

Ephesians

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TRANSLATION	2
INTRODUCTORY REMARKS	15
CHAPTER 1	17
CHAPTER 2	64
CHAPTER 3	110
CHAPTER 4	150
CHAPTER 5	211
CHAPTER 6	261
RESOURCES	310

Translation

Eph. 1:1 Paul, an apostle of Christ Jesus by the sovereign will of God [the Father], to the saints [members of the royal family] who are in Ephesus [circular letter: left blank], especially to the faithful in Christ Jesus:

Eph. 1:2 Grace to you and prosperity from God the Father and our Lord Jesus Christ.

Eph. 1:3 Blessed is the God and Father [Grantor] of our Lord Jesus Christ [Escrow Officer], Who has blessed us [as grantees] with every spiritual [as opposed to material] blessing [deposited in escrow in eternity past] in the heavenlies in Christ,

Eph. 1:4 Since He Himself [the Father] chose [elected] us in Him [Jesus Christ] from before the foundation of the world [before creation: eternity past], so that we might become [because of our position in Christ] holy [experiential sanctification] and blameless [ultimate sanctification] in the presence of Him [fellowship with the Father],

Eph. 1:5 Having predestined [determined beforehand] us in the sphere of love unto the adoption of sons [heirs] by Jesus Christ unto Himself [the Father], according to the good pleasure of His [the Father's] sovereign will,

Eph. 1:6 To the praise of the glory of His [the Father's] grace, by which [sovereign grace] He [the Father] has made us an object of favor [greatly blessed] in the One [Jesus Christ] Who is beloved,

Eph. 1:7 In Whom [Jesus Christ] we possess redemption [acquittal, not pardon] through His blood [representative analogy for His spiritual death on the cross], with regard to the cancellation [remission] of sins, according to the riches [wealth] of His [the Father's] grace,

Eph. 1:8 From which [grace] He [the Father] made us super-rich [overflowing in abundance] in all wisdom [spiritual insight] and rightmindedness [establishment principles],

Eph. 1:9 When He [the Father] made known to us the mystery of His will [His plan for Christians during the Church Age], according to His good pleasure which He purposed in Him [Jesus Christ],

Eph. 1:10 So that in the dispensation of the fullness of times [the Perfect Age], He [the Father] might complete the total of all things in Christ [ultimate resurrection of the saints], in the heavens [angelic conflict] and on the earth [historical trends],

Eph. 1:11 In Him [Jesus Christ] in Whom [as the escrow officer] we also received an inheritance [part temporal, part eternal], having been predestined according to a predetermined plan [both positional & experiential truth], by Him [the Father] Who continues to work all things in conformity with the purpose of His [the Father's] will,

Eph. 1:12 So that we [apostles] who first trusted in Christ, might be to the praise of His glory,

Eph. 1:13 In Whom [Jesus Christ] you also [along with the apostles] trusted, after you heard the message of truth, the gospel of your salvation, in Whom [Jesus Christ] also [along with the apostles] when you believed, you were sealed [baptized] by means of the Spirit, with reference to the promise of holiness [both positional and experiential],

Eph. 1:14 Who [the Holy Spirit] is the deposit [pledge] of our inheritance, with reference to the release [redemption] of our spiritual assets [invisible tools], for the praise of His glory.

Eph. 1:15 For this reason I [Paul], when I heard about your faith in the Lord Jesus and your virtue love toward all the saints,

Eph. 1:16 Have not stopped giving thanks on your behalf, repeatedly making mention of you [brief but frequent] during my prayers,

Eph. 1:17 So that the God of our Lord Jesus Christ, the Father of the Glory [Jesus Christ as the Shekinah Glory], might give to you a spiritual life characterized by wisdom and the revelation [complete understanding] of Him through metabolized doctrine,

Eph. 1:18 And the eyes of your mentality [grace perception] being continually enlightened [by doctrine in the soul], so that you might continually know what is the prospect [expectation] of His calling [namely, to possess your escrow blessings], what are the riches [spiritual assets] of the glory of His [Jesus Christ's] inheritance for the saints [believers as joint-heirs with Christ],

Eph. 1:19 And what is the surpassing [extraordinary] greatness [magnitude] of His [the Father's] power [omnipotent ability] toward us [believers with momentum] who continue to enjoy confidence in accordance with His [the Holy Spirit's] operational power [filling of the Spirit] by means of His [the Son's] ruling [ultimate authority], inner power [the Word of God as a divine resource in the soul],

Eph. 1:20 Which [inner power] He [the Father] put into operation [through the filling of the Spirit] in the sphere of Christ, before He [the Father] raised Him [Jesus Christ] from the dead [resurrection] and seated Him at His [the Father's] right hand [highest place of authority] in the heavenlies,

Eph. 1:21 Far above all government [first in command] and authority [human magistrates] and code of honor [moral achievement] and dominion [angelic organizations] and every title [honor] which can be named, not only in this age [during the dispensation of the Church], but also in the one to come [the millennium].

Eph. 1:22 Furthermore, He [the Father] has subordinated all categories [of elect and fallen angels] under His [Jesus Christ's] feet [strategic victory at the 2nd advent], and has appointed Him [with His 3rd royal warrant] Head over everything pertaining to the church,

Eph. 1:23 Which [church] is His body [by means of the baptism of the Holy Spirit], the fullness of Him [Jesus Christ as our escrow officer] Who continues to fill to the point of overflowing [convey

escrow blessings] every winner [those believers who fulfill the qualifications in verse 19] with the all things [resurrection body, spiritual assets, rewards, decorations].

Eph. 2:1 And you [Gentile believers], (being dead [spiritually] in your transgressions and sins,

Eph. 2:2 In which [state of sin] you formerly walked [conducted your behavior] according to the viewpoint of this cosmic system [moral & immoral degeneracy], according to the ruler [Satan] of the authority of the lower atmosphere [demonic domain], the spirit [demonic influence] which is now operational in the sons [seed of the serpent] of disobedience [Gentile unbelievers],

Eph. 2:3 Among whom [Gentile unbelievers] we also [as Jewish unbelievers] formerly walked [as a manner of lifestyle] in the lusts of our flesh [either moral or immoral degeneracy], when we continually indulged in [performed] the desires [evil instincts] and the mental attitudes [false ideas] of the old sin nature [either legalism or antinomianism]; in fact, like the rest [Gentile believers], we ourselves [as Jewish believers] were by [the old sin] nature the children of wrath.

Eph. 2:4 But God [the Father] Who is rich in grace faithfulness [mercy], because of His great love with which He loved us,

Eph. 2:5 Even when we were [spiritually] dead in transgressions, He made us alive [regenerated] together with Christ), you were by grace saved in the past with the result that you will keep on being saved in the future,

Eph. 2:6 And He [the Father] raised [resurrected] us together with Him [Jesus Christ] and caused us to sit together with Him [enthroned with Christ] in the heavenlies [during Satan's appeal trial] in Christ Jesus,

Eph. 2:7 So that in the ages which are to come [millennial and perfect] He [God the Father as the Depositor] might exhibit the riches [escrow blessings] which surpass [super-abound] His grace in generosity toward us [winner believers] by means of Christ Jesus [our Escrow Officer],

Eph. 2:8 For by grace [means] you were saved in the past through faith [agency or instrument] with the result that you will be continually saved in the future, and this [salvation by grace through faith] is not out from yourselves [your will doesn't call grace or faith into being], rather it is a gift from God [source],

Eph. 2:9 Not through works [self-effort or self-will], lest anyone should boast.

Eph. 2:10 For we are His [the Father's] workmanship, created in Christ Jesus [positional truth] for good accomplishments [experiential sanctification] which God planned in advance so that we could walk by them [live in the sphere of God's power by divinely delegated spiritual assets].

Eph. 2:11 Therefore, remember that you were once Gentiles in the flesh [inferior race without the benefits of circumcision], who were called a shameful foreskin [racial slur] by those [Jews] who

called themselves the circumcision performed on the body by means of human hands [ritual circumcision].

Eph. 2:12 Also remember that at that time [during your pre-salvation experience] you were separated from Christ, being excluded from the citizenship of Israel, even aliens to the covenants of promise [which only Israel possessed, not the Church], having no hope [confidence] and without God [atheists] in the cosmic system.

Eph. 2:13 But now [in the Church Age] you [Gentiles] are in Christ Jesus [positional truth by the baptism of the Holy Spirit]; you who were once far away have become near [salvation for the Gentiles] by the blood [representative analogy for His spiritual death on the cross] of Christ.

Eph. 2:14 For He Himself [Jesus Christ] is our peace [battle between man and God is broken], Who has caused both [Jew & Gentile] to become one [on equal footing] and Who has removed the dividing wall of the barrier [racial partition], by abolishing the enmity [Adam's imputed sin] through His flesh [the humanity of Christ in hypostatic union],

Eph. 2:15 And the law of the commandments [Mosaic Law] which He gave in the categorical decrees [to the nation Israel], in order that He [Jesus Christ] might create in Himself the two [Jew & Gentile] into one new man [a new spiritual species], since He has made peace [reconciliation];

Eph. 2:16 Also, as a result He reconciled them both [Jew & Gentile] to God in one body [the Church as the royal family] by means of the cross, having put to death the enmity [barrier] in Himself.

Eph. 2:17 And when He came [in hypostatic union], He caused the proclamation of the gospel of peace [reconciliation] to you [Gentiles] who were far away [from God] and peace to you [Jews] who were near [to God],

Eph. 2:18 For through Him [Jesus Christ] we both [Jew & Gentile] have access [temporal fellowship] to the Father by means of one Spirit.

Eph. 2:19 Now therefore, you [Gentile believers] are no longer foreigners [living outside client nation Israel] or aliens [living inside client nation Israel], but you are fellow citizens with the saints [separated to God] and the household [royal family] of God,

Eph. 2:20 Having been constructed upon the foundation [of Bible doctrine] by means of the apostles [Gentiles] and prophets [Jews], there being a chief cornerstone [holding the two walls of Jews and Gentiles together], Jesus Christ Himself,

Eph. 2:21 In Whom [Jesus Christ] the entire building [the church], while being fitted together, keeps growing into a holy sanctuary [our resurrection bodies] in the Lord [the church as a building in time and a temple in eternity],

Eph. 2:22 In Whom [Jesus Christ] you also are being constructed together into a dwelling place [royal palace] for God [to indwell] by means of the Spirit.

Eph. 3:1 For this reason, I Paul, the prisoner of Christ Jesus, on behalf of you Gentiles [Peter was given the ministry to the Jews, while Paul was given the ministry to the Gentiles],

Eph. 3:2 In as much as you have heard about the dispensation of the grace of God [Church Age ministry to the Gentiles] which was given to me for your benefit,

Eph. 3:3 That through revelation the mystery [of the Church Age dispensation] was made known to me, just as I have previously written briefly [you have been taught these doctrines before],

Eph. 3:4 Which as a result of the public reading [of this epistle] you ought to be able to understand [academically] my technical knowledge about the mystery of Christ [His ushering in the dispensation of the Church],

Eph. 3:5 Which in other generations [prior to the Church Age] was not made known to the sons of men [hidden from the OT saints], just as it is now revealed to His holy apostles and prophets [temporary gifts] by means of the Spirit,

Eph. 3:6 That the Gentiles [for the 1st time in history] are fellow-heirs [with the Jews] and fellow-members of the same body [by the same baptism of the Holy Spirit] and sharers together of the promise [not the covenants, but the portfolio of spiritual assets] in Christ Jesus [sharing positional sanctification] through the gospel,

Eph. 3:7 Through which [gospel] I have become a servant-minister on the basis of the gift of the grace of God [emphasis on the privilege to serve the Gentiles] which was given to me on the basis of the working of His power.

Eph. 3:8 To me [as a beneficiary], the very least of all the saints [genuine humility], this grace was given [mystery doctrine of the Church Age], to communicate with authority to the Gentiles the unfathomable wealth [temporal & eternal blessings] of Christ,

Eph. 3:9 And to make clear [understandable] to all [believers] what is the mystery [of the Church Age] which has been hidden from the ages [the theocentric dispensations] in the God [Jesus Christ] Who has created all things,

Eph. 3:10 In order that at the present time [Church Age] the many-sided wisdom [omniscience] of God [the numerous ways in which He has demonstrated the evil of Satan] might be made known to the rulers [demon generals] and powers [demon officers] in heavenly places [during Satan's trial], through the agency of the Church [as witnesses for the prosecution],

Eph. 3:11 In conformity with the plan of the ages [dispensations], which [plan] He [God the Father] accomplished in Christ Jesus our Lord [one eternal purpose, one Jesus Christ, many dispensations],

Eph. 3:12 By Whom [Jesus Christ] we [pastors, teachers & evangelists] have courage of communication and freedom to approach [our audience] with confidence through His doctrine.

Eph. 3:13 Therefore I demand: Stop being discouraged [lack of inner strength] because of my sufferings on your behalf, which [category of sufferings] are for your glory.

Eph. 3:14 For this reason, I kneel [in prayer] before the Father,

Eph. 3:15 From Whom [God the Father] the entire family in heaven [principalities, powers, might, dominions, thrones, angels and archangels] and on earth [Israel and the Church] derives its title,

Eph. 3:16 So that He [God the Father] might grant to you [Church Age believers] on the basis of the riches [spiritual assets] of His [Jesus Christ's] glory, to become strong [advance to spiritual maturity] by means of the power of His Spirit in the inner being [soul & spirit of man],

Eph. 3:17 So that Christ may be at home in the mentality of your soul [spiritual autonomy] by means of doctrine, after you have been rooted [in spiritual self-esteem] and grounded [well established in spiritual self-esteem] in the sphere of virtue love,

Eph. 3:18 In order that you may utilize the power [operational sphere of divine power] to grasp the idea with all the saints [those with forward momentum], what is the width [spiritual problem-solving devices] and length [distance between spiritual childhood and adulthood] and height [supergrace status] and depth [uniqueness of God's protocol plan for the Church Age],

Eph. 3:19 And to come to know [perception by inculcation] the love for Christ [in spiritual autonomy] which goes beyond academic knowledge, so that [by continuing your daily intake & application of doctrine] you may be filled to the point of overflowing with all the fullness of God [the supergrace life in spiritual maturity].

Eph. 3:20 Now to Him [God the Father] Who is able [has the omnipotent power] to do infinitely more than all we could ask [in prayer] or all we could imagine [blessing beyond our comprehension], on the basis of the power which works for us [omnipotence of the Trinity],

Eph. 3:21 To Him [God the Father] be the glory by means of the church [tactical victory] and by Christ Jesus [strategic victory] with reference to all generations [of believers], including the Age of the Ages [combining the Millennial and Perfect Ages into one]. Acknowledge it.

Eph. 4:1 I, therefore, the prisoner in the Lord, urge you to start walking [conduct yourselves as royal family] in a manner worthy of the station in life [professionalism] to which you were called [live the spiritual life in your job],

Eph. 4:2 With all humility [enforced & genuine] and true sensitivity [consideration of others], with perseverance [patience & grace orientation], making it a practice to tolerate one another of the same kind [fellow believers] by means of virtue love [function inside the love complex],

Eph. 4:3 Being constantly diligent [properly motivated] to guard the unity of the Spirit [harmony with other members of the royal family] by means of the bond [baptism of the Holy Spirit] of peace [reconciliation].

Eph. 4:4 There is one body [royal family of God as the body of Christ] and one Spirit, just as you also have been called with reference to the one hope [absolute confidence] of your calling [election],

Eph. 4:5 One Lord [Jesus Christ], one doctrinal foundation, one placing into [sealing ministry of the Holy Spirit],

Eph. 4:6 One God, even the Father of all [believers], Who is over all [divine sovereignty] and Who is the Source of all [logistical grace support] and Who is in all [all believers are indwelt by the Father].

Eph. 4:7 Moreover, to each one of us [as beneficiaries] this grace has been given according to the measure of the gift from Christ [spiritual gifts are sovereignly disposed by Christ through the Holy Spirit].

Eph. 4:8 Therefore it says [in Psalm 68:18]: When He [Jesus Christ] ascended into [the third] heaven, He led away as prisoners [in His triumphal procession through the air] those who were in a state of captivity [OT saints in Hades], and He gave [spiritual] gifts to men [distribution of spoils from the Lord's victory].

Eph. 4:9 [Now this doctrine that He ascended, what does it imply, except that He first descended into the lower regions of the earth [Sheol]?

Eph. 4:10 He [Jesus Christ] Who descended [into Sheol] is the same Person Who also ascended higher than all the heavens [now sitting in session at the right hand of the Father], so that He might bring to completion the all things [the combination of Israel and the Church as the royal family of God].

Eph. 4:11 Then He Himself [the glorified Christ] gave some [masculine: men only] to be, on the one hand, apostles [started the foundation of the church], on the other hand, some prophets [taught the church until the canon was completed], and some evangelists [special gift of itinerant gospel preaching], and some pastors [emphasis on authority] and teachers [emphasis on verse-by-verse exposition],

Eph. 4:12 For the purpose of equipping [by indoctrination] the saints [Church Age believers] for the production of service [function of the believer's ambassadorship], for the edification [doctrinal complex in the soul] of the Body of Christ [positionally & experientially],

Eph. 4:13 Until we all obtain the objective [supergrace] according to the system [protocol plan] of doctrine and by means of the full knowledge of the Son of God [occupation with Christ in spiritual

self-esteem], resulting in a mature believer [invisible hero], unto the measure of the stature of the fullness of Christ [the standard set by Jesus Christ during the dispensation of the Hypostatic Union],

Eph. 4:14 So that we might no longer be immature [fragmented believers without doctrine], destabilized in heavy seas [tossed to-and-fro like ships in a storm] and driven out of control [no divine direction in life] by every wind of false doctrine [Satan's counterfeit systems] by the trickery of people [cosmic evangelists] by cunning deception [misrepresentation of Scripture] for the purpose of scheming [change of methodology from divine to human] deceit [cheated out of the benefits of the spiritual life by loaded dice],

Eph. 4:15 But by continually teaching doctrine associated with virtue love [inside the love complex], we [pastors] may cause them [the congregation] to grow up [by execution of the protocol plan] with reference to the all things [accurate utilization of the ten problem-solving devices], with reference to Him Who is the federal Head [emphasizing authority & rulership], Christ,

Eph. 4:16 From Whom [Jesus Christ] the entire body [the church], being joined together [positional sanctification] and being continually inculcated by every joint of supply [doctrine taught repetitively by pastor teachers] on the basis of the operational power [the filling of the Spirit] according to the measure of one for each part [one pastor per congregation: no such thing as a plurality of elders], he himself [the pastor-teacher] augmenting the [spiritual] growth of the body [the church], resulting in its edification [doctrinal complex in the soul] in virtue love.

Eph. 4:17 Therefore, I communicate and testify to this in the Lord: That you [believers] no longer walk [post-salvation modus operandi] just as Gentiles [unbelievers] continually walk [pre-salvation modus operandi], in the vacuum [emptiness, futility] of their mind,

Eph. 4:18 Having become darkened [obscured] in their [degenerate Christians] understanding [proceeding from implosion to explosion, to the vacuum, to scar tissue, to blackout of the soul, to reversionism], and having become alienated from the life [supergrace protocol plan] of God [due to continued fragmentation], because of the ignorance [of doctrine] which is in them [due to blackout of the soul], because of the hardening [scar tissue] of the mentality of their souls,

Eph. 4:19 Who because they [reversionists] have become calloused [scar tissue of the soul], they have given themselves over [betrayed by their own decisions] to licentiousness [immoral degeneracy], resulting in the practice of every kind of immorality [reverse-process reversionism] with insatiable lust [frantic search for happiness].

Eph. 4:20 But you have not learned Christ in this manner [you were taught to live the protocol plan, not degeneracy];

Eph. 4:21 Indeed, if you have heard Him [Jesus Christ], and have been taught by Him [by means of your pastor-teacher], in as much as the truth [doctrine] is in Jesus [the mind of Christ],

Eph. 4:22 With reference to your former lifestyle [post-salvation sinning in degeneracy], you yourselves lay aside [by the confession of sin] the old man [old sin nature], you who are becoming

degenerate [through implode, explode and revert] on the basis of the lusts [power, sex, money, criminality, drugs] of deceit [self-deception in reversionism],

Eph. 4:23 Then, become renewed by means of the [filling of the] Spirit by your thinking [the intake, metabolism and application of Bible doctrine],

Eph. 4:24 And put on the new man [by building an edification complex in your soul], which according to God was created, through virtue righteousness and integrity from the source of doctrine.

Eph. 4:25 Therefore, having laid aside the lie [human viewpoint thinking], each one of you be continually speaking the truth [divine viewpoint thinking] with his fellow believer [honor code], since we are members of one another of the same kind [the royal family].

Eph. 4:26 Although you may become angry, nevertheless [in spite of your mental attitude sin], stop your sinning [confess and avoid retaliation]; the sun must never set on your angry mood [because evil energy is stored for the following day];

Eph. 4:27 Stop giving opportunity to the devil [by continual sinning without confession, you allow Satan to influence and control your life].

Eph. 4:28 He who has been stealing, stop stealing [pattern of criminality], but rather begin to work hard [reversion recovery process], continually working with your own hands, doing the right [honorable] thing, so that he may have abundant resources [food, clothing, shelter] to share from time-to-time with him who has a need [grace giving].

Eph. 4:29 Do not allow any false doctrine to proceed from your mouth [a challenge to pastor-teachers], but whatever is good of intrinsic value [true Bible doctrine] for the purpose of edification [advancement in the protocol plan of God] where it is necessary, in order that it [accurate teaching] may give [an opportunity of] grace orientation to those who hear.

Eph. 4:30 Furthermore, stop grieving the Holy Spirit [by perpetual living in the arrogance complex of sins] of God [deity of the 3rd Person of the Trinity] by Whom [Holy Spirit] you have been sealed to the day of redemption [ultimate sanctification].

Eph. 4:31 All kinds of bitterness, both anger [rage from emotional revolt of the soul] and wrath [cruelty & revenge], both verbal brawling [quarrelling] and slander [defamation of character], must be removed from you [by confession of sin and post-salvation epistemological rehabilitation], along with all kinds of malice [manifestation of evil by a fragmented believer].

Eph. 4:32 But become kind [grace orientation & basic impersonal love] toward one another of the same kind [fellow believers], compassionate [advanced impersonal love], making it a practice to forgive each other [mutual removal of resentment and bitterness] just as God [the Father] also by means of Christ [salvation work on the cross] has forgiven us.

Eph. 5:1 Therefore, become imitators of God, as beloved students [children, members of the royal family],

Eph. 5:2 And keep on walking [ordering your behavior] in the sphere of the love complex, just as Christ also loved you [believers only] and delivered Himself over [at the cross] as a substitute for us [the elect], as an offering and a sacrifice to God [propitiation], resulting in an aroma of fragrance [doctrine of satisfaction: effective work on the cross, i.e., definite atonement].

Eph. 5:3 Fornication [normal sex] and all kinds of licentiousness [abnormal sex] or insatiable erotic desire [criminal sex] should not be mentioned among you [it might encourage immoral degeneracy] as is protocol for the saints;

Eph. 5:4 Neither obscene language nor suggestive talk [sexual teasing] nor coarse conversation [sexual jokes] which is not proper [conducive to the spiritual life], but rather thanksgiving [towards God].

Eph. 5:5 For you know this [by way of application], if you metabolized it [from my previous teaching], that every male prostitute [heterosexual or homosexual], either a pervert [sexual deviant] or a panderer [pimp], which is a form of idolatry [unlawful vice], will not have a share [allotment] in the royal power of Christ, even God [deity of Christ].

Eph. 5:6 Let no one deceive [seduce] you with empty [deceitful] words [false teaching], for because of these things [sins or immoral degeneracy], divine discipline from God will come upon the sons of disobedience [reversionistic believers].

Eph. 5:7 Therefore, stop being joint-participants with them [in immoral degeneracy],

Eph. 5:8 For you were once in the status of darkness [spiritual death], but now you are in the status of light in the Lord [positional sanctification]; begin walking as children of light [experiential sanctification: executing the protocol plan of God],

Eph. 5:9 (For the production [fruit] of the light [Christian way of life] is in the sphere of all intrinsic goodness [inherently moral and ethical] and righteousness [meets divine standards] and absolute truth [Bible doctrine]),

Eph. 5:10 Constantly finding out [by examination and approval] what is pleasing to the Lord [meets divine standards, adheres to divine protocol];

Eph. 5:11 Also [you members of the congregation] stop your habitual participation in the useless deeds of darkness [moral & immoral degeneracy], but instead even expose it [point out the negative results of degeneracy to others],

Eph. 5:12 For it is disgraceful to even speak about the things [immoral degeneracy] which are continually being done by them [reversionistic believers in Ephesus] in secret.

Eph. 5:13 However, all things [both moral and immoral degenerate behavior] when they are exposed by the light [divine standards] will be made manifest [Bible doctrine will convict the believer of sin].

Eph. 5:14 For while each thing [every act of degeneracy] is being exposed, the light [Scripture] is present, saying: Wake up [rebound: confession of sin], you who are sleeping [in reversionism], and rise out from the realm of dead things [temporal, spiritual death], and then Christ will shine upon you [through the Bible doctrine in your soul].

Eph. 5:15 Therefore, understand [discern] how accurately you must continually walk [live & function], not as fools [without doctrine: wrong priorities], but as wise believers [positive towards doctrine: correct priorities],

Eph. 5:16 Constantly buying time [logging hours inside the sphere of God's power], because the days [allotted to each believer] are evil [opposed to the divine plan].

Eph. 5:17 Therefore, stop becoming unwise believers [because of you negative attitude towards daily Bible study], but keep on understanding what is the will [purpose, plan] of the Lord.

Eph. 5:18 Also stop making a habit of becoming intoxicated with wine [any substance that can destroy your life by addiction], by which is dissipation [wild, drunken lifestyle], but be continually filled by the Spirit [residence and function in your spiritual palace].

Eph. 5:19 Make it a practice to speak to each other by means of psalms and hymns and spiritual songs, singing and playing musical instruments with your mentality [doctrine and music combined] to the Lord.

Eph. 5:20 Always thanking God, even the Father, for all things [both suffering for blessing as well as divine discipline], through the person of our Lord Jesus Christ.

Eph. 5:21 Be under legitimate authority [to those with jurisdiction and responsibility, i.e., your pastor] with others of the same kind [fellow Christians, i.e., in your congregation] because of respect for Christ.

Eph. 5:22 You wives, render obedience [as a private obeys his drill sergeant] to your own husbands, as unto the Lord [dual authority: husband and Jesus Christ].

Eph. 5:23 Because the husband is the head [legitimate jurisdiction] of the wife, as Christ also is the [federal] Head of the Church, He Himself being the Saviour of the Body [responsibility goes with authority].

Eph. 5:24 Certainly, just as the church is under subjection to Christ, so also you wives are under subjection to your husbands in everything.

Eph. 5:25 You husbands, love your wives [virtue love inside the integrity envelope], just as Christ also loved the Church and gave Himself as a substitute for her,

Eph. 5:26 That, having purified her [positional sanctification from the baptism of the Holy Spirit], He might cause her [the Church] to be sanctified [experiential sanctification] by means of the washing [confession of sin] of the water [in the filling of the Spirit] with the Word [Bible doctrine],

Eph. 5:27 That He Himself [Jesus Christ] might cause the Church to be presented [ultimate sanctification in our resurrection bodies] to Himself [anticipates the wedding feast of the Lamb after the rapture], having no stain [no sin in the resurrection body] or wrinkle [no human good] or any such categories of things [other lust patterns], but that she [the Church] should be holy [ultimate sanctification] and blameless [absence of the old sin nature and human good].

Eph. 5:28 So husbands ought also to love their own wives [virtue love in spiritual self-esteem] as their own bodies. He who loves his own wife loves himself [virtue goes both ways],

Eph. 5:29 For no one ever hated his own flesh [the husband's authority is to be exercise in love, not anger], but continually nourishes and provides tender care [with a sense of responsibility] for her, just as Christ also [nourishes and provides tender care for] the Church,

Eph. 5:30 Because we are members of His body [Church Age believers are the body of Christ].

Eph. 5:31 For this reason, a man will leave father and mother and he will have face-to-face sexual intercourse [adhesion] with his own wife, and they two [husband & wife] shall become one flesh.

Eph. 5:32 This mystery [doctrine of sex between husband and wife creating one flesh] is great, but I am speaking with reference to Christ and the Church [as parallels to the marriage relationship].

Eph. 5:33 Nevertheless, in any case, each one of you [husbands] individually, love his own wife as himself [a product of spiritual self-esteem], and the wife, that she respects her husband [also a product of spiritual self-esteem].

Eph. 6:1 You children, make it a practice to obey your parents [authority orientation] because of the Lord, for this [obedience to divine authority] is [a sign of] integrity.

Eph. 6:2 Respect your father and mother, which is the first commandment with a promise,

Eph. 6:3 So that it may become well for you [mental and spiritual prosperity] and so that you might have a long life on earth.

Eph. 6:4 And you fathers [highest authority in the family], stop provoking your children to anger [physical or mental child abuse], but always rear them by instruction [inculcation of establishment principles] and training [correction & reproof] according to the Lord.

Eph. 6:5 You labor [slaves], obey your management [masters] according to the flesh [those with legitimate authority] with respect and maximum effort [motivation] by means of integrity [properly focused] from your mentality as to Christ [doctrinal application],

Eph. 6:6 Not on the basis of eye service [attracting attention to oneself] as men-pleasers [trying to get promoted by flattery and brown-nosing], but as servants of Christ continually executing the will of God out from the soul,

Eph. 6:7 Making it a practice to serve [work] with proper motivation [loyalty & enthusiasm], as to the Lord and not to man [not concerned with the approbation or praise of men],

Eph. 6:8 Because you understand that each person [Church Age believer], if he produces any divine good [fruit, not works], for this he himself shall be rewarded [distribution of blessings in time and eternity] from the Lord, whether he is an employee [labor] or an employer [management].

Eph. 6:9 And you managers, be doing the same things to them [treat labor with respect]; cease from bullying [those under your command], knowing that both their Lord and yours is in heaven and there is no partiality [favoritism] associated with Him [Jesus Christ as the Judge in the Supreme Court of heaven].

Eph. 6:10 From now on [in the future], start becoming strong by means of the Lord [utilizing the divine power available to the Church Age believer in a defensive stand against the enemy] and by the ruling power of His inherent omnipotence.

Eph. 6:11 Start putting on the full armor from God [Bible doctrine in the soul] so that you yourself might be able to hold your ground [offensive action in the angelic conflict] against the strategies [demonic modus operandi] of the devil [gates of the cosmic system],

Eph. 6:12 Because our warfare [wrestling match] is not against blood [human soul] and flesh [material body], but against rulers [demon generals], against authorities [demon officer's corp], against the world rulers [demon ambassadors] of this darkness [national blackout], against spirit forces of evil [rank & file demon troops] in the heavenlies [all three locations].

Eph. 6:13 Because of this [spiritual battle], pick up and put on the full armor from God [all categories of Bible doctrine, not just a select few], so that you may be able to hold your ground [defensive action] in the evil day [during demonic assault], even after you have done everything to stand your ground [having maximum doctrine in your soul, you are ready for action].

Eph. 6:14 Therefore, hold your ground after you have buckled your combat gear around your waist with truth [Bible doctrine belted into your soul], and having put on the breastplate of righteousness [function of integrity in spiritual self-esteem],

Eph. 6:15 And after you have put combat footwear [GI boots, sandals] on your feet as preparation [doctrine before Christian service] for the gospel [witnessing] of peace [reconciliation].

Eph. 6:16 With all of these items [your combat gear], pick up and carry the shield of faith [Bible doctrine used in the faith rest drill], by which you yourself will be empowered to extinguish

[intercept] all the flaming arrows [gates of the cosmic system] of the evil one [Satan's attempts to keep you out of fellowship],

Eph. 6:17 And grasp the helmet of deliverance [spiritual problem-solving devices], and the two-edged sword [offensive & defensive capabilities] of the Spirit, which is the Word of God [the completed canon of Scripture].

Eph. 6:18 During every prayer and supplication, pray regularly by means of the Spirit, and with reference to this [prayer in the Spirit], as regards all things [nothing is too small or too large to be included in your prayers], be constantly on the alert with persistent and humble entreaties for all the saints [fellow believers].

Eph. 6:19 Also pray for me [his ministry], so that pertinent doctrine might be given to me during the opening of my mouth, while I am communicating with confidence the mystery pertaining to the gospel,

Eph. 6:20 On behalf of which [gospel], I am an ambassador in chains [in prison], in order that with reference to it [the gospel], I may speak fearlessly as it is necessary for me to speak [under his unusual circumstances].

Eph. 6:21 Now, in order that you may also come to know about my circumstances, how I am getting along [as a Roman prisoner], Tychicus, the beloved brother and faithful minister in the Lord [because of his daily studying and teaching], will make everything known to you,

Eph. 6:22 Whom I have sent face-to-face to you for this same purpose, so that you may come to know about us and so that he might encourage the mentality of your soul.

Eph. 6:23 Harmony among the brethren and virtue love with doctrine from God the Father and from the Lord Jesus Christ.

Eph. 6:24 Grace associated with all [winner believers] who love [are occupied with] our Lord Jesus Christ with incorruptibility [cognitive invincibility].

Introductory Remarks

For all eternity God designed that this earth should be the stage on which He would display His perfections: in creation, in providence and in redemption. Accordingly, He foreordained everything which comes to pass in this scene. God is not idly looking on from a far-distant world at the happenings of this earth, but is Himself ordering and shaping everything to the ultimate promotion of His glory – not only in spite of the opposition of men and Satan, but by means of them, everything being made to serve His purpose. Nor did the introduction of evil into the universe take place simply by the bare permission of the Most High, for nothing can come to pass that is contrary to His decreed will. Rather, for wise and holy reasons, God foreordained to

allow His mutable creatures to fall, thereby affording an occasion for Him to make a further and fuller exhibition of His attributes. (A.W.Pink)

This epistle offers a Christian gnosis of redemption – a revealed knowledge of the ultimate meaning of the universe and of human destiny, and of the significance of Christ and the church in relation to the sum of things. It is also a treatise on the significance of Christ and the church in relation to the divine plan for the universe, followed by exhortation and instruction in the life that befits those who are called into God’s high service as members of the church. (F.W. Beare) The apostle then makes a digression to emphasize the goodness of God in placing Jew and Gentile on the same level ... He then offers a prayer that they might practically receive and enjoy a larger measure of the unsearchable riches of Christ ... The office-bearers of the Church, whether temporary like the apostles and prophets, or permanent like pastors, teachers, and evangelists, are gifts of Christ and should be received and prized ... Personal holiness and purity are urged ... The foundation of the believer’s security and blessedness are laid deep in the eternal counsels of God ... He urges the Ephesians to aspire to the very highest reach of Christian attainment. (W.G. Blaikie)

The spiritual history of the Ephesians is fully and minutely dwelled on, in order to bring out the sovereignty and riches of the grace which they had experienced. From death they had been brought to a state of life; from wrath to acceptance; from lying spiritually in the grave to sitting with Christ in heavenly places; from moral distance to moral nearness. No atom of this was due to themselves – it was all of grace. (W.G. Blaikie) The first chapter of Ephesians is the end of freewill theism. No matter what translation you read from, the sovereignty of God shines forth in these verses and the freewill of man is only mentioned with reference to the divine plan for our experiential sanctification. Read with me the KJV translation of the longest sentence in the Bible, Ephesians 1:3-14, and notice the extraordinary number of “He’s,” Him’s,” “His’s,” “Who’s,” and “Whom’s” that I have highlighted with capital letters.

“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, to the praise of the glory of HIS grace, wherein HE hath made us accepted in the beloved, in WHOM we have redemption through HIS blood, the forgiveness of sins, according to the riches of HIS grace, 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 things in Christ, both which are in heaven, and which are on earth, *even* in HIM, in WHOM also we have obtained an inheritance, being predestinated according to the purpose of HIM who worketh all things after the counsel of HIS own will, that we should be to the praise of HIS glory, who first trusted in Christ, 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, WHO is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of HIS glory.”

To quote a former professor of mine, Keith Lamb: “I believe Paul is hung up! Or perhaps he is trying to tell us something? There should be enough He’s, Him’s, His’s, and Whom’s in this passage to let us know beyond a shadow of a doubt Who is running things.” So why don’t we let God be God, and stop listening to the arrogant, humanistic philosophy that man controls his own destiny? Because the flesh of the natural man hates the doctrines of the sovereignty of God, His election, and His predestination. Sinful man refuses to allow God to hold sway over his destiny, so he revolts in defiant arrogance against his Creator and demands part of the decision-making process, as if he were part of the eternal counsel. Please read with me Ephesians 1:17-23 with the same emphasis. If you can’t see the sovereignty of God in knowledge, power, glory, will, blessings, predestination, election, adoption, grace, redemption, plan, purpose, acceptance, inheritance, wisdom, prudence, counsel, calling, headship, resurrection, and fullness – and how utterly ridiculous it is to pontificate about man’s free will regarding each of these doctrines – then I feel profoundly sorry for you as a believer.

“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, 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, and what *is* the exceeding greatness of HIS power to us-ward who believe, according to the working of HIS mighty power, which HE wrought in Christ, when HE raised HIM from the dead, and set HIM at HIS own right hand in the heavenly *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, which is HIS body, the fulness of HIM that filleth all in all.”

More than any other great doctrinal book, Ephesians stresses the sovereignty of God in salvation and the eternal sweep of God’s great plan, by which believers are lifted from the depth of sin’s depravity and curse to the heights of eternal joy and communication with God. (J. Boice) The Trinitarian pattern of thought is reflected in God the Father, as the origin of every blessing and the One who chooses His people; Christ, as the beloved Son in and through Whom the blessings are mediated and the One to Whom redemption both on the personal and on the cosmic level is most closely related; and the Spirit, as stamping His character on the blessings and as being the One who marks God’s ownership and serves as the Guarantee of the fulfillment of His purpose. God as the origin or goal of salvation, Christ as its mediator, and believers as its recipients – these themes give the passage a threefold theocentric, Christological, and ecclesiastical focus. Christ’s central place means that God’s pretemporal purpose focused in Him and that He spans the outworkings of that purpose in history. Yet for all the centrality of Christ’s mediation, His work has God and His purpose as its source and God’s glory as its object. The theocentric perspective remains dominant. God’s gracious electing purpose shapes past, present, and future. (A. Lincoln)

CHAPTER 1

LWB Eph. 1:1 Paul, an apostle of Christ Jesus by the sovereign will of God [the Father], to the saints [members of the royal family] who are in Ephesus [circular letter: left blank], especially to the faithful in Christ Jesus:

kw Eph. 1:1 Paul, an ambassador of Christ Jesus through the will of God, to the saints, the ones who are [in Ephesus], namely, believing ones in Christ Jesus.

KJV Ephesians 1:1 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:

TRANSLATION HIGHLIGHTS

Paul introduces himself as an apostle, commissioned by the sovereign will of God, not by his own plan or decision. He writes this letter to the members of the royal family in Ephesus, but most manuscripts leave a blank space so other cities could be inserted. This was common practice when writing a circular letter that was to be distributed widely across the country. The chiasmic structure combined with the explicative use of “kai” means he writes this letter “particularly” to those believers who are faithful in Christ Jesus. There are those who are faithful in Christ, and there are those who will be unfaithful. Paul is proud to write a letter to all the believers in Ephesus, but twice-proud to address those who are consistently growing in the grace and knowledge of the Lord Jesus Christ. Those believers who are faithful in studying the Word will truly enjoy the contents of this letter.

RELEVANT OPINIONS

The spiritual gift of apostle is not the same as the relative authority of a person who acts as an apostle on a missionary journey; one is an actual gift, the other is just delegated authority. Barnabas was an apostle by delegation only. The gift of apostle ceased at the completion of Scripture. An apostle had authority over many churches, as opposed to the pastor-teacher who had authority over one church. Originally the term meant “admiral of the fleet,” or head of a missionary team. It was also used to designate the founder and governor of a Greek colony. Its use in the NT is restricted to the pre-canon stage of the church. (R.B. Thieme, Jr.) “Faithful” is a parallel designation of believers combining the ideas of trust and fidelity. (F.E. Gaebelin) The “faithful” means they continued constant, persevered in faith and holiness, were faithful to the cause and interest of Christ and to His gospel, were hearty and sincere in the profession of their faith in Christ; it describes those who look unto Him, venture on Him, rely on Him, and trust in Him for life and salvation. (J. Gill)

The word “saint” means “set apart for God” and refers to the act of the Holy Spirit setting apart for God the sinner who has been elected to salvation, taking him out of the first Adam and placing him in the Last Adam. This is positional sanctification, an act performed once and for all the moment the sinner places his faith in the Lord Jesus as his Savior. This is followed by progressive sanctification, a process that goes on through the earthly life of the Christian and continues throughout eternity, in which that person is being gradually conformed to the image of

the Lord Jesus. He is positionally set apart to God. It is easy to see that this set apart position of separateness demands a separation of life in his experience, separation from the age system of evil, separation in his own sphere of life from everything that would interfere in the least from the worship and service which is due to the God to whom he is set apart. This is a saint in the Bible sense of the word. (K. Wuest)

Western Turkey contained the *real* Holy City - Ephesus, not Jerusalem. Ephesus was the greatest pivot (spiritually) in all of history. A pivot is the turning point of a nation (of believers) when believers who are positive toward doctrine begin missionary activity and client nation status is achieved. (R.B. Thieme, Jr.) The words "in Ephesus" are absent from several important witnesses as well as from manuscripts mentioned by Basil and the text used by Origen. Certain internal features ... have led many commentators to suggest that the letter was intended as an encyclical, copies being sent to various churches, of which that at Ephesus was chief. (B. Metzger) Ephesus was the capital of proconsular Asia and as such was the political and commercial center of a large and prosperous region. That is why Paul spend so much time there. It was the chief communication and commercial link between Rome and the East. (J. Boice)

The designation "in Ephesus" is not in the earliest manuscripts, and we conclude that it was a circular letter meant for all the churches in Asia Minor. Thus, its ecumenical message is for the Church everywhere and in every age. (R.K. Hughes) The First Person of the Trinity, the Fountain of Godhead, has not only devised the whole scheme of mercy, but has likewise planned the subordinate arrangements by which it is carried out. (W.G. Blaikie) Paul also adds that they were "faithful" – they were actively believing and trusting God. (R.K. Hughes) "Faithful" has the sense of trustworthy, steadfast, which is its classical sense, but which it also has in a later passage of this epistle (6:21). The term thus defines the readers, who are understood to be Christians, as faithful, constant in their Christian profession. (W.R. Nicoll)

Eph. 1:1 Paul (Ind. Nom.), an apostle (Nom. Appos.) of Christ Jesus (Gen. Rel.) by the sovereign will (Abl. Means) of God (Poss. Gen.; the Father), to the saints (Dat. Adv.; members of the royal family) who are (εἰμί, PAPtc.DPM, Descriptive, Substantival) in Ephesus (Loc. Place; left blank as a circular letter in most manuscripts) especially (explicative conj., possible chiasmic structure; particularly, namely) to the faithful (Dat. Adv.) in Christ Jesus (Loc. Sphere):

^{WHO} **Ephesians 1:1** Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ

^{VUL} **Ephesians 1:1** Paulus apostolus Christi Iesu per voluntatem Dei sanctis omnibus qui sunt Ephesi et fidelibus in Christo Iesu

LWB Eph. 1:2 Grace to you and prosperity from God the Father and our Lord Jesus Christ.

