prayer.

E L

18-23. The effect (their enlightenment) and the elements forming the sum of the prayer.


both. Omit. in. The texts read eis, as below.

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20 Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavens, places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under His feet, and gave Him to be the Head over all things to the church.

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

2 And you quickened us together with Christ, by grace. Even when we were dead in trespasses and sins; wherein we walked in times past, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

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 His workmanship, created in Christ Jesus unto good works, which He prepared in advance for us.
2. 10.

**EPHESIANS.**

4 God hath before ordained that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called children of wrath, even as others; not having the hope of life together with them that make shift to live without God in the world.

13 But now in Christ Jesus who sometimes were far off, are made nigh by the blood of Christ.

17 And came and preached peace to you which were afar off, and to them that were nigh.

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

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone;

21 In Whom the building fitly framed together groweth up an holy temple in the Lord:

3 For this cause Paul, the prisoner of Jesus Christ for you Gentiles,

hath before ordained = afore prepared. Gr. proteo. See Rom. 9. 23, the only other occ. that = in order that. Gr. hima.


12 without = apart from.


Israel. In the Prison Epp. only here and Phil. 3. 5. strangers. Gr. xenos. See Acts 17. 21. promise = the promise


_13 now. Emp._


20 And are = Having been. Cp. Acts 20. 32. upon. Cp. 2. 4, 21. the foundation = Everything building (Gr. oikodome). The

21 all the building = Everything building (Gr. oikodome). The


3. 1-13 [For Structure see next page].


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3. 1-13 (C, p. 1780). THE PURPOSE OF GOD IN CHRIST. (Introversion and Extended Alternation.)


N  p | 2-4. The SECRET revealed and committed to Paul's stewardship (oikonomia).

q | 5. The SECRET hidden before.

r | 5-6. The SECRET now revealed to the church through the apostles and prophets by the Spirit.

N  p | 7-9. The SECRET made known by Paul according to the stewardship (oikonomia) committed to him.

q | 9-10. The SECRET hidden before.

r | 10-12. The SECRET made known through the church to heavenly beings by God.


2 If = If indeed. Gr.  συνέχεια. See Ap. 118. 2. a. have. Omit.

dispensation = stewardship. Gr.  οἰκονομία. See 1. i. 1.


is = was. to ... ward. Gr.  εἰς. 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.


He. All the texts read "was".

unto = to. mystery. See 5. 32. 1 Tim. 3. 16. Ap. 193, as = even as.

wrote afore. See Rom. 15. 4.


4 whereby = according to (Ap. 104. xv) 8 which.

may = can.


the mystery. I. e. the great secret (5. 92). See Ap. 138.

Christ. Ap. 98. IX.

5 in other ages = to (no prep., Dat. case) other generations.


3. 2.

3. 2. EPHESIANS.

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3. 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you to be strengthened with all might by His Spirit in your inner man; that ye might be able to comprehend all the fulness of God. Amen.

Bos 4 Therefore, the prisoner of the Lord beseecheth you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace.

t 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, 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.


Bo 14-16 (O, above). THEIR WALK: AMONG THEMSELVES. ECCLESIASTICAL. (Introduction.)

4. 1-6. 20 (B, p. 1750). DOCTRINAL. THEIR WALK. (Alteration.)

4. 1-6 Among themselves; as worthy of their calling, being members of the one Body. Ecclesiastical.

O 5. 22-6. 9. Among themselves. Domestic.

8 Wherefore He saith, "When He ascended up on high, He led captive captivity, and gave gifts unto men,"

9 (Now that He ascended, what is it but that He also ascended first into the lower parts of the earth?

10 He That descended is the same also That ascended far above all heavens, "that He might fill all things.

11 And He 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 sleight 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.

P Q

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, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

perfect=complete, full grown. Ap. 129. 6; 125. 1.

fullness. Gr. pleroma. Cp. 3. 19; 1. 23. 14 be=may be. no more=no longer. Gr. meketi. children. Ap. 108. vii. to and fro. Lit. "wandering about" (as waves). Only here. carried about=borne hither and thither. See 2 Cor. 4. 10.