κω **Eph. 1:2** Grace to you and peace from God our Father and the Lord Jesus Christ.

κῆϛ **Ephesians 1:2** Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

TRANSLATION HIGHLIGHTS

Paul combines a traditional Greek greeting with a traditional Hebrew greeting, addressing both Jew and Gentile believers in Ephesus.

RELEVANT OPINIONS

This form suggests a beautiful and significant blending of the Greek and Hebrew methods of salutation, as if to anticipate the share of Jew and Gentile alike in the future blessings of the gospel. (T. Croskery) There is a distinction indicated here between God and Jesus Christ. To the receivers of grace and peace God is in the relation of Father; to the same subjects Christ is in relation of Lord. God is Father, having made them His children by adoption. Christ is Lord, being constituted Head of the Church. (K. Wuest)

The greeting has become a blessing, or a prayer that his readers may know fully the free, undeserved favor of God, restoring them to Himself, and adding to them all that they need; and that they may know peace with God, peace in their hearts, and peace with one another. The two words are in fact twin themes of the Epistle. (R.V. Tasker) God the Father is the source or origin of every blessing which we enjoy. His initiative is set forth plainly, for He is Himself the subject of almost every main verb in these verses. Also, the sphere within which the divine blessing is bestowed and received is the Lord Jesus Christ. The phrase “in Christ” or “in Him” occurs eleven times. (J. Stott)

Eph. 1:2 Grace (Subj. Nom.) to you (Dat. Adv.) and (connective conj.) prosperity (Subj. Nom.) from God (Abl. Source) the Father (Descr. Gen.) and (connective conj.) our (Gen. Rel.) Lord (Descr. Gen.) Jesus Christ (Abl. Source).

^{WHO} **Ephesians 1:2** χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ

^{VUL} **Ephesians 1:2** gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

LWB **Eph. 1:3** Blessed is the God and Father [Grantor] of our Lord Jesus Christ [Escrow Officer], Who has blessed us [as grantees] with every spiritual [as opposed to material] blessing [deposited in escrow in eternity past] in the heavenlies in Christ,

κω **Eph. 1:3** May the God and Father of our Lord Jesus Christ be eulogized, the One who conferred benefactions upon us in the sphere of every spiritual blessing in the heavenly places in Christ,

^{KJV} **Ephesians 1:3** Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

TRANSLATION HIGHLIGHTS

God the Father is worthy of praise and glorification, so Paul begins this passage with such an eulogy. God the Father serves as the Grantor of our heavenly escrow; the Lord Jesus Christ serves as our Escrow Officer. The Father deposited greater blessings in escrow in eternity past for every believer (grantees). He has therefore blessed us (Culminative Aorist tense) with every category of spiritual blessing we can imagine. Some of these blessings (logistical) are received by all believers at the initial point of salvation, while others (greater) are waiting to be claimed by those believers who grow in grace and knowledge in their Christian life.

Some spiritual blessings are received by all believers and are eternal, while other spiritual blessings are received by winner believers only and are temporal. In other words, some spiritual blessings are received unconditionally when we first become Christians, while other spiritual blessings are received conditionally - only when we make consistent progress in the spiritual life by the intake, metabolization, and application of Bible doctrine. Some spiritual blessings are reserved for winner believers only, those who have exhibited sustained momentum in the spiritual life, i.e., experiential sanctification.

RELEVANT OPINIONS

The spiritual blessings include all that is involved in the Father's electing love, the Son's satisfaction for sin, and the Holy Spirit's application of redemption. We thus see the relation of believers to the three Persons of the blessed Trinity. (T. Croskery) From the grace pipeline comes: lesser blessings - logistical blessings for losers and winners, and greater blessings - escrow blessings for winners. God the Father (as banker) deposited to our account in eternity past escrow blessings, under the escrow officer Jesus Christ, Who sees that we receive them when we meet the qualifications for the escrow (rewards for living in the sphere of divine power: dynasphere). God "berachahed" (blessed) us in eternity past. The grantee is the church age believer; he will receive blessings when they fulfill the protocol plan of God. (R.B. Thieme, Jr.)

The blessings are not merely spiritual as opposed to material, but as applied by the Holy Spirit, the office of the Third Person being to bring Divine things into actual contact with human souls - to apply to us the blessings purchased by Christ - which blessings are in heavenly places. (W.G. Blaikie) Spiritual blessings are not ethereal, it means the "source" of where the blessings come from rather than the type. These blessings are for both time and eternity. Since some of them are temporal, they are given to those who fulfill the protocol plan of God. There will be blessings in escrow forever, unclaimed, as a memorial to those who never utilized their divine operating assets in the divine dynasphere. (R.B. Thieme, Jr.) Of course, it remains for us to grow and thus claim more and more of these blessings which are now ours. (R.K. Hughes)

God is glorified to the maximum by the distribution of these escrow blessings to the spiritual winner in time and eternity. These blessings are the means of God's glorification. He is glorified by blessing us. Principle: The first thing God did for us – placing special blessings in escrow – established the means for glorifying Him. God's desire that we receive our escrow blessings could not be expressed more emphatically. On the other hand, if the loser does not recover from carnality or reversionism, his personal inheritance of escrow blessings will remain undistributed, unreceived, on deposit in heaven forever. They will remain on deposit forever as a monument to lost opportunity and as undeniable evidence of God's grace in spite of man's negative volition. (R.B. Thieme, Jr.)

Whether we know it or not our main trouble as Christians today is still a lack of understanding and of knowledge. Not a lack of superficial knowledge of the Scriptures, but a lack of knowledge of the doctrines of the Scriptures. It is our fatal lack at that point that accounts for so many failures in our Christian life. (D.M. Lloyd-Jones) The first heaven is where the clouds are, the heaven that is nearest to us; it is atmospheric. The second heaven is the stellar heaven, that part of the upper regions where the sun and moon and stars are placed. But there is a third heaven, the realm in which God manifests His presence and His glory. It is also the place where the Lord Jesus Christ in His resurrected body dwells. (ibid)

Eph. 1:3 Blessed (Nom. Appos.; "worthy of praise and glorification") is (ellipsis, verb supplied) the God (Subj. Nom.) and (connective conj.) Father (Nom. Appos.) of our (Gen. Rel.) Lord (Descr. Gen.) Jesus Christ (Gen. Rel.; God the Father as the grantor of the escrow), Who has blessed (εὐλογέω, AAPTc.NSM, Culminative, Substantival) us (Acc. Dir. Obj.; deposited greater blessings in escrow in eternity past) with every (Dat. Spec.) spiritual (Dat. Ref.; as opposed to material) blessing (Dat. Adv.) in the heavenlies (Loc. Place; as opposed to earthly) in Christ (Loc. Sphere; function of the Trinity),

^{WHO} **Ephesians 1:3** Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ

^{VUL} **Ephesians 1:3** benedictus Deus et Pater Domini nostri Iesu Christi qui benedixit nos in omni benedictione spiritali in caelestibus in Christo

^{LWB} **Eph. 1:4** Since He Himself [the Father] chose [elected] us in Him [Jesus Christ] from before the foundation of the world [before creation: eternity past], so that we might become [because of our position in Christ] holy [experiential sanctification] and blameless [ultimate sanctification] in the presence of Him [fellowship with the Father],

^{KW} **Eph. 1:4** Even as He selected us out for Himself in Him before the foundations of the universe were laid, to be holy ones and without blemish before His searching, penetrating gaze;

^{KJV} **Ephesians 1:4** 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:

TRANSLATION HIGHLIGHTS

God the Father elected us (Culminative Aorist tense) in the sphere of Christ Jesus before the creation of the world, and therefore before we were born. The foundation of the universe as we know it (Latin: constitution) did not exist when we were elected in Christ. Since we were elected by the sovereignty of God before the world existed, there was never any doubt that we would eventually become Christians. How could there be? Is God not omniscient and omnipotent? Does anything happen in our lives that is outside His plan? Our eternal destiny was decided before we came into existence. We have always belonged to the Father. We have always belonged to Jesus Christ. There was never a possibility that Satan might steal us from Him. This statement of positional truth, otherwise known as eternal security, should delight every believer.

Immediately after making this positional truth known to us, Paul points to a purpose behind our election. Because of our position in Christ guaranteed by our election in eternity past, we are supposed to become (Tential Present tense) holy and blameless in the presence of the Father. Our position in Christ was not the end of the matter; there was an experiential purpose in God's mind for each of us. The reason, purpose, and destiny for our lives is to fulfill this intended purpose. In order to become holy, we are supposed to live an experientially sanctified life inside the sphere of His divine power by the indwelling and filling of the Holy Spirit. The virtue and integrity required by divine standards can only be fulfilled by residence and function in the sphere of His power. Therefore, becoming "holy" is another word for experiential sanctification.

Becoming "blameless" before Him (Latin: immaculate) is a reference to ultimate sanctification. It is the goal we should be striving for in our Christian life, and it is the goal we will all finally reach before we enter eternity with our resurrection bodies. So Paul has just given us a 3-point outline on why we exist as persons: election, experiential sanctification, and glorification. We were elect in eternity past, we should be living a holy life according to precisely correct protocol here on earth, and we will ultimately become blameless in our resurrection bodies in eternity future. Each stage in this high-level plan brings us closer to the Triune God, enabling us to have intimate fellowship with the Father, Son and Spirit. Election and glorification are in God's hands; experiential sanctification is in our hands – with the assistance of the Holy Spirit.

RELEVANT OPINIONS

The Father planned the blessing of His adopted children before the foundation of the world. We would not honor an earthly father who left anything to haphazard which he could have foreseen. Hence we conceive of the infinite Father as leaving nothing to chance, but arranging all down to the minutest details. He did not leave a loose thread in the whole arrangement. Why should He, if He is the omniscient and almighty God? What

is contended for in predestination, therefore, is that the almighty Father left nothing to chance, but provided for everything in His plan. (R.M. Edgar) Before even the world was founded, mankind presented themselves to God as lost; the work of redemption was planned and its details arranged from all eternity. (W.G. Blaikie)

You praise the Lord by living in the “system” (divine dynasphere) not by shouting a bunch of Hallelujahs. God provided us election and predestination in eternity past and the “system” for temporal spiritual “blessings” on earth, as well as glorification, ultimate sanctification, rewards and crowns in eternity future. (R.B. Thieme, Jr.) Before we were made alive in Christ we had a human will. But it was directed against God, not toward Him. We could choose, but we always chose wrongly. When we were made alive in Christ we received a new nature, according to which God, Who before was undesirable to us, now became desirable, and we willingly submitted ourselves to Him. (J. Boice) The blessings of salvation come to some people because God has determined from before the creation of the world to give them to them – and for that reason only. (ibid)

The Christian needs to realize that his faith rests completely on the work of God and not on the unsteady foundation of anything in himself. It is all the Lord’s work, and in accordance with His plan, a plan that reaches back before the foundation of the world. Election is not simply to salvation, but to holiness of life ... expressed in its positive aspect as dedication of life, and negatively as freedom from every fault. (R.V. Tasker) The Bible reveals that there are different manifestations of divine love. It teaches that there is a non-redemptive, general benevolence directed, through providence, toward all men as the creatures of God. But, it also teaches that there is a special redemptive love of God directed, through regenerating grace, toward all those whom He has “chosen” in Christ “before the foundation of the world.” This love is a sacrificial love which is the highest expression of personal love. (G. Long)

Did I not believe absolute predestination, I could not believe in providence, for it would be most absurd to suppose a Being of infinite wisdom to act without a plan, for which plan predestination is only another name. Predestination is but God’s plan of action; providence is the evolution of that plan. If this providence has ordered and ordained everything which relates to the temporal lot and life, it is absolutely inconceivable that man’s eternal lot should be determined without God’s eternal counsel being fulfilled therein. The election is founded on the good pleasure of His will, which is absolutely one with His moral perfections, and cannot, therefore, partake of an arbitrary character. The system which rejects an election of grace does not make provision for the salvation of a single soul ... The election is from eternity. It is as eternal as God Himself, and not, therefore, founded in man’s excellence, or even originated by sin, like an after-thought to rectify disorder or mistake; for believers are chosen, not on the ground of foreseen holiness, but that they may become holy, their faith itself being the effect, not the cause, of their election. It is an election of individuals. There is a national election, or an election to covenant privileges; but there is an individual election inside it (Romans 11:7). This fact is further manifest from the manner in which the apostle Paul comforts believers, and urges them to sanctification by reminding them of their personal election.

Believers are comforted besides with the assurance that their names are written in heaven. (T. Croskery)

The middle voice in Greek represents the subject of the verb acting in his own interest or for himself. Thus, this selection of the saints in this age of grace is the act of God choosing out from among mankind, certain ones for Himself. These become His own, to be used for a certain purpose. Those chosen out were chosen with the provision and limitation that this choice would be followed by the inclusion of the person thus chosen, within the sphere of the saving work of the Lord Jesus, which in turn would result in their position in Him as the Last Adam who would confer upon them righteousness and life, as the first Adam by his fall brought sin and death upon the entire human race. In Pauline teaching, the subject of this Divine election is neither the Church as such, nor mankind as such, but Christian men and women, designated as “us” and “you.” It is, as is here clearly intimated, an eternal determination of the Divine Will, and it has its ground in the freedom of God, not in anything foreseen in its subjects. (K. Wuest)

There are two types of loser believers: (1) The “dumb arrogant type” has neither motivation or mental attitude to live inside the divine dynasphere. He hurts. He’s locked-up in Satan’s cosmic system with a sense of superiority so dense as to be impenetrable by the doctrine of the Word. His ignorance of Bible doctrine and his failure to metabolize the same, keeps him outside the sphere of divine power and suppresses any capacity for life or for happiness. (2) The “smart arrogant type” can be just as much a loser. He also lacks motivation and mental attitude (metabolism of Bible doctrine) for residence in the sphere of divine power. His curiosity about life is not suppressed except where his spiritual metabolism is concerned. His life often has a lot of gnosis (academic knowledge of doctrine) in the left lobe, but no epignosis (metabolized doctrine) in the right lobe. And his failure to metabolize doctrine results in a mixture of truth and error. He is an intellectual eclectic, living in a state of confusion. This again is a tragedy of lost opportunity resulting in being a cosmic Christian. (R.B. Thieme, Jr.)

This is to be understood of the choice of certain persons by God, from all eternity, to grace and glory; it is an act by which men are chosen by God’s good will and pleasure, before the world was, to holiness and happiness, to salvation by Christ, to partake of His glory, and to enjoy eternal life, as the free gift of God through Him. Faith is not the moving cause of election; the one is in time, the other in eternity. While men are in a state of unregeneracy, they are in a state of unbelief; they are, as without hope in God, so without faith in Christ; and when they have it, they have it not of themselves, of their own power and free-will. Rather they have it as the gift of God, and the operation of His Spirit, flowing purely from His grace; and therefore cannot be the cause of electing grace. (J. Gill) The particularist view of the design of the atonement is a necessary corollary of the Scriptural doctrine of election. In his “Systematic Theology” Charles Hodge brings the history of Christian doctrine strongly to bear on this point. Says he: “It never was denied that Christ died specially for the elect until the doctrine of election itself was rejected.” (R.B. Kuiper)

God is the subject of the verb. This is God's choice. The rest of the phrase gives us three vital pieces of information: the object of the choice, the sphere of the choice, and the time frame of the choice. He also chose "us," not a nameless, faceless class or group, but "us." The choice is personal and distinct. The choice is also in Christ. Christ is not the one here chosen, but those who are chosen are chosen in Christ. The choice was made before the foundation of the world. Election is wholly of Him. It should be noted at this point all of the verbs in the passage have had God as their subject. Men have not added an iota to the discussion outside of being adopted into the family of God. God is the one who is free in eternity past. He is not controlled by the whims and will of creatures He has yet to bring into existence. (J. White) It is not a general good will directed toward everyone en masse and hence toward no one in particular, but rather a love that singles out individuals and blesses them specifically and abundantly. (J. Boice)

We must never allow our subjective experience of choosing Christ water down the fact that we would not have chosen Him if He had not first chosen us. The doctrine of election presents us with a God who defies finite analysis. It is a doctrine which lets God be God. It also forms a bedrock of confidence for the believer. A God who chose you before time, when only He existed, will not leave you victim to the time and tides of life. It is not by accident that as Paul begins his overture of blessing, he opens with celebrating the blessing of being chosen. Paul could never get over it. And neither should we! (R.K. Hughes) The choice is not based on foreseen faith or effort. God does not simply foresee; rather, He foreordains and determines that those who have been chosen will exercise faith. Election involves the selection of people, not of a concept. To insert faith into this verse is to smuggle in an idea that is not stated. God's election antedates faith, in that Paul implicitly places that moment in the pretemporal. (Schreiner & Ware)

The doctrine of regeneration is another way of saying the same thing. We can state it thus. If we hold that we become regenerate because we have already believed, then we have to show why we need to be regenerated at all. The purpose and object of regeneration is to enable us to receive this new faculty, this ability to receive God's truth. The doctrine of regeneration has a great deal to say about election and this doctrine of divine choice. Indeed, I go so far as to say that this doctrine should always be approached in terms of the doctrine of regeneration which teaches that I need a new nature before I can begin to understand these things. People often argue that this doctrine leaves no place for evangelism, for preaching the gospel, for urging people to believe. But there is no contradiction here any more than there is in saying that since it is God that gives us the crops of corn in the autumn, therefore the farmer need not plough and harrow and sow; the answer to which is that God has ordained both. God has chosen to call out His people by means of evangelism and the preaching of the Word. He ordains the means as well as the end. (D.M. Lloyd-Jones)

"Didn't I chose God?" somebody asks indignantly; to which we must answer, "Yes, indeed you did, and freely, but only because in eternity God had first chosen you."
"Didn't I decide for Christ?" asks somebody else, to which we must reply, "Yes, indeed you did, and freely, but only because in eternity God had first decided for you." The

doctrine of election is a divine revelation, not a human speculation. It was not invented by Augustine of Hippo or Calvin of Geneva. On the contrary, it is without question a biblical doctrine, and no biblical Christian can ignore it. We must not reject the notion of election as if it were a weird fantasy of men, but rather humbly accept it as a truth which God Himself has revealed. There is no room at all for merit in the biblical doctrine of election. The opposite is the case. The reason why He chose them was in Himself (love), not in them (merit). The emphasis of the whole first paragraph is on God's grace, God's love, God's will, God's purpose and God's choice. (J. Stott)

We would do well to consider the various views that people hold about election. There are three of them. The first position is a denial of election outright. Having spoken of the grace of God, we stop there and turn the entire situation over to human beings. God graciously offers salvation, but people must choose this salvation of their own free will. Election simply does not enter into it. According to the second view, election is taught in Scripture, but it is election based on foreknowledge. They argue that God elects some to salvation and its blessings, but that He does so on the basis of a choice, a response of faith, or some other good that He foresees in them. This is patently impossible. In such a reconstruction God does not preordain an individual to anything; the individual actually ordains himself. The third position is election pure and simple. It teaches that we are too hopelessly lost in sin ever to partake of God's great spiritual blessings on our own. Instead, God in His mercy chose us and then made His choice effectual. (J. Boice)

To say that election in Christ took place before the foundation of the world is to underline that it was provoked not by historical contingency or human merit, but solely by God's sovereign grace. It is the notion of preexistence which makes this formulation possible. The notion of the election of believers in Christ has been combined with that of the preexistence of Christ. This does not imply the preexistence of the Church, an idea which can be found later in early (extra-biblical) Christian writings. It is not the Church but the choice of the Church which precedes the foundation of the world. Overwhelmed by the blessing of being chosen in Christ, Paul does not attempt to find explanations, but can only praise the God who is the source of such blessing. (A. Lincoln)

That the phrase "before the foundation of the world" was so early, is certain, from the love of God to His people, which this is the effect of, and which is an everlasting love; and from the covenant which was made with Christ from everlasting, on account of these chosen ones, when Christ was set up as the Head and Representative of them; and from the provision of all spiritual blessings for them in it, which proceeds according to this choice; and from the nature of God's decrees, which are eternal; for no new will, or act of will, can arise in God, or any decree be made by Him, which was not from eternity. The love of God is the source and spring of election itself, and of holiness and happiness, the end of it. (J. Gill)

Eph. 1:4 Since (Causal Adv.) He (the Father) Himself chose (ἐκλέγω, AMI3S, Culminative; elected) us (Acc. Dir. Obj.) in Him (Loc. Sphere; Jesus Christ) from before the foundation

(Adv. Gen. Measure; arrangement, organization, "the beginning") **of the world** (Adv. Gen. Time; divine decrees), **so that we might become** (εἰμί, PAInf., Tendential, Purpose; because of our position in Christ) **holy** (Compl. Acc.; virtue, integrity, experiential sanctification accomplished inside the divine dynasphere) **and** (connective conj.) **blameless** (Compl. Acc.; ultimate sanctification) **in the presence of** (face to face with) **Him** (Loc. Sphere; fellowship with God the Father, "the ending"),

^{WHO} **Ephesians 1:4** καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ

^{VUL} **Ephesians 1:4** sicut elegit nos in ipso ante mundi constitutionem ut essemus sancti et immaculati in conspectu eius

^{LWB} **Eph. 1:5** Having predestined [determined beforehand] us in the sphere of love unto the adoption of sons [heirs] by Jesus Christ unto Himself [the Father], according to the good pleasure of His [the Father's] sovereign will,

^{KW} **Eph. 1:5** In love having previously marked us out to be placed as adult sons through the intermediate agency of Jesus Christ for himself according to that which seemed good in His heart's desire,

^{KJV} **Ephesians 1:5** Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

TRANSLATION HIGHLIGHTS

God the Father determined our destiny before the foundation of the world (Dramatic Aorist tense) in the sphere of love. He did not decide the destiny of men by a fickle, capricious will, as some odious preachers have theorized in times past. The phrase "in love" should be attached to "having predestined" in this verse, rather than hanging in the past verse. Are we as believers to present ourselves to God, holy and blameless in love? Yes we are, which is why some preachers attach "in love" to the prior verse. But don't forget this was a subjective decision on their part, because there is no punctuation in the original Greek text to place "in love" in either location. There is an equally good argument for placing "in love" with the doctrine of predestination, and in my opinion, the evidence for this option is superior.

On other occasions, Paul explains election and predestination in blunt terms. For instance, in Romans 9-11, he tells the Roman believers to accept these doctrines at face value, praise God for His sovereignty and omnipotence in the affairs of men, and to quit blaspheming Him by questioning His superior wisdom and judgment. Unfortunately, sinful man does not like to be told that he doesn't control his own destiny, so he fights and squirms against these truths everywhere he finds them. So what you find is a division between theological schools as to

where “in love” should be located: at the end of verse 4 attributed to believers, or at the beginning of verse 5 attributed to God the Father.

It has been my observation over the years that those of the Arminian persuasion are unable to deal objectively with the sovereignty of God in election, predestination, and virtually every other doctrine that leaves salvation in God’s hands rather than man’s hands. Paul heard the forerunners of the Calvinist-Arminian debate in Rome, and he stood decidedly on the side of God’s sovereignty as opposed to freewill theism. Many able scholars have written books on this debate. I have read dozens of them, and my conclusion has remained firmly in support of letting God be God and man be man. The philosophy that “man controls his own destiny rather than God” is in my opinion not only heretical, but arrogant blasphemy of the worst kind.

Predestination means God determined our destiny before we were born. “In love” means He determined our destiny as adopted sons because He loved us. God chose the nation Israel out of the other nations of the world to be His own because He loved them. God chose each individual believer out of the mass of mankind to be His own because He loved them. Jeremiah 31:3 is one of the commonly used verses to support this truth: “The Lord has appeared of old unto me, saying: Yes, I have loved you with an everlasting love, therefore with loving kindness have I drawn you.” Paul placed the words “in love” with our predestination because God’s love is the source and sphere in which His predestination arises. This truth should comfort believers, not alienate them, which is precisely why Paul adds it here.

We were loved before time began. We were predestined unto the adoption of sons by the work of Jesus Christ on the cross, because this methodology delighted the Father tremendously. The sovereign will of God could find no better way to express His love to His children than by adopting them into His family as heirs. As a believer, can you think of anything that summons up praise to God greater than this important truth? I cannot. Ephesians emphasizes that by God’s free predestinating choice He adopts believers, taking them into His royal family and intimate fellowship, establishing them as His sons and heirs.

RELEVANT OPINIONS

The idea of selection out from among others is prominent, before the foundation of the world. Both denote the exercise of Divine sovereignty. The spring or motive to the selection is solely in God, not in man. Divine sovereignty is not presented in Scripture to seekers, but to finders. (W.G. Blaikie) Adoption originates in the free grace of God. By nature we have no claim to it. It is not a natural but a constituted relationship. The idea is not of sonship merely, but of sonship by adoption. None can adopt into the family of God but God Himself, and therefore it may be regarded as an act of pure grace and love. (T. Croskery) Election and adoption alike rest on the good pleasure of God’s will. They are sovereign acts. They have their root in sovereignty, and as we rise into the heavenly places, we see that this is exactly as it should be. (R.M. Edgar) This is a special discriminating love, a love that elects and predestinates some rational creatures unto eternal life according to the free and sovereign good pleasure of His infinitely wise and holy will. (G. Long)

He chose us for Himself, as He chose ancient Israel for Himself. He chose us before we had thought of Him, before we had being, before this world on which we stand was founded. There in the depths of eternity the Church lay in the thought of God, the object of the Divine election. In the thought of God we could not be thought as simply standing before Him in our sinful state. Called out of that, the intention was that we should have those positive elements of holiness wrought in us to our highest capacity which God has in absolute perfection; and that we should be free from all that incapacitates us for His presence. He chose us to be fit for His presence in love. Love covers the intention as well as the act of choosing. It was love that was the moving principle in the election of the Church. God was so full of love that He could be satisfied with nothing else by His having the Church for Himself. (R. Finlayson) His choosing cannot be separated from love. God did not do His choosing with a roulette wheel or a throw of celestial dice. Far from any idea of arbitrariness it has warm and personal connotations. When God's good pleasure is mentioned, His willingness and joy in doing good are indicated. (R.K. Hughes)

The redemptive predestination of God is a reason for man's exultant gratitude. We say "redemptive predestination," for there is predestination in every department of Divine operation, for the most microscopic objects to the massive systems of immensity. Eternal love is its spring. This love existed before the objects of it come into actual being. Millions of ages before mankind came into existence, before the foundation of the world, He loved them. His love created them, organized them for happiness as creatures, and provided for their spiritual recovery as sinners. The uncreated, those that are to be, are as real to God as the created that are. This love is the happiness of His own nature. Its manifestations are the good pleasure of His own will. God is love, and His will must be happiness. (D. Thomas) What is the basis of God's act of predestination? It is according to the kind intention of His will. Each word is important. It is His will, not our will. And remember, this is speaking not of some general plan to "save" so that it is God who "initiates" but man who actuates. This is the specific predestination of individuals to sonship. The basis of this specific decree is God's will. No mention is found of man's will. (J. White)

The Lord could not be satisfied if He saw one soul for whom He died going to hell for eternity. He died for every person the Father gave Him. The repetition of references to His own throughout Isaiah 53 proves that everyone for whom Christ died will come to Him and will spend eternity with Him. They are called sheep (v. 6), my people (v. 8), His seed (v. 10), many (v. 11), their (v. 11), many (v. 12) and transgressors (v. 12). The Lord does not intercede for all transgressors, but for those given Him in the covenant of redemption. He saw His people and was perfectly, absolutely satisfied. (W.E. Best). The first work performed by the Holy Spirit in our behalf was to elect us members of Christ's body. In His eternal decrees God determined that He should not be solitary forever, that out of the multitude of sons of Adam a vast host would become sons of God, partakers of the divine nature and conformed to the image of the Lord Jesus Christ. This company, the fullness of Him who fills all in all, would become sons by the new birth, but members of the body by the baptism of the Holy Spirit. (J. Boice)

A misconception of predestination constitutes a grace error. Some teach that divine predestination rested solely on the basis of foreseen faith or virtue. Can any imagination ever be entertained more absurd or more contrary to Holy Scripture than this! God's decree toward His creatures does not depend in the least on their activities; rather, His decree determines their activities. There is no

occasion to elevate human free will above the will of God. (T. Nettles) Of a provision of faith there is no indication here. On the contrary, the distinguishing quality of the subject of the election is presented as the object of the election. (W.R. Nicoll) Election is to salvation and not to mere external privileges. (T. Nettles) The love of God from which the atonement springs is not a distinctionless love; it is a love that elects and predestinates. God was pleased to set His invincible and everlasting love upon a countless multitude and it is the determinate purpose of this love that the atonement secures. (J. Murray)

An interpretation of this mysterious doctrine that detracts from the love of God is rightly suspect. Its positive intention is underlined here. (F.E. Gaebelin) Predestination, taken in a large sense, includes both election and reprobation, and even reaches to all affairs and occurrences in the world; to the persons, lives, and circumstances of men; to all mercies, temporal or spiritual; and to all afflictions, whether in love or in wrath: and indeed providence, or the dispensations of providence, are no other than the execution of divine predestination; but here it is the same with election, and is concerned with the same persons, and has regard to a special blessing. Foreseen faith, holiness, and good works, are excluded from being the moving cases of predestinating grace; and that it is wholly to be resolved into the good will and pleasure of God. (J. Gill)

Eph. 1:5 Having predestined us (προορίζω, AAPtc.NSM, Dramatic, Circumstantial; determined our destiny beforehand) in the sphere of love (Loc. Sphere; lends emphasis to the "foreloved" debate) unto the adoption (adult son placing) of sons (Adv. Acc.; heirs) by Jesus Christ (Gen. Agency) unto Himself (Acc. Gen. Ref.; the Father), according to the good pleasure (Adv. Acc.; delight) of His (Poss. Gen.; the Father's) sovereign will (Obj. Gen.),

^{WHO} **Ephesians 1:5** ἐν ἀγάπῃ προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ

^{VUL} **Ephesians 1:5** in caritate qui praedestinavit nos in adoptionem filiorum per Iesum Christum in ipsum secundum propositum voluntatis suae

^{LWB} **Eph. 1:6** To the praise of the glory of His [the Father's] grace, by which [sovereign grace] He [the Father] has made us an object of favor [greatly blessed] in the One [Jesus Christ] Who is beloved,

^{KW} **Eph. 1:6** Resulting in praise of the glory of His grace which He freely bestowed upon us in the Beloved,

^{KJV} **Ephesians 1:6** To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

TRANSLATION HIGHLIGHTS

Our predestination was also accomplished to the praise of the glory of God's grace. Since it was by means of sovereign grace, man had absolutely nothing to do with it. Utilizing this same grace, God the Father also made us an object of favor (Culminative Aorist tense) in Jesus Christ, by which we have become greatly blessed. This was accomplished by Christ on the cross, when He broke the barrier of sin for His sheep. The love of the Father was upon the Son (Gnomic Perfect tense) when He destroyed this barrier of sin for us.

RELEVANT OPINIONS

The textus receptus, following many miniscules, substitutes ἐν ἣ for ἧς, the latter reading being preferred instead by the majority of the Committee on the basis of (a) external support and (b) the probability that copyists would have been more likely to replace the more difficult construction by one that is less difficult. (B. Metzger) The Ablative of Means in the latter reading is translated "by which" and refers back to the Father's grace. Sovereign grace made us an object of favor in Jesus Christ, not human volition. (LWB) Divine grace is not a limp, shallow attribute, but one of glorious riches, deserving infinite praise. The idea of the richness, fullness, abundance of God's grace is prominent through the Epistle. (W.G. Blaikie)

God's eternal purpose cannot be defeated in the realization of all He intends, and bringing His redeemed to glory is a major aspect of His divine purpose. If we have been predestined to adoption as sons and to an inheritance, it is therefore not possible that we can lose it. As the plan is unchangeable, so must be its execution. If God has preplanned that some will have the inheritance of heaven (1:11), to heaven they will go unless God does not have the power or intention of carrying out His plans! (J. Dillow) Salvation is not according to man's desire or request. Man by nature, and in sin, does not desire salvation. Salvation is not a response on God's part to anything in man; it is entirely from God. He was moved by His own grace, mercy, and compassion. The ultimate motive of it all is "to the praise of the glory of His grace." But the astonishing thing, indeed the almost incredible thing, is that God purposed to reveal that glory in us and through us. (D.M. Lloyd-Jones)

Are we to believe that this grace is made "to abound" to every single individual, but, despite its power and glory, fails to save so many sinners? Or are we to say that God's grace is "lavished" only after we "enable" it by our own free-will choice? Quite simply, the Arminian view finds not even a toe-hold in this granite rock of sovereign election and efficacious grace. (J. White) God the Father, as Grantor, provided each believer's special blessings in eternity past (1:4). Jesus Christ, as our Escrow Officer, acts as depositary for the believer's blessings for time and eternity (1:6). The believer, as grantee, glorifies God by being recipient of the riches of His grace (1:7). Distribution of escrow blessings is contingent on reaching spiritual maturity. (R.B. Thieme, Jr.)

Eph. 1:6 To the praise (Adv. Acc.; applause) of the glory (Descr. Gen.) of His (Poss. Gen.; the Father's) grace (Obj. Gen.), by which (Abl. Means; reference to His grace) He (the

Father) has made us (Acc. Dir. Obj.) an object of favor (χαριτώ, AAI3S, Culminative; greatly blessed) in the One (Loc. Sphere; Jesus Christ) who is beloved (ἀγαπάω, Perf.PPtc.DSM, Gnostic, Substantival; having broken the barrier of sin),

^{WHO} **Ephesians 1:6** εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ

^{VUL} **Ephesians 1:6** in laudem gloriae gratiae suae in qua gratificavit nos in dilecto

^{LWB} **Eph. 1:7** In Whom [Jesus Christ] we possess redemption [acquittal, not pardon] through His blood [representative analogy for His spiritual death on the cross], with regard to the cancellation [remission] of sins, according to the riches [wealth] of His [the Father's] grace,

^{KW} **Eph. 1:7** In Whom we are having our redemption through His blood, the putting away of our trespasses according to the wealth of His grace,

^{KJV} **Ephesians 1:7** In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

TRANSLATION HIGHLIGHTS

All believers possess (Perfective Present tense) redemption in the sphere of Jesus Christ. This redemption is an acquittal, not a pardon. When we walk away from the courtroom, we do not exit with our sins attached to us; they are rather cancelled, forgiven, wiped from our account. This redemption we possess is “through His blood,” a representative analogy for the spiritual death of Christ on the cross. In spite of the multitude of scholars who have written on the blood of Christ as a representative analogy, many pastors continue to espouse the pagan notion that there is something magic in the literal blood of Christ. It was His spiritual death on the cross that redeemed us, not the blood that exited His body after repeated torture and crucifixion.

Our redemption was complete when Jesus Christ said, “It is finished.” He was still alive when He said it. He died by exhaling His spirit; He did not die by bleeding to death. Our sins were removed from us forever (Latin: remission) when He said, “It is finished.” This point in time was the completion of His spiritual death on the cross. He had not yet died physically, however, or He would not have been able to say “It is finished.” This cancellation of our sins – past, present, and future – was accomplished according to the abundant wealth of the Father’s grace towards us. God the Father planned the method and timing of redemption. Jesus Christ volunteered to take on humanity (hypostatic union) and to go to the cross to accomplish the Father’s plan.

RELEVANT OPINIONS

Forgiveness is the act of God as Judge; atonement is the act of Christ as Surety. The atonement is the foundation or ground of forgiveness. It is from the neglect of this distinction that some divines declare the impropriety of our praying for the forgiveness of sin, inasmuch as all our

sins, past, present, and future, were put away in one day. The atonement was certainly made in one day; but forgiveness is a continuous act. (T. Croskery) The phrase “the blood of Jesus” refers to Jesus’ violent, sacrificial death. In general, the blessings that the Scriptures show to be accomplished or achieved by the blood of Jesus are equally said to be accomplished or achieved by the death of Jesus. (D.A. Carson) Paul Brand and Philip Yancey’s book called, “Blood: The Miracle of Cleansing,” is correctly called “irresponsibly mystical and theologically misleading” by Dr. Carson. (LWB) The Hebrews understood blood in the sense of “violent death.” In a sacrificial context the likeliest meaning is not simply “life” but “life yielded up in death.” What was foreshadowed in the Levitical system was realized at the Cross when the Son of God laid down His life in death and ransomed men from sin. (F.E. Gaebelin)

“Redemption through His blood” means through the merits of His atoning death. (E.W. Bullinger) These three tremendous benefits of our heavenly citizenship are part of a larger picture. They belong to a portfolio of invisible assets that God the Father designed in eternity past for every Church Age believer. “Portfolio” is a term for the holdings of an investor, a synonym for His riches. God has lavished upon us the riches of His grace. Every Church Age believer is fabulously wealthy. Not only is the Church Age believer a citizen of heaven but that citizenship implies extreme wealth. Our “politeuma” is in heaven, and our portfolio is described as including every spiritual blessing in the heavenly places. (R.B. Thieme, Jr.) God’s lavish grace not only provides redemption, but also supplies, along with this, all necessary wisdom and insight to understand and live in the light of what He has done in Christ and its implications. (A. Lincoln)

Eph. 1:7 In Whom (Loc. Sphere; Jesus Christ) we possess (ἔχω, PAI1P, Perfective) redemption (Acc. Dir. Obj.; acquittal, not pardon) through His (Poss. Gen.) blood (Abl. Means; representative analogy for His spiritual death on the cross), with regard to the cancellation (Adv. Acc.; forgiveness, remission) of sins (Obj. Gen.), according to the riches (Adv. Acc. Measure; wealth, abundance) of His (Poss. Gen.; the Father’s) grace (Obj. Gen.),

^{WHO} **Ephesians 1:7** ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ τὴν ἄφεσιν τῶν παραπτωμάτων κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ

^{VUL} **Ephesians 1:7** in quo habemus redemptionem per sanguinem eius remissionem peccatorum secundum divitias gratiae eius

LWB Eph. 1:8 From which [grace] He [the Father] made us super-rich [overflowing in abundance] in all wisdom [spiritual insight] and rightmindedness [establishment principles],

^{KW} **Eph. 1:8** Which He caused to superabound to us in the sphere of every wisdom and understanding,

^{KJV} **Ephesians 1:8** Wherein he hath abounded toward us in all wisdom and prudence;

TRANSLATION HIGHLIGHTS

God the Father made us super-rich (Constative Aorist tense) in all wisdom and understanding according to the abundance of His grace. There are many ways to translate the superlative verb “perisseuo,” such as abounding, overflowing, or in the case of the Latin – super-abundance. But before you get too excited, we’re not talking about money; we’re talking about wisdom and prudence. This verb may also have an element of uncertainty or contingency, being translated as a Potential Indicative in this manner: “from which He gave us the possibility of being super-rich in all wisdom and rightmindedness.” Wisdom and prudence is not “dropped out of heaven” into our brains. We have to follow divine protocol in order to receive it.

The Father has provided us all categories of wisdom and rightmindedness in the form of Bible doctrine. Everything we will ever need to know about the spiritual life is contained in Scripture. Nothing is missing from this super-abundant source of information; all it requires is for us to learn it in the filling of the Spirit. This super-abundance that the Father has given us is in the sphere of spiritual insight and rightmindedness. “Wisdom” is a reference to maximum doctrine in the soul, which produces spiritual insight - while “rightmindedness” is a reference to establishment principles (Latin: prudence) or the application of doctrine. Both come from the Scriptures, but each has its own specificity.

RELEVANT OPINIONS

No congregation can grow beyond the level of their pastor’s maturity. L.S. Chafer was one of the greatest professors of the Christian faith to ever live. He had his head screwed on straight because he taught doctrine and languages, not so-called “practical experience.” After a student graduates from seminary, he has a whole life ahead of him for experience. What he needs now is Truth. So all that visiting hospitals, counseling, holding hands and “talking with people” stuff is nonsense and a complete waste of time for serious students of God’s Word. If a pastor gets a lot of theology, languages and church history behind his belt, he will have a foundation for a magnificent ministry. (R.B. Thieme, Jr.) Wisdom is the knowledge which sees into the heart of things, which knows them as they really are. Insight is the understanding and discernment that leads to right action. (F.E. Gaebelin)

Christ gives to men the ability to see the great ultimate truths of eternity and to solve the problems of each moment of time. (Barclay) God is going to make us super-rich, not ourselves getting super-rich by the energy of our flesh and then thanking Him for it by some works or testimony. You don’t glorify God by words (Praise the Lord, Hallelujah), but by thought - Bible doctrine in the frontal lobe, residing in the divine dynasphere. (R.B. Thieme, Jr.) Academic knowledge only (gnosis) cannot lead you to maturity. It must be metabolized (epignosis) and tested to further your growth. Those who come to church and have been taught doctrine and who do not metabolize it (epignosis) are 100 times worse than if they never came at all. (ibid)

Eph. 1:8 From which (Abl. Source; reference to His grace) He (the Father) made us (Acc. Dir. Obj.) super-rich (περισσεύω, AAI3S, Constatative, Declarative and/or Potential Ind.; lavished, given in super-abundance, abounding and overflowing) in all (Prep. Loc.) wisdom (Loc. Sphere; spiritual insight) and rightmindedness (Loc. Sphere; establishment principles),

^{WHO} **Ephesians 1:8** ἡς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει

^{VUL} **Ephesians 1:8** quae superabundavit in nobis in omni sapientia et prudentia

^{LWB} **Eph. 1:9** When He [the Father] made known to us the mystery of His will [His plan for Christians during the Church Age], according to His good pleasure which He purposed in Him [Jesus Christ],

^{KW} **Eph. 1:9** Having made known to us the mystery of His will according to that which seemed good to Him, which thing He purposed in Himself,

^{KJV} **Ephesians 1:9** Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

TRANSLATION HIGHLIGHTS

God the Father revealed to us (Dramatic Aorist tense) the mystery of His will when (Temporal Participle) He disclosed His plan for Christians during the Church Age. For several thousand years the mystery of the Church Age was hidden in Scripture, but now that it has arrived and we are living in it, He has taught us through the apostles how to reside and function inside His sphere of power after we have received justification-salvation. All three stages of salvation (justification, sanctification, glorification) were designed accord to the Father's good pleasure which He planned to come to fruition in the sphere of His Son Jesus Christ. After becoming Christians, we are to live in the sphere of Jesus Christ by the filling of the Holy Spirit in order to fulfill the Father's plan.

RELEVANT OPINIONS

The wide extent of God's grace was a mystery, a hidden counsel, before Christ came and died, but it is now made known. The whole phraseology denotes that, in this transaction, God was not influenced by any external considerations; the whole reason for it sprang from within. (W.G. Blaikie) A mystery is a matter to the knowledge of which initiation is necessary; a secret which would remain as such but for divine revelation (divine decrees revealed only to initiates); instruct in the sacred mysteries. The game plan is known only to the team, not those in the grandstands. Attic Greek refers to being initiated into the secrets of ancient fraternities. The mysteries are: for the Patriarchs - faith rest technique;

for Israel - actual plan of God; for the Church - protocol plan of God inside the divine dynasphere. (R.B. Thieme, Jr.)

In the various “mystery” cults, which would have been familiar to the recipients of this letter, the common characteristic was possession of a secret or a set of secrets, which were made known only to initiates, giving them great spiritual privileges unavailable to others without this knowledge. In the “berakah” (blessing) of Ephesians Paul sees the Christian community as a highly privileged group also. Believers can bless God that He has disclosed His secret to them and that they have been given wisdom and insight, and yet this secret is one that can be proclaimed openly and one that has a scope that goes far beyond the community or any exclusive claims it might be tempted to make for itself. (A. Lincoln)

Nothing in the text tells us man’s will is supreme over God’s, nor that God’s purpose is “after the counsel of the will of man.” God works all things after the counsel of His will, including His predestination of men and women to salvation. (J. White) God has His reason for the long delay in the revelation of the mystery. That reason lay in the fact that the world was not ripe for the dispensation of grace which formed the contents of the mystery. (W.R. Nicoll) The number and variety of words used in this passage to describe God’s purpose is impressive: chose (vs. 4); predestined, good pleasure, will (vs. 5); purposed (vs. 9); appointed, predestined, plan, and purpose in verse 11. (A. Lincoln) Both in Jewish apocalyptic literature and in the Qumran documents the word denotes the secret plan of God that will become apparent at the end of the age. But in the NT the unlocking of the mystery has now taken place in Christ and there is no need to wait till the last day in order to know what God’s strategy is. (F.E. Gaebelain)

Eph. 1:9 When He (the Father) made known (γνωρίζω, AAPtc.NSM, Dramatic, Temporal; revealed) to us (Dat. Adv.) the mystery (Acc. Dir. Obj.) of His (Poss. Gen.) will (Adv. Gen. Ref.; how to reside and function inside the divine dynasphere after becoming positionally secure), according to His (Poss. Gen.; the Father’s) good pleasure (Adv. Acc.; desire) which (Acc. Gen. Ref.) He (the Father) purposed (προτίθημι, AMI3S, Dramatic; planned, appointed) in Him (Loc. Sphere; Jesus Christ),

^{WHO} **Ephesians 1:9** γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ

^{VUL} **Ephesians 1:9** ut notum faceret nobis sacramentum voluntatis suae secundum bonum placitum eius quod proposuit in eo

^{LWB} **Eph. 1:10** So that in the dispensation of the fullness of times [the Perfect Age], He [the Father] might complete the total of all things in Christ [ultimate resurrection of the saints], in the heavens [angelic conflict] and on the earth [historical trends],

κω **Eph. 1:10** With respect to an administration of the completion of the epochs of time to bring back again to their original state all things in the Christ, the things in the heavens and the things on the earth, in Him,

^{KJV} **Ephesians 1:10** 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:

TRANSLATION HIGHLIGHTS

God the Father had yet another purpose, which was to bring to completion (Futuristic Aorist tense) all things in Christ. This completion will occur when the last dispensation in the Age of Ages runs its course, a future period that is called “the fullness of times” or the Perfect Age (New Heavens & New Earth – Isa. 66:22) because human history will have run its course and will come to an end as we now know it. The duration of this often overlooked dispensation is a *thousand generations* (Deut. 7:9, 1 Chronicles 16:15-19). If Christ’s ministry on earth for 33-years is a key to the duration of a generation, then this dispensation would last approximately 33,000 years. The primary “things” that will be brought to completion are the ultimate resurrection of all the saints in the sphere of Christ. For some this will occur at the rapture, while for others it may mean martyrdom. But included in the “all things” is the end of the angelic conflict which is raging all around us, and the conclusion of historical trends on earth. This is probably an allusion to the end of the fall of the created world as well.

RELEVANT OPINIONS

The term “dispensation of the fullness of times” suggests the idea of a plan or system, not consisting of mere fragmentary and unrelated parts, but a thoroughly compact and organized system, in which the individual parts have their due places in the working out of a destined result. Just as in creation there is a unity of plan with certain typical ideas and regulative numbers lying at its basis, so there is in God’s dispensation a certain succession of times and seasons working out the purposes of His will. God is the Steward of all time. (T. Croskery) “Oikonomia” represents the divine government of the universe. Here Paul uses it to suggest the administration or putting into effect of God’s far-reaching redemptive plan. This takes place when the messianic age is inaugurated. Salvator history is regarded as unfolding in a series of “times” or seasons that reach their climax in the advent of Christ. The Christian era has still to run its course, however, and not until its close will God’s eternal purpose come to full fruition. (F.E. Gaebelein)

The NT uses “pleroma” to describe the execution of the unique spiritual life in history by means of the same power source that created the universe. The “pleroma” believer, equivalent to the Jeshurun believer in the OT, fulfills the necessary divine objectives to become spiritually mature, receives optimum blessings, and glorifies God to the maximum. (R.B. Thieme, Jr.) “Oikonomia” implies order (rather than chaos), a plan (rather than confusion), an arrangement (rather than disarray). Oikonomia itself does not denote time. However, the KJV translates this ancient word as “dispensation,” a term that legitimately has come to connote a period of time, because “oikonomia” describes divine administration during a distinct historical era. (ibid) This “summing up” is not the

recovery of a broken pristine unity, but the gathering together of objects now apart and unrelated into a final, perfect unity. In Him they are to be unified. (W.R. Nicoll)

The concept of “summing up” involves recapitulation, as points already made are drawn together in a conclusion, and it is likely that this is something of the force of the prefix “ana,” indicating a restoration of harmony with Christ to the point of reintegration. The summing up of all things in Christ means the unifying of the cosmos or its direction toward a common goal. The cosmos has been plunged into disintegration on account of sin and it is God’s purpose to restore its original harmony in Christ. Christ is the one in Whom God chooses to sum up the universe, in Whom He restores the harmony of the cosmos. Earlier, “in Christ” has functioned to indicate Christ’s being the elect representative in Whom believers are included, but now it can be seen that God’s comprehensive purpose goes beyond simply humanity to embrace the whole created order. (A. Lincoln)

Here the conception is of a series of epochs. The fullness of the times is the moment when the successive ages of the gospel dispensation are completed. (M. Vincent) This dispensation is the millennial kingdom when “the times” in God’s purposes will be completed (fulfilled), and all things both spiritual and material will be under Christ and His rule. In the millennium everything will be restored and brought together under Christ, the one Head. (H. Hoehner) God is not a God of confusion. He has given believers a time-table which the Bible calls “administrations,” or “dispensations.” Dispensations are the key to understanding prophecy and establish certain chronological events pertinent to Israel. The Age of Israel is interrupted by the Church Age. (R.B. Thieme, Jr.)

Most commentaries that are not premillennial refer the phrase “the dispensation of the fullness of times” to the present gospel age, while those that are premillennial refer it to the millennial kingdom. (C. Ryrie) This is a full-time dispensation. The intimation is that all the previous dispensations were not “full-time” dispensations, that God had to cut them short on account of sin. As to the duration of this dispensation of the “Fulness of Times” we are not in the dark. Israel is to have a large place in that dispensation. And as to the duration of God’s covenant with Israel was extended in Deut. 7:9 to a “thousand generations” or 33,000 years, we have an intimation that the “Dispensation of the Fulness of Times” will last for at least that length of time. (C. Larkin)

Eph. 1:10 So that (purpose) in the dispensation (Prep. Acc.; stewardship) of the fullness (Gen. Content; complete in duration) of times (Adv. Gen. Time; as an epoch), He (the Father) might complete the total of (ἀνακεφαλαιώω, AMInf., Futuristic, Purpose; sum up the necessary points) all (Acc. Spec.) things (Acc. Dir. Obj.) in Christ (Loc. Sphere; ultimate resurrection of the royal family), in the heavens (Loc. Place; angelic conflict) and (connective conj.) on the earth (Loc. Place; historical trends),

^{WHO} **Ephesians 1:10** εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ¹¹ ἐν αὐτῷ ἐν ᾧ καὶ ἐκλήρωθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ

^{VUL} **Ephesians 1:10** in dispensationem plenitudinis temporum instaurare omnia in Christo quae in caelis et quae in terra sunt in ipso

^{LWB} **Eph. 1:11** In Him [Jesus Christ] in Whom [as the escrow officer] we also received an inheritance [part temporal, part eternal], having been predestined according to a predetermined plan [both positional & experiential truth], by Him [the Father] Who continues to work all things in conformity with the purpose of His [the Father's] will,

^{KW} **Eph. 1:11** In Whom also we were made an inheritance, having been previously marked out according to the purpose of the One Who operates all things according to the counsel of His will,

^{KJV} **Ephesians 1:11** In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

TRANSLATION HIGHLIGHTS

Not only are all things going to come to completion in the sphere of Jesus Christ, but in that same Christ we have received an inheritance (Dramatic Aorist tense). God the Father, acting as the Grantor, gave this inheritance to Jesus Christ, Who is our Escrow Officer. Some of our inheritance was given to us at the initial point of salvation, while other portions of our inheritance remain on deposit in heaven waiting for us to claim them by growing in the grace and knowledge of our Lord Jesus Christ. When we crack the maturity barrier in our walk on earth, additional portions of our inheritance will be given to us by the Lord Jesus. How is it that we are privileged to receive a divine inheritance? It was part of the Father's predestined plan, which by definition means it was determined before the creation of the world. This entire passage is full of references to God's will, good pleasure, purpose, and plan.

Every believer was predestined according to a predetermined plan (Dramatic Aorist tense) to receive justification, some degree of experiential sanctification, and ultimate glorification. The first and the last depend entirely on the sovereignty of God; experiential sanctification depends on the believer consistently executing the protocol plan of God in the filling of the Spirit. The Father continues to work (Latin: operate) all things (Durative Present tense) in conformity with the purpose of His will. This means all of His sheep will eventually become believers in Jesus Christ; none will be lost, because He holds their future certain in His divine decree. It also means all believers will have eternal life in a resurrection body. It means all believers will be given enough divine assets to obtain their temporal inheritance. And it means the creation as well as human history is completely under His power and His plan, for both cannot be altered.

RELEVANT OPINIONS

The reason why the reference to predestination is repeated is to show that this new privilege of the whole Church as God's inheritance is not a fortuitous benefit, but the result of God's deliberate and eternal foreordination. It rests therefore on an immovable foundation.

Predestination is not an exception to God's usual way of working; He works, or works out (energeo) all things on the same principle, according to the decision to which His will comes. When we think of the sovereign will of God as determining all things, and in particular determining who are to be His heritage, we must remember how differently constituted the will of an infinitely holy Being is from that of frail and fallen creatures. The recoil we often have from the doctrine of God's doing all things from His mere good pleasure, or according to the counsel of His own will, arises from a tendency to ascribe to His will the caprice which is true only of our own. (W.G. Blaikie)

There are certain spiritual aspects of our future inheritance, concerning which we may speak with more confidence. There will be a vast increase of knowledge as well as of the capacity of knowing. We shall know even as we are known (I Cor. 13:12). It will be a knowledge which will dispel error, disagreement, ignorance, which will make us marvel at our own past childishness. There will be holiness, and the church will be presented to Him at last "without spot," because without a trace of corruption. There will be rest and satisfaction of heart. It will be a social blessedness, for the elect shall be gathered from the four winds, that they may dwell together. (T. Croskery) The election of God is unconditional from man's standpoint and particular in design from God's standpoint. It was designed only for those "who were ordained to eternal life," those chosen "to salvation through sanctification of the Spirit and belief of the truth." (G. Long)

God chooses freely who will belong to His people. God does not simply elect Christ and then wait on human self-determination to govern who will be "in Christ." Your union with Christ is the choice and work of God. Election is not God's choice of an unknown group of people who come to Christ by virtue of their self-determining power. "From Him are you in Christ." This decision should not be made on the basis of metaphysical assumptions about what we think human accountability requires. It should be made on the basis of what Scripture teaches. I do not find in the Bible that human beings have the ultimate power of self-determination. As far as I can tell, ultimate human self-determination is a philosophical inference based on metaphysical presuppositions. On the other hand, this book aims to show that the freedom and sovereignty of God's grace in salvation is taught in Scripture. It is not merely inferred with the help of metaphysical assumptions. It is explicitly set forth in many biblical passages. (J. Piper)

The open (freewill theism) model may be charged with a serious assault against the very deity and glory of God. (G. Johnson) There is nothing about the phrase "chose us in Christ" that demands a non-individual interpretation. On the contrary, there are numerous passages that demand an individual view of election. (Matt. 22:14, I Cor. 1:27-28, James 2:5, John 6:37-39, John 10:16, John 10:26). Also this "working all things" suggests that God is not leaving to the mere self-determining power of man the incredibly crucial reality of how many and who constitute the body of Christ. (J. Piper) the abstract notion of time as a continuous entity, an everflowing stream, is scarcely to be found in the N.T. We have instead the idea of a succession of seasons or world periods, each marked by decisive events which determine its character, and each contributing to the succeeding age and to the final issue. (F.W. Beare)

God both chooses what will happen and also works it out according to His plan. God obviously must work some things immediately (totally by Himself) and others mediately (through the agency of His creatures). Is there any way to remain committed to biblical inerrancy and reject this notion of divine sovereignty? No verse in Scripture says that God decided to relinquish use of His power or control to make room for our free will. This verse flatly says God works all things according to the counsel of His will. It teaches divine control of all things. Proverbs 16:9 says, “in his heart a man plans his course, but the Lord determines his steps.” Proverbs 16:33 says, “lot is cast into the lap, but its every decision is from the Lord.” Both verses show God’s control and man’s free activity. So man does not have free will, but rather free moral agency. (Schreiner & Ware) God’s unconditional freedom is affirmed, for whatever He has purposed is sure to be fulfilled. (A. Lincoln)

Eph. 1:11 In Him (Loc. Sphere; Jesus Christ) in Whom (Dat. Ref.; as the escrow officer) we also (adjunctive) received an inheritance (κληρόω, API1P, Dramatic; that which is assigned, appointed, chosen by lot), having been predestined (προορίζω, APpTc.NPM, Dramatic, Circumstantial; determined beforehand) according to a predetermined (proposed) plan (Adv. Acc.; purpose, resolve, presentation, design, protocol plan), by Him (Abl. Agency; Source - “from Him”; the Father) Who continues to work (ἐνεργέω, PAPtc.GSM, Durative, Substantival; operate) all (Acc. Spec.) things (Acc. Dir. Obj.) in conformity with the purpose (Adv. Acc.; resolution, counsel) of His (Poss. Gen.; the Father’s) will (Adv. Gen. Ref.; decree),

^{WHO} **Ephesians 1:11** ἐν αὐτῷ ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ

^{VUL} **Ephesians 1:11** in quo etiam sorte vocati sumus praedestinati secundum propositum eius qui omnia operatur secundum consilium voluntatis suae

^{LWB} **Eph. 1:12** So that we [apostles] who first trusted in Christ, might be to the praise of His glory,

^{KW} **Eph. 1:12** With a view to our being to the praise of His glory who had previously placed our hope in the Christ,

^{KJV} **Ephesians 1:12** That we should be to the praise of his glory, who first trusted in Christ.

TRANSLATION HIGHLIGHTS

Paul counts the apostles as the first to trust (Consummative Perfect tense) in Christ, so that (Purpose Infinitive) they might be to the praise of His glory. How did they become the glory of Christ? They did so by fulfilling divine protocol, by evangelizing, starting new churches, and

teaching doctrine to growing believers. Why do I define the “we” as apostles and not the disciples of Jesus? Because Paul counts himself as part of the “we” and Paul was not one of the original disciples of Christ. There is also a good case that can be made for the pronoun “we” referring to Jewish believers, the pronoun “you” referring to Gentile believers, and the pronoun “our” representing both groups sharing in the inheritance.

RELEVANT OPINIONS

Salvation is all to the praise of His glory. Any teaching that detracts in the slightest from the glory of God is not a biblical teaching. (J. White) One of the fruits of the indwelling Holy Spirit is a new direction of will. Man’s will before regeneration is directed against God, but after the new birth it is subject to the guidance of the Holy Spirit. God liberates the enslaved will of fallen man in regeneration. Thus, the new man is led by the indwelling Spirit, not dragged or forced. (W.E. Best) Scripture is not man-centered as though salvation were the main theme, but it is God-centered because His glory is the center. The Bible itself clearly teaches that salvation, important and wonderful as it is, is not an end in itself, but is rather a means to the end of glorifying God. (C. Ryrie)

Eph. 1:12 So that we (Acc. Gen. Ref.; apostles) who first trusted (προελπίζω, Perf.APTc.APM, Consummative, Substantival, Articular) in Christ (Dat. Adv.), might be (εἰμί, PAInf., Descriptive, Purpose, Articular) to the praise (Adv. Acc.) of His (Poss. Gen.; Jesus Christ’s) glory (Obj. Gen.),

^{WHO} **Ephesians 1:12** εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ

^{VUL} **Ephesians 1:12** ut simus in laudem gloriae eius qui ante speravimus in Christo

^{LWB} **Eph. 1:13** **In Whom [Jesus Christ] you also [along with the apostles] trusted, after you heard the message of truth, the gospel of your salvation, in Whom [Jesus Christ] also [along with the apostles] when you believed, you were sealed [baptized] by means of the Spirit, with reference to the promise of holiness [both positional and experiential],**

^{KW} **Eph. 1:13** In Whom also, as for you, having heard the word of the truth, the good news of your salvation, in whom also having believed, you were sealed with the Spirit of the promise,

^{KJV} **Ephesians 1:13** 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,

TRANSLATION HIGHLIGHTS

The apostles did not have a corner on the market of salvation or living for the praise of God. All believers should also be living to the praise of His glory. In the order of events, however, first we

heard (Temporal Participle) the message of truth, the gospel of our salvation. Then we trusted or believed (Temporal Participle) in Jesus Christ and we received our salvation. We were also sealed (Culminative Aorist tense) by means of the Spirit at the moment we believed in Christ. This seal was our Authoritative signature that we belonged to Jesus Christ. In most conservative Christian circles, the seal of the Spirit is identified with the baptism of the Spirit.

Whether we call it the seal or the baptism, in both cases we are joined to Jesus Christ as part of His body, the Church. This seal or baptism of the Spirit is for the purpose of holiness, both positional and experiential. Without the indwelling of the Spirit, which occurs as part of the sealing, we cannot begin the spiritual life. Without the filling of the Spirit, we cannot continue to live the spiritual life. We must have the seal of the Spirit to belong to Jesus Christ (positional sanctification) and to receive our eternal inheritance. We must walk in the Spirit in order to live a spiritual life (experiential sanctification) that will allow us to obtain the temporal portion of our inheritance.

RELEVANT OPINIONS

The expression “in Christ,” is one of the hinges of the Epistle; it occurs times almost without number, denoting the intimate vital union through faith between Christ and His people, as of the members to the Head. (W.G. Blaikie) The connecting thought is the divulging of the purpose of redemption, in which there is development and a consummation. Under successive epochs or dispensations men must occupy different standpoints relative to the purpose as more or less fully manifested. And there are those to whom it is earlier divulged than to others. The conspicuous instance is that of Jews and Gentiles. (R. Finlayson) The sealing ministry of the Spirit is forever and guarantees that we will arrive safely for the redemption of our bodies and entrance into heaven. He is the seal that we are now owned and protected by God. (J. Dillow)

The word of truth can be heard only after the application of redemption, which changes the direction of the will to embrace the message of the gospel. The new birth is not the removal of anything from the sinner, neither the changing of anything within the depraved person; it is the impartation of the principle of spiritual life to the elect. This principle of life never existed before in the chosen. Thus, he possesses a new heart and a new spirit. (W.E. Best) The assumption of those who believe in universal redemption would make the persons of the Godhead work in different directions with distinct results. They believe that God the Father loves all men and Christ died for all men, but they must confess the Holy Spirit does not regenerate all men. The truth is, the Father and Son did not love and redeem more than the Holy Spirit regenerates. The Persons of the Godhead all have the same purpose and intention. (ibid)

In essence, the deposit of the Holy Spirit is a little bit of heaven in believer’s lives with a guarantee of much more yet to come. (H. Hoehner) As His mark of ownership, the seal declares our positional sanctification, our permanent union with Christ. Since seals authenticated documents, the sealing of the Spirit relates us to the divine decrees. In other words, the Holy Spirit ratifies the fact that God formulated a plan for each of us in eternity past, and that He has taken it upon Himself to furnish all the logistical support we need in order to fulfill it. Sealing is a down-payment or a promise to the royal family of the supergrace blessings which are written in the decrees. (R.B. Thieme, Jr.) The

Holy Spirit's presence is the seal. The Spirit in the believer's life is the undeniable mark of God's work in and for him. He is also the means by whom the Christian can be kept "intact" til the day of the Lord. (R.V. Tasker)

Without our knowing it, the Spirit has been working, and as the result of that three things happen. We hear it, believe it, and we trust it. We must understand clearly that God through the Holy Spirit does not work or act upon us mechanically. God does not force our wills; God does not compel anyone against his will to believe the Gospel. That is not His way of working. We are not treated as automata. What happens is that God persuades the will; He makes the truth attractive to us. So no man has ever believed the gospel against his will; he has been given to see it in such a way that he desires it, he admires it, he likes it. This is true to our experience. There was a time when we saw nothing in these things, but now they have become everything to us. The difference is explained by the fact that there is a change in us as the result of God's operation by the Holy Spirit upon us. A truth which had appeared to us to be boring, uninteresting and unattractive suddenly becomes the most wonderful thing we have ever heard of. (D.M. Lloyd-Jones)

In this verse Paul is carrying the argument a bit further, showing how, having first predestined to salvation, God now chooses those who have been chosen, thereby working out His purposes in their particular lives. This is accomplished by the Holy Spirit, Who opens our eyes to understand what Christ has done for us, grants faith to believe on Him, and moves our wills to embrace Him as our personal Savior. This effectual call by the Holy Spirit is necessary because, apart from it, no one would ever turn from sin to Christ. So the Holy Spirit's work is to glorify Christ, not Himself. Whenever the church has forgotten this it has tended to call attention to the Holy Spirit rather than Christ and has fallen into an unhealthy and often divisive subjectivism. Just as the Holy Spirit glorifies Christ and may not be separated from Him, so also does the Holy Spirit always speak through and with the Word of God, the Bible, and is not to be separated from it. The Holy Spirit never speaks or works apart from Scripture. So we can never give too much attention to the Bible. The Bible is the means God uses to call and bless people, as the Holy Spirit, Who is God, reveals the Lord Jesus Christ and His work through its pages. (J. Boice)

The Jew/Gentile theme does not become part of the writer's discussion until 2:11 and even then in 2:11-3:21 "we" is used of all believers, Jews and Gentiles, not just of Jewish Christians. Paul makes a distinction between believers in general and his present audience, and yet is saying that the same blessings have come upon both groups. (A. Lincoln) This is as close as I can get to other opinions on who "we" and "you also" are identified, but I still prefer "we" as apostles and "you" as other believers except apostles ... or perhaps the "we" includes those with Paul in Corinth, and "you also" are those in Ephesus. (LWB) When they believed, the readers of this epistle were sealed with the Spirit. Cattle and slaves were branded with their owner's seal, and so the seal was a mark of ownership and of preservation as the owner's property. In the OT God can be said to set a sign on His elect to distinguish them as His own and protect them from destruction. So the believer's reception of the Spirit is the sign that they belong to God in a special sense and have been stamped with the character of their Owner. They belong to Him now, but they are also protected until He takes complete possession of them. The Spirit is an eschatological seal Who marks believers out as a people who will be protected through the testings, the battles, and the sufferings of the end-time,

which are already upon them. The seal of the Spirit is therefore the baptism of the Spirit. (A. Lincoln)

Eph. 1:13 In Whom (Loc. Sphere; Jesus Christ) you (Subj. Nom.) also (adjunctive; along with the apostles) trusted (ellipsis, verb supplied), after you heard (ἀκούω, AAPTc.NPM, Constative, Temporal) the message (Acc. Dir. Obj.; common grace) of truth (Adv. Gen. Ref.), the gospel (Gen. Appos.; good news) of your (Poss. Gen.) salvation (Adv. Gen. Ref.), in Whom (Loc. Sphere; Jesus Christ) also (adjunctive; along with the apostles) when you believed (πιστεύω, AAPTc.NPM, Constative, Temporal), you were sealed (σφραγίζω, API2P, Culminative; baptized, signed by an authoritative signature) by means of the Spirit (Instr. Means), with reference to the promise (Adv. Gen. Ref.) of holiness (Dat. App. Obj.),

^{WHO} **Ephesians 1:13** ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ

^{VUL} **Ephesians 1:13** in quo et vos cum audissetis verbum veritatis evangelium salutis vestrae in quo et credentes signati estis Spiritu promissionis Sancto

^{LWB} **Eph. 1:14** Who [the Holy Spirit] is the deposit [pledge] of our inheritance, with reference to the release [redemption] of our spiritual assets [invisible tools], for the praise of His glory.

^{KW} **Eph. 1:14** The Holy Spirit, Who is the token payment of our inheritance guaranteeing the full payment of all, looking forward to the redemption of the possession which is being preserved with a view to the praise of His glory.

^{KJV} **Ephesians 1:14** Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

TRANSLATION HIGHLIGHTS

The Holy Spirit is the first installment of our inheritance. When we initially believe in Christ, the Holy Spirit is given to us as our seal or signature that proves we belong to Christ. He indwells us for the rest of our life as a deposit on the remainder of our inheritance. This is the primary positional reason for the indwelling of the Spirit. The primary experiential reason for the indwelling of the Spirit is for divine assistance in living the spiritual life. Another portion of our inheritance is the acquisition of invisible assets (spiritual possessions) that enable us to grow in grace and knowledge and live according to divine protocol. The Holy Spirit enables us to redeem these spiritual assets (obtain them from heaven) and also teaches us how to use them after redemption. This is what is called the teaching and sanctifying ministry of the Spirit. The end result of our spiritual life by means of the Spirit is the praise of the Father's glory - both for His development of such a magnificent plan and His allowing us to live in it.

RELEVANT OPINIONS

The gift of the Spirit is not only a seal, but an earnest, firstfruit, or installment, a pledge that the rest shall follow. The seal of the Spirit not only assures us of the full inheritance to come, but gives us a right conception of its nature. It shows us the kind of provision God makes for those whom He takes as His heritage, His peculiar people. It is an inward heaven the Spirit brings them. (W.G. Blaikie) The earnest deposit is not a down payment; it is given as assurance that the promised transaction will be finalized. If it is not finalized, then the earnest is not returned. So the earnest is what God has given to us to prove that the full inheritance is coming. Who has the right to do business with the earnest? Only the Son has the right. (K. Lamb) The last two verses of the eulogy, verses 13 & 14, indicate that present appropriation of the blessings of the inheritance occurs through participation in the Spirit. (A. Lincoln)

Paul could hardly have insisted more forcefully that our becoming members of God's new community was due neither to chance nor to choice (if by that is meant our choice), but to God's own sovereign will and pleasure. This was the decisive factor, as it is in every conversion. (J. Stott) In this case the guarantee is not something separate from what it guarantees, but actually the first portion of it. A deposit on a house or in a hire-purchase agreement, however, is more than a guarantee of payment; it is itself the first installment of the purchase price. So it is with the Holy Spirit. In giving Him to us, God is not just promising us our final inheritance, but actually giving us a foretaste of it. (ibid) Knowing God is a matter of personal dealing, a matter of personal involvement, and a matter of grace. (J.I. Packer)

The complete supremacy of God over the future, His complete freedom from the vagaries of contingency, is the necessary condition for God's absolute guarantee to keep His promises. (Schreiner & Ware) No one suggested to God that it might be good to do this or that. It was not only not suggested to Him by anyone else, it was not even suggested to God, as some have supposed, by reason of His foreknowledge whereby He saw that certain people were going to think and do certain things, in consequence of which His own thoughts were determined. Such an idea is a complete denial of what the Apostle teaches here. Everything is according to the counsel of His own will. He thought with Himself, He deliberated and meditated with Himself. The whole plan of salvation from beginning to end is exclusively of God, with nothing at all from the outside. (D.M. Lloyd-Jones)

The actual spiritual life of the Christian is the same in kind as his future glorified life; the believer is already seated at the right hand of God. Nevertheless the present gift of the Spirit is only a small fraction of the future endowment. This idea would be suggested by the usual relation between the earnest-money and the full payment. The recipient of the earnest-money not only secures to himself the fulfillment of the compact from the giver, but he pledges himself to accomplish his side of the contract. By the very act of accepting the part payment, he has bound himself over to a certain reciprocation. The gift of the Spirit is not only a privilege, but also an obligation. This idea of an obligation is enforced in the context here, and in 2 Cor. 1:22, by the mention of the sealing. The Spirit has, as it were, a lien upon us. (J.B. Lightfoot)

Eph. 1:14 Who (Subj. Nom.; reference to the Holy Spirit) is (είμι, PAI3S, Descriptive) the deposit (Nom. Appos.; first installment, pledge, down payment) of our (Poss. Gen.) inheritance (Adv. Gen. Ref.; portfolio of invisible assets), with reference to the release of (Adv. Acc.; redemption) our (ellipsis) invisible assets (possessions, acquisitions, the 40 things given to you at salvation), for the praise (Acc. Purpose) of His (Poss. Gen.; the Father's) glory (Adv. Gen. Ref).

^{WHO} **Ephesians 1:14** ὁ ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν εἰς ἀπολύτρωσιν τῆς περιποιήσεως εἰς ἔπαινον τῆς δόξης αὐτοῦ

^{VUL} **Ephesians 1:14** qui est pignus hereditatis nostrae in redemptionem acquisitionis in laudem gloriae ipsius

^{LWB} **Eph. 1:15** **For this reason I [Paul], when I heard about your faith in the Lord Jesus and your virtue love toward all the saints,**

^{KW} **Eph. 1:15** On account of this, I also, having heard of the faith in the Lord Jesus which is among you and of your love to all the saints,

^{KJV} **Ephesians 1:15** Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

TRANSLATION HIGHLIGHTS

When Paul says “for this reason,” he is looking back at the longest sentence in Scripture, from verses 3-14. This entire sentence with all its theological information, prompts him to pray for the believers in Ephesus. He was first prompted to pray for them when he heard about (Temporal Participle) their faith in the Lord Jesus, and that prompting became all the more pronounced when he heard about (Constative Aorist tense) their utilization of impersonal love toward all the saints. “Faith” in this verse can refer to either their initial belief in Christ Jesus, or it could refer to their ongoing faithfulness in the sphere of Christ Jesus.

RELEVANT OPINIONS

Since you have heard, believed, been sealed, and thereby shown to be in the right line, I apply myself toward promoting your progress, towards advancing you to the higher stages of the Christian life. (W.G. Blaikie)

Eph. 1:15 For this reason (Acc. Purpose) I (Subj. Nom.; Paul), when I heard about (ἀκούω, AAPtc.NSM, Constative, Temporal) your (Poss. Gen.) faith (Acc. Dir. Obj.) in the Lord Jesus (Loc. Sphere) and (connective conj.) your virtue

love (Acc. Dir. Obj.) toward all (Acc. Spec.) the saints
(Acc. Dir. Obj.),

^{WHO} **Ephesians 1:15** Διὰ τοῦτο ἀγάω ἀκούσας τὴν καθ ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς ἁγίους

^{VUL} **Ephesians 1:15** propterea et ego audiens fidem vestram quae est in Domino Iesu et dilectionem in omnes sanctos

^{LWB} **Eph. 1:16** **Have not stopped giving thanks on your behalf, repeatedly making mention of you [brief but frequent] during my prayers,**

^{KW} **Eph. 1:16** Do not cease giving thanks for you as I constantly make mention of you in my prayers,

^{KJV} **Ephesians 1:16** Cease not to give thanks for you, making mention of you in my prayers;

TRANSLATION HIGHLIGHTS

Paul has not stopped (Iterative Present tense) giving thanks to the Ephesians in his prayers. They are repeatedly mentioned (Iterative Present tense) in his prayers, which means frequently, but briefly. Paul has a prayer list and they are on it. The idiom means he remembers them (Latin: memory) in his prayers, but it doesn't mean he prays for them all day. He probably reserved his longest prayers for assemblies like the Corinthians, who were constantly beset with internal and external problems. If believers are utilizing their divinely provided spiritual assets, if they are consistently hearing, metabolizing, and applying Bible doctrine in the filling of the Spirit, they do not require long prayer vigils or special attention. When divine protocol is correctly adhered to, the Word of God and the teaching ministry of the Spirit do their work on the soul of the believer.

RELEVANT OPINIONS

Paul is, of course, praising God for their saving faith. But Paul was also giving thanks for the practical faith. (R.K. Hughes) It was necessary that the Ephesians should understand that they had entered upon the proper course. But it was equally necessary that they should not turn aside to any new scheme of doctrine, or become indifferent about proceeding farther; for nothing is more dangerous than to be satisfied with that measure of spiritual benefits which has been already obtained. Whatever then, may be the height of our attainments, let them always be accompanied by the desire of something higher. (J. Calvin) Pastors who counsel and carry on "lonely hearts clubs" are nothing but spiritual pimps. (R.B. Thieme, Jr.)

Some Christians seem to do little but pray for new spiritual blessings, apparently oblivious of the fact that God has already blessed them in Christ with every spiritual blessing. Others lay such emphasis on the undoubted truth that everything is already theirs in Christ, that they become complacent and appear to have no appetite to know or experience their Christian

privileges more deeply. Both these groups must be declared unbalanced. They have created a polarization which Scripture will not tolerate. (J. Stott) The clause is not a claim to having given over his whole life to thanksgiving, but means that Paul does not forget in his regular times of prayer to give thanks for those to whom he is writing. Such expressions of thanksgiving were, as we have seen, a convention in letter writing. (A. Lincoln)

Eph. 1:16 Have not (neg. adv.) stopped (παύω, PMI1S, Iterative) giving thanks (εύχαριστέω, PAPTc.NSM, Iterative, Dir. Obj. of Verb) on your behalf (Obj. Gen.), repeatedly making (ποιέω, PMPtc.NSM, Iterative, Circumstantial) mention (Acc. Dir. Obj.; idiom for "remembering", briefly but frequently) of you (ellipsis) during my (Poss. Gen.) prayers (Adv. Gen. Time),

^{WHO} **Ephesians 1:16** οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνησθεὶς ἐπὶ τῶν προσευχῶν μου

^{VUL} **Ephesians 1:16** non cesso gratias agens pro vobis memoriam vestri faciens in orationibus meis

^{LWB} **Eph. 1:17** So that the God of our Lord Jesus Christ, the Father of the Glory [Jesus Christ as the Shekinah Glory], might give to you a spiritual life characterized by wisdom and the revelation [complete understanding] of Him through metabolized doctrine,

^{κω} **Eph. 1:17** That the God of our Lord Jesus Christ, the Father of the glory, might give to you a spirit of wisdom and revelation in the sphere of a full knowledge of Him,

^{KJV} **Ephesians 1:17** 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:

TRANSLATION HIGHLIGHTS

Paul prays that God the Father might give (Futuristic Aorist tense) to the Ephesian believers a spiritual life characterized by wisdom. Paul reminds them that the Father is Head over Jesus Christ, the Shekinah Glory, and this same Shekinah Glory now provides the opportunity for all believers to life a spiritual life. This spiritual life is characterized by wisdom and the complete understanding of Him through lucid Bible doctrine. We're not talking about a few isolated facts, or a handful of memorized Scriptures. We're not talking about basic Christology and Sotierology. We're not talking about things you have heard or read in the past but have since turned fuzzy in your mind.

This is what is known as gnosis, or academic knowledge about a subject. Academic knowledge is an absolute requirement, but it is not the final stage of grace perception. In this verse Paul is talking about "epignosis," a complete systematic theology in the soul that is able to be applied to the circumstances of life. In order for knowledge to move from gnosis to epignosis, it must be metabolized and applied on a consistent basis until it is second nature. Complete understanding

requires years of study as a student without portfolio (genuine humility). It requires years of listening, metabolizing and applying doctrinal rationales under one stage of testing or another.

RELEVANT OPINIONS

“Spirit” here is neither exclusively the Holy Spirit nor the spirit of man, but the complex idea of the spirit of man dwelled in and moved by the Spirit of God. (Alford) That’s a roundabout way of describing the spiritual life. (LWB) “Epignosis” is something more than mere “gnosis” – full knowledge of Christ, implying that it is in becoming better acquainted with Christ that we get the spirit of wisdom and revelation. In seeking to know Christ more, we are in the true way to get more insight into all that is Divine. The importance of seeking more knowledge, even after we have believed and been sealed by the Holy Spirit, is here apparent: a growing knowledge is a most healthful feature of Christian life. (W.G. Blaikie)

It is profound knowledge. He could not have used a stronger term; it means the fullest knowledge that we can think of. His prayer for these people is that they should come to such a knowledge of God. He is concerned that we should have an immediate knowledge of God, a real fellowship with God. (D.M. Lloyd-Jones) The regular Greek word for personal knowing is “gnosis,” but here the word is intensified with the preposition “epi.” Paul is asking for an “epignosis” – a real, deep, full knowledge. Paul wants his beloved Ephesians, who are so full of faith and love, to go deeper and deeper in their knowledge of Christ. The great need of any church, whether it is healthy or not, is knowing Christ – an epignosis – a better, deeper, fuller knowledge of Christ. That is the key to all of life. (R.K. Hughes)

What is it that Paul prays for in behalf of the Ephesians? Not that they might possess the riches, honors, or pleasures of the world; but the great thing he prays for is the illumination of their understandings, and that their knowledge might increase and abound: he means it of a practical and experimental knowledge. The graces and comforts of the Spirit are communicated to the soul by the enlightening of the understanding. In this way he gains and keeps possession. Satan takes a contrary way: he gets possession by the senses and passions, Christ by the understanding. (M. Henry) The way to enjoy a rich experience in the Christian life is to grasp the NT teaching, the NT truth. In other words, the way to a rich subjective experience is a clearer objective understanding of truth. People who neglect doctrine rarely have great experiences. The high road to experience is truth, and to concentrate on experience alone is generally to live a Christian life which is “bound in shallows and in miseries.” (D.M. Lloyd-Jones)

The apostle prays that the spirit of wisdom and revelation may be given, so that the Ephesian saints may have a fuller knowledge of God. Knowledge is an essential factor for promoting growth in grace. He does not pray for holiness, but for knowledge, because he knows it is only through the fuller knowledge of God that holiness can be promoted. (T. Croskery) What Paul is praying for is that God might so work in the lives of the Ephesian saints that they will have the spiritual wisdom and a revelation from Him that is the result of the Holy Spirit’s work of energizing their human spirit. That spiritual disposition should characterize these saints. Paul is praying that ... their inner spiritual capacities for understanding the truth may be the recipients of a lasting benefit, and this with a view to their knowing three things: the hope of their calling, the wealth of the glory of His

inheritance in the saints, and the exceeding greatness of His power to usward who believe. (K. Wuest)

So what is his request? It is not that they may receive a “second blessing,” but rather that they may appreciate to the fullest possible extent the implication of the blessing they have already received. All our thinking is unproductive without the Spirit of truth, yet His enlightenment is not intended to save us the trouble of not using our minds. So the essence of his prayer for them is “that you may know.” We must not overlook this emphasis. Growth in knowledge is indispensable to growth in holiness. Indeed, knowledge and holiness are even more intimately linked than as means and end. To me one of the most impressive features of Paul’s emphasis in Ephesians is on the importance for Christian maturity of knowledge, together with his teaching on how knowledge is attained and how it is related to faith. The whole thrust of Paul’s prayer is that his readers may have a thorough knowledge of God’s call, inheritance and power, especially the latter. Knowledge is the ladder by which faith climbs higher, the springboard from which it leaps further. (J. Stott)

Paul is indicating that he makes use of what he knows of his readers and their situation to intercede on their behalf before God. His intercession amounts to a prayer for their growth in Christian maturity. This prayer indicates his realism about the state of his readers – there will always be room for further growth and sanctification – and his appreciation of the object of his request – God’s wisdom can never be totally possessed, since it is inexhaustible. In the OT, wisdom often involves practical knowledge, the ability to choose right conduct, while in Paul it often involves understanding God’s activity in Christ and the benefits it brings to believers. Both of these dimensions surface in Ephesians’ interest in the notion of wisdom and in its ethical exhortations which make use of elements of wisdom teaching. (A. Lincoln)

Eph. 1:17 So that the God (Subj. Nom.) of our (Gen. Rel.) Lord Jesus Christ (Adv. Gen. Ref.), the Father (Nom. Appos.) of The Glory (Adv. Gen. Ref.; Jesus Christ as the Shekinah Glory), might give (δίδωμι, AASubj.3S, Futuristic, Ingressive – “begin to give”, Purpose) to you (Dat. Adv.) a spiritual life (Acc. Dir. Obj.; state of mind) characterized by wisdom (Adj. Gen.) and (connective conj.) the revelation (Adv. Gen. Ref.; complete understanding) of Him (Obj. Gen.) through metabolized doctrine (Instr. Means; lucid doctrinal content is of utmost importance, not grammar),

^{WHO} **Ephesians 1:17** ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ πατὴρ τῆς δόξης δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψῃς ἐν ἐπιγνώσει αὐτοῦ

^{VUL} **Ephesians 1:17** ut Deus Domini nostri Iesu Christi Pater gloriae det vobis spiritum sapientiae et revelationis in agnitione eius

^{LWB} **Eph. 1:18** **And the eyes of your mentality [grace perception] being continually enlightened [by doctrine in the soul], so that you might continually know what is the prospect [expectation] of His calling [namely, to possess your escrow blessings], what are**

the riches [spiritual assets] of the glory of His [Jesus Christ's] inheritance for the saints [believers as joint-heirs with Christ],

^{KW} **Eph. 1:18** The eyes of your heart being in an enlightened state with a view to your knowing what is the hope of His calling, what is the wealth of the glory of His inheritance in the saints,

^{KJV} **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,

TRANSLATION HIGHLIGHTS

Paul also prays that the eyes (Latin: ocular, Greek: ophthalmology) of our mentality might be continually enlightened (Iterative Present tense), which means grace perception is in full swing. The Greek word “kardia” refers to the right lobe of the soul, that area of the mind which stores the “epignosis” or full knowledge of God. If the eyes of our soul or mentality are enlightened (Latin: illuminated) by Bible doctrine, we then have the opportunity to apprehend the purpose of His calling, which is to possess our escrow blessings. This isn't a one-shot deal that happens when we first believe in Christ. This isn't something that happens when we have completed our first reading of the Bible from cover-to-cover. This isn't something that happens when we have finished reading our first systematic theology.