Gr. didaskalos. The evil teaching of the ruler of the power of the air and of demons. Cp. 1 Tim. 4. 1. by=by. Gr. en. Ap. 104. viii. sleight. Gr. kybeia; hence our "cube". Only here. and cunning craftiness=with (Gr. en) subtlety. Cp. 2 Cor. 11. 3. whereby =deceive=with a view to. Gr. pros. Ap. 104. xv. 3 the vile, or stratagem (Gr. methodoia: only here and 6. 11), of the error (Gr. planè). The association of methodeia with Satan (in 6. 11) shows that, here, planè=planos; i.e. the method or scheme is that of the devil himself, and not merely error.

16 speaking the truth. Lit. "telling the truth". Gr. aletheuo. Only here and Gal. 4. 4. 16 See Ap. 175. 1. 2. may grow up. See 2. 21.


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

P Q | 4. 17—19. The others.

R 4. 20—32. Themselves. Negative and positive.

Q 5. 1—4. Themselves. Positive and negative.


18 Gentiles. The Gentiles. They were Gentiles, but now are members of the church His body. Cp. 1 Cor. 10. 32. vanity. See Rom. 8. 20. mind. Cp. Rom. 1. 21. 18 Having . . . darkened=Having been darkened. Gr. skotizei. See Rom. 1. 21. 2 Cor. 4. 4. the understanding=in the understand-

ROMANS 5:2

20 have given... gave up. unto. 21 lasciviousness. See Mark 7:22.
22 to work. Gr. ergasia, a word implying regular occupation, craft or gain. See Acts 16:16; 19:24, 25.
24 have... learned=did... learn. 25 not. Ap. 106. 1.
26 If so be. Ap. 118. 2. a. have. Omit. have been taught = were instructed.
27 as the truth is in Jesus. Frequently misquoted. No article. See John 14:6.
28 even as. the. Omit. Jesus. Ap. 98. X.
29 put off = put away. See Rom. 13. 12.
31 the old man. The old (Adam) nature. See Rom. 6. 6.

5 Be ye therefore followers of God, as dear children; 2 And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour.

Rom. 1. 25. 2 Thess. 2. 11. speak, &c. From Zech. 8. 16. for = because. members. 26 angry. Gr. orgizo, imperative. Positive command, the context showing that "righteous indignation" is referred to, and yet = sin not. c. Sin. 2. 1. 27 Neither. Gr. méde. a corruption. Lit. putrid nut, &c. See Zech. 8. 16. 28 labour. As Acts 20. 38. the thing = that. corrupt. Lit. putrid nut, &c. See Zech. 8. 16. the day of redemption. See Acts 20. 38.

5. 3. EPHESIANS.

3 But fornication, and all uncleanliness, or covetousness, let it not be once named among you, as becometh saints;
4 neither filthiness, nor foolish talking, nor 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 God; neither doth any unfruitful work of darkness, but rather reprove them.
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 not ye therefore partakers with them.
8 For ye were sometimes darkness, but now are light in the Lord: walk as children of light.

5. 21.

4 Neither Nor. filthiness. Gr. aischrothés. Only here. foolish talking. Gr. morólogia. Only here. Nor=or.
5 know. Ap. 132, i. ii. 
covetous=avaricious. Gr. pleonektés. See 1 Cor. 6. 10, 11; 6. 10. who=which.
idolater. Cp. 1 Cor. 5. 10.
of God. See Ap. 114. II.
6 no man. Gr. môdeis.
deceive. Gr. apataō. Occ. only here; 1 Tim. 2. 14.
vain=empty. See Col. 2. 8. First occ. Mark 12. 3.
words. Ap. 121. 10.
the wrath of God. See Rom. 1. 18.
disobedience=dishonesty. See 2. 2.
7 Be=Become.
not. Ap. 105. II.
partakers=partners. See 5. 3.
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. I.
Lord. Ap. 98. VI. i. 2. B.
8 Spirit. Ap. 101. II. 3, but the texts read "light".
truth. See 4. 21.
10 acceptable. As in Rom. 12. 1.
unto=to.
Lord. Ap. 98. VI. i. 2. A.
11 no. Ap. 105. II.
have...fellowship=have partnership. Gr. sunkoinonēin. Only here; Phil. 4. 1. 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. Op. John 8. 44, and contrast 2. 10.

See Luke 5. 19. 12 shame. See 1 Cor. 11. 6.
...light=will shine upon thee. Gr. ephíbōun; occ. only here. A paraphrase of Isa. 60. 1, 2. Ap. 107. I.
understanding. The texts read "understand ye". Rom. 3. 11.
will. Ap. 102. 2.
18 be...drunk. Gr. metathesōmen. Only here; Luke 12. 56. 1. These, 5. 7.
wherein=by (Gr. en) which=excess=debacery. Gr. asaphēia. Only here; Tit. 1. 6.
Peter 4. 4. The adverb only in Luke 15. 12.
filled. See 3. 19.
with=by (Gr. en).
hymns. Gr. hymnos; only here and Col. 3. 16.
spiritual. Gr. pneumatikos. See 1 Cor. 12. 1.
songs. Rom. 5. 14. 14. 3. 15. 3.
Father. Ap. 98. III.
the name. See Acts 2. 38. Lord Jesus Christ.
See 1. 17 and Ap. 98. XI. 21 Submitting. Same as "subject", v. 24. God. The texts read "Christ".
22 Wives, submit yourselves unto your own husbands, as unto the Lord. 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.

23 But as the church is subject unto 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 himself up for it;

25 That he might sanctify and cleanse it with the washing of water by the word,

26 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 ought men to love their wives, even as Christ also loved the church, and gave himself up for it;

28 That he might sanctify and cleanse it with the washing of water by the word:

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

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

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

4 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

5 Wives, submit yourselves unto your own husbands, as unto the Lord.

6 In this thing ye do not wrong, ye do wrong, if ye have not submitted yourselves. But and if this be not so, submit yourselves, for they are the masters of your souls; and if not, they are the lords of your consciences.

7 For this cause shall a woman by no means put forth an arm against her husband in the church.

8 Let not a wife speak at all when her husband speaketh, in the church.

9 Do not ye put the word of God in question. Every word that proceedeth out of the mouth of God is pure; it is also the occasion of life unto those that receive it.

10 Who is a wise man? He that ruleth his mouth and his tongue.

11 He that believeth in the Lord shall not be made ashamed.

12 For ye are the body of Christ; and his members.

13 For ye are purchased with a price: therefore glorify God in your body, and in your spirit, which are God's.

14 For as many as are filled with the Spirit, pray with the Spirit; but in the tongue speaketh man, and the Spirit, and not the tongue.

15 And that the tongue should speak to the same thing, that ye all may be by the tongue edified and comforted.

16 For he that speaketh with the tongue, speaketh not to men, but to God: for no man understandeth him; but he speaketh mysteries, i.e., things that are not known to men, that may be made known unto them when he shall speak with the Spirit.

17 But he that is spiritual judgeth all things, and he is justified of all things.

18 For he that speaketh with the tongue doth not speak to men, but to God: for no man understandeth him; but he speaketh mysteries, i.e., things that are not known to men, that may be made known unto them when he shall speak with the Spirit.

19 But he that is spiritual judgeth all things, and he is justified of all things.

20 For he that speaketh with the tongue, speaketh not to man, but to God: for no man understandeth him; but he speaketh mysteries, i.e., things that are not known to men, that may be made known unto them when he shall speak with the Spirit.

21 But he that is spiritual judgeth all things, and he is justified of all things.

22 And if any man speak in a tongue, and his brother cannot interpret, I say to him that speaketh thus, thou art not edifying the church.

23 But if so be that he give not an interpretation in the tongue, hisbrethren being uninstructed, will he be to them of no profit.