The Iterative Present tense means this is a consistent, continual process, requiring vast quantities of spiritual knowledge stored in our soul and ready to be applied. It also means we have to consistently and continuously utilize our portfolio of spiritual assets in order to obtain the temporal portion of our inheritance from Christ. The “riches of the glory of His inheritance” is a reference to those spiritual assets that are available to us for standing firm in the Christian life. What are some of these assets? The filling of the Spirit is an asset, as well as the written and spoken Word of God in our possession. Problem-solving devices, such as the confession of sin, exercising impersonal love, utilizing the faith rest drill, and love for Jesus Christ are other spiritual assets at our disposal.

RELEVANT OPINIONS

The effect of the Divine illumination is to enlarge our knowledge in three different directions – pointing at once to the hope that is lodged in the heart of our Divine calling, to the glory of the future inheritance, and to the greatness of the change involved in our regeneration by the Holy Spirit. There is a grand alliance of blessings included in the knowledge of God. (T. Croskery) “Heart” is not merely the seat of emotion, as in popular usage, but of thought and will, perception and cognition. (M. Vincent) Our citizenship or “politeuma” is in heaven, a metaphor for the privileges of the Church Age believer. The politeuma metaphor illustrates advantages that stagger the imagination. (R.B. Thieme, Jr.)

Many Christians of N.T. times had been only recently introduced to the Christian faith. They were still babes in Christ (I Cor. 3:1). The author wishes for them something more than milk for babes. He is about to give them a strong dose of theology. Knowledge of Him means knowledge of God.

Knowledge of God is theology. Theology is an essential to a full Christian life. We do not possess knowledge of a person until we see him in action. We shall not have a faith in God until we trust Him and obey Him. And such trust is based on knowledge of how He has acted in the past. Knowledge of God for the Christian rests upon the Bible. This knowledge is theology. This theology, the knowledge of God through the story of salvation of the Bible, is an essential for the Christian life. This must be known. This must be taught. (F.W. Beare)

However much we may have learned, however great our understanding of the Scriptures may be, if we begin to backslide in our daily life we shall find that the Word no longer speaks to us as it did. This is an invariable law. We can never take a spiritual holiday. We can never go on living on a reserve which we have accumulated. As it was with the manna in the wilderness, so spiritual understanding has to be collected freshly day by day. Unless we realize our dependence upon the Holy Spirit the Word will not speak to us. Spiritual knowledge is obviously progressive. Paul desires them to increase in knowledge; indeed he keeps repeating his petitions. Paul prayed that the Ephesians might ever have an increasingly greater spiritual knowledge and understanding of the truth. (D.M. Lloyd-Jones)

Paul believes that a decisive transformation has taken place and saving illumination has been brought by the Spirit through the gospel. This has affected the heart, which in OT and Jewish writings was seen as the seat of thought, the organ of practical knowledge and wisdom. Also, the language of “calling” brings to mind that of “choice, predestination, and appointment” in the eulogy. The call of God is the actualization in history of His electing purpose and involves God’s initiative in bringing a person into relationship with Himself ... The saving illumination of the gospel, which has already radically affected their lives, needs to be continued with a threefold growth in knowledge. Paul desires for them to gain an increasing knowledge of the hope of the consummation of salvation, that is, the hope into which God has brought them by calling them into relationship with Himself, an increasing knowledge of the wealth of glory that is bound up with God’s possession of His people, and, with four different words for power accumulated to drive this home, an increasing knowledge of the immensity of God’s power which is operative for His people. Nothing short of God’s immense power available for their behalf will enable them to realize the vision Paul has for their lives. (A. Lincoln)

Eph. 1:18 And the eyes (Acc. Dir. Obj.) of your (Poss. Gen.) mentality (Adv. Gen. Ref.; grace perception, right lobe of the soul) being continually enlightened (φωτίζω, Perf.PPtc.APM, Iterative, Circumstantial; by Bible doctrine in your soul; possibly the only Accusative Absolute in the N.T.), so that you might continually know (οἶδα, Perf.AInf., Iterative, Purpose) what (Pred. Nom., Interr. pronoun) is (εἶμι, PAI3S, Descriptive) the prospect (Subj. Nom.; hope, expectation, apprehension) of His (Poss. Gen.) calling (Adv. Gen. Ref.; namely your escrow blessings), what (Pred. Nom., Interr. pronoun) are (ellipsis) the riches (Subj. Nom.; your portfolio assets) of the glory (Obj. Gen.) of His (Poss. Gen.; Jesus Christ’s) inheritance (Adv. Gen. Ref.) for the

saints (Dat. Adv.; members of the royal family are joint-heirs with Christ),

^{WHO} **Ephesians 1:18** πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις

^{VUL} **Ephesians 1:18** inluminatos oculos cordis vestri ut sciatis quae sit spes vocationis eius quae divitiae gloriae hereditatis eius in sanctis

^{LWB} **Eph. 1:19** And what is the surpassing [extraordinary] greatness [magnitude] of His [the Father's] power [omnipotent ability] toward us [believers with momentum] who continue to enjoy confidence in accordance with His [the Holy Spirit's] operational power [filling of the Spirit] by means of His [the Son's] ruling [ultimate authority], inner power [the Word of God as a divine resource in the soul],

^{KW} **Eph. 1:19** And what is the superabounding greatness of His inherent power to us who are believing ones as measured by the operative energy of the manifested strength of His might,

^{KJV} **Ephesians 1:19** And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

TRANSLATION HIGHLIGHTS

Paul also prays that we come to know the surpassing greatness of the Father's power toward us. This surpassing, sovereign, omnipotent power is the Greek word "dunamis," which means the Father has given us an unlimited supply of grace and an unlimited supply of delegated divine power by which we may live the Christian life. This sphere of divine power that He has provided for us is referred to by common phrases such as walking in the Spirit, abiding in the sphere of His love, and residing in the sphere of His power. The Christian way of life can only be lived when we reside and function inside this sphere of power, also called the divine dynasphere (for you curious Greek students who wonder where Colonel Thieme got this term).

Do all believers without exception understand with a full "epignosis" knowledge this super-eminent power that the Father possesses and has delegated to us? That is a ludicrous question; most Christians today barely know Genesis from Revelation. The full fathom or understanding of His extraordinary power is only understood by believers with positive momentum in the spiritual life. The only way to continually understand and enjoy His power with confidence (Iterative Present tense) is by repeated intake, metabolization and application of Bible doctrine. It's such an easy equation: Study the Word of God in the filling of the Spirit, meditate on the meaning of each and every word until you have built a structure of interlocking doctrines in your soul, and apply what you have learned to the exigencies of life.

Then, and only then, will you appreciate the omnipotent power (dunamis) of the Father which supplies us with grace multiplied. In addition, only by being continually filled with the Spirit

will you appreciate the operational power (energeo) which is constantly working in you. Then, and only then, will you understand that the operational power which you are utilizing, is provided to us by means of His ruling power (kratos), which is encapsulated in the Canon of Scripture. This power is noble, honorable, official, and it presides over each of us when we use it as a weapon in the angelic conflict. Then, and only then, will you appreciate the inner power (iskuos) that becomes a divine force, a form of spiritual strength, in your soul. Each type of divine power operates independently, but in unison, in a believer with positive momentum.

Paul is almost beside himself in this verse, using four different Greek words to describe the different facets of delegated divine omnipotence toward us. Never before in human history has so much spiritual power been given to believers; if they only they would recognize that it is available and utilize it by adhering to precisely correct protocol. Paul is amazed that he is alive to experience this power and to have the privilege of teaching others how to utilize it. Perhaps his amazement can be explained by the indwelling of the Trinity. The omnipotent power of the Father (dunamis) has been delegated to us by His indwelling, along with the indwelling operational power (energeo) of the Spirit, and the indwelling ruling power (kratos) of the Son. All three indwelling “powers” combine to form an inner power or spiritual strength (iskuos) in the soul of the believer who continues to metabolize the Word of God.

RELEVANT OPINIONS

A new object of knowledge is here brought forward – a knowledge of a power which works in us – a great power, a Divine power, a power surpassingly great. The whole energy of the Divine Being is turned on to our feeble, languid nature, vivifying, purifying, and transforming it, making it wonderfully active where all was feebleness before. (W.G. Blaikie) This power is manifested in the various parts of the Christian life, both in grace and in glory, from conversion to glorification. It is God’s saving power (a) at the beginning of Christian life, in our conversion, (b) in its progress, in our sanctification, and (c) at our final glorification. (T. Croskery) The omnipotence of God the Father designed the portfolio of invisible assets. The omnipotence of God the Son sustains the universe and perpetuates human history. The omnipotence of God the Holy Spirit provides the energy within the sphere of divine power. The glorification of God through the utilization of this delegated divine power is part of the uniqueness of the Church Age. (R.B. Thieme, Jr.)

There is untold power available for every believer in Christ, but so many never hook up, and their lives are thus impotent and shamelessly useless. The system is in place, but it is dysfunctional because of ignorance or sin or disbelief. If you are not experiencing His power as you ought to be, Paul’s prayer is that “the eyes of your heart may be enlightened.” (R.K. Hughes) The use of four Greek words for “power” gives the picture of omnipotence straining to accomplish its design. (T. Nettles) God’s energetic power which resurrected and exalted Christ in the past is the same power available to believers in the present (Phil. 3:10). What an amazing source of spiritual vitality, power, and strength for living the Christian life! (H. Hoehner)

The power of God manifests itself and works in us through the written Word and through the Holy Spirit. He works in my personality, affects my will, and creates desires and longings within me. Suddenly I am aware of a desire to read the Word, or a desire to pray to God. It is the result of the

working of the Holy Spirit generating a prayer, or stimulating me to some other activity. He is constantly stimulating my will and giving me power to act. He is working in us constantly; His Spirit breathes upon the Word and enlightens our understanding, which in turn moves our hearts and stimulates our wills. Moreover, if we ignore His promptings and urgings and leadings, we may suddenly find ourselves being chastised by God. Then we awaken to the fact that we have forgotten Him and our need of His strength and power; and we turn to Him again and begin to pray for forgiveness and strength. That is another aspect of God's working in us. (D.M. Lloyd-Jones)

Eph. 1:19 And (connective conj.) what (Pred. Nom., Interr. pronoun) is (ellipsis) the surpassing (ὑπερβάλλω, PAPtc.NSN, Descriptive, Predicative, Articular; extraordinary, sovereign, super-eminent) greatness (Subj. Nom.; magnitude) of His (Poss. Gen.; the Father's) power (Adv. Gen. Ref.; God's omnipotent ability to provide unlimited grace - by providing us with the operational divine dynasphere) toward us (Acc. Dir. Obj.; believers with momentum) who continue to enjoy confidence (πιστεύω, PAPtc.APM, Iterative, Substantival, Articular; are convinced of, give credence to, trust in) in accordance with His (Poss. Gen.; the Holy Spirit's) operational power (filling of the H.S.; working, active, busy, efficacious) by means of His (ellipsis, the Son's) ruling (Descr. Gen.; authority of the Canon of Scripture; most noble, honorable, official, of superior quality, presiding over, dominion), inner power (Abl. Means; Bible doctrine in the soul - the execution of the protocol plan; virtue, spiritual strength, divine resources),

^{WHO} **Ephesians 1:19** καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ

^{VUL} **Ephesians 1:19** et quae sit supereminens magnitudo virtutis eius in nos qui credimus secundum operationem potentiae virtutis eius

^{LWB} **Eph. 1:20** Which [inner power] He [the Father] put into operation [through the filling of the Spirit] in the sphere of Christ, before He [the Father] raised Him [Jesus Christ] from the dead [resurrection] and seated Him at His [the Father's] right hand [highest place of authority] in the heavenlies,

^{KW} **Eph. 1:20** Which might was operative in the Christ when He raised Him from among the dead and seated Him at His right hand in the heavenly places,

^{KJV} **Ephesians 1:20** Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

TRANSLATION HIGHLIGHTS

The inner power (iskuos) or spiritual strength in the believer's soul is put into operation (Constativ Aorist tense) by the Father in the sphere of Jesus Christ when we are filled with the Spirit. It should be easier to see the different spheres of divine power in this example. Paul separates each type by calling once again on a Trinitarian formula. The inner power in the believer's soul is brought about by the combination or interplay of the power of each member of the indwelling Trinity. Yes, whether you know it or not, all three members of the Trinity indwell your soul. Although there is not a lot of differentiation between them in Scripture, there are nevertheless many examples of each.

In this verse, as well as the last, the inner power developed in the believer's soul (iskous) by the mixture of the Word of God with filling of the Spirit (energeo) in the sphere of the ruling power of Jesus Christ (kratos) was provided to us by the omnipotent power (dunamis) of the Father. Whether you are convinced or not, keep this in mind for a later date. Meanwhile, this inner power was first put into operation by the Father in His uniquely born Son. The Father provided this sphere of power to Jesus Christ before He resurrected Him (Culminative Aorist tense) from the dead and seated Him at His right hand in the heavenlies. This sphere of delegated power is called a dynasphere, from the Greek word "dunamis" and the Locative of Sphere, a grammatical construction.

Jesus Christ test-drove the "prototype" sphere of power, and after His success in functioning in it during His 33 year ministry on earth, He bequeathed it to us. So all believers have been given the "operational" sphere of power to assist them in living their life on earth. This operational sphere of power, a divine dynasphere, is entered into by the filling of the Spirit. When you are filled with the Spirit, you are residing in this sphere of power. When you are grieving or quenching the Spirit, otherwise known as being out of fellowship or walking in carnality, you are not residing in this sphere of power. This is the secret of living the spiritual life according to divine protocol.

RELEVANT OPINIONS

In the resurrection of Christ from His unique physical death, two categories of divine power were displayed. The omnipotence of God the Father restored our Lord's human spirit from heaven to His body in the grave. The Father thereby became an agent of the resurrection of Christ. The omnipotence of God the Holy Spirit restored Christ's soul from Hades to His body in the grave. Hence, the Holy Spirit also became an agent of Christ's resurrection. (R.B. Thieme, Jr.) The same power that produced the marvelous miracle of Christ's resurrection now works in the hearts of believers. (W.G. Blaikie)

This verse refers to Christ's strategic victory over Satan through death, burial, resurrection, ascension, and session. (R.B. Thieme, Jr.) When Christ ascended to heaven, after perfectly accomplishing His mission on earth, He was rewarded with this third patent of royalty from the Father. For the first time our Lord possessed a royal title with no royal family. To establish a royal family for Christ's new aristocracy, God interrupted the Age of Israel and inserted the Age of the Church. (ibid)

Eph. 1:20 Which (Acc. Gen. Ref., relative pronoun) He (the Father) put into operation (ἐνεργέω, AAI3S, Constative; in the form of the prototype divine dynasphere) in the sphere of Christ (Loc. Sphere; by means of the filling of the Spirit), before (continuing the order of progression) He (the Father) raised (ἐγείρω, AAPTc.NSM, Culminative, Temporal; ascension) Him (Acc. Dir. Obj.; Jesus Christ) from the dead (Abl. Separation; resurrection) and (connective conj.) seated (καθίζω, AAPTc.NSM, Culminative, Temporal; installed) Him (Obj. Gen.) at His (Poss. Gen.; the Father's) right hand (Loc. Place; session; anthropomorphism for the place of highest authority) in the heavenlies (Loc. Place; operation footstool),

^{WHO} **Ephesians 1:20** ἦν ἐνήργηκεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις

^{VUL} **Ephesians 1:20** quam operatus est in Christo suscitans illum a mortuis et constituens ad dexteram suam in caelestibus

^{LWB} **Eph. 1:21** Far above all government [first in command] and authority [human magistrates] and code of honor [moral achievement] and dominion [angelic organizations] and every title [honor] which can be named, not only in this age [during the dispensation of the Church], but also in the one to come [the millennium].

^{KW} **Eph. 1:21** Over and above every government and authority and power and lordship and every name that is constantly being named, not only in this age, but also in the one about to come.

^{KJV} **Ephesians 1:21** 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:

TRANSLATION HIGHLIGHTS

Jesus Christ is seated at the right hand of the Father in the heavenlies. This place of supreme ruling authority (kratos) is far superior to all forms of government, both in heaven and on earth. In the chain of command, this position is at the very top. It is also above all human magistrates and angelic organizations. It is also far above any category of honorable, moral achievement and above any revered name or title which can be mentioned (Tendential Present tense) during the current dispensation of the Church Age. It is also far above any name or conferred title that will exist in the age to come (Futuristic Present tense), i.e., the millennium. In other words, all systems of authority - human, angelic and demonic – have been placed under one Chief Executive Officer, the Lord Jesus Christ. He is “numero uno.” He is “the man,” or even better, “the God-Man.”

RELEVANT OPINIONS

The church is not merely an institution ruled by Him as President, a Kingdom in which He is the Supreme Authority, or a vast company of men in moral sympathy with Him, but a Society which is in vital connection with Him, having the source of its life in Him, sustained and directed by His power, the instrument also by which He works. (W.R. Nicoll) The emphasis is certainly upon the hostile spiritual powers of the corrupt world system. The Bible teaches that demonic powers stand behind evil rulers ... and authorities and powers of this dark world and the spiritual forces of evil ... but that these spiritual forces have been made subject to Christ. (J. Boice)

In Romans 8:38 “principalities” and “powers” appear in a list of possible obstacles between the believer and the love of God in Christ, which also includes “angels.” Paul makes it clear that Christ cannot be viewed as on the same level as angelic powers in the cosmic hierarchy. His exaltation has placed Him above them all. The phrase “every name that is named” indicates that the preceding list of names was not meant to be exhaustive and suggests that the powers of which Paul speaks include beings whom many in Asia Minor might regard as deities. The calling of the names of deities and supernatural powers was fundamental to the practice of magic. (A. Lincoln)

Eph. 1:21 Far above all (Adv. Gen. Measure) government (Obj. Gen.; principality, first in command, sovereign ruler) and (connective conj.) authority (Obj. Gen.; human categories, magistrate) and code of honor (Obj. Gen.; moral achievement, virtue, power) and dominion (Obj. Gen.; angelic categories) and every (Adv. Gen. Measure) title (Obj. Gen.; name) which can be named (ὀνομάζω, PPPTc.GSN, Tential, Attributive), not (neg. adv.) only (Acc. Spec.) in this age (Loc. Time; during the dispensation of the Church), but (contrast conj.) also (adjunctive) in the one (Loc. Time; the Millennial Reign of Christ) which is to come (μέλλω, PAPtc.DSM, Futuristic, Attributive; future).

^{WHO} **Ephesians 1:21** ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι.

^{VUL} **Ephesians 1:21** supra omnem principatum et potestatem et virtutem et dominationem et omne nomen quod nominatur non solum in hoc saeculo sed et in futuro

^{LWB} **Eph. 1:22** Furthermore, He [the Father] has subordinated all categories [of elect and fallen angels] under His [Jesus Christ’s] feet [strategic victory at the 2nd advent], and has appointed Him [with His 3rd royal warrant] Head over everything pertaining to the church,

^{KW} **Eph. 1:22** And all things He put in subjection under His feet, and Him He gave as Head over all things to the Church,

^{KJV} **Ephesians 1:22** And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

TRANSLATION HIGHLIGHTS

Furthermore, the Father has subordinated (Gnomic Aorist tense) all categories of elect and fallen angels under the feet of Jesus Christ. This happened at His strategic victory at the 2nd advent. The Father also appointed (Gnomic Aorist tense) Jesus Christ as Head over everything related to the church. As the God-Man, Jesus Christ conquered Satan on the cross, winning His battlefield royalty or 3rd royal warrant. His new title became King of kings and Lord of lords, the Bright Morning Star. The Father then put the dispensation of the Church Age into effect in order to provide a bride for His Son, a royal family to go with His royal title. Operation footstool will soon be in effect, with Christ ruling over all.

RELEVANT OPINIONS

As a military commander, proceeding even through his own country, has power to requisition everything needful for his army, and deal with all property as may be required for military purposes, so Christ has the whole creation at His disposal, animate and inanimate, hostile and friendly. (W.G. Blaikie) Christian people ought to derive comfort and aspiration from the thought that He who is the Foundation of their religious hopes holds in His hands all the complicated threads of providence and directs the course of human history. It is the one Divine hand which clasps together the two great books of nature and revelation. This thought ought to give fresh breadth and strength and healthiness to all our thoughts about Him. (T. Croskery)

Eph. 1:22 Furthermore (continuative conj.), He (the Father) has subordinated (ὑποτάσσω, AAI3S, Gnomic) all categories (Acc. Spec.; of elect and fallen angels) under His (Poss. Gen.; Jesus Christ's) feet (Acc. Dir. Obj.; anthropomorphism for the strategic victory of Christ at the 2nd advent), and (connective conj.) has appointed (δίδωμι, AAI3S, Gnomic; given, bestowed, imparted) Him (Acc. Dir. Obj.; the glorified Christ with His 3rd royal warrant) head (Acc. Gen. Ref.; ruler, lord) over everything (Acc. Spec.) pertaining to the church (Dat. Gen. Ref.; the age of Israel has been temporarily set aside),

^{WHO} **Ephesians 1:22** καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῆ ἐκκλησίᾳ

^{VUL} **Ephesians 1:22** et omnia subiecit sub pedibus eius et ipsum dedit caput supra omnia ecclesiae

^{LWB} **Eph. 1:23** Which [church] is His body [by means of the baptism of the Holy Spirit], the fullness of Him [Jesus Christ as our escrow officer] Who continues to fill to the point of overflowing [convey escrow blessings] every winner [those believers who fulfill the qualifications in verse 19] with the all things [resurrection body, spiritual assets, rewards, decorations].

^{KW} **Eph. 1:23** Which is of such a nature as to be His body, the fullness of the One who constantly is filling all things with all things.

^{KJV} **Ephesians 1:23** Which is his body, the fulness of him that filleth all in all.

TRANSLATION HIGHLIGHTS

The church is (Descriptive Present tense) the body of Christ by means of the baptism of the Holy Spirit. They are also the fullness of Jesus Christ in His position as escrow officer of our inheritance. Jesus Christ continues to enrich (Iterative Present tense) every winner believer with the all things. What are the “all things?” The “all things” include our resurrection bodies, invisible spiritual assets, and rewards and decorations for attaining spiritual maturity in the Christian life. Does this refer to all believers? Don’t be ridiculous. There is no such thing as equality and no such thing as socialism in God’s plan. No two believers are alike and no two believers are equal in spiritual status. In order to receive the “all things” a believer must meet the qualifications mentioned in verse 19.

The believer must be filled with the Spirit, continually executing the protocol plan for the Church Age. The central piece of the divine plan is the daily intake, metabolism and application of Bible doctrine. This must be done in the sphere of power, which as we have seen is a combination of three expressions of indwelling power, one for each member of the Trinity. Believers who choose to live a life of ignorance and carnality will still be members of His church, but they will not receive rewards or decorations by merely taking up space on earth. Such loser believers will receive a naked resurrection body, and a healthy dose of shame and embarrassment at the Judgment Seat of Christ, but that is all. They will not be partakers of the “all things.” The vast majority of their inheritance will remain forever in heaven; they will never possess them.

RELEVANT OPINIONS

Here the conception is that this plenitude of the divine powers and qualities which is in Christ is imparted by Him to His Church, so that the latter is pervaded by His presence, animated by His life, filled with His gifts and energies and graces. He is the sole Head of the universe, which is supplied by Him with all that is needed for its being and order. He is also the sole Head of the Church, which receives from Him what He Himself possesses, and is endowed by Him with all that it requires for the realization of its vocation. (K. Wuest) The present tense of the participle indicates that this filling or fulfillment of Christ is progressive; it points to the continuous movement of all things to their goal in Him. (F.W. Beare)

There is nothing more discouraging about the modern Church, nothing more culpable, than her failure to grapple with great NT truths. There is much talk today about simplicity, some people saying that “they cannot be bothered with doctrine.” There is also much emphasis upon singing; but the church is not a place where people are to be entertained, or where people come to sit and listen either to singing or to the accounts of other people’s experiences, coupled with a brief, light, comfortable message. If we are to become grown men, if we are to rise to the height of our “high

calling in Christ Jesus,” and to be virile Christians in this tragic modern world, then we must face these great and glorious doctrines, and so exercise our minds, our understandings, and all our senses, that we begin to have some dim conception of ourselves in this great setting and context of the body of Christ. (D.M. Lloyd-Jones)

The term “pleroma” plays an important role in the more fully developed Gnosticism of the 2nd century. It stands for the fullness, the totality of the emanations which come from God. As such, it represents the highest spiritual realm, the sphere of perfection and salvation in closest proximity to God and opposed to the lower realm of matter. The Stoic idea of “pleroma” as the divine Spirit pervading the cosmos had been taken up by Hellenistic Jews to depict God’s immanence in His creation and was being used by Christians to speak of the fullness of God which decided to dwell in Christ. It is the passive force of “pleroma” which best fits this interpretation of the development of the use of the term. The Church (believer) is that which is filled or completed by Christ, rather than that which fills or completes Christ. (A. Lincoln)

Besides the personal fullness which Christ has as God, and His fullness of ability and fitness for His work as Mediator, and His dispensatory fullness, which dwells in Him for the use of His people ... He fills all the powers and faculties of their souls, their hearts with joy, their minds with knowledge, their consciences with peace, their wills with spiritual desires, submission and resignation, and their affections with love to Himself and people: in short, He fills them with all grace and goodness, and the fruits of righteousness, and so makes them meet for usefulness here, and for happiness hereafter. (J. Gill)

Eph. 1:23 Which (Subj. Nom., relative pronoun for “the Church”) is (εἰμί, PAI3S, Descriptive) His (Poss. Gen.) body (Pred. Nom.; by means of the baptism of the Holy Spirit), the fullness (Nom. Appos.) of Him (Adv. Gen. Ref.; Jesus Christ as our escrow officer) Who (Acc. Gen. Ref.) continues to fill to the point of overflowing (πληρώω, PMPtC.GSM, Iterative, Substantival; continues to convey escrow blessings to; fattens, enriches) every winner (Acc. Dir. Obj.; believers in the divine dynasphere who have matured in doctrine; those who fulfill the qualifications listed in verse 19) with the all things (Dat. Adv.; from our portfolio of invisible assets to our resurrection body with its rewards and decorations).

^{WHO} **Ephesians 1:23** ἥτις ἐστὶν τὸ σῶμα αὐτοῦ τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου

^{VUL} **Ephesians 1:23** quae est corpus ipsius plenitudo eius qui omnia in omnibus adimpletur

CHAPTER 2

LWB **Eph. 2:1** And you [Gentile believers], (being dead [spiritually] in your transgressions and sins,

KW **Eph. 2:1** And you being dead with reference to your trespasses and sins,

KJV **Ephesians 2:1** And you *hath he quickened*, who were dead in trespasses and sins;

TRANSLATION HIGHLIGHTS

As the next few verses attest, Paul is addressing the Gentile believers in Ephesus here. His use of “we” in subsequent verses means Jewish believers like himself, while “you” refers to Gentile believers. After the phrase “And you,” Paul inserts a large parenthesis which ends in verse 5, and the continuity begins again with “you were by grace.” If the historical parenthesis was not there, the passage would read, “And you, you were by grace saved.” But first, Paul reminds them that before they believed in Christ, they were (Descriptive Present tense) spiritually dead in transgressions and sins. Comparatively speaking, transgressions means a person “fell off the wagon,” while sins means a person “never hit the mark or standards set by God.” In this case, we were spiritual zombies, dead and decaying corpses, but still walking around. The Greek has no verb that is used by the KJV translated as “quickened,” but it is added as an ellipsis by referring to verse 5 of this same chapter.

On a related topic, are babies also dead in trespasses and sins? Do babies inherit the sin of Adam? If they never reach the age of accountability, what happens to them? What is the age of accountability? Does it exist, or is it something man invented to assuage his emotions? Rather than answer these questions myself, I refer you to the note below by W.E. Best. If you are incapable of studying this topic with objectivity – by that I mean your emotions have control over your soul instead of your intellect – then don’t bother reading his analysis. Personally, I agree with his conclusions. There is no “prooftext” for the traditional answer given in many churches that babies and children who have not reached some unknown “age of accountability” will automatically go to heaven. There are, however, endless verses that point to an opposite conclusion. Note: If you think his conclusions are harsh, mean and unfair, you should realize that you are also ascribing these same attributes to God.

RELEVANT OPINIONS

The dead have all the organs of sense, but no sensibility. The dead have all the machinery of motion, but the machine is at rest. The dead are cold to the touch. The dead are cold as the grave that covers them. So are the spiritually dead; they have no warmth of Christian love going out either to God or man. Though intellectually alive to all purely worldly interests, they are coldly indifferent, or even hostile, to the interests of the kingdom of grace. The dead go onward to corruption. (W.G. Blaikie) Before we look in detail at this devastating description of the human condition apart from God, we

need to be clear that it is a description of everybody. Paul is not giving us a portrait of some particularly decadent tribe or degraded segment of society, or even of the extremely corrupt paganism of his own day. No, this is the biblical diagnosis of fallen man in fallen society everywhere ... A trespass is a false step, involving either the crossing of a known boundary or a deviation from the right path. A sin, however, means rather a missing of the mark, a falling short of a standard. Together the two words cover the positive and negative, or active and passive, aspects of human wrongdoing, that is to say, our sins of commission and of omission. Before God we are both rebels and failures. (J. Stott) Transgressions are lapses, while sins are shortcomings. (F. Gaebelein)

God's word is the instrument of conversion, not regeneration. God's act of giving life to those who are spiritually dead is distinct from the gospel, just as the faculty of sight is different from light. Quickening is an immediate and creative act. No instrumental means are used with God's creative act. The word does not produce life, but it is effective in those who possess life. Nicodemus was told that he had to be born again before he could see. Once the faculty of sight is given, the recipient is guided by the Word to repentance and faith. Our Lord mentioned the new birth before He told Nicodemus to believe. Faith that embraces Jesus Christ in salvation is the fruit of regeneration. The Word effects conversion and sanctification, but the Word itself does not effect regeneration. It does not unstop deaf ears and open blind eyes. Scripture teaches that faith comes by hearing, but this faith is not of man. Saving faith is the gift of God (Phil. 1:29, Hebrews 12:2). Distinction must be made between the faculty of faith and its exercise. The faculty of faith (ability to embrace Christ in a spiritual manner) is implanted in man's heart in regeneration. This is the immediate (without means) and sovereign work of the Spirit. The exercise of faith is wrought in conversion and sanctification by the power of the indwelling life. Repentance and faith are the fruit of regeneration, which is the tree. As the fruit does not bear the tree, so repentance and faith do not bear regeneration. (W.E. Best)

Life for the non-Christian is a living death. He is spiritually dead. You cannot say anything beyond saying that a man is dead. It is not "almost dead," he is actually dead; it is not "desperately ill," it is "dead." They are ignorant of God; they do not know God ... Oh, you may have talked about God, but God was some sort of philosophic term for you, He was some imaginary Being somewhere, Someone to talk about only. You did not know Him, you were not in correspondence with Him; you were outside His life ... Such a man is ignorant also of spiritual things and spiritual life. The man who is not a Christian knows nothing about these things, and he does not want to know about them. He is not interested in them and thinks they are terribly boring. The man who is not a Christian finds the Bible very boring, and expositions of the Bible very boring. He does not find films boring, he does not find newspapers boring, he does not find novels boring; but he finds these things boring. He cannot help it, but he just sees nothing in it and he is not interested, because he is dead, and has no spiritual life. But not only does he not like these things, let us go on and put it as the Scriptures put it; he even hates them. He literally hates them, not only because they are boring him but because he has a feeling somehow that the fact that he does not like them condemns him. And he does not like that feeling. Of course he is prepared to have some sort of religion, but only as long as he can control it, control what is said and for how long it is said, and such like things. Ah, yes, there must be a time limit on God's things; but not on the world's things. That is hatred of God. Such a life is not blessed by God, and therefore it is miserable. (D.M. Lloyd-Jones)

This death is not primarily physical death, but the loss of the spiritual life given, life in fellowship with God and the consequent capacity for spiritual activity and development. Thus the description here is not merely metaphorical, nor does it refer only to the future state of the sinner. It describes his present condition, and the Bible indeed often thus speaks of man in a state of spiritual death because of sin, and needing nothing less than new life from God. (F. Foulkes) Both words “age” and “world” express a whole social value-system which is alien to God. It permeates, indeed dominates, non-Christian society and holds people in captivity. People tend not to have a mind of their own, but to surrender to the pop-culture of television and the glossy magazines. It is a cultural bondage. We were all the same until Jesus liberated us. We drifted along the stream of this world’s ideas of living. It is unfashionable nowadays in the church (even while Satanism flourishes outside it) to believe either in a personal devil or in personal demonic intelligences under his command. But there is no obvious reason why church fashion should be the director of theology, whereas the plain teaching of Jesus and his apostles endorsed their malevolent existence. (J. Stott)

The world mocks Christians at this point, saying, “See how narrow these people are! They are locked up in their Bibles. What slavery!” But actually, it is the world that is enslaved. Such persons are entirely controlled by the world’s thought system ... We have fleshly sins of the obvious sort: gluttony, laziness, lust, greed. But we also have inner, intellectual sins: pride, sinful ambition, hostility to the revealed truth of God, malice, and envy. Sadly we are trapped by these things. In our fallen state, we cannot turn from sin and seek after God; we cannot even stop sinning. We are on a path of self-destruction. Like lemmings, we seem oblivious to our danger as we rush pell-mell toward the sea ... The world does not take God’s wrath seriously because it does not take sin seriously. But God’s wrath is consistent, controlled, and judicial. That is what makes it so frightening. The doctrine of wrath does not mean that God merely gets angry from time to time, lashes out in anger, and then forgets about it. It is rather that his wrath is an inevitable and growing opposition to all that is opposed to His righteousness. The holiness of God never allows any sin to thrive ... George Whitefield, the great Calvinist evangelist, compared our spiritual inability to Christ’s raising of Lazarus. He was laid out, bound hand and foot with grave-clothes, locked up and stinking in a dark cave, with a great stone placed on top of it. Ah! How he stinketh! Likewise we were bound hand and foot with our corruptions and as a stone was laid on the sepulcher, so there was a stone of unbelief on our stupid heart. And we were unable to raise ourselves out of this loathsome, dead state, to a life of righteousness and true holiness, as Lazarus was unable to raise himself out of the cave in which he lay so long. You may boast of the power of your own free-will, and the force and energy of moral suasion and rational arguments, but all your efforts, exerted with ever so much vigor, proved fruitless and abortive, til Jesus came and said, “Take away the stone and come forth.” Apart from the quickening voice of God there would be no hope for anyone. But because of it even the worst and most determined rebel may be saved. (J. Boice)

Babies, as well as others, die because of the principle of sin. All are dead in trespasses and sins. Hence, God does not look upon infants as innocent or sinless; “who ever perished, being innocent” (Job 4:7). Are all who die in infancy safe? Scripture proves they are not: (1) Everyone except Noah and his three sons and their wives were destroyed in the flood (Gen. 7, 8). Any children in the world at that time were destroyed not because they had committed acts of sin, but because of their complicity with Adam in his sin. (2) The only people who were not destroyed in Sodom and Gomorrah were Lot and his family (Gen. 18, 19). There were not ten righteous people there. All the

children were destroyed with the others. (3) At the Passover, the death angel slew everyone in the houses of those where blood had not been applied (Exodus 12). Infants died with the others. (4) Everyone other than Rahab and her family in Jericho was destroyed (Joshua 6), both man and woman, young and old. (5) During the time of Ezekiel (7-9), God destroyed all those in the city of Jerusalem who had not been marked by His messengers (“slay utterly old and young, both maids and little children, and women”). They were slain because they were sinful. (6) At the time of the rapture, only the dead in Christ and the spiritually alive who are living will be caught up (I Thess. 4:13-17). (7) Children will not be spared in the terrible judgments that shall come upon the world during the tribulation period. Many religionists claim that children are safe until they reach the age of accountability (whatever that is), and then they are no longer safe. If that is true, what a shame that they are not either aborted or die before they reach that age. If they are safe until they reach the age of accountability, it is an act of mercy to abort one before it comes from the mother’s womb or let it die before it reaches the age of accountability. Every person’s sin took place in the past when he sinned in Adam. Conclusively, no one can prove from Scripture that all children who die in infancy go to heaven. The objector might complain that God is not just. But the objector himself is the unjust one. God is the righteous Judge. All that He does is right. He executes justice. (W.E. Best)

Eph. 2:1 And (connective conj.) you (Acc. Gen. Ref.; as Gentile unbelievers - continued at verse 2:5), [being (εἰμί, PAPTc.APM, Descriptive, Modal) dead (Acc. Disadv.; spiritually) in your (Poss. Gen.; transgressions (Loc. Sphere, Instr. Cause; “fell off the wagon”) and (connective conj.) sins (Loc. Sphere, Instr. Cause; “never hit the mark”),

^{WHO} **Ephesians 2:1** Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἀμαρτίαις ὑμῶν

^{VUL} **Ephesians 2:1** et vos cum essetis mortui delictis et peccatis vestris

^{LWB} **Eph. 2:2** In which [state of sin] you formerly walked [conducted your behavior] according to the viewpoint of this cosmic system [moral & immoral degeneracy], according to the ruler [Satan] of the authority of the lower atmosphere [demonic domain], the spirit [demonic influence] which is now operational in the sons [seed of the serpent] of disobedience [Gentile unbelievers],

^{KW} **Eph. 2:2** He made alive, in the sphere of which trespasses and sins at one time you ordered your behavior as dominated by the spirit of the age in this world system, as dominated by the leader of the authority of the lower atmosphere, the source also of the spirit that is now operating in the sons of the disobedience,

^{KJV} **Ephesians 2:2** 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:

TRANSLATION HIGHLIGHTS

Before the Ephesian believers became Christians, they lived in a state of sin, walking (Constative Aorist tense) according to the secular viewpoint of the cosmic system. Like all unbelievers, their lifestyle and behavior (walkabout, habitual conduct) was patterned after the world, not according to divine standards. “Kosmos” is a reference to the cosmic system, that sphere of satanic influence marked by moral and immoral degeneracy, legalism and antinomianism. The cosmic (world) system is ruled by Satan; he has control of the demonic domain known as the lower atmosphere. Satan controls 1/3 of the angelic host, all fallen angels. He rules planet earth with his angelic host and demon army. He uses them to rule the nations of the world through organizations like the United Nations. His tools are anti-Semitism and anti-Christianity.

There are three domains mentioned in Scripture: the lower atmosphere, the planetary universe, and the abode of God or the heavenlies. Satan currently rules the lower atmosphere in which we live. We can't see them, but there are billions of demons living all around us, following Satan's orders and creating havoc whenever they can indwell unbelievers or influence believers. This spirit of the world, demonic influence by another name, is currently alive and working (Dramatic Present tense) in all unbelievers (Latin: operational, Greek: energized). The phrase “sons of disobedience” refers to the seed of the serpent, those who have Satan as their father. Satan is the energizing power in the seed of the serpent; God is the energizing power in the seed of the woman.

The elect of God were always His people, His sheep, the seed of the woman; believers were never the children of the devil. But Gentile unbelievers have always been the seed of the serpent, the non-elect, and they will always be children of the devil. Although Christians never belonged inside Satan's sphere of power and influence, they were born into his sphere and wallowed in it as unbelievers until they were regenerated by the Holy Spirit and became Christians. All Christians are now positionally in the sphere of divine power and experientially they have the opportunity to remain there (as much as possible) by the continued filling of the Spirit.

RELEVANT OPINIONS

Today, Satan is the sovereign of the world, and he rules through the policy which he naturally calls “good” but which God calls “evil.” Evil is the sum total of Satan's genius; it is the thinking of Satan as opposed to the mind of Christ, Bible doctrine. Satan sponsors many different – even antithetical – ideas and false systems of thought by which he seeks to gain control of the human soul and hence of the entire human race. When we understand Satan's reason for revolting against his own Creator and recognize his current objectives, we have a frame of reference for understanding evil. Satan revolted because of arrogance. And his objective both then and now is to make himself (Isaiah 14:14) “like the Most High.” Satan uses the cosmic system as the vehicle for administering the rulership of the world. Residing in the divine dynasphere is living in the palace. Residing in the cosmic system is living in the dungeon. (R.B. Thieme, Jr.)

Satan's "kosmos" is a system, an orderly, cohesive organization with a purpose, policy, and structure of authority. This cosmic system employs two dynaspheres: the arrogance complex leads the believer into apathy toward Bible doctrine, while the hatred complex parlays that indifference into antagonism toward doctrine. Worldliness is individual involvement in the cosmic system. Unknowingly or deliberately, you fall victim to satanic influence by your own volition. You choose to submit to "the spirit that is now working among the sons of disobedience." Through active or passive consent, you create an opening for demon doctrines to enter your soul. You may actively pursue evil, as in idolatry or Satan worship, or you may passively render yourself vulnerable through drug addiction or through attitudes of self-righteousness, self-pity, anger, guilt reaction, or disrespect for establishment authority. Sin is not just sin; sin triggers the power of the cosmic system. (R.B. Thieme, Jr.)

The word translated "world" is used 186 times in the Greek New Testament, and virtually every instance has an evil connotation. Linked with the word "way" this phrase means "the present evil age." Those without Christ are captive to the social and value system of the present evil age, which is hostile to Christ. They are willing slaves to the pop culture of the media, the "group think" of the talk shows, post-Christian mores, and man-centered religious fads. The spiritually dead are dominated by the world. Satan commands innumerable hosts in the unseen world and thus creates a spirit of the age, a cosmos diabolicus in which he knits just enough good with evil to achieve his purposes. This devil dominates and energizes the spiritually dead. The world dominates from without, the flesh from within, and the Devil from beyond. These are the terrible dynamics of spiritual death. (R. Hughes)

A most unscriptural emphasis upon the supposed power of the human will has been made by some. The human will never acts alone, and God has undertaken to keep His own from all such sin ... Until then, the energizing power of Satan is working in him both to will and to do the purpose of Satan ... The Bible presents the widest distinction between the saved and the unsaved. The distinction is fundamental. The Bible teaches that the unsaved are dead in trespasses and sins, while the saved possess a new divine life; the unsaved are energized by Satan, while the saved are energized by God; the unsaved are in the power of darkness, while the saved are translated into the kingdom of God's Son; the unsaved are asleep in the arms of the wicked one, while the saved are safe in the hand of God and hid in Christ. It is significant that this important truth never appears in any one of the satanic counterfeit systems of faith today. (L. Chafer)

According to its perverse disposition and nature, the natural free will is mighty and active only in the direction of that which is displeasing and contrary to God ... It would be foolish to preach in a cemetery, trusting that some of the interred dead would hear the Gospel and come to life; and yet this is what many ministers are doing. Their congregations are cemeteries of spiritually dead people. Unless God makes some of them alive, they cannot possibly respond with saving faith and be redeemed. This is why Paul in writing the Ephesians says that when we were dead in sins, we were quickened first and then raised up. (A. Custance) God influences men through His Holy Spirit. Satan

influences them through his evil spirit. This can also be thought of as his hosts of demons who carry out his will in seeking to defeat God's will. (R. Earle) In ancient cosmology the inter-stellar region, especially that between the moon and the earth, was thought to be the place of constant demonic activity, with baneful effects upon all earth-dwellers. (F.W. Beare)

If you do not agree that the godless life, the life of the world, is a miserable life and that the only happy life is a Christian life, you are just proclaiming that you are not a Christian [or are a Christian in reversionism]. To hanker after that sort of life, that sort of existence, is just a proclamation that you have not a spiritual nature. The truth about that life is that it is wretched, it is unhappy. Look beneath the surface and you see it shouting at you. The way of the world, with all its constant changes, is a proclamation of the fact that those who follow it are profoundly miserable. That is why they have to go on changing. They get tired of everything, they must always be seeking after something new. They are always looking for thrills and they run after them. Why? Because it is intolerable to them to spend a few hours with themselves. They find their own company so miserable that they spend their lives in running away from themselves. That is the measure of the misery of a life of sin. (D.M. Lloyd-Jones)

We have here the locative of sphere. The unsaved order their behavior, regulate their lives within the sphere of trespasses and sins. All their thoughts, words, and deeds are ensphered by sin. Not one of their acts ever gets outside this circle of sin. This is what is meant by total depravity. His act of ordering his behavior in the sphere of trespasses and sins is dominated or controlled by "the course of this world." To distinguish the words "aion" and "kosmos," one could say that "kosmos" gives the over-all picture of mankind alienated from God during all history, and "aion" represents any distinct age or period of human history as marked out from another by particular characteristics. Not only does the sinner order his behavior as dominated by the spirit of the age in which he lives, which spirit is just part of that "kosmos" human-history-long alienation of the human race from God. He is dominated or controlled by the "prince of the power of the air," Satan, and order their behavior according to his dictates and those of his demons. (K. Wuest) This "world" (kosmos) is the satanically organized system that hates and opposes all that is godly. (H. Hoehner) It is the career or present system of this world, not gradually ameliorating, but progressively deteriorating, alienated from God. (R. Jamieson)

Man's sinful condition is lifeless and motionless as far as any Godward activity is concerned. Viewed from another standpoint it is a "walk," a taking of step after step, in evil. (F. Foulkes) The elect, until they are regenerated, are fallen sons of Adam as are all others. They are ungodly. Hence, the statement "Christ died for the ungodly" is perfectly true. Further, all the elect, until they are brought to faith in Christ, are enemies of God, walking in the rebellious ways of the world. Hence, saying Christ reconciled those who were enemies of God by His death is perfectly true and harmonious with the biblical teaching of particular redemption. (J. White) The air is regarded as the region of the demon's might. (M. Vincent) Every effort to claim for the sinner the minutest cooperation in this first grace destroys the gospel, severs the artery of the Christian

confession and is anti-scriptural in the highest degree. Like a spiritual corpse, he is unable to make a single move toward God, think a right thought about God, or even respond to God – unless God first brings this spiritually dead corpse to life. Though the sinner is indeed dead to God, he nevertheless is very much alive to wickedness. (J. Boice)

What is “the world” in a biblical sense? It is the outlook and the mentality and the organization of life apart from God. And to be in the world means that you are governed by the outlook and the mentality of the world. The man who is not a Christian is a man who is simply governed and controlled by the world, its mind, its outlook, its mentality. I know of nothing which is more sad about man in sin than just that. When people talk so glibly about their emancipation they are giving a very clear proof of the fact that they are governed and dominated and controlled by this world, the mind of the world, the age of propaganda, the age of advertising, the mass mind, the mass man, the mass individual, without knowing it. Is it not tragic? But that is man in sin, controlled by an evil principle that is in life. The fact is that there is a very powerful principle of evil at work in this world, and it is only the man who believes the Bible and has had his mind and his understanding enlightened by the Holy Spirit who can see that. (D.M. Lloyd-Jones)

Eph. 2:2 In which (Loc. Sphere; state of sin) you formerly (Adv. Time) walked (περιπατέω, AAI2P, Constative; conducted your behavior, manner of your lifestyle) according to the viewpoint (Acc. Manner, adverbial; secular course) of this (Gen. Spec.) cosmic system (Adv. Gen. Ref.; world: immoral degeneracy, lasciviousness, antinomianism), according to the ruler (Adv. Acc.; Satan) of the authority (Adv. Gen. Ref.; demonic domain) of the lower atmosphere (Gen. Place), the spirit (Adv. Gen. Ref., in Apposition to either the ruler or demonic activity; demonic influence) which is now (Adv. Time) operational (ἐνεργέω, PAPtc.GSN, Dramatic, Attributive, Articular.; working, active, busy) in the sons (Dat. Disadv.; seed of the serpent by birth, “the devil was never your father”) of disobedience (Adv. Gen. Ref.; Gentile unbelievers);

^{WHO} **Ephesians 2:2** ἐν αἷς ποτε περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας;

^{VUL} **Ephesians 2:2** in quibus aliquando ambulastis secundum saeculum mundi huius secundum principem potestatis aeris huius spiritus qui nunc operatur in filios diffidentiae

^{LWB} **Eph. 2:3** Among whom [Gentile unbelievers] we also [as Jewish unbelievers] formerly walked [as a manner of lifestyle] in the lusts of our flesh [either moral or immoral degeneracy], when we continually indulged in [performed] the desires [evil instincts] and the mental attitudes [false ideas] of the old sin nature [either legalism or antinomianism];

in fact, like the rest [Gentile believers], we ourselves [as Jewish believers] were by [the old sin] nature the children of wrath.

^{KW} **Eph. 2:3** Among whom also we all ordered our behavior in the sphere of the cravings of our evil nature, continually practicing the desires of our evil nature and of our thoughts, and were continually children of wrath by nature, as also the rest.

^{KJV} **Ephesians 2:3** 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.

TRANSLATION HIGHLIGHTS

Paul compares the sinful lifestyle of the Jewish unbeliever (Constative Aorist tense) with the sinful lifestyle (Latin: conversation) of the Gentile unbeliever and regardless of what each were involved in, both were lifestyles of sin. Both groups walked in the lusts of their flesh (Latin: carnality), whether this was in immoral or moral degeneracy, legalism or antinomianism. They both engaged in sinful desires (blind passions & impulses) and mental attitudes (Latin: cogitations) on a continual basis (Iterative Present tense). Most people would shout a hearty “Amen” if you attributed immoral behavior to sinful unbelievers, but few understand that some moral behavior is equally reprehensible in God’s eyes because His divine standards reject all human self-righteousness. Note also that it does not say that believers “were” children of wrath, but only that we walked among those who were indeed children of wrath.

Carnality most definitely has a lascivious nature to it, but it also has a legalistic nature to it as well. Many commentators attribute immoral degeneracy to Gentile unbelievers and moral degeneracy to Jewish unbelievers, which may have been accurate representations. However, it is quite possible for some Gentile unbelievers to live moral, legalistic lifestyles while some Jewish unbelievers live immoral, degenerate lifestyles. I don’t have a problem with that summation for two reasons: (1) Jews are often depicted in Scripture as having the law and trying to obtain righteousness by keeping it, and (2) Gentiles are often depicted in Scripture as not having the law and therefore living like wild animals. However, there are exceptions to the rule, especially when some Jews lived adulterous, pagan lifestyles in spite of the law.

In any case, Paul uses these two categories of lost souls, wandering without God and therefore without purpose in life, to the life believers lived before they believed in Christ Jesus. All of us, both Jewish and Gentile believers, were children of wrath “by nature” due to the genetically formed old sin nature that we inherited from our father Adam. The phrase “by nature” is important because no believer was (Descriptive Imperfect tense) ever a “true” child of wrath; the devil was never our father – God was always our Father. But before we were regenerated by the Spirit and believed in Christ, we lived like those who were children of wrath. The Imperfect tense points to our “running with the wrong crowd at one time” even though we were never really part of that crowd. The lust pattern of our old sin nature locked-in with the lust pattern of unbelievers, and we ran with them like wolves – in lusts ranging from power and approbation to materialism and sexual perversion.

In the Latin, the crowd is referred to as the “etcetera.” I like that. Only the elect have a place of love and honor in God’s plan. All the rest are just “etcetera.” That is something to keep in mind when you are socializing with unbelievers, whether they are of the legalistic or antinomian variety. I always keep that in mind when attending an occasional college fraternity reunion. Do I really want to run with this crowd and live with them like we used to do when we were young and foolish? Do I really want to place my honored status as one of the royal family of God on hold and run wild with the “etcetera?” Do I really want to follow the advice on the cover of the December 2004 edition of In New York magazine: “Party Like It’s 2005!” Not hardly. I prefer to be bodyguard and designated driver and catch some good conversations with old friends.

RELEVANT OPINIONS

“By nature” seems to describe more than our natural condition, when left to ourselves. It seems also to point to the origin of our condition as members of a fallen race, and so to raise difficult questions about our genetic inheritance, and therefore about our moral responsibility. (J. Stott) Apart from his restoration to God and the indwelling of God’s Spirit, man is not only dominated by self-centered passions, but he is found actually fulfilling the desires of the flesh and of the mind. The effects of man’s evil and selfishness are not limited to the emotions, but embrace his intellect and reasoning processes as well. (F. Foulkes) By “flesh” is meant, the corruption of nature - so called, because it is propagated by natural generation. This is called “our,” because it belongs to human nature, and is inherent in it, and inseparable from it in this life: and the “lusts” of it, are the inward motions of it, in contrariety to the law and will of God. (J. Gill) “Had our conversation” means life in association with others, in the everyday intercourse of society. (F.W. Beare)

“Were” in the Greek text is imperfect in tense, which tense speaks of continuous action or state of being. Our totally depraved condition before salvation was a continuous one, from birth on without a cessation of that condition. (K. Wuest) There is nothing so fatuous as the idea that Christian doctrine is remote from life. There is nothing more practical, and the world is today in its present condition of muddle, because men simply will not recognize the truth of what the Bible tells us about man. The biblical doctrine of sin really went out of men’s thinking some sixty or seventy years ago, and psychology came in its place. That is why discipline and punishment have gone. The idea now is that we are all, essentially, really very good, and the trouble is that we have never been given a chance. What we need, we are told, is encouragement. We do not believe in law and moral sanctions. That is regarded as very harsh and cruel. The result of it all is the breakdown of discipline in every department of life – in the home, in the schools, on the streets, in industry, in commerce, everywhere. You see how vital this doctrine is! (D.M. Lloyd-Jones)

Man denies his own creatureliness. He objects to that. Man does not like the idea that he is a creature made and created by God. He feels that this idea of his creatureliness is insulting to him, that it somehow detracts from him and his essential greatness and glory. He does not like the idea that there is anybody, even God, who is above him ... Man always wants to assert his own self-sufficiency. He believes that he is sufficient in and of himself. The Bible, of course, says the exact opposite – that man was not only made by God and for God, but that he is dependent upon God, and that he can only be happy when he is in correspondence with God and when he obeys God. But this cuts right

across what man has always felt about himself. He has always had the feeling that he is self-sufficient, that he has the necessary powers and that he has but to exercise them to make a perfect world and to make a perfect life for himself ... Autonomous man is the notion of man as one who can in every way manage his own affairs and who needs no help and no assistance from anywhere, not even from God Himself! Autonomous man, self-sufficient man, self-determinative man, independent man, man as a god, man as the lord of the universe, man on the throne and on a pedestal! All must surely recognize that that is nothing but a description of man as he is at the present time outside the Christian faith. He is utterly disobedient, and proud of it, and arrogant in it. (D.M. Lloyd-Jones)

All devices for exerting psychological pressure in order to precipitate “decisions” must be eschewed, as being in truth presumptuous attempts to intrude into the province of the Holy Spirit. Such pressures may even be harmful, for while they may produce the outward form of decision, they cannot bring about regeneration and a change of heart, and when the decisions wear off those who registered them will be found gospel-hardened and antagonistic. (J.I. Packer) Is the human will free to choose God, even in its fallen state? Some Christians believe this. Or is it unable to choose God, being bound by sin, as others say? This matter has been debated at length in the long history of the Christian church, and the church has always come out on the side of what Martin Luther called the will’s “bondage.” There have been different ways of expressing this. Luther expressed it in different terms than Augustine, Calvin in different terms from Luther. Jonathan Edwards had his own original contribution. But all were united in saying that apart from the utterly unexpected grace of God in quickening the human mind and soul, no one ever willingly turns to God or embraces the offer of salvation. Sin enslaves us. Instead of turning to God, we run from Him. No other view does justice to what the Bible teaches concerning the radical nature of sin and the totality of grace in salvation. (J. Boice)

There are some people who completely misinterpret the very term “wrath.” They think of wrath instinctively as some uncontrolled manifestation of anger. They cannot think of it apart from the idea of somebody trembling in a rage and pale with passion, who has lost self-control and is speaking in a violent manner and doing violent things. Now that is quite a false and wrong idea of the meaning of wrath. Wrath is nothing but a manifestation of indignation based upon justice. The wrath of God is nothing but the other side of the love of God. If God’s love is spurned and rejected there remains nothing but the justice and the righteousness and the wrath of God. It is only as I realize God’s wrath against sin that I realize the full significance of His providing a way of salvation from it. If I do not understand this I do not understand that, and my talk about the love of God is mere loose sentimentality which is indeed a denial of the great biblical doctrine of the love of God. If you believe the one side about Christ, you must believe the other. If you deny this, you are virtually denying that. Let us be careful therefore. There is nothing more tragic than the way in which Christian people bring the relics of their philosophies and their own understanding into the Christian faith. (D.M. Lloyd-Jones)

Eph. 2:3 Among whom (Dat. Assoc.; Gentile unbelievers) we (Subj. Nom.) also (adjunctive; as Jewish unbelievers) formerly (Adv. Time) walked (ἀναστρέφω, APIIP, Constativ; conversation as a manner of lifestyle) in the lusts (Loc.

Sphere) of our (Poss. Gen.) flesh (Adv. Gen. Ref.; moral degeneracy, self-righteous arrogance, legalism), when we continually indulged in (ποιέω, PAPtc.NPM, Iterative, Temporal; performed) the desires (Acc. Dir. Obj.; will) and (connective conj.) the mental attitudes (Adv. Gen. Ref.; conceits and imaginations) of the old sin nature (Adv. Gen. Ref.); in fact (conj.), like (comparative particle) the rest (Ind. Nom.; Gentile believers), we ourselves (as Jewish believers) were (εἰμί, Imperf.MIIP, Descriptive) by nature (Instr. Means; due to the genetically formed old sin nature) the children (Nom. Appos.) of wrath (Adv. Gen. Ref.).

^{WHO} **Ephesians 2:3** ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν καὶ ἤμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί.

^{VUL} **Ephesians 2:3** in quibus et nos omnes aliquando conversati sumus in desideriiis carnis nostrae facientes voluntates carnis et cogitationum et eramus natura filii irae sicut et ceteri

^{LWB} **Eph. 2:4** But God [the Father] Who is rich in grace faithfulness [mercy], because of His great love with which He loved us,

^{KW} **Eph. 2:4** But God, being wealthy in the sphere of mercy, because of His great love with which He loved us,

^{KJV} **Ephesians 2:4** But God, who is rich in mercy, for his great love wherewith he loved us,

TRANSLATION HIGHLIGHTS

Some of you might think I went a bit far in calling unbelievers the “etcetera” in God’s plan. But Paul reaffirms here that God the Father is rich in mercy towards us because of the great love with which He loved us (Gnomic Aorist tense) in the past. We learned in chapter one that He loved us in eternity past, before we were born. The Gnomic Aorist tense means He always loved us; there was never a time when He didn’t love us. This love was predestinating love, a particular love, a distinguishing love with our name on it. This love was for His elect only, His sheep, and none other. It was not an impersonal, indiscriminate love for a nameless blob of humanity. He loved His own; He loved the seed of the woman; He did not love the seed of the serpent.

I know what some of you are thinking. What about John 3:16? The “world” in John 3:16 and many other places in Scripture does not mean every single human being without exception, and neither does the word “whosoever.” The world is qualified by the phrase “the believing ones in Him,” meaning those who were placed in Christ in eternity past and who in a predetermined point in time eventually believe in Him. “Whosoever believes” is a pathetic translation of John 3:16, one made from erroneous theological speculation. It is not an altar call, it is a statement of fact. In the same manner, those that

He loved in this verse were loved by Him in eternity past, His elect, those who were “predestined in the sphere of love unto the adoption of sons.”

RELEVANT OPINIONS

Paul moves from the wrath of God to the mercy and love of God without any sense of embarrassment or anomaly. He is able to hold them together in his mind because he believed that they were held together in God’s character. (J. Stott) In strong contrast to the need and sinfulness of man, and meeting that need and sinfulness, there comes the fact of God’s love, and the action that springs from His pity. He is not only merciful, showing His pity to those who are totally unworthy and undeserving; He is rich in mercy. That mercy proceeds from love, His great love wherewith He loved us. There is longing in the heart of God for men – the “us” now means Jews and Gentiles alike – to be restored to the highest and best that He had planned for them; and so He has shown Himself full of mercy, and has acted in grace towards them. (F. Foulkes)

“No one can come to Me unless the Father who sent Me draws him.” The good news is that there is an “unless” in John 6:44, just as there is a “But God” in Ephesians 2:4. In both instances it is not the free will of man that comes to the rescue, but the free will of God. All men would be left in the hopeless position of “unable to come” unless God acts, and He does by drawing men unto Christ. Outside of this divine enablement no man can come to Christ. No man can “will” to come to Christ outside of this divine drawing. The identity of those raised on the last day to eternal life is absolutely co-extensive with the identity of those who are drawn! If a person is drawn, he will also be raised up to eternal life. (J. White)

It is a mistake, however, to say that God’s love and mercy will provide every person an equal chance to believe. God would be just in sending all to hell since all have sinned. The love and mercy extended to the elect is undeserved. God is obligated to save no one, but out of a heart of mercy he saves some. Those who believe that God must extend mercy equally to all are subtly falling into the trap of believing that God would not be good without showing mercy equally to all. (T. Schreiner) To the elect, the Triune God bears a special love. The love of the Father is demonstrated toward the elect by His devising and effecting a plan whereby they might be reconciled to Him through Christ. The Son’s love for the elect appears in His becoming a surety for their salvation by actually giving Himself as a sacrifice for them. The special love the Spirit exhibits toward the elect appears in His convincing them of sin and righteousness, shedding abroad the love of God in their hearts, and implanting every grace in them. (T. Nettles)

Eph. 2:4 But (contrast conj.) God (Subj. Nom.; the Father), Who is (εἰμί, PAPtc.NSM, Descriptive, Substantival) rich (Nom. Appos.) in grace faithfulness (Loc. Sphere; mercy), because of His (Poss. Gen.) great (Acc. Measure) love (Causal Cognate Acc.) with which (Acc. Gen. Ref.) He loved (ἀγαπάω, AAI3S, Gnostic) us (Acc. Dir. Obj.),

^{WHO} **Ephesians 2:4** ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς

^{VUL} **Ephesians 2:4** Deus autem qui dives est in misericordia propter nimiam caritatem suam qua dilexit nos

^{LWB} **Eph. 2:5** Even when we were [spiritually] dead in transgressions, He made us alive [regenerated] together with Christ, you were by grace saved in the past with the result that you will keep on being saved in the future,

^{KW} **Eph. 2:5** And we, being dead with respect to our trespasses, made us alive together with the Christ; by grace have you been saved completely in past time, with the present result that you are in a state of salvation which persists through present time,

^{KJV} **Ephesians 2:5** Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

TRANSLATION HIGHLIGHTS

God the Father in coordination with the Holy Spirit regenerated us (Constative Aorist tense) in Christ Jesus when (Temporal Participle) we were spiritually dead in transgressions. There are two highly important points in this short phrase. First, we were spiritually dead, totally depraved, totally unable to lift a finger or exercise our “free will” to do anything towards our salvation. Please notice that the Greek word is “nekros” and the Latin word is “mortus;” both refer to death not sickness, inability not possibility. Second, each Member of the Trinity worked in unison to accomplish our salvation; there was no deviation of any kind, even in the remotest point, in how and when we each became believers. What could we have assisted with? Our spiritual death? Our inability? Our will which was enslaved to sin? Our total depravity?

The first part of this verse is the end of the parenthesis that began in 2:1. If the parenthesis was eliminated, the verse would read “And you, you were saved by grace.” The Historical Present tense points back to the moment in which we were regenerated (Latin: vivified) by the Holy Spirit together with Christ. Paul uses the Intensive Perfect tense to remind us that we were saved in the past and as a result of that one time event, we will remain saved in the future without any chance of ever losing that salvation or “slipping through God’s fingers.” How can I be so sure of that? Because the first half of the verse informed us that we had nothing to do with obtaining our salvation, it stands to reason that we do not have the capability of losing something we didn’t procure for ourselves.

RELEVANT OPINIONS

Man is spiritually dead. He cannot obey God. That is what the great Martin Luther called “the bondage of the will.” But what a hateful doctrine to man is sin and to the modern man! Man likes

to think that he is absolutely free to choose anything he likes, that he can choose to serve God if he so desires; that he can choose to be a Christian if he wants to do so. Assertion of man's will, free will, is the order of the day. But the Bible speaks of children of disobedience. There has been no such thing as free will as regards obeying God since Adam fell. Adam had free will; no one else has ever had it. Freedom of the will was lost in the Fall; man there became a slave of sin and under the dominion of the devil. His will is bound. That is the condition of man under the dominion of the devil; he is not free. He is not free not to sin. He is incapable of it. Such is the depth to which man has sunk in sin. We were born into this world with a disobedient nature. We are not born neutral into this world. We are not born evenly balanced with the possibility of going either that way or this way. We are born heavily biased to one side. David puts it memorably in Psalm 51:5: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." What a profound bit of self-analysis! If you want psychology, go to the Scriptures ... We tend to think of sin in terms of separate acts of the will; and therefore we tend to lose sight of the fact that we are ourselves sinful apart from our actions, that sin is in us and is a part of our very nature. We must get rid of the notion that we ourselves are all right until temptation comes and we fall. The trouble is in the heart of man. It is his fallen, sinful nature. You cannot understand the modern world apart from the doctrine of original sin. (D.M. Lloyd-Jones)

Man is not merely neutral as between God and Satan. Man in his unregenerate state is positively at enmity with God. In particular it is impossible for him to obey the commands, seek, repent, and believe. Man is God's enemy. The reason unregenerate man cannot possibly seek God or repent of his sins is that he is dead, and a dead man cannot do anything. The Bible pictures man as dead, not merely as sick. Resurrection also presupposes such a state of death. Resurrection also presupposes Someone who can bring the dead to life, for quite clearly a dead man cannot raise himself. The verse does not attribute any ability to the dead in general. A given man might think that regardless of the condition of other men, and regardless even of his own sinful state, he can decide on his own to accept Christ and be saved. This is what John 1:12-13 and many other verses denies. No one is born again by an act of his own will. No one can possibly misunderstand the text. It says quite flatly that those who receive Christ were born, not by the will of a man, but by God. A baby cannot initiate its birth. No baby chooses or decides to be born. This is why the spiritual change from the death of sin to newness of life is pictured as a birth. We are raised from the dead; but we do not raise ourselves, it is the act of God. Hence the will of man has nothing to do with this in the least. (G. Clark)

We were entombed therefore with Him through this aforementioned placing into His death, in order that just as there was raised up Christ out from amongst the dead ones through the glory of the Father, thus also as for us, in the newness of a life (imparted) we may order our behavior. This newness of life is a new life imparted through our identification with Christ in His resurrection. Our identification with Christ in His death broke the power of indwelling sin. Our identification with Him in His resurrection resulted in the impartation of divine life. This is what Paul has reference to when he says, "We were made alive together with Him." The believer has had his justification, he is having his sanctification, and he is yet to have his glorification. The earnest of the Spirit guarantees to him his glorification. (K. Wuest) Quickening is regeneration, and nothing else. When the apostle says here, "You hath he quickened," he means, "You He has regenerated; He has given you new life, you have been born again, you have been created anew, you have become partakers of the divine nature." Regeneration is an act of God by which a principle of new life is implanted in man, and the

governing disposition of the soul is made holy. It means that God by His mighty action puts a new disposition into my soul. (D.M. Lloyd-Jones)

Eph. 2:5 Even (ascensive) when we (Acc. Gen. Ref.) were (είμι, PApTc.APM, Descriptive, Temporal) dead (Acc. Appos.; spiritually) in transgressions (Loc. Sphere), He made us alive together with (συζωποιέω, AAI3S, Constative; regeneration) Christ (Dat. Assoc.)], you (continued from verse 2:1) were (είμι, PAI2P, Historical) by grace (Instr. Means) saved in the past with the result that you will keep on being saved in the future (σώζω, Perf.MPtc.NPM, Intensive, Dir. Obj. of Verb),

^{WHO} **Ephesians 2:5** καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωποίησεν τῷ Χριστῷ χάριτί ἐστε σεσωσμένοι

^{VUL} **Ephesians 2:5** et cum essemus mortui peccatis convivificavit nos Christo gratia estis salvati

^{LWB} **Eph. 2:6** And He [the Father] raised [resurrected] us together with Him [Jesus Christ] and caused us to sit together with Him [enthroned with Christ] in the heavenlies [during Satan's appeal trial] in Christ Jesus,

^{KW} **Eph. 2:6** And raised us with Him and seated us with Him in the heavenly places in Christ Jesus,

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

TRANSLATION HIGHLIGHTS

God the Father resurrected us (Culminative Aorist tense) together with Jesus Christ and caused us to sit together (Culminative Aorist tense) with Him in the heavenlies (Latin: celestials) in Christ Jesus. As members of the royal family, we are enthroned with Him during the time of Satan's appeal trial, which is currently in progress during the Church Age. Paul uses three verbs with the preposition "sun" attached to them, showing that we share with Christ and other Christians the new life, the raising up, and the sitting in heavenly places.

RELEVANT OPINIONS

There was a complete change in the realm in which our Lord was existing; dead, in the grave; alive, manifesting Himself, and in a new way. Now that is the truth, says the apostle, about all who are truly Christian. Nothing less than that. We have been raised together with Christ. Because of our union with Him, what happened to Him happened to us – not, as he points out here, in the physical sense but in the spiritual. It will happen in the physical sense also; that is to come, but what he wants them to understand now is that, spiritually, this selfsame power which raised the Lord Jesus Christ is working in us who believe, and is doing this wonderful work in us ... As we have been quickened

with Him and raised with Him, so it must follow that everything else that has happened to Him must happen to us spiritually. Therefore, of necessity, we have been made to sit with Him in the heavenly places. (D.M. Lloyd-Jones)

Union with Christ is the central truth of the whole doctrine of salvation. (J. Murray) The subject of spiritual union is the most important, the most profound, and yet the most blessed of any that is set forth in sacred Scripture. But the very expression “spiritual union” is unknown in most professing Christian circles, and even where it is employed it is given such a protracted meaning as to take in only a fragment of this precious truth. We were in Adam before our salvation, but are in Christ afterward. Adam was established by God as a representative or federal head of the human race. When he sinned, his judgment, death, passed on to us. Death passed upon the race. By contrast, Jesus stood firm, not only demonstrating a practical and perfect righteousness, but also dying for those who would be united to Him by faith. Because He is justified, we are justified. Because He is raised, we are raised. Because He is exalted to heaven, we too are exalted to heaven. This doctrine is called “federalism,” because as citizens of a country, we suffer the liabilities and enjoy the benefits of actions taken by earlier generations of citizens. (J. Boice)

Forty days after the resurrection Jesus ascended to the right hand of the Father. Both these events have their counterpart in the experience of believers. Not only do they anticipate and assure resurrection and glorification at the end of the age; they are matched by a present realization of the risen life in Christ and of participation with Him in His ascended majesty. (F. Gaebelin) The first heaven was the atmosphere, the clouds and so on that we see; the second heaven was the realm in which you have the stars and the moon and the sun; and the third heaven was the place where God especially manifests His presence and His glory, the place in which the Lord Jesus Christ in His glorified body now dwells. That is the third heaven. Whenever you get this term “heavenly places” or “heavenlies” it generally carries that meaning or connotation. So that is the realm into which we have been introduced as the result of our regeneration. The Christian no longer belongs to this world. Christians are strangers and pilgrims on the earth, sojourner, travelers, just passing through this world. (D.M. Lloyd-Jones)

Eph. 2:6 And (connective conj.) He (the Father) raised (συνεγείρω, AAI3S, Culminative; resurrected) us (ellipsis, Dir. Obj. supplied) together with Him (ellipsis, Dat. Assoc. supplied, Jesus Christ) and (connective conj.) caused us (ellipsis, Dir. Obj. supplied) to sit together (συγκαθίζω, AAI3S, Culminative) with Him (ellipsis, Dat. Assoc. supplied; enthroned as royal family with Jesus Christ) in the heavenlies (Loc. Place; during Satan's appeal trial) in Christ Jesus (Loc. Sphere; unique to the church age),

^{WHO} **Ephesians 2:6** καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ

^{VUL} **Ephesians 2:6** et conresuscitavit et consedere fecit in caelestibus in Christo Iesu

LWB Eph. 2:7 So that in the ages which are to come [millennial and perfect], He [God the Father as the Depositor] might exhibit the riches [escrow blessings] which surpass [super-abound] His grace in generosity toward us [winner believers] by means of Christ Jesus [our Escrow Officer],

KW Eph. 2:7 In order that He might exhibit for His own glory in the ages that will pile themselves one upon another in continuous succession, the surpassing wealth of His grace in kindness to us in Christ Jesus.

KJV Ephesians 2:7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

TRANSLATION HIGHLIGHTS

What is the ultimate purpose of our sitting with Him in the heavenlies? The purpose is so that in the ages to come (Attributive Participle), primarily the millennial and perfect ages, God the Father might exhibit (Potential Subjunctive mood) the riches of His glory. These riches are the escrow blessings that He placed in escrow on our behalf in heaven. These escrow blessings super-abound, above and beyond His “regular” grace. They were deposited for us in the sphere of His generosity and they will be distributed to us by Jesus Christ in His function as Escrow Officer. Our goal is not to barely get by in the Christian life, but to super-abound, to have an abundant life in Christ. That is why Paul uses words such as exceeding, surpassing, transcending, and extraordinary.

Do we have to wait until eternity to get these escrow blessings? Some of them will be distributed in eternity, while others will be distributed in time. Will everybody receive their escrow blessings? As we saw in the previous chapter, we receive some of them when we were first justified; winner believers, those who adhere to Church Age protocol and grow to spiritual maturity, will receive a large portion of those blessings reserved in heaven for them. Loser believers will forfeit those escrow blessings forever. Believer’s blessings will be manifested temporally during the Church Age, Millennial Age and Perfect Age; they will be manifested outside of time in the eternal state.

RELEVANT OPINIONS

God has not only prepared a great deal of grace and glory for His people, but He has appointed ages enough for them to enjoy it in. (J. Gill) As we live our lives we are troubled by this and that, and we tend to grumble and to complain; we wonder why God is dealing with us like this and why certain things are allowed to happen to us. The antidote to all this is to see ourselves objectively as we really are in the purpose of God. And if we could but do so, all these difficulties would disappear. This is the cure for the self-centeredness and self-concern which lead eventually to introspection and morbidity and various other forms of trouble. The thing to do is to get such people to lift up their heads and to see themselves objectively in the grand purpose and plan of God ... If God had not allowed the possibility, man would not have been entirely free, and therefore he would not have

been entirely perfect. Man, as God made him, really did have free will. He lost it by falling into sin, but he had it originally; and it was a part of man's perfection. (D.M. Lloyd-Jones)

It will take an infinite number of ages for God to be done glorifying the wealth of His grace to us – which is to say He will never be done. (J. Piper) God's perfect system – the Christian way of life – is greater than any human system or individual Christian. God's plan works in every generation, for anyone who will follow His mandates. The divine system transforms all kinds of believers into mature Christians, winners in the devil's world ... In phase three of this system, mature believers receive paragraph SG3 – the surpassing grace rewards and blessings over and above the usual blessings reserved for all believers in phase three. Whenever a believer possesses supergrace or ultra-supergrace capacity, God pours out fantastic blessings which glorify Him in time and eternity. Spiritual maturity is the goal for every believer. Here, you reap what God sows, not what you sow. On the other hand, every time a believer regresses into reversionism he reduces the time available for restoration. Should God take him to heaven, he loses out on his supergrace blessings in time and surpassing grace rewards for eternity. (R.B. Thieme, Jr.)

We have been quickened. New life has been put in us. Why? Because without life we can do nothing. The first thing the sinner needs is life. He cannot ask for life, for he is dead. God gives him life, and he proves he has it by believing the gospel. Quickening is the first step. It is the first thing that happens. I do not ask to be quickened. If I asked to be quickened I would not need to be quickened, I would already have life. But I am dead, and I am an enemy, and I am opposed to God, I do not understand, and I hate. But God gives me life. He has quickened me together with Christ. Therefore, boasting is entirely excluded, boasting of works, boasting even of faith. Our being Christians is entirely the result of God's work. It is not our decision, our "deciding for Christ," that makes us Christians either: that is works. Decision does come into it, but it is not our decision that makes us Christians. Paul says we are His workmanship. That is the emphasis. Not something I have gone in for, not something I have decided, but something that God has done to me. (D.M. Lloyd-Jones)

Eph. 2:7 So that (Purpose clause) in the ages (Loc. Time; the millennial and perfect ages) which are to come (ἐπέρχομαι, PMPTc.DPM, Descriptive, Attributive, Deponent) He (as the Depositor) might exhibit (ἐνδείκνυμι, AMSubj.3S, Constatative, Potential) the riches (Acc. Dir. Obj.; escrow blessings) which surpass (ὑπερβάλλω, PAPtc.ASN, Descriptive, Attributive; super-abound) His (Poss. Gen.) grace (Obj. Gen.) in generosity (Loc. Sphere) toward us (Acc. Dir. Obj.; winners in the protocol plan) by means of Christ Jesus (Instr. Means; as the Escrow Officer of our blessings for eternity);

^{WHO} **Ephesians 2:7** ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπέρχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ

^{VUL} **Ephesians 2:7** ut ostenderet in saeculis supervenientibus abundantes divitias gratiae suae in bonitate super nos in Christo Iesu

LWB Eph. 2:8 For by grace [means] you were saved in the past through faith [agency or instrument] with the result that you will be continually saved in the future, and this [salvation by grace through faith] is not out from yourselves [your will doesn't call grace or faith into being], rather it is a gift from God [source],

KW Eph. 2:8 For by the grace have you been saved in the past completely, through faith, with the result that your salvation persists through present time; and this [salvation] is not from you as a source; of God it is the gift,

KJV Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

TRANSLATION HIGHLIGHTS

Paul further explains the concept he has started, namely that salvation is of God, not man. You were saved by sovereign grace (Intensive Perfect tense) in the past through faith, with the result that you will continually be saved in the future. What is our guarantee that we will never lose our salvation? First, the perfect tense points to a past action that continues in the present and will never cease. Second, this salvation by grace through faith is a gift from God and is not something out from yourself. Your will didn't call grace or faith into being; both grace and faith were gifts. Free will theism is utterly destroyed by this verse, unless you turn it completely upside-down. Source, means, and an agency gift are combined in one concept. God is the Source, sovereign grace is the means, and the gift of faith is the agency used to accomplish His purpose. The argument that "this" cannot refer to "faith" and must refer to "salvation by grace through faith" is erroneous. There are at least six exceptions to that rule (see Clark's note below), and I believe this verse also qualifies. I have diagrammed both options on paper and can see no theological difference whichever option you choose; the Arminian argument is still wrong.

Paul closes all the doors on those who insist (against Scripture) that they had a share in their salvation by exercising their free will. The first closed door is the fact that we were spiritually dead, and our will was completely unable to choose Christ until it was regenerated by the Spirit. It had to be regenerated by the Spirit before it could function positively towards God. The second closed door is the fact that Paul specifically says in this verse that salvation by grace through faith was not the source of salvation – God was the Source. The third closed door is that faith itself is a gift, not something we exercise by our own innate resources. The contrast is supplied by an obvious ellipsis. God was the ultimate Source; God supplied the means of sovereign grace; God supplied the agency gift of faith. Only self-righteous arrogance would steal the process of salvation from our sovereign God and place it in the hands of totally depraved, spiritually dead men.

Some misguided individuals translate the last phrase as "and this is not out from your God as a gift" as a proof-text for exactly the opposite idea contained in this verse! They try to attribute "possession" to "you" rather than "source." They also try to change the Passive Voice (you receive salvation without anything contributed on your part) to the Middle Voice (you save

yourselves by an act of your own faith). It's amazing the extent some people will engage in to protect a pet philosophy. It's amazing the extent some pastors or evangelists will engage in to place man's "free" will on a pagan altar and God's sovereign grace in submission to such self-deification. Paul says the source is God, not man. Paul says the means is grace, not faith. Paul says the agency gift of faith comes from God, not man. Other attempts have been made to take the glory for man's salvation away from God and place it in man's hands.

Some attribute "and this" as a reference to grace, but not faith. This is an attempt to make grace a gift from God, which it certainly is, but to make faith something that man contributes instead of it being a gift of God. It's a stretch to skip over so many other words, particularly faith, and choose grace as the "and this is not out from ourselves." It's also logically absurd, because no one of any theological persuasion attributes grace to man; there are, however, several varieties of Christianity that attribute faith to man. I've got a novel idea. Why don't we quit worshipping our spiritually dead, sin enslaved will and leave God on His throne? Why don't we start placing emphasis on the freedom of God's will to deal with His creatures as He sees fit instead of emphasizing the freedom of man's will to control His own destiny?