24 For if I pray in a tongue, my spirit prayeth, but my understanding is not known.

25 For if I pray in a tongue, my spirit prayeth, but my understanding is not known.

26 For if I pray in a tongue, my spirit prayeth, but my understanding is not known.

27 For if I pray in a tongue, my spirit prayeth, but my understanding is not known.

28 For if I pray in a tongue, my spirit prayeth, but my understanding is not known.

29 For if I pray in a tongue, my spirit prayeth, but my understanding is not known.

30 For if I pray in a tongue, my spirit prayeth, but my understanding is not known.

31 For if I pray in a tongue, my spirit prayeth, but my understanding is not known.

32 For if I pray in a tongue, my spirit prayeth, but my understanding is not known.

33 For if I pray in a tongue, my spirit prayeth, but my understanding is not known.

34 For if I pray in a tongue, my spirit prayeth, but my understanding is not known.

35 For if I pray in a tongue, my spirit prayeth, but my understanding is not known.

36 For if I pray in a tongue, my spirit prayeth, but my understanding is not known.

6 Children, obey your parents in the Lord: for this is right.
6. 7. 

Ephesians.

7 8 With good will doing service, as to the Lord, and not to men: 9 knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

v3 And, ye masters, do the same things unto them, forbearing threatening: knowing that he that doeth wrong shall receive the wrath of the Lord: for there is not respect of persons with Him.

P S 10 Finally, my brethren, be strong in the Lord, and in the work of His might.

T U 11 Put on the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

U 12 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

13 And your feet shod with the preparation of the gospel of peace;

14 Above all, taking the helmet of salvation, and the sword of the Spirit, which is the word of God:

S 15 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints,


9 And, ye masters = The masters also. unto. Ap. 104. xv. 3.

forbearing = refraining from. See Acts 16, 25 (loosed). your Master. The texts read, "both their Master and yours".

Master. Ap. 98. V. 1. b. 2. A.

heaven = heavens. See Matt. 5, 9, 10. neither there is = and there is not (Gr. ou). respect of persons. As in Rom. 2, 11.


(Introduction and Alteration.)

P S [6. 10. Exhortation: be strong in the Lord.

T U T U 11. The armour, or panoply, of God.

V v. 11, 12. The purpose: that ye may be able to stand (Gr. σταντ). (Gr. σταντ), and there is not (Gr. ou).

U 13. The armour, or panoply, of God.

V v. 13. The purpose: that ye may be able to withstand (Gr. ἀντισταθεῖται), and stand (Gr. σταντ).

S 14-17. The armour: defined and explained.

15 Finally = From henceforth. The texts read τοῦ θεοῦ, as Gal. 6, 17.

my brethren. The texts omit.

be strong = be empowered; pass. of Gr. ἐνεργεῖον. Gr. Acts 9, 22.


16 Put on. See 4, 24.


word = utterance. Gr. ῥήμα. The written word.


wiles. See 4, 14. 12 we wrestle = to wangle the wrestling (Gr. παλά; only here) is. against. Gr. παλά. as v. 11. flesh and blood = blood and flesh; i.e. human beings, contrasted with the wicked spirits mentioned below. Gr. παλά. Ap. 172. 6. kosmokrator; only here. the = this darkness. The present order of things. of... world. The texts omit.


II. 1. These are the wicked spirits of the evil one (Gr. πονηρίασ, see 1 John 2, 13, and Ap. 128. III. 1. high places = the heavens. See 1, 3. 13 Wherefore = On account of (Gr. dia) this. take unto you = take up. withstand. Gr. ἀντισταθεῖται. See Rom. 9, 19. the evil day. Perpetually, because the days are evil; 5, 16. Cp. Gal. 1, 6. done. Gr. ἐφαρμότασαίον. See Rom. 1, 27. stand = stand (fast). Gr. ἔστημι. Cp. 2 Thess. 2, 16. 14 Stand, ἐστημι. 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. Gr. en. Ap. 104. viii. truth. Gr. αἰθέριον. See Ap. 178. 1. having on = having put on, as in v. 11. breastplate of righteousness. Cp. Messiah's panoply, Isa. 56, 5; 59, 17. righteousness. Ap. 191.


word = utterance. Gr. ῥήμα. The written word.


E. W. Bullinger

"The whole family in heaven and earth."

1. The word "family" is an unfortunate rendering of the Gr. patrīa. Our English word takes its derivation from the lowest in the household, familia, the servant, or slave. The Latin familia was sometimes used of the household of 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 word to the family of God in heaven and earth, both in this age and in that which is to come. But with selfish disregard of the fact that we see only one 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 1:1 we have "principality", "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 are 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. 10:23).