RELEVANT OPINIONS

Let's put the teachings and images of these passages together. God first plants within our heart what we might call the ovum of saving faith, for we are told that even faith is not of ourselves (Phil. 1:29), it is the "gift of God." Second, he sends forth the seed of His Word, which contains the divine life within it, to pierce the ovum of faith. The result is conception. Thus, a new spiritual life comes into being, a life that has its origin in God and no connection to the sinful life that surrounds it. (J. Boice) Some commentators have taken the word "this" in the former of these two negatives to refer to faith. Theologically, this is true. We must never think of salvation as a kind of transaction between God and us in which He contributes grace and we contribute faith. For we were dead, and had to be quickened before we could believe. No, Christ's apostles clearly teach elsewhere (Acts 18:27, Phil. 1:29) that saving faith too is God's gracious gift. Nevertheless, Paul is not directly affirming this here because "this" (touto) is neuter, whereas "faith" is a feminine noun. We must therefore take "this" as referring to the whole previous statement. (J. Stott)

Can a man be restored from his fallen condition by the free determination of his own will? He answers, "God forbid." He still makes choices. But he is spiritually dead, and his choices are spiritually bankrupt. The fallen sinner is freely in bondage. The sinner still has a "kind of liberty:" the ability to choose the sin he takes pleasure in doing. (R.C. Sproul) What remains now for free-will, if all the good works which proceed from us have been received from the Spirit of God? Let godly readers weigh carefully the apostle's words. He does not say that we are assisted by God. He does not say that the will is prepared, and has then to proceed in its own strength. He does not say that the power of choosing right is bestowed upon us, and that we have afterwards to make our own choice ... But he says that we are God's work, and that everything good in us is His creation ... It is not the mere power of choosing right, or some indefinable preparation, or assistance, but the right will itself, which is His workmanship ... Whoever, then, makes the very smallest claim for man, apart from the grace of God, allows him to that extent ability to procure salvation. (J. Calvin)

Salvation is through faith, not as a cause or condition of salvation, or as what adds anything to the blessing itself; but it is the way, or means, or instrument, which God has appointed, for the receiving and enjoying it, that so it might appear to be all of grace; and this faith is not the produce of man's free will and power, but it is the free gift of God; and therefore salvation through it is consistent with salvation by grace; since that itself is of grace, lies entirely in receiving grace and gives all the glory to the grace of God: the sense of this last clause may be, that salvation is not of ourselves; it is not of our desiring nor of our deserving, nor of our performing, but is of the free grace of God: though faith is elsewhere represented as the gift of God (Phil. 1:29, John 6:65), and it is called the special gift of faith. Man cannot even take credit for his own act of faith, but that faith was itself created by God and implanted in us that we might believe. In which regard the whole theological issue of "regeneration preceding faith" comes into play. (J. Gill) Paul shows that salvation does not have its source in men, but from God. It is God's gift and not the result of our work. (A.T. Robertson)

Faith is not the result of man's so-called free will. Man, all by himself, cannot produce faith. It does not come by an independent decision. If God does not give a man faith, no amount of will power and decision can manufacture it for him. A.T. Robertson in his "A Grammar of the Greek New Testament," on page 704, lists six exceptions to the common rule that adjectives agree in gender with their nouns. These include masculine pronouns with feminine nouns, neuter adjectives with feminine nouns, and neuter adjectives with masculine nouns. The most interesting in the present connection is I Peter 2:19, where twice there is a neuter demonstrative with a feminine noun, thus paralleling Ephesians 2:8. I dutifully report that Robertson strangely asserts that the neuter demonstrative in Ephesians 2:8 does not refer to the noun faith. He gives neither a grammatical nor a theological reason for this assertion. (G. Clark) Reformed Christians believe that men believe and choose. It is the order of events that is in dispute. Every Christian has chosen Christ, believed in Christ, embraced Christ, and even more, continues to do so. The question is not "must a person believe," but can a person believe while a slave to sin? Further, whose decision comes first: the decision of God to free the enslaved, dead sinner and give him the ability to believe, or the free-choice decision of the sinner that then makes him or her one of the elect? (J. White)

In certain respects we can say there is no more important doctrinal statement anywhere in this Epistle. The confusion arises because people turn these great statements of the apostle into matters of controversy. And they do that because they will insist on bringing in their philosophy, by which I mean their own ideas. Instead of taking the plain statements of the apostle they say: But I cannot see this. If that is so, then I do not understand how God can be a God of love. In other words, they begin philosophizing, and, of course, the moment you do that you are bound to be in trouble. We either accept the Scriptures as our only foundation, or else we do not ... We are Christians entirely and solely as the result of the grace of God. Salvation is something that comes to us entirely from God's side. It comes to us in spite of ourselves. It is not God's response to anything in us. Grace excludes that. The whole essence of the teaching at this point, and everywhere in all the NT, is that we have no sort or kind of right whatsoever to salvation, that the whole glory of salvation is, that though we deserved nothing but punishment and hell and banishment out of the sight of God to all eternity, yet God, of His own love and grace and wondrous mercy, has granted us this salvation. (D.M. Lloyd-Jones)

Sometimes this has been taken to mean that the faith is not of man, but God's gift. It seems better, however, especially in the light of the parallelism between verse 8 and 9 to take all the qualifying clauses as in contrast to salvation by grace. What the apostle wants to say is that the whole initiative and every aspect of the making available of this salvation is God's. (F. Foulkes) Even when the regenerate cooperate with God in the process of their salvation, as they most certainly must, they do so only through the grace of God that keeps operating within them. To this cardinal doctrine of the Word of God Arminian universalism does great violence, for it teaches that God did no more than make salvation possible through the death of His Son, and that it is for the sinner to make his salvation actual by the acceptance of Christ in faith of his own free volition. Thus the realization of salvation is made to depend on the will of man, not the will of God. Man becomes his own saviour. Salvation is no longer "of God that shows mercy," but "of him that wills." This teaching flies in the face of many plain statements of Holy Writ. Whether the antecedent of "it" is "faith" or the broader concept of salvation by grace through faith, in either case God is credited here with being the author of faith. According to Philippians 1:29 faith is a gift of divine grace to man before it becomes an act of man. (R.B. Kuiper)

This passage, Ephesians 2:8-9, cuts the ground out from underneath every and all systems of works-salvation, any teaching that tells us that our performances, our works, our efforts, are necessary to bring salvation. He says his readers have been saved by grace through faith, not "made savable." The means of their salvation is said to be grace, free grace. The debate is "to what does the word 'that' refer?" The Greek term is "touto," the neuter singular demonstrative pronoun. The basis rule of thumb is to look for a singular neuter noun in the immediate context as the antecedent of the pronoun. Yet, there are no neuter singular nouns in the first phrase of Ephesians 2:8. "Grace" is feminine singular; "have been saved" is a masculine participle; "faith" is feminine singular. So what does "touto" refer? The simple answer is: the entirety of the phrase "for by grace you have been saved by faith." It is good Greek grammar to use a neuter pronoun to "wrap up" a phrase or a series of thoughts into a single whole. Paul's point is that the entirety of the work of salvation does not find its basis in men, but in God. True salvation is the gift of God, not the work of man. All of it is free, all of it is divine, not human. It is common for Arminians to triumphantly point out that since "faith" is feminine and "that" is neuter, it cannot be that faith is a gift. But this is only partially true. The Arminian would have to admit that "grace" is also feminine, which if we follow their reasoning, would mean that grace is not a gift anymore than faith is. Such argumentation is too shallow to allow a meaningful conclusion to be drawn. (J. White)

The Greek word "faith" is feminine in gender and therefore "touto" (this) could not refer to "faith." It refers to the general idea of salvation in the immediate context. Paul never says "through the faith" as if the faith were the ground or procuring cause of faith. It (the salvation) has been effected by grace and apprehended by faith. (K. Wuest) Paul might have put it like this: Thirty years ago I was dead in trespasses and sins, but God began to do something to me; I became aware of God dealing with me; I felt God smashing me; I felt the hands of God re-making me. That is Paul's way of putting it; not: I decided, not I went in for Christianity, not I decided to follow Christ, not at all. That comes in, but that is later. We are His workmanship. A Christian is a person in whom God has worked. And you notice what kind of work it is, according to Paul. It is nothing less than a creation. That is what makes a man a Christian. Not your good works, not your decision, but God's determination concerning you put into practice. He created everything out of nothing at the

beginning, and He comes to man and He makes him anew and gives him a new nature, makes a new man of him. Thank God it is by grace. (D.M. Lloyd-Jones)

Eph. 2:8 For (explanatory conj.) by grace (Instr. Means) you were (εἰμί, PAI2P, Descriptive) saved in the past (σώζω, Perf.PPtc.NPM, Intensive, Dir. Obj. of Verb) through faith (Abl. Agency) with the result that you will be continually saved in the future (continuation of verb), and (connective conj.) this (Subj. Nom.; salvation by grace through faith) is (ellipsis) not (neg. adv.) out from yourselves (Abl. Source; your will doesn't call faith into being), rather (ellipsis, contrast supplied) it is (ellipsis continued) a gift (Nom. Appos.) from God (Abl. Source),

^{WHO} **Ephesians 2:8** τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν θεοῦ τὸ δῶρον·

^{VUL} **Ephesians 2:8** gratia enim estis salvati per fidem et hoc non ex vobis Dei enim donum est

^{LWB} **Eph. 2:9** Not through works [self-effort or self-will], lest anyone should boast.

^{KW} **Eph. 2:9** Not from a source of works, in order that no one might boast;

^{KJV} **Ephesians 2:9** Not of works, lest any man should boast.

TRANSLATION HIGHLIGHTS

Paul continues to shut the door on human arrogance and the illusion of self-determinism by eliminating anything that man can do towards salvation. Salvation is not through works. Self-effort and self-will towards God is not possible when the will is enslaved to sin and all our efforts proceed from carnality. If this were even remotely possible, man might have reason to boast (Potential Subjunctive mood) about his good works and his free will to choose. Because the sin nature is so prone to take credit for man's salvation, God made sure man had nothing whatsoever to do with salvation, and therefore has nothing he can boast about (Culminative Aorist tense). The arrogant tendency to ascribe salvation to man's faith instead of the sovereign grace of God is itself a work. Paul stops that erroneous assumption in its tracks. Grace glorifies God, works glorify man; God's free will takes precedence over man's enslaved will.

RELEVANT OPINIONS

With typically Pauline firmness, he excludes every possibility of self-achieved salvation. Any kind of human self-effort is comprehensively ruled out by this terse expression. The reason is immediately attached. It is to prevent the slightest self-congratulation. If salvation is by the sheer unmerited favor of God, boasting is altogether out of place. (F. Gaebelein) When we are first saved, we think quite naturally that we have had a great deal to do with it, perhaps because of wrong or

shallow teaching, but more likely because at that stage of our Christian lives we know more about our own thoughts and feelings than we do about God. However, the longer we are Christians the further we move from any feeling that we are responsible for our salvation or even any part of it, and the closer we come to the conviction that it is all of God. (J. Boice) A parenthesis makes it clear that “saving faith” must not be regarded as a meritorious activity of the human will, but as itself God’s gift. (C.H. Dodd) In religion man seeks God through personal merit and works; in Christianity God seeks man through the saving work of Christ. (R.B. Thieme, Jr.)

We were dead, which means without any life at all; without any ability, therefore. And the first thing that was necessary was that we should be given life, that we should be quickened. And he says that that is the very thing that God has done to us. Therefore, he says: Can you not see it? It is by grace you are saved. Creatures who were spiritually dead are now alive – how has it happened? Can a dead man raise himself? It is impossible. We come to the inevitable conclusion that we are Christians at this moment only and entirely by the grace of God. The apostle was never tired of saying this. I must confess it passes my comprehension to understand how any Christian looking at himself or herself can say anything different. If when you get on your knees before God you do not realize that you are a debtor to mercy alone, I confess I do not understand you. There is something tragically defective, either in your sense of sin or in your realization of the greatness of God’s love. The fact that we are Christians gives us no grounds whatsoever for boasting. (D.M. Lloyd-Jones)

It is always in connection with works that we are most liable to boast. But alas, it is not only works and deeds that tend to insinuate themselves. There is something else – faith! Faith tends to come in and to make us boast. What is important is that we should avoid turning faith into “works.” But there are many people who do that. They turn their faith into a kind of works. They say that by believing on the Lord Jesus Christ a man saves himself. But that is to turn faith into works because it says it is our action that saves us. But the apostle says, “Not of yourselves.” If it is my belief that saves me I have saved myself; but Paul says that it is not of yourself. So I must never speak of my faith in a way that makes it “of myself.” As we think of faith we must be careful to view it in this light. Faith is not the cause of salvation. Christ is the cause of salvation. The grace of God in the Lord Jesus Christ is the cause of salvation, and I must never speak in such a way as to represent faith as the cause of my salvation. What is faith then? Faith is but the instrument through which it comes to me. Faith is the channel, it is the instrument through which this salvation which is of the grace of God comes to me. It is just the medium through which the grace of God brings salvation into my life. We must always be extremely careful never to say that it is our believing that saves us. Belief does not save. Faith does not save. Christ saves. (D.M. Lloyd-Jones)

Eph. 2:9 **Not** (neg. adv.) **through works** (Abl. Agency; we couldn’t get out on our own), **lest** (Result clause, neg. particle) **anyone** (Subj. Nom.) **should boast** (καυχῶμαι, Culminative, AMSubj.3S, Potential, Deponent; grace glorifies God, works glorify man).

^{WHO} **Ephesians 2:9** οὐκ ἐξ ἔργων ἵνα μή τις καυχῆσται

^{VUL} **Ephesians 2:9** non ex operibus ut ne quis gloriatur

LWB Eph. 2:10 For we are His [the Father's] workmanship, created in Christ Jesus [positional truth] for good accomplishments [experiential sanctification] which God planned in advance so that we could walk by them [live in the sphere of God's power by divinely delegated spiritual assets].

KW Eph. 2:10 For we are His handiwork, created in Christ Jesus with a view to good works which God prepared beforehand in order that within their sphere we may order our behavior.

KJV Ephesians 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

TRANSLATION HIGHLIGHTS

Paul reminds us that we are the Father's workmanship, a result of His creative production. We were created (Constative Aorist tense) in the sphere of Christ Jesus by divine sovereignty. This is an expression of positional truth. We were always in Christ Jesus. Our eternal destiny was never in question; it was only a matter of God's perfect timing as to when we would be regenerated by the Holy Spirit and believe in Christ. Paul also says we were created for (Participle of Purpose) good accomplishments or works. This is the experiential phase of Christianity, the spiritual life we are to live by utilizing divine assets.

God the Father not only created us for the purpose of growing to spiritual maturity, but He also planned in advance (Constative Aorist tense) the means and manner by which we could live this spiritual life. He created the plan and the protocol by which we can fulfill His plan. He has provided the divine assets we need to enable us to order our behavior and live our life (Potential Subjunctive mood) so we might maximize spiritual production. He planned in advance (Latin: prepared) that we could grow in grace and the knowledge of Christ Jesus and conduct our spiritual walk (Culminative Aorist tense) by His delegated spiritual assets and produce these good accomplishments.

This is one way of representing God's plan for us to reside and function inside the sphere of His love and power, i.e., the divine dynasphere. He created the believer, He created the system, He provided the necessary spiritual assets, He designed the precise rules of engagement for the spiritual life, and He placed us in this system so we might glorify Him by living in it. Do all Christians walk in this sphere and produced good accomplishments? Some Christians think if you do not, you are not really a Christian. But the truth is that there are Christians with positive momentum and Christians with no momentum. The Potential Subjunctive mood points to our living in this system as a possibility only, not an unequivocal fact.

RELEVANT OPINIONS

God has a plan for every individual Christian's life and good works are in that plan. Yet our insensitivity to God's plan or our laziness is so great that we constantly try to evade this obligation. Some try to evade it theologically. They stress justification by grace through faith,

apart from works, to such an extent that our obligation to do good works evaporates. For example, one of the most thorough treatments of Ephesians 2 in print today [a reference to D.M. Lloyd-Jones] is a 400-page analysis in which 24 pages are given to an examination of verses 8-10. But this key phrase dealing with our ordination to good works receives only one paragraph of exposition. Apart from the life and ministry of Jesus Himself, Christians are to be the best thing that ever happened to this world. (J. Boice) God has ordained for His children certain good works, certain duties to perform, certain responsibilities to assume, in short, a specific life work. And then is added the further requirement that we not merely perform these appointed good works, but do so in such a manner that the very doing of them bears fruit. We have, then, first of all some measure of understanding of how the gifts of God are arranged for in the constitution of each of His children, and now we see that the calling is also prearranged. (A. Custance)

We are instructed to “walk in newness of life,” because the new spiritual species is designed to utilize total availability of the omnipotence of all three members of the Trinity. The omnipotence of God the Father created for every Church Age believer a portfolio of invisible assets which includes the divine dynasphere. The omnipotence of God the Son sustains the universe and perpetuates human history. The omnipotence of God the Holy Spirit provides the function of the divine dynasphere. (R.B. Thieme, Jr.) His final object was to make good works the very element of our life, the domain in which our action should move. That this should be the nature of our walk is implied in our being His handiwork, made anew by Him in Christ. That they are of God’s originating, and not of our own action and merit, is implied in the fact that we had ourselves to be made a new creation in Christ with a view to them. (W.R. Nicoll)

Paul has described salvation in terms of a resurrection from the dead, a liberation from slavery and a rescue from condemnation. And each declares that the work is God’s, for dead people cannot bring themselves to life again, nor can captive and condemned people free themselves. But now he puts the matter beyond even the slightest shadow of a doubt. Salvation is creation, re-creation, a new creation. And creation language is nonsense unless there is a Creator; self-creation is a patent contradiction in terms. “You see then, “writes Calvin, “that this word ‘create’ is enough to stop the mouths and put away the cackling of such as boast of having any merit. For when they say so, they presuppose that they were their own creators.” (J. Stott) The gulf between God and man must be bridged by God’s action. The new life in fellowship with God must be God’s creation and cannot be man’s work. But nevertheless the essential quality of the new life is good works. (F. Foulkes)

He has a specific task for each of us to accomplish. (D. Wretling) God uses the Word in order to give us life. The Word is preached and the Word becomes life to us. There is a seed of life in it, and God puts this life into us through putting the Word into us. As we think of this process which God is working out in us we have to think of this Word. That is where the importance of reading the Scriptures comes in. It is the means that God Himself uses. God could have done it without means, but He has chosen to do it in this way. (D.M. Lloyd-Jones) Someone once said to Charles Spurgeon, “God foresaw that you would have faith, and therefore He loved you.” To which Spurgeon replied: “What did He foresee about my faith? Did he foresee that I should get that faith myself, and that I should believe on Him of myself? No; Christ could not foresee that, because no Christian man will ever say that faith came of itself without the gift and without the working of the Holy Spirit. (T. Schreiner)

The plan of God operates on divine power, not human power. The believer is completely helpless to make his earthly endeavors count for God. Therefore, God made His own strength available to each Church Age believer. This power is accessible through the believer's use of his primary assets, which include logistical grace and the sphere of divine power, the divine dynasphere. True production comes from spiritual growth. Unfortunately, many Christians confuse cause and effect, means and result, vainly attempting to grow up spiritually through the works they perform. This passage mentions (1) union with Christ, (2) intrinsically good achievements, and (3) walking (living) by means of those good achievements. Union with Christ enables the Church Age believer to utilize God's power in the divine dynasphere. The power of God executes the plan of God so that He Himself is responsible for the spiritual "achievements" in the Christian's life. In eternity past God prepared in advance His protocol plan and the divine dynasphere as the means of executing the plan. The believer makes good decisions, but God gets all the credit for the supernatural results. (R.B. Thieme, Jr.)

Eph. 2:10 For (explanatory conj.) we are (εἰμί, PA11P, Descriptive) His (Poss. Gen.; the Father's) production (Nom. Appos.; workmanship), created (κτίζω, APPTc.NPM, Constativ, Purpose; a new species) in Christ Jesus (Loc. Sphere; positional truth by means of divine sovereignty) for (based upon) good (Qualitative Dat.) accomplishments (Dat. Ind. Obj.; the use of our portfolio assets) which (Dat. Ref.) God (Subj. Nom.; the Father) planned in advance (προετοιμάζω, AAI3S, Constativ; via the protocol plan) so that (Purpose conj.) we could walk (περιπατέω, AASubj.1P, Culminative, Potential; order our behavior) by them (Instr. Means; functioning inside the divine dynasphere).

^{WHO} **Ephesians 2:10** αὐτοῦ γάρ ἐσμεν ποίημα κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν

^{VUL} **Ephesians 2:10** ipsius enim sumus factura creati in Christo Iesu in operibus bonis quae praeparavit Deus ut in illis ambulemus

^{LWB} **Eph. 2:11** **Therefore, remember that you were once Gentiles in the flesh [inferior race without the benefits of circumcision], who were called a shameful foreskin [racial slur] by those [Jews] who called themselves the circumcision performed on the body by means of human hands [ritual circumcision].**

^{KW} **Eph. 2:11** On this account be remembering that at one time, you, the Gentiles in the flesh, the ones habitually called uncircumcision by that which is called circumcision in the flesh made by hand,

^{KJV} **Ephesians 2:11** Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

TRANSLATION HIGHLIGHTS

Paul commands the Ephesian believers to remember (Imperative mood) that we were once racially inferior Gentiles, without the benefits of circumcision in the flesh. As Gentiles, they were called (Customary Present tense) shameful foreskins, a racial slur levied against them by Jews who called themselves (Customary Present tense) the circumcision. The circumcision the Jews were referring to was the ritual circumcision that was performed by human hands on the male anatomy. Ritual circumcision, however, was intended to be a sign of true circumcision, which is in the mentality of the soul. Ritual circumcision has ceased to be of importance in the Church Age, although it is widely practiced on male babies after birth as a matter of tradition.

RELEVANT OPINIONS

Paul did not disparage circumcision as an institution. It was to him the God-given sign of the covenant; but if the outward sign was not matched by an inward faith and an obedience of life to the covenant, it became worthless and just a work of the flesh. The circumcision that mattered, whether or not there was any outward sign, was the spiritual circumcision, a putting off of sin and an obedience to Christ. (F. Foulkes) The division in the ancient world was due to one thing, and that was that differences had been turned into barriers, differences had become a middle wall of partition. There are differences, and it is folly to minimize differences. Differences are facts. And even when you have true unity, differences still remain. But the tragedy is that men exaggerate differences and turn them into barriers, into obstacles, into curtains, middle walls of partition. That is the very thing that these Jews had been doing. (D.M. Lloyd-Jones)

The rest of the verse elaborates on the distinction by citing the contemptuous nickname attached to them by the Jews: uncircumcised foreskin. Paul does not himself use it in a derogatory manner: he simply reports its currency. As a Jew, however, he is quick to point out that the self-styled circumcisionists have nothing to boast about, since an external man-made mark in itself holds no spiritual significance. The real circumcision is of the heart. Circumcision used to be a token of the covenant, but its function ceased when redemption was finally accomplished in Christ. (F. Gaebelin) Their deficiencies as Gentiles are marked in three pairs of statements. Physically, they lacked the ancient sign of the covenant, and family links with the promised Messiah. Politically, they had no part in Israel's national or religious life. Spiritually, they had no prospect or knowledge of the true God. (G. Harpur)

Nothing causes so much division as concentration upon the mere externals of religion. The people who persecuted our Lord most of all and who finally were responsible for His death were the Pharisees and the Sadducees. Why? Because they were only interested in the externals, the forms, the ceremonies and the ritual, and missed the spirit completely. And it is still the same. Concentration on the forms, beautiful services, liturgies, ceremonies, dress, and things of this kind in connection with the worship of God are dividing people. It is simply the old practice of the Jews repeated in modern form; that which is of the flesh taken hold of and exaggerated until it becomes a barrier. These things belong merely to the periphery. There are people who are much more loyal to the tradition of their particular denomination than they are to the Lord Jesus Christ - "made with

hands,” human traditions, loyalty to forms, traditionalism. These are the things that lead to the separations and disunities. (D.M. Lloyd-Jones)

Eph. 2:11 Therefore (Inferential conj.), remember (μνημονεύω, PAImp.2P, Descriptive, Command) that (Causal conj.) you (Subj. Nom.) were (ellipsis, verb supplied) once (Adv. Time) Gentiles (racial inferiority and prejudice) in the flesh (Loc. Sphere; without the benefits of circumcision), who (Adv. Gen. Ref.; as Gentiles) were called (λέγω, PPtc.NPM, Customary, Substantival) a shameful foreskin (Nom. Appos.; racial slur) by those (Abl. Source; Jews) who called themselves (λέγω, PPtc.GSF, Customary, Substantival) the circumcision (Obj. Gen.) performed on the body (Dat. Ind. Obj.) by means of human hands (Adv. Gen. Ref.; ritual circumcision has ceased to be of importance in the church age),

^{WHO} **Ephesians 2:11** Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκὶ οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου

^{VUL} **Ephesians 2:11** propter quod memores estote quod aliquando vos gentes in carne qui dicimini praeputium ab ea quae dicitur circumcisio in carne manufacta

^{LWB} **Eph. 2:12** Also remember that at that time [during your pre-salvation experience] you were separated from Christ, being excluded from the citizenship of Israel, even aliens to the covenants of promise [which only Israel possessed, not the Church], having no hope [confidence] and without God [atheists] in the cosmic system.

^{KW} **Eph. 2:12** That you were at that time without a Messiah, alienated from the commonwealth of the Israel and strangers from the covenants of the promise, not having hope and without God in the world.

^{KJV} **Ephesians 2:12** That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

TRANSLATION HIGHLIGHTS

Using an ellipsis carried over from the previous verse, Paul also commands the Ephesian believers to remember that during their pre-salvation experience they were (Customary Imperfect tense) without Christ. There was no protocol plan for the Church Age believer during the dispensation of Israel. Gentiles at that time were not central to God’s plan, they were excluded (Customary Perfect tense) from the citizenship (commonwealth) of Israel (Latin: alienated). Gentiles at that time were also aliens to the covenants (Latin: testaments) of promise, because those covenants were given to Israel only and had no relation to the Church. As the

tenses point out, being separated from Christ is an Imperfect (abnormal) existence; being excluded from the citizenship of Israel was a Perfect (normal) existence for non-Jews.

During the Age of Israel, Gentiles also had no hope or confidence (Customary Present tense) in the future. They lived a meaningless life without God, constantly ensnared in the cosmic system, Satan's world order. As atheists, they were hopeless and enslaved to sin. It should be obvious by now that what Paul was telling the Ephesian believers is also true for us now. When we were unbelievers, we were separated from Christ and had no hope and were without God in the cosmic system. And since the Age of Israel is over, it goes without saying that we are not part of the citizenship (Greek: politeuma) of Israel, nor do we share in their covenants of promise. As believers living in the Church Age, we have our own citizenship in the royal family of God, as well as our own promises and spiritual assets. We do not take Israel's covenants of promise away from them.

RELEVANT OPINIONS

Whatever purpose of God for the Gentiles may have been expressed in the OT, in actual fact they stood almost entirely outside the spiritual privileges of Israel. The Jews did admit Gentiles as proselytes, it is true, but the way of entry was difficult, and even then the sense of alienation was not fully removed. (F. Foulkes) Notice that Paul refers to the covenants which would be irrelevant if the covenants had been abrogated because of disobedience and unbelief. Israel's greatest act of unbelief had already occurred in her rejection of Christ. Now Gentiles are expressly said to be excluded from the blessings peculiar to Israel. In going on to state their blessings in the church, Paul does not say that once having believed, these Gentiles now come into the Israelite blessings, but rather that God has brought about a new thing, the new man in Christ Jesus. Natural Israel and the Church remain contrasted in the NT. (C. Ryrie) A believer involved in anti-Semitism is in direct opposition to the will and plan of God. Only through the intake and application of Bible doctrine can we progress spiritually to the point of overcoming our prejudices and misjudgments. (R.B. Thieme, Jr.)

They were "hopeless" because, although God had planned and promised to include them one day, they did not know it, and therefore had no hope to sustain them. (J. Stott) It was God Himself who introduced the sign of circumcision. But it was at this point that the Jews went astray. To them the external sign alone meant everything. It was something in the flesh, it was something external. Is a man circumcised? Then he is all right, he is one of God's people. Is he uncircumcised? Then he is all wrong and has no hope. They had completely misunderstood the point, the purpose, and the spirit of circumcision. (D.M. Lloyd-Jones) The believer whose thinking has become darkened will inevitably be "alienated" from God. Used only three times in Scripture, "apallotrioo" indicates that it is possible for a believer to live his entire life "excluded" from the will and plan of God. Just as the unbeliever is "excluded" from any hope or contact with God by rejecting Christ, so the believer who rejects Bible doctrine is excluded from the marvelous supergrace life designed for him after salvation. (R.B. Thieme, Jr.)

It is noteworthy that Paul does not say that the Gentiles came into these same Israelitish promises when they were converted; rather he pictures a work of God bringing Jew and Gentile into a new order entirely – one new man. It may be concluded without further argument that the distinction

between natural Israel and Gentiles is continued after the institution of the church – Israel is still a genuine Israel, and the Gentiles continue to fulfill their part. The continuance of Israel and Gentiles as such is a strong argument against either one being dispossessed of their own place. (J. Walvoord) Those apart from Christ typically wrap their lives around things and refuse to think about ultimate reality. The escape can be very intellectual on one hand, or on the other an eternal Nintendo game. As a believer who has found hope, I cannot imagine living without God. The word which describes all of this is alienation. (R. Hughes)

Eph. 2:12 Also remember (ellipsis) that (conj.) at that (Dat. Spec.) time (Loc. Time; during your pre-salvation experience) you were (εἰμί, Imperf.AI2P, Customary) separated from (without) Christ (Abl. Separation; no benefits from the protocol plan of God at that time), being excluded (ἀπαλλοτριόω, Perf.PPtc.NPM, Customary, Attributive) from the (*politeuma*) citizenship (Abl. Separation) of Israel (Adv. Gen. Ref.), even (ascensive conj.) aliens (Nom. Appos.) to the covenants (Adv. Gen. Ref.) of promise (Descr. Gen.; the covenants were given to Israel only and have no relation to the church), having (ἔχω, PAPtc.NPM, Descriptive, Circumstantial) no (neg. adv.) hope (Acc. Dir. Obj.; confidence in the future) and (connective conj.) without God (Nom. Appos.; atheists) in the cosmic system (Loc. Sphere).

^{WHO} **Ephesians 2:12** ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ

^{VUL} **Ephesians 2:12** quia eratis illo in tempore sine Christo alienati a conversatione Israhel et hospites testamentorum promissionis spem non habentes et sine Deo in mundo

^{LWB} **Eph. 2:13** But now [in the Church Age] you [Gentiles] are in Christ Jesus [positional truth by the baptism of the Holy Spirit]; you who were once far away have become near [salvation for the Gentiles] by the blood [representative analogy for His spiritual death on the cross] of Christ.

^{KW} **Eph. 2:13** But now in Christ Jesus you, who at one time were far off, have become near by the blood of the Christ.

^{KJV} **Ephesians 2:13** But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

TRANSLATION HIGHLIGHTS

Gentiles, who were (Descriptive Present tense) alienated from God and excluded from the covenants and promises to Israel, are now in Christ Jesus by the baptism of the Holy Spirit. During the Age of Israel, Gentiles were far from the centrality of God's plan. But in the Church Age, Gentiles are now the centerpiece of God's plan of salvation. The baptism of the Holy Spirit,

a positional truth, is represented by the Locative of Sphere: Gentile believers are in the sphere of Jesus Christ. The spiritual death of Christ on the cross, portrayed by the vivid picture of “the blood of Christ,” has made salvation of the Gentiles a reality during the time in which we live. As a class or subdivision of His elect, Gentiles who were once far away from God are now (Culminative Aorist tense) close to God, due to the change in dispensations.

RELEVANT OPINIONS

The “blood of Christ” signifies His sacrificial death for our sins on the cross, whereas “in Christ Jesus” signifies the personal union with Christ today through which the reconciliation He achieved is received and enjoyed. The first is the historical event of the cross, and the second Christian conversion, or the contemporary experience of union with Christ. (J. Stott) Christ fulfilled the moral law, keeping all its requirements, but He abolished the Jewish ceremonial law. Thus, the requirements of the ceremonial law which had been such a barrier were gone. And since He fulfilled the moral law, taking away its condemnation, all have free access through grace. (R. Hughes)

The reconciliation is effected by means of the blood of His cross (Colossians 1:20). The meaning is certainly not that the shedding of Christ’s blood propitiates God. Such a thought would be wholly foreign to the context. The blood of His cross can only be regarded as the symbol, or projection upon the material sphere, of something in its essence spiritual and so applicable to spiritual beings. (C.H. Dodd) “Made nigh by the blood of Christ” means by His death, not by His life; yet not by His death alone, but by the atonement made in His obedient act in dying for His people. (E.W. Bullinger) His blood is His life offered in sacrifice, an efficacious channel of communion with God. (F.W. Beare)

Eph. 2:13 But (contrast conj.) now (Temporal Adv.; in the church age) you (Subj. Nom.; Gentiles) are (ellipsis, verb supplied) in Christ Jesus (Loc. Sphere; positional truth by the baptism of the Holy Spirit); you (Nom. Appos.) who were (εἰμί, PAPtc.NPM, Descriptive, Substantival) once (Temporal particle; formerly) far away (Acc. Disadv.) have become (γίνομαι, AMI2P, Culminative, Deponent) near (Adv. Place; salvation for the Gentiles) by the blood (Instr. Means; representative analogy for *spiritual death*) of Christ (Poss. Gen.; a new spiritual species).

^{WHO} **Ephesians 2:13** νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἳ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ

^{VUL} **Ephesians 2:13** nunc autem in Christo Iesu vos qui aliquando eratis longe facti estis prope in sanguine Christi

^{LWB} **Eph. 2:14** **For He Himself [Jesus Christ] is our peace [battle between man and God is broken], Who has caused both [Jew & Gentile] to become one [on equal footing] and Who has removed the dividing wall of the barrier [racial partition], by abolishing the enmity [Adam’s imputed sin] through His flesh [the humanity of Christ in hypostatic union],**

κω **Eph. 2:14** For He Himself is our peace, the One who made the both one, having broken down the middle wall of the partition, the enmity, in His flesh having rendered inoperative the law,

κJV **Ephesians 2:14** For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the enmity,

TRANSLATION HIGHLIGHTS

Jesus Christ is now and always will be (Durative Present tense) our peace (Latin: pax); the war and innumerable battles between man and God have ceased. He has made (Culminative Aorist tense) both Jews and Gentile to be on the same footing, both members of God's eternal family. He has removed (Culminative Aorist tense) the dividing wall (Latin: medium) between us, the racial barrier or partition between Jew and Gentile, and between God and man. He did this on the cross by abolishing Adam's imputed sin for His people. The humanity of Christ in hypostatic union accomplished salvation for all of God's people, both Jews and Gentiles. The one spiritual death on the cross did this for both groups of humanity: Jewish believers and Gentile believers.

RELEVANT OPINIONS

Not only can it be said that Christ brings peace, He is our peace. As men are brought to be in Him, and continue to live in Him, they find peace with God, and so also a meeting-place and concord with one another, whatever may have been their divisions of race, colour, class or creed before. The organization of Judaism and that of the Gentile world no longer stand apart as before. Divisions and distinctions no longer exist as far as the standing of any before God is concerned. God has made a way for the divided to become one. (F. Foulkes) When Jerusalem fell in A.D. 70, this partition was demolished along with the temple itself. But Paul saw it as already destroyed by Christ at the cross. (F. Gaebelein) In the temple courts a partition wall divided the court of the Gentiles from the court of Israel with an inscription forbidding a Gentile from going further. See the uproar when Paul was accused of taking Trophimus beyond this wall in Acts 21:28. (A.T. Robertson)

The entire system of the inner veil and outer walls was meant not merely to show the differences among people, but to show the greatest and most fundamental alienation, the alienation of all people from God. The cause of this alienation, like the cause of all other alienations, is sin. People do not want to face this. (J. Boice) Any social usage, national peculiarity, or religious exclusiveness, which hedges round one race and shuts out all others from its fellowship may be called a "middle wall of partition," and such was the Mosaic law. (R. Earle) The wall of hostility alludes to the balustrade which surrounded the Temple proper in Jerusalem, barring the entrance of Gentiles. (G. Harpur) He now includes the Jews in the privilege of reconciliation, and shows that, through one Messiah, all are united to God. This consideration was fitted to repress the false confidence of the Jews, who, despising the grace of Christ, boasted that they were the holy people, and chosen inheritance, of God. If Christ is our peace, all who are out of Him must be at variance with God. (J. Calvin)

"He Himself is our peace." I do not want to be misunderstood, or to say anything disrespectful about those who are called pacifists, but the real trouble with that teaching is its lack of theological

understanding, and its failure to realize the problem of sin. And it not only applies there, but to all the glib talk of men and women who say that the problem is so simple, that all you need do is just to call people together to a meeting and talk pleasantly with them, and you all end by shaking hands, and all will be well. There were statesmen who believed quite sincerely and genuinely that if only they could meet Hitler, one each side of the table, and talk to him, the whole thing would be settled. "Peace in our time," they said, "we have met him, we have made a gentlemen's agreement." But it was not long before they discovered that the man with whom they had shaken hands was not a gentleman. And that is still the trouble. How superficial, how pathetic it is, that men still think that by catch phrases you can solve the problems of sin in man. How does Christ make peace? We must interpret it scripturally and not sentimentally. The superficial, sentimental interpretation of the Scripture to which I have referred, seems to think that it works out like this: that the Lord Jesus Christ teaches us how to make peace. They say, "You read your Scriptures and then, in the spirit of the Scriptures, and of what you have understood from the Scriptures, go to your enemy, put the teachings into practice, and you will win him over." The argument on the international level is, that if one nation simply disarmed completely it would have such a staggering effect upon all the other nations that you would never have another war. What a travesty of the Scripture! You cannot apply teaching intended for Christians to non-Christians. To do so is rank heresy. (D.M. Lloyd-Jones)

Eph. 2:14 For (explanatory conj.) He Himself (Nom. Appos.; Jesus Christ) is (εἰμί, PAI3S, Durative) our (Gen. Rel.) peace (Nom. Appos.; war between man and God is broken), Who (Subj. Nom.) has caused (ποιέω, AAPtc.NSM, Culminative, Substantival; made) both (Jew and Gentile) to become one (Adv. Acc.; on equal footing) and (connective conj.) Who (Nom. Appos.) has removed (λύω, AAPtc.NSM, Culminative, Substantival) the dividing wall (Acc. Dir. Obj.; medium, hedge) of the barrier (Adv. Gen. Ref.; the racial partition was broken down by Christ), by abolishing the enmity (Adv. Acc. Means; hostility, dissolving Adam's imputed sin), through His (Poss. Gen.) flesh (Instr. Means; the humanity of Christ in hypostatic union),

^{WHO} **Ephesians 2:14** Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν ὃ ποιήσας τὰ ἀμφοτέρα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας τὴν ἔχθραν ἐν τῇ σαρκί αὐτοῦ

^{VUL} **Ephesians 2:14** ipse est enim pax nostra qui fecit utraque unum et medium parietem maceriae solvens inimicitiam in carne sua

^{LWB} **Eph. 2:15** And the law of the commandments [Mosaic Law] which He gave in the categorical decrees [to the nation Israel], in order that He [Jesus Christ] might create in Himself the two [Jew & Gentile] into one new man [a new spiritual species], since He has made peace [reconciliation];

^{KW} **Eph. 2:15** Of the commandments in ordinances, in order that the two He might create in himself, resulting in one new man, making peace,

^{KJV} **Ephesians 2:15** *Even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;*

TRANSLATION HIGHLIGHTS

Jesus Christ not only abolished the imputation of Adam's sin by the imputation of His righteousness to the believing sinner, but He also abolished the law of the commandments (Latin: mandates) which He gave (Constative Aorist tense) to the nation Israel in His categorical decrees. He did this for the purpose of creating (Culminative Aorist tense) in Himself the two as one new man. What does Paul mean by that? He is referring to both Jewish believers and Gentile believers as separate groups of humanity now becoming one new spiritual species by Christ's spiritual death on the Cross. He accomplished this by making peace (Historical Present tense) between God and man, what we theologically refer to as reconciliation. Plus, both Jews and Gentiles are brought together as one (as opposed to being enemies) into the royal family as a side-benefit. Both Jewish believers and Gentile believers during the Church Age are members of the same royal family as a new creation, a new spiritual species.

RELEVANT OPINIONS

Jesus removed that which had become the occasion of bitter feelings between Jew and Gentile; the Jew looking down proudly on the Gentile, and the Gentile despising what he deemed the fantastic rites of the Jews ... Not only is every believer a new creation, but the corporate organization into which they are built is also a creation. The two are made "one new man;" the Gentile is not turned into a Jew, nor the Jew into a Gentile, but both into one new man, thus removing all grounds of jealousy. (W.G. Blaikie) Paul's primary reference here seems to be to the ceremonial law and to its rules and regulations, that is, to circumcision, the material sacrifices, the dietary regulations, and the rules about ritual cleanness and uncleanness which governed social relationships. (J. Stott)

The Church Age believer has the privilege of living by the system of divine dynamics under which Christ lived, not by the ritual system of Israel which Christ totally fulfilled and abrogated. Divine power and problem-solving devices are capable of handling any situation that could possibly confront us ... The dispensation of the Hypostatic Union stands as a line of demarcation between Israel and the Church. Christ fulfilled the Mosaic Law on one hand and set the precedent for Church Age protocol on the other. This division is confirmed by numerous passages which state that the Mosaic Law does not define the Christian's way of life. (R.B. Thieme, Jr.) The Church is a new man and not a made-over Israel. This is a difficult phrase for the amillennialist. (C. Rylie)

The Lord came not to destroy the law, but to fulfill. Much of it (sacrificial ritual) was preparation for, and foreshadowing of, the Christ, and so was fulfilled by what He did when He came. The moral demands and principles of the law were not lightened by Jesus, but made fuller and more far-reaching. In the discipline of obedience that its detailed regulations demanded, and as the revealer of right and wrong, it was intended to lead to Christ. As a code specific, rigid, and outward, fulfilled in external ordinances, and so serving to separate Jews and Gentiles, it was abolished. Gentiles do not simply rise to the status of Jews, but both become something new and greater; and it is significant that the word for "new" here (*kainos*) means not simply new in point of time, but new in the sense

that it brings into the world a new kind of thing, a new quality of thing, which did not exist before. (F. Foulkes)

Eph. 2:15 And (connective conj. supplied) the law (Acc. Dir. Obj.) of the commandments (Adv. Gen. Ref.; Mosaic law) which He gave (καταργέω, AAPtc.NSM, Constative, Attributive) in the categorical decrees (Loc. Place; dogma), in order that He (Jesus Christ) might create (κτίζω, AASubj.3S, Culminative, Purpose & Result) in Himself (Loc. Sphere) the two (Acc. Dir. Obj.; Jew and Gentile) into one (Acc. Spec.) new (Acc. Gen. Ref.) man (Acc. Dir. Obj.; a new spiritual species), since He has made (ποιέω, PAPtc.NSM, Historical, Temporal) peace (Acc. Adv.; reconciliation);

^{WHO} **Ephesians 2:15** τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην

^{VUL} **Ephesians 2:15** legem mandatorum decretis evacuans ut duos condat in semet ipsum in unum novum hominem faciens pacem

^{LWB} **Eph. 2:16** Also, as a result He reconciled them both [Jew & Gentile] to God in one body [the Church as the royal family] by means of the cross, having put to death the enmity [barrier] in Himself.

^{KW} **Eph. 2:16** And in order that He might reconcile the both in one body to God through the Cross, having put to death the enmity by it,

^{KJV} **Ephesians 2:16** And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

TRANSLATION HIGHLIGHTS

Jesus Christ also reconciled (Culminative Aorist tense) both Jew and Gentile to God in one body, the Church as the royal family of God. He accomplished this union and reconciliation by means of His spiritual death on the cross, having put to death (Culminative Aorist tense) the barrier of sin in Himself. Within this doctrine of reconciliation is also the doctrine of the substitutionary death on the cross. Jesus Christ died as our Substitute.

RELEVANT OPINIONS

The verb “apokatallasso,” because of its prefixed “apo” which gives it the force of “back,” hints at a restoration to a primal unity, that unity being the unity of the human race before God brought in the Jew as a separate and distinct nation, not numbered amongst the other nations. That is, Jew and Gentile in Christ Jesus, restored to a primal unity where there was neither Jew nor Gentile, are now reconciled to God. (K. Wuest) Right through this passage the twin themes of the reconciliation of men to God, and of men to one another, are inextricably intertwined. He thus reconciled both Jew

and Gentile to God, but also He reconciled them to one another and brought them to be in one body, thus putting to death the enmity between them. (F. Foulkes)

Eph. 2:16 Also (adjunctive), as a result He reconciled (ἀποκαταλλάσσω, AASubj.3S, Culminative, Result Clause) them (Acc. Dir. Obj.) both (Acc. Gen. Ref.; Jew and Gentile) to God (Dat. Ind. Obj.) in one (Dat. Measure) body (Loc. Sphere; the church as the royal family) by means of the cross (Abl. Means), having put to death (ἀποκτείνω, AAPtc.NSM, Culminative, Circumstantial) the enmity (Acc. Dir. Obj.; barrier) in Himself (Loc. Sph.).

^{WHO} **Ephesians 2:16** καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ

^{VUL} **Ephesians 2:16** et reconciliet ambos in uno corpore Deo per crucem interficiens inimicitiam in semet ipso

^{LWB} **Eph. 2:17** **And when He came [in hypostatic union], He caused the proclamation of the gospel of peace [reconciliation] to you [Gentiles] who were far away [from God] and peace to you [Jews] who were near [to God],**

^{KW} **Eph. 2:17** And having come, He proclaimed glad tidings of peace to you who were far off, and to you who were near,

^{KJV} **Ephesians 2:17** And came and preached peace to you which were afar off, and to them that were nigh.

TRANSLATION HIGHLIGHTS

When Jesus Christ came to the earth (Temporal Participle) in hypostatic union, He caused the proclamation (Latin: evangelization) of the gospel of reconciliation to the Gentiles who were far away from God, and the gospel of reconciliation of peace to the Jews who were near to God. Both disparate groups were brought together as the royal family of God and both groups received reconciliation. This refers, of course, to Jew and Gentile believers only; unbelievers received nothing but judgment and condemnation by His coming.

RELEVANT OPINIONS

There is no way for those very few who by grace are to respond except somebody in some direct or indirect way provide them with the occasion. The same message which is rejected by the unsaved is the means whereby the elect are brought into salvation. Elect and non-elect are indistinguishable as targets until the parting of the ways. The same message must therefore be presented to the elect and the non-elect alike, though the response will be exactly opposite. (A. Custance)

The Jewish race was perpetuated on the foundation of regeneration, and the nation was composed exclusively of believers when the Exodus generation first emerged from slavery in Egypt. The distinction between Israel and her Gentile neighbors – and all the nations of the world down through the centuries – is the fact that Israel began as a regenerate theocracy. This divine heritage has propelled the Jews through a long and illustrious history. Though not perfect by any means, the Jews have always had a system of laws and the superior advantage of being “the pupil of God’s eye” – His protected and chosen people. No Gentile nation can make such a claim. (R.B. Thieme, Jr.)

Eph. 2:17 And (continuative conj.) when He came (ἔρχομαι, AAPtc.NSM, Constativ, Temporal; referring to the great power experiment of the hypostatic union), He caused the proclamation of the gospel (εὐαγγελίζω, AMI3S, Constativ) of peace (Acc. Gen. Ref.; reconciliation) to you (Dat. Adv.; Gentiles) who (Dat. Ref.) were (ellipsis, verb supplied) far away (Pred. Acc.; from God) and (connective conj.) peace (Acc. Dir. Obj.) to you (Dat. Adv.; Jews) who (Dat. Ref.) were (ellipsis, verb supplied) near (Pred. Acc.),

^{WHO} **Ephesians 2:17** καὶ ἔλθὼν εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς·

^{VUL} **Ephesians 2:17** et veniens evangelizavit pacem vobis qui longe fuistis et pacem his qui prope

^{LWB} **Eph. 2:18** **For through Him [Jesus Christ] we both [Jew & Gentile] have access [temporal fellowship] to the Father by means of one Spirit.**

^{KW} **Eph. 2:18** Because through Him we have our entrée, the both of us, by one Spirit into the presence of the Father.

^{KJV} **Ephesians 2:18** For through him we both have access by one Spirit unto the Father.

TRANSLATION HIGHLIGHTS

Both Jewish and Gentile believers have access (Dramatic Present tense) to the Father through the Son by means of one Spirit. This is as simple a statement of the Trinity as you can find in Scripture. Reconciliation is accomplished through the Source of Jesus Christ, by means of the Holy Spirit, and to the direct object, God the Father. Jewish and Gentile believers have equal access and privilege because of this divine reconciliation. That means the Trinity accomplished positional salvation for us, and then gave us the privilege of fellowship with God experientially by the ability to have daily access to the throne of grace. This privilege of fellowship is an introduction to be enjoyed, an entrance into the Divine presence.

RELEVANT OPINIONS

Although reconciliation is an event, “access” is the continuing relationship to which it leads. (J. Stott) Access is a peculiar privilege that belongs to the children of God; and who have great honor bestowed upon them, to have access to God at any time, as their Father, through Christ the Mediator, and under the influence, and by the direction and assistance of the Holy Spirit: this is a considerable proof of a trinity of persons in the Godhead, of their deity and distinct personality. (J. Gill) The throne of grace is erected for us to come to, and liberty of approach to that throne is allowed us. Our access is by the Holy Spirit. Christ purchased for us leave to come to God, and the Holy Spirit gives us a heart to come and strength to come, even grace to serve God acceptably. (M. Henry)

Eph. 2:18 For (explanatory conj.) through Him (Abl. Source) we both (Subj. Nom.; Jew and Gentile) have (ἔχω, PAI1P, Dramatic) access (Acc. Dir. Obj.; equal privilege) to the Father (Acc. Dir. Obj.) by means of one (Dat. Measure) Spirit (Instr. Means).

^{WHO} **Ephesians 2:18** ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα

^{VUL} **Ephesians 2:18** quoniam per ipsum habemus accessum ambo in uno Spiritu ad Patrem

^{LWB} **Eph. 2:19** Now therefore, you [Gentile believers] are no longer foreigners [living outside client nation Israel] or aliens [living inside client nation Israel], but you are fellow citizens with the saints [separated to God] and the household [royal family] of God,

^{KW} **Eph. 2:19** Now then, no longer are you aliens and foreign sojourners, but you are fellow citizens of the saints and householders of God,

^{KJV} **Ephesians 2:19** Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

TRANSLATION HIGHLIGHTS

Now, due to His work on the cross, Gentile believers are (Descriptive Present tense) no longer foreigners (Latin: hospitality) or aliens. What does that mean? Foreigners refers to Gentile believers living outside client nation Israel in previous dispensations, while aliens refers to Gentile believers living inside client nation Israel. Even though Israel failed to fulfill her ministry to the Gentiles, there were a few who lived outside her boundaries as well as inside during the dispensation of Israel. But now, during the Church Age, Gentile believers are fellow citizens {Latin: civic, Greek: politic) with the saints and household (Latin: domestics) of God. “Saints” means “separated ones to God” while “household” refers to the royal family.

As we have been studying, this division between Jew and Gentile has been broken. In either case, however, we are still foreigners on planet earth because our real home is in heaven. If you have never felt like you were “living on another planet” from the mass of humanity, then you should question whether you are growing spiritually. Our spiritual passports are stamped “heaven,” not planet earth. We are indeed foreigners in a strange land ruled by Satan –sometimes mere passing strangers, at other times licensed immigrants. We do our best to live in his cosmos diabolicus, but our cry may rightfully and occasionally be: “Beam me up, Lord.”

RELEVANT OPINIONS

Politeuma is the rights of citizenship for a Roman who lives a long way from home. In our case, politeuma is our special rights and privileges from heaven, while we are living on planet Earth a long way from “home,” as representatives of Jesus Christ. We function as His ambassadors from heaven, walking in His divine power, with a complete portfolio of divine assets given to us at the point of salvation. We “eagerly await” for Him to call us back home to heaven either by rapture or resurrection. (R.B. Thieme, Jr.)

You and I as Christians have become strangers in this world. We do not belong to this world any longer. We are like people who are away from home. We are here for a while, we are sojourners, we are journeymen, we are travelers; that is always the picture that is given of us in the Bible. We are but strangers and pilgrims amongst the ungodly. They do not understand us, they are different. They may be antagonistic, they may persecute us. All is well, just remember who you are, and remember that you do not belong to them any longer. (D.M. Lloyd-Jones) Gentile Christians are no longer foreign to the divine commonwealth, nor are they resident aliens in it. The term translated “sojourners” was used to denote residents in a Greek city without full civic rights, and the corresponding term in the OT to denote Gentiles resident in Israelite territory. (C.H. Dodd)

What is a stranger? Strangers are those who find themselves among a people not their own. When you are a stranger you are amongst people who are not your own people. They all belong to one another, but you are a stranger, you do not belong to them, they are not your people. Sojourners are those who find themselves in a place which is not their own country. The first term “stranger” conjure up more the idea of the family unit, of a kind of blood relationship, whereas this other word “foreigner” or “sojourner” compels us inevitably to think more in terms of a polity, a state, a country, or a kingdom. (D.M. Lloyd-Jones)

Eph. 2:19 **Now** (Adv. Time) **therefore** (Inferential conj.), **you** (Gentile believers) **are** (εἰμί, PAI2P, Descriptive) **no longer** (neg. adv.) **foreigners** (Pred. Nom.; living outside client nation Israel) **or** (connective conj.) **aliens** (Pred. Nom.; living inside client nation Israel), **but** (contrast conj.) **you are** (εἰμί, PAI2P, Descriptive) **fellow citizens** (Pred. Nom.) **with the saints** (Gen. Rel.; separated ones unto God) **and**

(connective conj.) the household (Pred. Nom.; royal family)
of God (Poss. Gen.),

^{WHO} **Ephesians 2:19** ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι ἀλλὰ ἐστὲ συμπολίται τῶν ἁγίων
καὶ οἰκέλοι τοῦ θεοῦ

^{VUL} **Ephesians 2:19** ergo iam non estis hospites et advenae sed estis cives sanctorum et
domestici Dei

^{LWB} **Eph. 2:20** Having been constructed upon the foundation [of Bible doctrine] by means
of the apostles [Gentiles] and prophets [Jews], there being a chief cornerstone [holding the
two walls of Jews and Gentiles together], Jesus Christ Himself,

^{KW} **Eph. 2:20** Having been built up upon the foundation of the apostles and prophets, there being
a chief cornerstone, Jesus Christ Himself,

^{KJV} **Ephesians 2:20** And are built upon the foundation of the apostles and prophets, Jesus Christ
himself being the chief corner *stone*;

TRANSLATION HIGHLIGHTS

The royal family of God was constructed (Gnomic Aorist tense) upon the foundation (Latin: super-edifice) by means of the apostles and prophets. The foundation of Christianity is Bible doctrine, the Word of God. The apostles represent Gentiles while the prophets represent the Jews. These two walls that were build upon the foundation, Gentile and Jews, were connected (Gnomic Present tense) by a chief cornerstone, Jesus Christ Himself. Jesus Christ holds the two walls of the Jews and Gentiles together on the foundation of Bible doctrine. Many commentators see the apostles and prophets as the foundation, but I relegate this viewpoint to a secondary status. As Matthew Henry says, “We rather understand it as the doctrine delivered by the prophets of the Old Testament and the apostles of the New.”

RELEVANT OPINIONS

The word “apostles” here cannot be a generic term for missionaries or church planters or bishops or other church leaders; instead it must denote that small and special group whom Jesus chose, called and authorized to teach in His name, and who were eyewitnesses of His resurrection, consisting of the Twelve plus Paul and James and perhaps one or two others. The word “prophets” also indicates inspired teachers to whom the Word of God came and who conveyed that Word to others faithfully. The couplet “apostles and prophets” may bring together the Old Testament (prophets) and New Testament (apostles) as the basis of the church’s teaching. (J. Stott) The apostles and prophets were servant-gifts. These servants of the church were in themselves the gifts personified. They were Christ’s servant-gifts through whose instrumentality God was to lay the foundation for His church and through whom He would also largely write the NT Scriptures. However, once the foundation was laid and the Scriptures completed, there was no more need for their specialized function. (R. Baxter)

The Greek word “akrogoniao” could also be translated “keystone” of a masonry arch. (D. Wretling) In the Bible, there are only twelve apostles. Someday they will sit on twelve thrones, judging the twelve tribes of Israel (Matt. 19:28, Luke 22:29-30). The New Jerusalem is built upon twelve apostles of the Lamb. These factors indicate strongly that in God’s eyes there are eternally only twelve apostles. I use the word “mirage” in the sense of “an illusionary appearance” to describe those who claim apostleship today. There are no apostles in spite of the pretentious claims of a variety of groups. Having fulfilled their function, they passed off the scene. The church was built on the foundation laid by the apostles, and after the foundation was done, their work was done. (R. Baxter) As with apostles, the purpose for which God gave prophets was to establish the church upon a firm foundation of biblical truth. Their ministry was to span the gap between the Old and New Testaments. They were needed as a link between the glories of the old and new covenant. (C.H. Spurgeon)

The church in Ephesians 2:20 is compared to a building which has a foundation and a superstructure. Paul says the foundation represents the first period of church history, Christ and the apostles and prophets. The superstructure represents the succeeding centuries since the first century ... We are now in the period of the superstructure and not of the foundation. Once the superstructure of a building is laid down upon the foundation, you don’t relay the foundation. Prophecy was the foundation, so we can’t go back to that. We are above the foundation now. This text is saying, then, that the gifts of apostleship and of prophecy passed during the foundation period of the church. Thus the fulfilled purpose denotes the fulfilled office and gift. (J. Dillow) His accompanying pictorial shows the apostles and prophets in the 1st century as the foundation. All Christians since the apostles and prophets, from the 2nd to the 21st century, are the superstructure. (ibid)

There can be no repetition of the apostles and prophets. They are the foundation. You do not repeat a foundation. A foundation is laid once and for ever. And therefore all talk about apostolic succession is a denial of our text. There are no special successors to the apostles. Indeed there are no successors to the apostles. An apostle was a man who had seen the risen Lord and could therefore be a witness to the resurrection. Are there such people today? You cannot add to the foundation, you cannot take from the foundation. You may think that you can, but you would be wrong. What you are doing is just to put yourself outside the building. Here is a corpus of truth, here is a body of doctrine. (D.M. Lloyd-Jones) Jesus Christ cements and knits together angels and men, Jews and Gentiles, Old and New Testament saints, saints above, and saints below, saints on earth, in all ages and places, and of every denomination, (J. Gill)

It is often assumed that Paul here declares the apostles and prophets to be the foundation on which the Church is built. But Meyer strongly objects. He says: “The apostles and prophets are not the foundation but have laid it (1 Cor. 3:10). The foundation laid by the apostles and prophets is the gospel of Christ, which they have proclaimed, and by which they have established the churches. (R. Earle) In his use of imagery the apostles are not the foundation, but are the builders who help to erect the structure. (F.W. Beare) These living temples are built through evangelism and the communication of Bible doctrine. We might speculate that large stones are mature believers whereas small stones are the believers who never learn doctrine,

never to grow to spiritual adulthood on earth, but who are eternally saved nonetheless. (R.B. Thieme, Jr.)

Eph. 2:20 Having been constructed (ἐποικοδομέω, APPTc.NPM, Gnostic, Circumstantial) upon the foundation (Dat. Ind. Obj.; of Bible doctrine) by means of the apostles (Abl. Means; Christian) and (connective conj.) prophets (Abl. Means; Jewish), there being (εἰμί, PAPtc.GSM, Gnostic, Circumstantial) a chief cornerstone (Obj. Gen., Absolute; holding the two walls of the Jews and Gentiles together), Jesus Christ (Gen. Appos.) Himself (Adv. Gen. Ref.),

^{WHO} **Ephesians 2:20** ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ

^{VUL} **Ephesians 2:20** supraedificati super fundamentum apostolorum et prophetarum ipso summo angulari lapide Christo Iesu

^{LWB} **Eph. 2:21** **In Whom [Jesus Christ] the entire building [the church], while being fitted together, keeps growing into a holy sanctuary [our resurrection bodies] in the Lord [the church as a building in time and a temple in eternity],**

^{KW} **Eph. 2:21** In Whom the whole building closely joined together grows into a holy inner sanctuary in the Lord,

^{KJV} **Ephesians 2:21** In whom all the building fitly framed together groweth unto an holy temple in the Lord:

TRANSLATION HIGHLIGHTS

The entire building, a reference to the church, is “in” Christ Jesus – a succinct statement of positional sanctification. While this building of Jews and Gentiles is fitted together (Temporal Participle) with Christ as the cornerstone, it continues to grow (Iterative Present tense) into a holy temple in the Lord. During the Church Age, the building (Latin: edifice) is in the process of being built (Latin: constructed). In eternity, the building becomes a temple. Therefore, the church is a building in time and a temple in eternity. This temple is also a reference to our resurrection bodies which we receive at the rapture. Every believer is a “sanctuary” of God. This can be shown by Paul’s use of a figure of speech called the “synecdoche of the whole,” in which every believer is represented for every part of it. When we receive our resurrection bodies, the temporal building is transformed into an eternal temple. The phrase “entire building” could also be translated “each separate piece of the building,” both Jew and Gentile, and those individuals within the two groupings.

RELEVANT OPINIONS

Paul refers to all buildings rather than to each separate building. The absence of the article implies that the work is still in progress, so the phrase really means “all building that is being done.” “Rises” with its present tense, strengthens the insistence on continuing progress and indeed organic growth. The word used for temple is not “hieron,” which includes the entire precincts, but “naos,” the inner shrine. (F. Gaebelein) Some saints are comparable to beams, some to rafters, others to pillars, and these are joined and united to one another as the universal church, which is God’s building. (J. Gill) In Christ the Lord, every several building that goes to make up the ideal Temple of God, every Christian community, the one now addressed not less than others, is at present being surely framed and fitted together, and is growing and harmoniously developing so that it may form part of the great mystical Body of Christ. (W.R.Nicoll)

This is an architectural metaphor for the Kingdom of God which compares to Peter’s “spiritual house” (I Peter 2:5) in which each is a living stone being built in. Each of us is meant to be the “habitation of God in the Spirit” and all together growing into a holy temple in the Lord, a noble conception of the brotherhood in Christ. (A.T. Robertson) During the Church Age, God is forming a royal family to complement the new royal title awarded to Jesus Christ as a result of the cross. When the royal family is complete, the Rapture will occur. At the Rapture every Church Age believer, whether dead or still living, whether winner or loser, will receive his resurrection body. At that moment, the Church as a spiritual building is transformed into a spiritual temple. The Rapture achieves ultimate sanctification for every member of the royal family. (R.B. Thieme, Jr.)

All the stones in this building are not identical. They are all different, and yet they are all harmoniously fitted together and form a part of the magnificent wall ... There are certain people who, by the very way they speak and the phrases they use, almost tell you where they were converted. They are mass-produced, they are all the same. They say the same things and they say them in the same way, and they all do the same things. They are like a series of postage stamps. That is not the principle the apostle is enunciating here. We were never meant to be like that, we were meant to be different. All in the same wall, yes, but very different from one another. That is the true unity, not the dull, drab uniformity we see today in so many aspects of life, and alas, in the church. Christians are not all meant to be the same. Our individual characteristics are still to be here. Some of us are born vehement: well we are meant to be vehement. Others are quiet and phlegmatic; let them continue as such. There is nothing more ridiculous than to see a phlegmatic person trying to be like a vehement or mercurial person. And yet it often happens; all trying to be the same. Therefore let us not be foolish and desire to be all the same and identical. Let us not think in terms of mass production or of bricks. Let us think of a stone wall, and let us thank God that, whatever we may be, He has taken hold of us and has placed us in the wall, that He knows us as much as He knows the great stone, the shapely stone, the massive stone. (D.M. Lloyd-Jones)

Eph. 2:21 In Whom (Loc. Sph.; positional sanctification) the entire (Nom. Spec.) building (Subj. Nom.; the church), while being fitted together (συναρμολογέω, PPPtc.NSM, Static, Temporal), keeps growing (αὐξάνω, PAI3S, Iterative) into a holy (Acc. Gen. Ref.) sanctuary (Acc. Dir. Obj.; temple, our resurrection bodies) in the Lord (Loc. Sph.; the church as a building in time and a temple in eternity),

^{WHO} **Ephesians 2:21** ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογούμενη αὐξεῖ εἰς ναὸν ἅγιον ἐν κυρίῳ

^{VUL} **Ephesians 2:21** in quo omnis aedificatio constructa crescit in templum sanctum in Domino

^{LWB} **Eph. 2:22** **In Whom [Jesus Christ] you also are being constructed together into a dwelling place [royal palace] for God [to indwell] by means of the Spirit.**

^{KW} **Eph. 2:22** In Whom also you are being built together into a permanent dwelling place of God by the Spirit.

^{KJV} **Ephesians 2:22** In whom ye also are builded together for an habitation of God through the Spirit.

TRANSLATION HIGHLIGHTS

As individual Christians, we are also being constructed (Iterative Present tense) or built together into a dwelling place for God by means of the Spirit. Each believer is a building, a royal palace (Latin: habitat), that is also being built by the Spirit for God the Father and God the Son to indwell. So at the macro level, all believers are being built into a church and temple; while at the micro level, each individual believer is being built into a royal palace for God to indwell. God requires a certain quality or standard of “habitat” in which to indwell; one of the functions of the Holy Spirit is to assist the believer in constructing this habitat out of the appropriate materials.

RELEVANT OPINIONS

The reference is to individual Christians, not to communities. (M. Vincent) There are people who are so anxious to run up a building quickly that they are not careful about what they put into the walls – anything to run up a building and just cover it over with a little paint. It looks marvelous, and the ignorant and the uninitiated are impressed. (D.M. Lloyd-Jones) Paul thinks of the individual Christian, of the local church congregation, and of the Church of Jesus Christ as a “habitation” where God, through His Holy Spirit, dwells. The word for “temple” is not “hieron,” which is used for the whole temple area, but “naos,” which means “sanctuary.” The latter is the better translation, because it was in the sanctuary itself that God’s presence dwelt. The Holy Spirit is the Shekinah, the glorious presence of the Lord, in our hearts and in the Church. (R. Earle) Not only the universal church is called the temple of God, but particular churches; and even every believer is a living temple, is a habitation of God through the Spirit. God dwells in all believers now, they having become the temple of God through the operations of the blessed Spirit. (M. Henry)

Eph. 2:22 In Whom (Loc. Sph.) you (Subj. Nom.) also (adjunctive particle) are being constructed (in progress) together (συναρμολογούμενῳ, PPI2P, Iterative) into a dwelling place (Prep. Acc.; royal palace) for God (Gen. Adv.) by means of the Spirit (Instr. Means).

^{WHO} **Ephesians 2:22** ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι

^{VUL} **Ephesians 2:22** in quo et vos coaedificamini in habitaculum Dei in Spiritu

CHAPTER 3

^{LWB} **Eph. 3:1** For this reason, I Paul, the prisoner of Christ Jesus, on behalf of you Gentiles [Peter was given the ministry to the Jews, while Paul was given the ministry to the Gentiles],

^{KW} **Eph. 3:1** On this account I, Paul, the prisoner of the Messiah, Jesus, on behalf of you, the Gentiles,

^{KJV} **Ephesians 3:1** For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

TRANSLATION HIGHLIGHTS

Paul was made the minister of the Gentiles, while Peter was made the minister to the Jews. Each apostle had his respective sphere of operation. Paul's sphere was worldwide, in that the Gentiles were scattered geographically over the known world. Peter's sphere was more localized, primarily within the nation Israel at that time. "For this reason" refers back to the building of the corporate body - the holy temple, as well as the individual body - the royal palace. Paul calls himself a prisoner, because due to his disobedience in trying to evangelize outside his sphere of operation (Israel), God brought him to Rome in chains. Instead of being free and preaching to Israel, he was imprisoned and had to teach Gentiles by writing. He was a prisoner in Rome, but he understood that he was a prisoner because of Christ Jesus. The Romans could do nothing to him unless the Lord gave His approval.

RELEVANT OPINIONS

The fact that they are destined to make a habitation of God, and are being built together with a view to that end, is Paul's reason for pleading with them and praying for them. (W.R. Nicoll) Setbacks are designed to manufacture invisible heroes - Paul's imprisonment as an example. (R.B. Thieme, Jr.) He was bound physically that he might be freed mentally and spiritually to meditate and pray. His thinking had time to settle, and in these Prison Epistles he has skimmed off the cream and given it to us. (R. Earle)

A person might ask how this is new, seeing that the OT referred to God's purpose to bless the Gentiles. As far back as God's calling of Abraham we read: "All peoples on earth will be blessed through you" (Gen. 12:3). It is true, of course, that God announced

His intention of saving Gentiles as well as Jews from the beginning. But before the coming of Christ it was understood that this was to happen only as the Gentiles became Jews through proselytizing. A Gentile could approach the God of Israel, but only as an Israelite. He had to become a member of the covenant people through the rite of circumcision. The new thing revealed to Paul is that this approach is no longer necessary. Christ has broken down that wall, making one new people out of two previously divided people. So now both Jew and Gentile approach God equally on that new basis. (J. Boice)

Humanly speaking, he was not Christ's prisoner, but Nero's. He had appealed to the Emperor, and so to the Emperor he had been committed for trial. But Paul never did think or speak in purely human terms. He believed in the sovereignty of God over the affairs of men. Therefore he called himself literally a prisoner of Christ Jesus, so convinced was he that the whole of his life, including his wearisome imprisonment, was under the Lordship of Jesus. What had led to his arrest in Jerusalem, his imprisonment here and in Caesarea, his successive trials and his subsequent appeal to Caesar which had brought him to Rome, was fanatical Jewish opposition to his mission to the Gentiles. So he was arrested. And when the tribune allowed him to make his public defense to the Jewish people, they listened to him quietly until he got to the point in his story where Jesus had said to him: "Depart, for I will send you far away to the Gentiles." (J. Stott)

Eph. 3:1 For this reason (Gen. Spec.; beginning of parenthesis from verses 1-13), **I** (Subj. Nom.) **Paul** (Nom. Appos.), the prisoner (Nom. Appos.) of Christ Jesus (Poss. Gen.), on behalf of you (Gen. Adv.) **Gentiles** (Adv. Gen. Ref.; worldwide ministry to the Gentiles given to Paul in contrast to Peter's ministry to the Jews),

^{WHO} **Ephesians 3:1** Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν

^{VUL} **Ephesians 3:1** huius rei gratia ego Paulus vincetus Christi Iesu pro vobis gentibus

^{LWB} **Eph. 3:2** **In as much as you have heard about the dispensation of the grace of God [Church Age ministry to the Gentiles] which was given to me for your benefit,**

^{KW} **Eph. 3:2** Assuming that you heard of the administration of the grace of God which was given to me for you,

^{KJV} **Ephesians 3:2** If ye have heard of the dispensation of the grace of God which is given me to you-ward:

TRANSLATION HIGHLIGHTS

Paul was given (Constative Aorist tense) stewardship (Latin: dispensation) over Church Age believers by God. He was made the apostle to the Gentiles. This position of responsibility was

not for his own glory, but for the glory of the Lord, which glory is made manifest in every believer who grows in the grace and knowledge of our Lord Jesus Christ. Paul assumes the Ephesian believers have heard (Latin: audio, Greek: acoustic) about this grace gift from God for their benefit. Paul not only started new churches, he also taught believers the advanced doctrines that enabled them to grow and glorify God.

RELEVANT OPINIONS

The “charis” itself is not the apostolic office, but the gift of grace that selected Paul and qualified him for that office, and so it is described as “given.” (W.R. Nicoll) Gone are the spectacular displays of divine power typical of the precanon period. Gone are the dramatic rituals and ceremonies of previous dispensations. The postcanon period of the Church Age emphasizes doctrinal thought and personal application of doctrine. The Christian lives by divine truth in his own soul rather than depending on the emotional stimulation of overt rites, divine appearances, direct revelations from God, or miraculous deeds performed by a few highly visible Christians. Even in the precanon period the emphasis on doctrine is characteristic of the Church Age. The Church is the most concentrated and sustained presentation of God’s grace in all of human history. (R.B. Thieme, Jr.)

Eph. 3:2 In as much as (enclitic particle; assuming) you have heard about (ἀκούω, AAI2P, Constative) the dispensation (Acc. Dir. Obj.; stewardship) of the grace (Adv. Gen. Ref.) of God (Poss. Gen.; the church age power experiment) which was given (δίδωμι, APPTc.GSF, Constative, Attributive) to me (Dat. Ind. Obj.) for your benefit (Acc. Adv.),

^{WHO} **Ephesians 3:2** εἰ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς

^{VUL} **Ephesians 3:2** si tamen audistis dispensationem gratiae Dei quae data est mihi in vobis

^{LWB} **Eph. 3:3** **That through revelation the mystery [of the Church Age dispensation] was made known to me, just as I have previously written briefly [you have been taught these doctrines before],**

^{KW} **Eph. 3:3** That by revelation there was made known to me the mystery even as I wrote above in brief,

^{KJV} **Ephesians 3:3** How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

TRANSLATION HIGHLIGHTS

The mystery of the Church Age dispensation was made known to Paul (Dramatic Aorist tense) through revelation, not by his own mental gymnastics or academic speculation. God revealed the mystery to him and he revealed the mystery to us. There should be no surprises here, because he

had written on this topic (Epistolary Aorist tense) before, even if only briefly. But Paul firmly believes in repetition, so there is no apology here for covering this doctrine again.

RELEVANT OPINIONS

In Christianity, there are no esoteric mysteries reserved for a spiritual elite. On the contrary, the Christian mysteries are truths which, although beyond human discovery, have been revealed by God and so now belong openly to the whole church. More simply, “mysterion” is a truth hitherto hidden from human knowledge or understanding but now disclosed by the revelation of God. (J. Stott) Mystery, that which is known only to those initiated, does not denote here a thing obscure in its own nature, but only something that had been concealed from view ... Paul had been initiated by “revelation” – not by his own reflecting power, not by his study of Scripture, not by communication from other men, but by a special communication from God. (W.G. Blaikie)

The crucifixion of Christ was the beginning of the interruption of the prophecy of 490 years leaving one remaining week (seven years) to be fulfilled. Intercalated between the 69th and 70th week of Daniel is the present Church Age during which Israel is temporarily set aside as a client nation. Daniel 9:26 demonstrates the silence of the OT prophets with regard to the “mystery” of the Church Age. When any OT prophecy deals with events chronologically, the Church Age is omitted and information concerning the Tribulation, Millennium, or eternal future follow sequentially. (R.B. Thieme, Jr.)

The whole tendency of “modern thought” is to discount definition and doctrine and dogma and all theological formation. It is asserted that definitions of faith divide Christians, and the one thing that matters is that we should all be united, and not give heed to precise definitions. Indeed many go further and say that Christianity by its very nature is something that eludes definition. You must not try to define Christianity, they say, because it is a wonderful mystical experience, it is a mystery. But, surely, the Apostle himself here, and everywhere else, completely denies such an interpretation. “Mystery” in the NT sense is a technical term pertaining to a truth which, because of its character, can never be attained unto, or arrived at, by the unaided human intellect or by mere human ability. (D.M. Lloyd-Jones)

Eph. 3:3 That (inferential conj.) through revelation (Prep. Acc.; not mental gymnastics) the mystery (Subj. Nom.; of the Church Age dispensation) was made known (γνωρίζω, API3S, Dramatic) to me (Dat. Adv.), just as (comparative adv.) I have previously written (προγράφω, AAI1S, Epistolary) briefly (Instr. Manner; you have been taught these doctrines before),

^{WHO} **Ephesians 3:3** [ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον καθὼς προέγραψα ἐν ὀλίγῳ

^{VUL} **Ephesians 3:3** quoniam secundum revelationem notum mihi factum est sacramentum sicut supra scripsi in brevi

LWB Eph. 3:4 Which as a result of the public reading [of this epistle] you ought to be able to understand [academically] my technical knowledge about the mystery of Christ [His ushering in the dispensation of the Church],

KW Eph. 3:4 In accordance with which you are able when you read to understand my insight into the mystery of the Christ,

KJV Ephesians 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

TRANSLATION HIGHLIGHTS

The mystery of the Church Age dispensation should make sense (Constatative Aorist tense) to the Ephesian believers, at least academically (Latin: intellect), because this epistle was to be read in public (Perfective Present tense) on many occasions. Due to repetition, they should be able (Tendential Present tense) to understand basic dispensational theology, particularly the difference between the Age of Israel and the Church Age. Paul calls his teaching on the mystery of Christ “technical knowledge,” because it is academic, thorough, and requires categorization. The gospel of Jesus Christ, and in particular the baptism of the Spirit and Church Age protocol, is crucial to our survival in the historical extension of the angelic conflict.

RELEVANT OPINIONS

The apostle is saying here that what God committed to him as a custodian, as a steward, as a trustee, was an insight into, and a knowledge of this amazing mystery. Hence he is able now to transmit it and to explain and expound it to others. That was his business and his privilege as an apostle. (D.M. Lloyd-Jones) The essence of a mystery is not something hidden and secret, which only a few know. The Scriptures use the word in a technical sense to denote some truth that has been hidden previously, but now is brought to light. Christ was revealing, then, in the mystery parables certain facts concerning the kingdom that had always been in the mind and plan of God. That does not mean that the features of the kingdom predicted in the OT are done away with or abolished, as has been shown throughout. The kingdom now takes a form in which its administration is in the hands of men while the King is rejected and absent from the kingdom, a period not described in the OT. (C. Feinberg)

You cannot be holy without knowing your doctrine. Doctrine is the direct key that leads to holiness. Doctrine is technical. Doctrine is practical. You must enter in and master it. It is only as we realize these fundamental truths that we can follow the inevitable logical appeal for conduct and behavior pleasing to God. The truly practical man is not the man who is always bustling and busy and excited and rushing about here and there, but the man who is being used by God the Holy Spirit. This means first and foremost that our thinking is dominated by God, and by the mind of God. The man who is filled with all the fullness of God is a man who can think spiritually. There is nothing more glorious, nothing more romantic about the Christian life than the way in which doctrine changes a man’s type of thinking, indeed his whole mode and method of thinking. Oh that the church might be brought to realize this! (D.M. Lloyd-Jones)

Eph. 3:4 Which (Acc. Gen. Ref.) as a result of the public reading (ἀναγινώσκω, PAPtc.NPM, Perfective, Telic; or tapes in the non-face-to-face tradition) (of this epistle) (ellipsis, Dir. Obj. supplied) you ought to be able (δύναμαι, PMI2P, Tential, Deponent) to understand (νοέω, AAInf., Constative, Dir. Obj. of Verb; academically in the left lobe) my (Poss. Gen.) technical knowledge (Acc. Dir. Obj.) about the mystery (Dat. App. Obj.) of Christ (Descr. Gen.; the baptism of the Spirit and the great power experiment of the church age as the historical extension of the angelic conflict),

^{WHO} **Ephesians 3:4** πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ

^{VUL} **Ephesians 3:4** prout potestis legentes intellegere prudentiam meam in mysterio Christi

^{LWB} **Eph. 3:5** Which in other generations [prior to the Church Age] was not made known to the sons of men [hidden from the OT saints], just as it is now revealed to His holy apostles and prophets [temporary gifts] by means of the Spirit,

^{KW} **Eph. 3:5** Which in other and different generations was not made known to the sons of men as now it has been revealed to His holy apostles and prophets by the Spirit,

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

TRANSLATION HIGHLIGHTS

The mystery of the Church Age dispensation was not made known (Dramatic Aorist tense) to the sons of men in times past (Latin: generations, Greek: genealogy). It was hidden from Old Testament saints and has now been revealed (Culminative Aorist tense) to His holy apostles and prophets by means of the Spirit. Apostles and prophets were two temporary spiritual gifts of communication that God used to start and build the Church. These men were set apart for a particular purpose – to teach believers the precisely correct protocol of the Church Age so they might grow in the grace and knowledge of our Lord Jesus Christ. Anyone who studies typology can see in Ruth (and other Scriptures) God’s plan to obtain a Gentile bride for His Son; the plan was always there, but hidden from view.

RELEVANT OPINIONS

Totally unannounced in OT prophecy, God inaugurated the Church Age with its mystery doctrine. During the Church Age He is creating, through the ministry of the Holy Spirit, a new spiritual species in union with Christ, a royal family to complement our Lord’s new royal title. Through the baptism of the Holy Spirit, we have been created a new spiritual species, capable of utilizing

available divine omnipotence ... The Church Age will reveal whether or not believers will use the omnipotence of God, power that has been made totally available to every believer. (R.B. Thieme, Jr.)

The Spirit inspired the apostles to write the NT canon, including the doctrines of the Church Age, the “mystery” that had not been revealed in the OT but was now pertinent to the royal family. (R.B. Thieme, Jr.) Although the blessing of the Gentiles through the people of God was revealed in the OT from Genesis 12:3 onward, it was not proclaimed so fully or so extensively as under the new dispensation. In particular, it was not realized that the old theocracy would be superceded by the body of Christ composed of Jews and Gentiles forming “one new man.” (F. Gaebelien)

Eph. 3:5 Which (Nom. Appos.) in other (Dat. Ref.; of a different kind) generations (Loc. Time; ages) was not (neg. adv.) made known (γνωρίζω, API3S, Dramatic; hidden to the Old Testament dispensations) to the sons (Dat. Adv.) of men (Adv. Gen. Ref.), just as (comparative adv.) it is now (Adv. Time) revealed (ἀποκαλύπτω, API3S, Culminative) to His (Poss. Gen.) holy (Dat. Ref.; set apart for a particular purpose) apostles (Dat. Adv.) and (connective conj.) prophets (Dat. Adv.; both temporary gifts) by means of the Spirit (Instr. Means),

^{WHO} **Ephesians 3:5** ὁ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι

^{VUL} **Ephesians 3:5** quod aliis generationibus non est agnitum filiis hominum sicuti nunc revelatum est sanctis apostolis eius et prophetis in Spiritu

^{LWB} **Eph. 3:6** That the Gentiles [for the 1st time in history] are fellow-heirs [with the Jews] and fellow-members of the same body [by the same baptism of the Holy Spirit] and sharers together of the promise [not the covenants, but the portfolio of spiritual assets] in Christ Jesus [sharing positional sanctification] through the gospel,

^{KW} **Eph. 3:6** That the Gentiles are fellow heirs, and belong jointly to the same body, and are fellow partakers of His promise in Christ Jesus, revealed through the good news,

^{KJV} **Ephesians 3:6** That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

TRANSLATION HIGHLIGHTS

For the first time in history, the Gentiles are fellow-heirs (Latin: co-heredity) with the Jews and fellow-members of the same body by the baptism of the Holy Spirit. The infinitive points to this being part of the divine decree, a purpose hidden in God. Gentile believers are also sharers together (Latin: co-participants) of the promise – not the covenants belonging to the nation of Israel only, but the portfolio of spiritual assets provided to every believer at the moment of

regeneration. Every Church Age believer receives these invisible assets to assist him in the spiritual life, according to divine protocol for this dispensation. Gentile believers share this promise in Christ Jesus through the gospel. The Locative of Sphere once again points to positional sanctification, while the correct use of our spiritual assets points to experiential sanctification. Paul uses three terms with the prefix “sun” meaning “together.” We are co-heirs with Christ, co-members of the same body, and co-partners of the promise.

RELEVANT OPINIONS

It was no mystery that God was going to provide salvation for the Jews, nor that Gentiles would be blessed in salvation. The fact that God was going to form Jews and Gentiles alike in one body was never revealed in the OT and forms the mystery of which Pauls speaks of in Ephesians 3:1-7 and other passages. This whole mystery program was not revealed until after the rejection of Christ by Israel. (J. Pentecost) The joint-heirship, membership, and participation had their objective ground and reason in Christ Jesus, and were made the actual possession of these Gentiles by the medium or agency of the Gospel that was preached to them. (W.R. Nicoll)

That the Gentiles were to be saved was no mystery. The mystery hid in God was the divine purpose to make of Jew and Gentile a wholly new thing – the Church, which is His (Christ’s) body, formed by the baptism with the Holy Spirit and in which the earthly distinction of Jew and Gentile disappears. The revelation of this mystery, which was foretold but not explained by Christ (Matt. 16:18), was committed to Paul. In his writings alone we find the doctrine, position, walk, and destiny of the Church. (K. Wuest)

Eph. 3:6 That the Gentiles (Pred. Acc.; for the 1st time in history) are (εἰμί, PAInf., Descriptive, Purpose) fellow-heirs (Pred. Acc.; with the Jews) and (connective conj.) fellow-members of the same body (Pred. Acc.; by the same baptism of the Holy Spirit) and (connective conj.) sharers together (Pred. Acc.; participants) of the promise (Obj. Gen.; not the covenants, but the portfolio of invisible assets for the church age believer) in Christ Jesus (Loc. Sph.; another reference to positional truth) through the gospel (Abl. Means),

^{WHO} **Ephesians 3:6** εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου

^{VUL} **Ephesians 3:6** esse gentes coheredes et concorporales et conparticipes promissionis in Christo Iesu per evangelium

^{LWB} **Eph. 3:7** Through which [gospel] I have become a servant-minister on the basis of the gift of the grace of God [emphasis on the privilege to serve the Gentiles] which was given to me on the basis of the working of His power.

^{KW} **Eph. 3:7** Of which I became one who ministers according to the gift of the grace of God, which grace was given to me according to the operative energy of His power.

^{KJV} **Ephesians 3:7** 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.

TRANSLATION HIGHLIGHTS

Paul was indeed the “apostle to the Gentiles,” and within that gift was a function of starting churches and teaching the Word of God. But while the apostolic office was temporary, the serving (ministering) and teaching functions (Latin: minister) continue to exist today in pastors and teachers. The foundational elements of the office of apostle are no longer in existence, since both the canon of Scripture and the foundation of the Church are completed. The serving and teaching elements needed by the Church were transferred to pastors and/or teachers during the duration of the Church Age. Is the pastor-teacher gift one or two gifts? Both sides of the argument have excellent points to make; I myself vacillate between the two. While the Granville Sharp rule is a formidable argument, it is not without flaws. With the nation of Israel temporarily set aside, and Gentiles emerging in the center of God’s plan, Paul became (Culminative Aorist tense) a minister of the gospel to them.

Did Paul see this need and decide to step in and fill the void? No, he was given a grace gift from God. The Greek word “diakonos” means serving and ministering to the saints. In this verse, as well as in other passages of Scripture, it does not refer to the office of “deacon.” It should not be transliterated; it should be translated as “serving” or “ministering,” with emphasis on serving the Gentiles. Paul uses it in a generic sense, emphasizing that: (1) the source of the gift was the working (Latin: operational) power of God, not his own ability; (2) the basis of the gift was the grace of God, not his seeking to obtain it; and (3) the gift of serving the saints is a privilege with attached responsibilities, in addition to the authoritative nature of the office which is emphasized in other verses (but under debate). God determines who receives each spiritual gift, and in this case, He gave (Constative Aorist tense) to Paul a gift of ministering to the Gentiles.

RELEVANT OPINIONS

This present age, dating from the rejection of the Messiah by Israel unto the coming reception of the Messiah by Israel at His 2nd advent, is viewed in Scripture as a mystery. Paul makes this clear in Colossians 1:24-27. Paul very clearly calls the divine program developed in the church a mystery, something which was not formerly revealed, and therefore unknown, but now is made known by God. With this teaching other Scriptures (Rom. 16:25-26, 1 Cor. 2:7, Eph. 3:5-9) are in agreement. (J. Pentecost) The change in Paul when God made him an apostle of Christ to the Gentiles was so great that he saw in it nothing less than the result of the Divine omnipotence. (W.R. Nicoll) To us today “minister” does not primarily connote “servant.” But that is its earliest meaning. The use of the term “minister” in an absolute sense for a clergyman began in Protestant circles in the 16th century, partly as a protest against the designation “priest.” In the light of all this it is clear that in the NT “servant” is a more accurate translation of “diakonos” than “minister.” The primary meaning of the

Greek word is “one who serves.” That is not what the English word “minister” connotes today. (R. Earle)

The commission or ministry Paul regards as an enormous privilege. For what he calls “this grace,” which we might call “this privileged gift of God,” had been given to him, in spite of the fact that he was the very least of all the saints, or the meanest member of the holy people. It is a very striking expression. He takes the superlative (least or smallest) and does what is impossible linguistically but possible theologically; he turns it into a comparative (leaster or less than the least). Perhaps he was deliberately playing on the meaning of his name. For his Roman surname “Paulus” is Latin for “little” or “small,” and tradition says he was a little man. “I am little,” he may be saying, “little by name, little in stature, and morally and spiritually littler than the littlest of all Christians.” In affirming this he is neither indulging in hypocrisy nor groveling in self-depreciation. He means it. He combined personal humility with apostolic authority. Indeed, while minimizing himself he magnified his office. (J. Stott)

Eph. 3:7 Through which (Adv. Gen. Ref.; gospel) I have become (γίνομαι, AMIS, Culminative, Deponent) a servant-minister (Pred. Nom.) on the basis of the gift (Adv. Acc.) of the grace (Acc. Gen. Ref.) of God (Poss. Gen.; pastor-teacher gift) which was given (δίδωμι, APPTc.GSF, Constativ, Attributive, Articular) to me (Dat. Ind. Obj.) on the basis of the working (Adv. Acc.) of His (Poss. Gen.) power (Abl. Source).

^{WHO} **Ephesians 3:7** οὐ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ

^{VUL} **Ephesians 3:7** cuius factus sum minister secundum donum gratiae Dei quae data est mihi secundum operationem virtutis eius

^{LWB} **Eph. 3:8** To me [as a beneficiary], the very least of all the saints [genuine humility], this grace was given [mystery doctrine of the Church Age], to communicate with authority to the Gentiles the unfathomable wealth [temporal & eternal blessings] of Christ,

^{KW} **Eph. 3:8** To me, the one who is less than the least of all saints, there was given this grace, to the Gentiles to proclaim the good news of the incomprehensible wealth belonging to the Christ,

^{KJV} **Ephesians 3:8** Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

TRANSLATION HIGHLIGHTS

Paul never ceases to be amazed that the grace gift was given (Constativ Aorist tense) to him to evangelize the Gentiles. He was the beneficiary of this special apostolic gift, and he accepted it with genuine humility, calling himself “the very least of the saints.” He remembers when he was

a non-believer, an antagonist against Jesus Christ, and a man who zealously persecuted Christians. Rather than punish him, God made him a believer and appointed him “the” apostle to the Gentiles. Paul not only evangelized the Gentiles, he also communicated to them the protocol plan for Church Age, which provided them both temporal and eternal blessings from God. He taught them about their portfolio of invisible (Latin: non-investigation) spiritual assets – how to use them and the blessings that accrue to them in time and eternity when they exercised them.

RELEVANT OPINIONS

Portfolio of invisible assets is a financial metaphor illustrating the “riches of grace” which God the Father lavished upon each Church Age believer in eternity past. This inventory includes “every spiritual blessing in Heavenly places” (Eph. 1:5) for both time and eternity: everything necessary for function in life, growing in grace, the execution and fulfillment of the plan of God, dying, and eternal rewards. Bible doctrine pays a fantastic dividend at the Judgment Seat of Christ in the form of escrow blessings for eternity. (R.B. Thieme, Jr.) Paul was certainly not reticent about the special revelation of the gospel to him with its accompanying apostolic role or about his spiritual authority as an apostle. Yet, on the other hand, Paul paraded his credentials only when under provocation or attack. (A. Lincoln)

People who experience little sense of personal wickedness at the time often become increasingly conscious of unworthiness as they mature in their Christian life. It is a growing experience. Paul began as the “least of the apostles,” though an important individual because an apostle (1 Cor. 15:9). Later he described himself as the “least of all the saints” (Eph. 3:8), yet, as a saint, enormously privileged. But finally he had to confess himself the “chiefest of sinners” (1 Tim. 1:15). Unbelievable as it may seem, this was progress! (A. Custance) This oxymoron marks the apostle’s growth in grace, who a year after could say he was the “chief of sinners.” (E.W. Bullinger)

Eph. 3:8 To me (Dat. Adv.; as a beneficiary), the very least (superlative) of all (Gen. Spec.) the saints (Gen. Apposition; genuine humility), this (Nom. Spec.) grace (Subj. Nom.) was given (δίδωμι, API3S, Constative; mystery doctrine of the church age), to communicate with authority (εὐαγγελίζω, AMInf., Constative, Purpose; evangelize) to the Gentiles (Dat. Adv.) the unfathomable (Comparative Acc.; indescribable, non-investigatible) wealth (Acc. Dir. Obj.; riches) of Christ (Poss. Gen.; our portfolio of invisible assets and escrow blessings),

^{WHO} **Ephesians 3:8** ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ

^{VUL} **Ephesians 3:8** mihi omnium sanctorum minimo data est gratia haec in gentibus evangelizare ininvestigabiles divitias Christi

LWB **Eph. 3:9** And to make clear [understandable] to all [believers] what is the mystery [of the Church Age] which has been hidden from the ages [the theocentric dispensations] in the God [Jesus Christ] Who has created all things,

KW **Eph. 3:9** And to bring to light what is the administration of the mystery which has been kept covered up from the beginning of the ages in the God who created all things,

KJV **Ephesians 3:9** And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

TRANSLATION HIGHLIGHTS

Paul was also chosen by God to communicate in a clear and understanding manner (Constative Aorist tense) to all believers the mystery doctrine of the Church Age. The Church Age dispensation was hidden (Dramatic Aorist tense) during the Age of Israel. The Age of Israel is one of the Theocentric dispensations, while the Church Age is one of the Christocentric dispensations. Israel and the Church are distinct entities separated by the dispensation of the hypostatic union. The earthly ministry of the Lord Jesus Christ was unique in that Israel was in decline in God's plan and the Church was about to be formed as the centerpiece. In His humanity, Jesus Christ went to the cross and obtained redemption for His sheep; in His deity, Jesus Christ is said to be the God Who has created (Dramatic Aorist tense) all things. Jesus Christ created the heavens and the earth and He currently sustains the same.

RELEVANT OPINIONS

To assert that regenerate Israel throughout its history is equivalent to the Church is to miscalculate the uniqueness of the Church. One cannot undervalue references in Scripture to the "Mystery Age - the Church - as well as to the changes brought about by the coming of the Holy Spirit. Dispensational Theology holds the key to understanding the Scriptures in their proper perspective. Dispensationalism clarifies the difference between Israel and the Church and defines the Christian's modus operandi and his relationships - Invisible God + invisible assets + invisible power = invisible heroes. (R.B. Thieme, Jr.) The idea would be that the mystery was long hidden indeed, but hidden only with the design of being made known, and that on the widest possible scale - to angels no less than to men - in due time. (W.R. Nicoll)

Besides "chronos" and "kairos," two other Greek words complete the NT vocabulary for dispensations. The noun "aion," usually translated "age," refers to dispensations as categories of human history, just as in English we say Age of Israel or Church Age. The other Greek word for dispensations is "oikonomia." Oikonomia describes divine administrations during a distinct historical era. (R.B. Thieme, Jr.) Foolish and ignorant people say that the Bible is remote, and that they want something "practical." So they run to their newspaper or some other medium. They turn to the historians and philosophers. But do they find what they seek? If they want something practical they should go to the Bible. The whole theme of this book, its one great message, is to give men an

understanding of life in this world – what it is all about, and what is going to happen to it. This therefore becomes a very good test as to whether we are truly Christian. Do we know God’s plan for this world? That is a part of Christian knowledge. Christian people should have a unique understanding of the world situation at this moment; and if we have not got it we are very poor, and very ignorant Christians. (D.M. Lloyd-Jones)

To enhance the idea of His omnipotence, He who created all things ordained the mystery itself in the exercise of His undoubted prerogative of sovereign and creative power. The mystery now at last revealed by God and proclaimed by Paul to all men in all the sovereign and surpassing wisdom of the Divine dispensation by which it was hidden long and in the fullness of time at last disclosed, was one of God’s own eternal secrets, one of His unsearchable thoughts, a thing that had its place from the beginning in His creative plan, a reserve in the Eternal mind that purposed and formed all that exists. And to Paul’s hands did the surpassing grace of God commit the proclamation of a truth of such magnitude, of so unsearchable a disposition of the Divine wisdom! (W.R. Nicoll)

Although new to history at the beginning of the Church Age, the protocol plan is “long established” in the mind of omniscient God. He has always known the way of life He would unveil for the Church Age. He has known the mystery doctrines from eternity past, and in historical terms these doctrines have been in force for nearly two thousand years. (R.B. Thieme, Jr.) Those who are satisfied that they know everything about the Bible are usually the people who know the least. A smooth and rounded scheme of doctrine comprehends their universe. Because they have shaped it into logical consistency, they assume that no truth can lie outside it. They have yet to learn that the Word made flesh, like the Word in nature, is infinite. (W.G. Blaikie)

Eph. 3:9 And (connective conj.) to make clear (φωτίζω, AAInf., Constative, Purpose; understandable, illuminate) to all (Acc. Spec. & Dir. Obj.; believers) what (Subj. Nom.) is (ellipsis, linking verb supplied) the mystery (Gen. Appos.; of the royal family in the church age) which has been hidden (ἀποκρύπτω, Perf.PPtc.GSN, Dramatic, Attributive, Articular; concealed) from the ages (Adv. Gen. Time; the theocentric dispensations) in the God (Loc. Sph.; Israel separated from the church by the dispensation of the hypostatic union - the great power experiment) who has created (κτίζω, AAPtc.DSM, Dramatic, Substantival, Articular) all things (Acc. Spec. & Dir. Obj.; Jesus Christ as the creator and preserver of the universe),

^{WHO} **Ephesians 3:9** καὶ φωτίσαι τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι

^{VUL} **Ephesians 3:9** et inluminare omnes quae sit dispensatio sacramenti absconditi a saeculis in Deo qui omnia creavit

LWB Eph. 3:10 In order that at the present time [Church Age] the many-sided wisdom [omniscience] of God [the numerous ways in which He has demonstrated the evil of Satan] might be made known to the rulers [demon generals] and powers [demon officers] in heavenly places [during Satan's trial], through the agency of the Church [as witnesses for the prosecution],

KW Eph. 3:10 In order that there might be made known now to the principalities and powers in the heavenly places through the immediate agency of the Church the multivariiegated wisdom of God,

KJV Ephesians 3:10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

TRANSLATION HIGHLIGHTS

The primary purpose for Paul's apostolic appointment during the Church Age was to present (Culminative Aorist tense) the many-sided (gloriously intricate) wisdom of God to demon generals and commissioned officers. The central theme of his presentation was how God used numerous and diverse ways to demonstrate the wisdom of God and the evil of Satan during his appeal trial in heaven. Human history is one long appeal trial in which Jesus Christ is the Prosecutor and Satan is the defendant. Mature believers are called to the witness stand and their lives are shown as evidence of God's wisdom. Loser believers are not called to the witness stand, because their lives failed to glorify God – outside of their positional sanctification which was accomplished by God alone. Today believers are living during the intensified stage of the angelic conflict, otherwise known as the end times.

Satan is doing everything he can to object to God's sentence of judgment upon him. God has been duplicating the evil activity of Satan in a variety of ways in different dispensations. Winner believers, otherwise known as invisible heroes, are observed during the rebuttal stage of Satan's appeal trial as witnesses for the prosecution. This trial is being held in the 3rd heaven, i.e., the abode of God. Demon generals and demon officers may not be interested in seeing their leader demolished in court, but Paul is trying to encourage as many believers as possible to utilize their divine assets to attain spiritual maturity – with the result that they become witnesses for the prosecution and reveal the evil of Satan (Potential Subjunctive mood) to his angelic and demonic subordinates.

RELEVANT OPINIONS

The preposition "dia" means intermediate agency. The teaching is therefore that the wisdom of God is made known to the holy angels through the intermediate agency of the church. The church is the teacher of angels. (K. Wuest) Restricted to one small corner of the universe called planet Earth, man was created a lower creature than the angels, limited in strength, intelligence, and mobility ... Angels observing human beings will witness proof after proof of Satan's own culpability and proof after proof of God's perfect justice and grace. Each human life plays an essential role in revealing to Satan and all the angels the absolute integrity of God. Angels watch mankind and observe man's

positive volition, which glorifies the Lord Jesus Christ. (R.B. Thieme, Jr.) Total wisdom as well as total knowledge belong to God's omniscience. (ibid) It may be called "manifold" because of its various doctrines and promises and because of the various instances of wisdom in them, and the various persons to whom it is made known, and the various times in which it is displayed. (J. Gill)

If the loser does not recover, his personal inheritance of escrow blessings will remain undistributed, unreceived, on deposit in heaven forever. At the resurrection of the Church, the loser will receive his resurrection body and will enjoy perfect happiness in heaven, but he will not receive his escrow blessings for eternity (1 Cor. 3:15). They will remain on deposit forever as a monument to lost opportunity and as undeniable evidence of God's grace in spite of man's negative volition. (R.B. Thieme, Jr.) The Church thus becomes the university for angels, and each saint a professor. Only in the Church can the angels come to an adequate comprehension of the grace of God. They look at the Church to investigate the mysteries of redemption. The preposition "para" (beside) is prefixed to the verb "stoop down" which speaks of angels as spectators viewing the great plan of redemption from the side lines, not being participants in it. (K. Wuest)

Many principles, policies, and procedures that God establishes remain constant throughout history. But no careful student of the Bible can overlook certain changes that distinguish one epoch of biblical history from another. Why does God alter His administration of human history? He does so to reveal His unchanging glory, wisdom, and power under different conditions. From God's eternal perspective, the ultimate in this long and varied demonstration of His character is the relationship between Christ and the Church, in which the believer is in union with Christ. The explanation for this multifaceted divine revelation which unfolds throughout human history lies in an ancient conflict, when Satan revolted against God. (R.B. Thieme, Jr.) God set aside the spectacular rituals and miracles of previous dispensations so that during the postcanon Church Age His manifold wisdom and power are displayed in doctrine – the object of faith – which emphasizes the believer's thoughts and decisions rather than his emotions. (ibid)

Eph. 3:10 In order that (Purpose conj.) at the present time (Adv. Time; during the intensified stage of the angelic conflict), the many-sided (Descr. Nom.; variegated) wisdom (Subj. Nom.) of God (Poss. Gen.; motiferous, varietal; the numerous and diverse ways in which God duplicated the objections of Satan in human history and demonstrated both His wisdom and His integrity in the condemnation of Satan) might be made known (γνωρίζω, APObj.3S, Culminative, Potential) to the rulers (Dat. Ind. Obj.; demon generals, principalities) and (connective conj.) powers (Dat. Ind. Obj.; demon commissioned officers) in heavenly places (Loc. Place; the location of the courtroom during Satan's appeal trial), through the agency (witness) of the church (Abl. Agency; invisible heroes are observed during this rebuttal stage of the trial as witnesses for the prosecution),

^{WHO} **Ephesians 3:10** ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ

^{VUL} **Ephesians 3:10** ut innotescat principibus et potestatibus in caelestibus per ecclesiam multiformis sapientia Dei

^{LWB} **Eph. 3:11** In conformity with the plan of the ages [dispensations], which [plan] He [God the Father] accomplished in Christ Jesus our Lord [one eternal purpose, one Jesus Christ, many dispensations],

^{KW} **Eph. 3:11** According to the eternal purpose which He carried into effect in the Christ, Jesus our Lord,

^{KJV} **Ephesians 3:11** According to the eternal purpose which he purposed in Christ Jesus our Lord:

TRANSLATION HIGHLIGHTS

There is one plan or eternal purpose that runs through every dispensation. God the Father has accomplished (Culminative Aorist tense) this plan in Christ Jesus our Lord. Since He sees the beginning, the end, and everything in between - He sees the final chapter as completed. Jesus Christ is the focal point in every dispensation. From our limited perspective, it may not appear that a plan is actually in effect. From our limited perspective, it may look like the world is out of control and Satan is winning the angelic conflict. But the end has already been determined in God's plan and evil loses. Satan and his subordinates will spend eternity in the Lake of Fire.

RELEVANT OPINIONS

Jesus Christ is the key to the divine interpretation of history, including past, present, and future (or prophetic) history. In His timeless deity He knows the future as clearly as the past or present. The Bible, as the mind of Christ, is not a complete "history book" of the future. The relatively few future events it describes are selected to reveal Christ, for "the testimony of Jesus is the spirit of prophecy." (R.B. Thieme, Jr.) There is not held out a vestige of hope in the Bible for peace among men and nations in this world until Christ comes back again and finally destroys sin and evil. While there is sin and lust and passion in the human heart there will be fighting and war. There is no promise to the contrary. But He will return again in spite of it all; He will rout His enemies, He will purge the universe of sin. Then, and only then, will war be no more, and sorrow and sighing flee away. Then peace shall reign universally and for ever and for ever. (D.M. Lloyd-Jones)

There can never be a new thought, intent, or purpose in God. God's eternal purpose impresses the mind with awe. The best way to illustrate the "secret" and "revealed" parts of God's will, mind, or purpose is to use the terms sphere and hemisphere. As the planet earth is one sphere, so is the will of God. As there are two hemispheres, there are the secret and revealed aspects of God's will. As only one hemisphere can be seen, only one aspect of God's will is revealed. The secret hemisphere of God's purpose belongs to Himself, but the revealed hemisphere of His purpose belongs to His people. (W.E. Best) Through the ages one eternal purpose runs. (A.T. Robertson)

Eph. 3:11 In conformity with the plan (Adv. Acc.) of the ages (Adv. Gen. Time; dispensations, world periods), which (Acc. Gen. Ref.; plan) He (God the Father) accomplished (ποιέω, AAI3S, Culminative) in Christ Jesus (Loc. Sph.) our (Gen. Rel.) Lord (Dat. Ref.; one eternal purpose runs through all the dispensations, with Jesus Christ as the focal point in each one),

^{WHO} **Ephesians 3:11** κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν

^{VUL} **Ephesians 3:11** secundum praefinitionem saeculorum quam fecit in Christo Iesu Domino nostro

^{LWB} **Eph. 3:12** **By Whom [Jesus Christ] we [pastors, teachers & evangelists] have courage of communication and freedom to approach [our audience] with confidence through His doctrine.**

^{KW} **Eph. 3:12** In whom we are having our freedom of speech and entrée in perfect confidence through faith in Him.

^{KJV} **Ephesians 3:12** In whom we have boldness and access with confidence by the faith of him.

TRANSLATION HIGHLIGHTS

Paul includes himself as one of the “we” who obtains his courage (Durative Present tense) to communicate the gospel and Bible doctrine from Jesus Christ. By “we” he is referring to the twelve apostles and subsequent believers that possess a communication gift, i.e., pastors, teachers and evangelists. The frankness and outspokenness by which Christian communicators approach their audience on behalf of the Lord comes from the confidence of (a) having a close relationship with Jesus Christ, and by (b) having studied the Word of God and being well prepared to speak. If we know Bible doctrine, we know Jesus Christ; if we do not know Bible doctrine, we do not know Jesus Christ and we cannot be confident and effective communicators of His message. When we know Bible doctrine, we also have the freedom to approach our audience with confidence.

By describing mature believers with a communication gift (that they are able to exercise with courage, freedom and confidence), Paul is subtly drawing a contrast with those who do not have maximum doctrine in the soul. When someone asks you a biblical question, do you have an answer? If you are asked a question about Christianity in public, do you know how to state an answer about what you believe? Are you able to freely communicate to others the Word of God, or do you stumble and stammer? Have you studied and are you prepared to preach or teach others? I know many believers with doctrine in their souls. They have studied the Word of God for years and they are confident in what they know and what they can effectively communicate.

They are not afraid to speak; they are prepared and have answers. They are outspoken, confident, and always ready to talk about the grace of God. Just wind them up and then try to stop them!

Not only is being prepared to preach the gospel and/or teach Bible doctrine important, but having an opportunity or medium provided to us by the Lord to do so is also important. The Greek word “prosagogein” means having a right to access either the general public (evangelist) or a right to access believers who are positive towards Bible doctrine (pastors & teachers). In other words, we “study to show ourselves approved unto God” and we wait for the Lord to supply the hearers. Moses spent 40-years on the backside of the desert being prepared to speak for Israel. Paul spent 3-years in obscurity being prepared to speak to Gentiles. They studied and God provided the hearers. Why did it take so many years for Moses? Because legalistic Jews were complicated creatures; getting their attention took a considerable amount of training! Those of us who have communication gifts from God do not need to “storm the gates of heaven” for listeners; the Lord will provide both the hearers and our access to them.

RELEVANT OPINIONS

“That I might know Him and the power of His resurrection” was the ambition of the greatest doctrinal, theological teacher and preacher the Church has ever known. Without knowledge of doctrine we may become victims of a false mysticism, or simply remain babes in Christ. In order to be strong, and grow, and become virile and powerful, an understanding of truth is essential to us. Many Christian people live on “meetings” and not on the Lord Jesus Christ. They may feel disturbed or unhappy in their spiritual experience, and that may well mean that the Holy Spirit is dealing with them. But instead of doing what we are told here, and seeking this knowledge of the Lord, and this love of Him that passes knowledge, they go to endless rounds of meetings. In the meetings they are made to feel happy, and they go home feeling that all is well. Again they feel miserable; then go to another meeting and the experience is repeated. What is happening is that they are living not on the Word of God but on meetings! (D.M. Lloyd-Jones)

God summons the invisible hero to the witness stand, as it were, to provide testimony in the appeal trial of Satan. Angels constantly observe the human race, and mature believers are strong evidence of the grace of God. The devil cross-examines the mature believer through suffering. By using divine resources to pass evidence testing, the invisible hero has far-reaching, unseen impact among the angels. (R.B. Thieme, Jr.) There is a principle here which we ignore or forget at our peril. All Christian doctrine is meant to lead, and is designed to lead, to a practical result and outcome. This cannot be over-emphasized. Truth is not merely something for the mind or the intellect. It is, of course, primarily for the mind and the intellect, and it is taken in with the mind and the intellect. But it is fatal to think that truth or doctrine or theology – call it what you will – is to be regarded as an end itself, something that you are aware of and that you can appropriate with your mind, that you can discuss and argue about. Doctrine is meant and designed to bring us to God. It is meant to be practical. It is equally important to say that your Christian life will NEVER be rich unless you know and apprehend doctrine. (D.M. Lloyd-Jones)

Eph. 3:12 By Whom (Instr. Agency; Jesus Christ) we (pastor-teachers) have (ἐχῶ, PAIIP, Durative) courage of communication

(Acc. Dir. Obj.; frankness, outspokenness, assurance before the public) **and** (connective conj.) **freedom to approach** (Adv. Acc.; freedom or right to access) **with confidence** (Instr. Manner; knowing we have studied and are well prepared) **through His** (Poss. Gen.) **doctrine** (Abl. Means & Agency).

^{WHO} **Ephesians 3:12** ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ

^{VUL} **Ephesians 3:12** in quo habemus fiduciam et accessum in confidentia per fidem eius

^{LWB} **Eph. 3:13** **Therefore I demand: Stop being discouraged [lack of inner strength] because of my sufferings on your behalf, which [category of sufferings] are for your glory.**

^{KW} **Eph. 3:13** Wherefore, I am asking in my own interest, that you do not lose heart by reason of my tribulations on your behalf which are of such a nature as to be your glory,

^{KJV} **Ephesians 3:13** Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

TRANSLATION HIGHLIGHTS

Paul calls the Ephesian believers “on the carpet,” demanding (Static Present tense) that they stop being discouraged (Tendential Present tense) about his pressures and suffering on their behalf. Anything Paul does for them is for their spiritual growth and to the furtherance of God’s plan, so he wants them to be inwardly strong and objective rather than emotional. The Greek word “aiteo” could be translated in a softer form as “ask” or “request,” but when combined with an Infinitive of Prohibition, a more forceful word is required: a demand that they stop being discouraged. Apparently they did not understand that his pressures on their behalf were (Descriptive Present tense) for his spiritual growth and their eventual glory.

RELEVANT OPINIONS

Paul might have cause enough to apprehend that these converts might not all view painful things as he did. The greater the office of the sufferer, the more did the afflictions which he was content to endure for them redound to their honor; and the better this was understood by them, the less should they give way to weakness and discouragement. (W.R. Nicoll) Paul does not want to see discouraged believers. He wants to see instead vigorous Christians who are effective because of their quality of inner strength derived from the energizing of God’s Spirit. (A. Lincoln)

Eph. 3:13 **Therefore** (inferential conj.) **I demand:** (αἰτέω, PMIS, Static; call you to an accounting) **Stop** (neg. adv.) **being discouraged** (ἐγκακέω, PAInf., Tendential, Prohibition; deficient in inner strength) **because of my** (Poss. Gen.)

sufferings (Instr. Cause; pressures) **on your behalf** (Gen. Adv.), **which** (Nom. Appos., relative pronoun; category of sufferings) **are** (εἰμί, PAI3S, Descriptive) **for your** (Poss. Gen.) **glory** (Pred. Nom.).

^{WHO} **Ephesians 3:13** διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν ἧτις ἐστὶν δόξα ὑμῶν

^{VUL} **Ephesians 3:13** propter quod peto ne deficiatis in tribulationibus meis pro vobis quae est gloria vestra

^{LWB} **Eph. 3:14** For this reason, I kneel [in prayer] before the Father,

^{KW} **Eph. 3:14** On this account I bow my knees to the Father,

^{KJV} **Ephesians 3:14** For this cause I bow my knees unto the Father of our Lord Jesus Christ,

TRANSLATION HIGHLIGHTS

Paul kneels (Latin: genuflex) before the Father (Pictorial Present tense) in prayer to sustain him through the pressures and tribulations that arise because of his ministry to the Ephesian believers. He doesn't fall apart spiritually when the going gets tough, because He seeks the Lord's grace and assistance in prayer. It is possible that Paul is continuing the same prayer that he began earlier in this epistle. The addition of the phrase "of our Lord Jesus Christ" in some English translations is not in the original Greek, but was added from the Latin Vulgate. Paul bows his knees in prayer because he realizes that if the Ephesian church is going to become an effective force for Christianity in God's purpose, then they are going to need divine assistance to the Nth degree!

RELEVANT OPINIONS

It is as essential that we should pray for ourselves as it is that we should instruct ourselves. We believe we need instruction; we read our Bibles, we meditate upon them; we read books about the Bible, we read commentaries, we read books on Church history, we read books on doctrine. It is right that we should do so, it is essential; we can never know too much. We need instruction, we need enlightenment – that is why these epistles were written. The apostle believes that doctrine is essential; instruction must have priority. But to impart knowledge is not enough. It is equally essential that we should pray – pray for ourselves, that we may be made receptive to the knowledge and instruction; pray that we may be able to harness it and apply it; pray that it may not stop merely in our minds but that it may grip our hearts and bend our wills and affect the whole man. Knowledge and instruction and prayer must always go together; they must never be separated. (D.M. Lloyd-Jones)

It is evident, and experience has confirmed the fact, that the greatest power is required, not for service, but to enable us to realize and appreciate the marvelous revelation of God's grace and love which is ours in Christ Jesus. (A.E. Knoch) Scripture lays down no rule about the posture we should adopt when we pray. It is possible to pray kneeling, standing, sitting, walking and even lying. (J. Stott) The gesture he used in prayer was bowing the knees; a man is not tied to any particular gesture or posture in prayer, the main thing is the heart; mere postures and gestures are insignificant things with God. (J. Gill) Our prayers do not get God to change His mind, of course. They would be dangerous if they could. But it is striking that these or any other questions do not seem to have deterred the biblical writers from praying. On the contrary, the more aware they were of God's sovereign will, the more fervently they petitioned Him. (J. Boice)

Eph. 3:14 For this reason (immediate demonstrative pronoun; grace), I kneel (κάμπτω, PAI1S, Pictorial; genuflex idiom: "bow my knee", continuing the prayer I began earlier) before the Father (Acc. Rel.),

^{WHO} **Ephesians 3:14** Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα

^{VUL} **Ephesians 3:14** huius rei gratia flecto genua mea ad Patrem Domini nostri Iesu Christi

^{LWB} **Eph. 3:15** **From Whom [God the Father] the entire family in heaven [principalities, powers, might, dominions, thrones, angels and archangels] and on earth [Israel and the Church] derives its title,**

^{KW} **Eph. 3:15** From Whom every family in heaven and on earth is named,

^{KJV} **Ephesians 3:15** Of whom the whole family in heaven and earth is named,

TRANSLATION HIGHLIGHTS

Paul is praying to God the Father, from Whom the entire family in heaven and earth obtains its name. "Pasa" is a synecdoche of the whole (exchange of one idea for another associated idea) and should be translated as "entire" or "whole." The family in heaven is composed of principalities, powers, might, dominions, thrones, angels and archangels. The family on earth is composed of Israel and the Church. We all receive our title as members of the family of God from the Father. In the verse that follows, however, the "family" is restricted to Church Age believers. Paul is praying for Ephesian believers on earth, both Jews and Gentiles, not for members of God's family in heaven or for the nation Israel.

RELEVANT OPINIONS

First we must ask what is the sense in which we are to take the word "family." It is an unfortunate rendering of the Greek "patria," and yet it is so difficult to suggest a better,

that the only alternative is to try and understand it. Our English word “family” takes its meaning from the lowest in the household; from “famulus,” the servant, and not from the father. The Latin “familia” was the household of servants. But the idea of “patria” is Hebrew, and is a group of class of families all claiming a common descent from one “pater,” or father. The twelve tribes were divided into “patria,” and these again into “oikoi,” houses. Joseph was of the house and family of David. It denotes a clan all descended from a common stock. God has many families, in heaven and on earth, both in this world and in the world to come. But we, with our usual selfishness, can see only one Family; and that must, of course, be the Church, for that is the Family we belong to. Thus we bring everything round to ourselves; especially if there is blessing, mercy, or glory attached to it ... The families on earth are Israel and the Church. All the promises of God to the Church are made concerning heavenly things; all the promises made to Israel, the other earthly family, have to do with earth and earthly things. Christ is and will be the center of all things in heaven and on earth, both to the Church and to Israel. (E.W. Bullinger)

The Church as a family admits of great diversities. There are great diversities of affection, of temperament, or character, in the same family, contributing, indeed, in the fullness and happiness of its life. (W.G. Blaikie) There may be a suggestion of the different ranks or grades of angels, as principalities, thrones, powers, etc. (M. Vincent) It is not a variety of families that Paul is thinking of here, but one family, the family that derives its very nature from God. So “pasa” should be translated as “whole” as it is the whole family for whom Paul prays – Jew and Gentile, rich and poor, male and female, young and old, educated and uneducated – everyone, for it is in the family as a whole that God’s great purpose of making known His manifold wisdom is fulfilled. (J. Boice)

Members of the family of God are quite diverse in their stage of growth. Some value the presence of their Savior so highly that they cannot bear to be at any remove from Him. Even their work they will bring up and do it in the light of His countenance. This is the innermost circle of those who live for Him. Others, who, to be sure, would not be content to live out of His presence, are yet less wholly absorbed by it than these, and may be seen a little further off, engaged here and there in their various callings, their eyes generally upon their work, but often looking up for the Light which they love. A third class, beyond these but yet within the life-giving rays, includes a doubtful multitude, many of whom are so much engaged in their worldly schemes that they may be seen standing sideways to Christ, looking mostly the other way, and only now and then turning their faces towards the Light. Most of them are so careful and troubled about their many things as to spend but little time for their Savior. There are Christian people who are to be found in those various circles, in those various positions. There are many possible gradations between the outside and the innermost circle of those to whom Christ is everything. There are those who always want to be in the front to have the best view. Are we pressing into the innermost circle? Are we coveting the knowledge of His love? How tragic it is that any of us should be living as paupers, out on the cold street, while the banqueting chamber is open and the feast prepared. (D.M. Lloyd-Jones)

Eph. 3:15 From Whom (Gen. Rel.; God the Father) the entire (Nom. Spec.; whole) family (Subj. Nom.) in heaven (Loc. Place; principalities, powers, might, dominions, thrones, angels and archangels) and (connective conj.) on the earth (Gen. Place; Israel and the Church) derives its title (ὀνομάζω, PPI3S, Descriptive),

^{WHO} **Ephesians 3:15** ἐξ οὗ πάντα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται

^{VUL} **Ephesians 3:15** ex quo omnis paternitas in caelis et in terra nominatur

^{LWB} **Eph. 3:16** So that He [God the Father] might grant to you [Church Age believers] on the basis of the riches [spiritual assets] of His [Jesus Christ's] glory, to become strong [advance to spiritual maturity] by means of the power of His Spirit in the inner being [soul & spirit of man],

^{KW} **Eph. 3:16** That He would grant to you according to the wealth of His glory, with power to be strengthened through the Spirit in the inward man,

^{KJV} **Ephesians 3:16** That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

TRANSLATION HIGHLIGHTS

Paul is praying to God the Father so that He might grant (Culminative Aorist tense) to the Ephesian believers the opportunity (Potential Subjunctive mood) of becoming strong (Purpose Infinitive) in the spiritual life. The Father has provided them with an invisible portfolio of spiritual assets by which they may grow to spiritual maturity; now they must follow precisely correct protocol for the Church Age. These spiritual assets are available to us as part of our inheritance from Jesus Christ. They are part of the riches of His glory for us. We have to opportunity to use these assets by means of the filling of the Holy Spirit.

The Holy Spirit indwells and empowers our inner (Latin: interior) being, our soul and spirit, the immaterial part of man. Our human spirit is the home in which the Holy Spirit indwells. The indwelling Holy Spirit then makes a home for the indwelling of the Father and Son, so that the Triune God takes up residence in our person. When we are filled with the Spirit, we operate in the sphere of His delegated divine power. We execute the protocol plan of God by the intake, metabolization, and application of Bible doctrine in the filling of the Spirit. This is called residence and function inside the sphere of power, the divine dynasphere. This continued residence and function in the sphere of God's power is the purpose for Paul's continual prayer for the Ephesian believers.

RELEVANT OPINIONS

To be filled with the Spirit is to have the Spirit fulfilling in us all that God intended Him to do when He placed Him there. To be filled is not the problem of getting more of the Spirit: It is rather the problem of the Spirit getting more of us. We shall never have more of the Spirit than the anointing which every true Christian has received. On the other hand, the Spirit may have all of the believer and thus be able to manifest in him the life and character of Christ. A spiritual person, then, is one who experiences the divine purpose and plan in his daily life through the power of the indwelling Spirit. The character of that life will be the out-lived Christ. The cause of that life will be the unhindered indwelling Spirit. (L. Chafer) The mature believer, possessing a balance of residency between doctrine in the soul and the filling of the Spirit, avoids evil. (R.B. Thieme, Jr.) The measure of the gift for which Paul prays on behalf of the Ephesians is nothing short of those perfections of God which are revealed now in their glorious fullness and inexhaustible wealth. (W.R. Nicoll)

I like to think of the apostle's petition as a staircase by which he climbs higher and higher in his aspiration for his readers. His prayer-staircase has four steps, which key words are strength, love, knowledge, and fullness ... The indwelling of Christ is a thing of degrees. So also is the inward strengthening of the Holy Spirit ... He makes it plain to the Ephesians that we still have room for spiritual growth. As individuals we are to go on being filled with the Spirit, and the church, although already the fullness of Christ, is still to "grow up into Him" till it reaches His fullness. God's fullness or perfection becomes the standard or level up to which we pray to be filled ... God expects us to be growing daily towards that final fullness, as we are being transformed by the Holy Spirit into Christ's image from one degree of glory to another. (J. Stott) The strength which was to be communicated by the impartation of new spiritual power through the Holy Spirit was a gift to enrich and invigorate the deepest and most central thing in them – their whole conscious, personal being. (W.R. Nicoll)

For a Christian to say that he cannot be bothered, that it means too much of an effort, that his mind is tired, and that he is busy with affairs and has many problems in daily living, that he is not a natural reader or thinker, and that he is not prepared to make an effort to understand, is to deny the Scripture. The Apostle Paul prays that the minds of these Ephesians might be strengthened in order that they might realize these higher possibilities of the Christian life and experience them, and rejoice in them, and so be able to bear a powerful witness and testimony to the glory of God. Intellectual lethargy is undoubtedly the greatest sin of many Christians today. They never grow in knowledge, they end where they began. They are always talking about their first experiences, but they have never climbed the mountain tops and breathed the pure air of God's holy truth. They are content with the ordinary level; they are ignorant of the more advanced teaching because it demands an intellectual effort. (D.M. Lloyd-Jones) Paper bags are not fit containers for valuables. (R.K. Hughes)

The NT authors clearly believed that man had a dual nature. They referred to the body as "the outer man" and the soul/spirit as "the inner man" in places such as Romans 7:22 and this verse. (R. Morey) The indwelling of Jesus Christ as the Shekinah Glory is a

guarantee of the believer's security, spiritual riches, and sanctified position that make attainable the purpose of the spiritual life. The purpose is the glorification of God in our bodies (1 Cor. 6:20). But for the reversionist the indwelling of Christ has no effect. The reversionist is incapable of reflecting the virtue and integrity of the indwelling Shekinah Glory. A genuine change of mind requires a continuous series of positive decisions to take in doctrine in spite of distractions, hindrances, or mounting pressures. While the indwelling Shekinah is invisible, His reflected glory is seen through the Church Age believer who makes these positive decisions and advance to supergrace. (R.B. Thieme, Jr.) The strengthening was to take effect by means of power imparted or infused, and this impartation of power was to be made through the Spirit of God. The inward man is viewed here as the recipient, into which the strengthening was to be poured, or the object towards which the gift was directed. (W.R. Nicoll)

At the moment of salvation, when the Spirit takes up residence in the body, a perpetual inner conflict begins which will continue throughout the believer's life on earth. The Holy Spirit and the old sin nature compete for control of the soul. The believer's volition decides the issue: to sin or to resist temptation, to remain in a state of carnality after committing a sin or to rebound back into the sphere of divine power, the divine dynasphere. (R.B. Thieme, Jr.) Divine omnipotence and divine problem-solving devices are now found in the operational divine dynasphere, which belongs to every Church Age believer. We are commanded to "put on the Lord Jesus Christ" (Rom. 13:14), to have "Christ formed" in us (Gal. 4:19), to have "Christ at home" in our hearts (Eph. 3:16-17), to "exalt Christ" in our bodies (Phil. 1:20-21). The plan of God for the Church Age believer is a supernatural plan that demands a supernatural means of execution. The infinite power of God, therefore, goes silently into effect in our lives when we follow the mandates of His protocol plan. This system of divine power, available only to the Church, can handle any difficulty in our lives and will glorify Christ as in no other dispensation. (ibid)

This is the sphere, the direction, the destination, of the strength prayed for. It is a prayer that God would make us eminent in grace and goodness, that our souls may prosper and be in health like our bodies, that we may be able to grapple with all our spiritual enemies, to resist temptation, to endure afflictions, to perform the duties of our Christian calling. (W.G. Blaikie) It is the essence of the Bible's method to show us that because this is a sinful world there must of necessity be trials and troubles and problems and tribulations in it. A Christian should not be surprised at the state of the world, for sin has had consequences. It is the philosophers, and psychologists, and false optimists who should be surprised, for they believe that it is within man's power to put everything in order in this world. But the Christian starts with this principle, that while there is sin left in this world, there will be trouble. If you suggest that this is a very pessimistic view, I reply that it is realistic. It is not pessimistic to face the facts. It is not true optimism to refuse to look at the facts honestly, because true optimism is always thoroughly realistic. (D.M. Lloyd-Jones)

Eph. 3:16 So that (purpose conj.) He (God the Father) might grant (δίδωμι, AASubj.3S, Culminative, Potential) to you (Dat. Adv.) on the basis of the riches (Acc. Spec.) of His (Jesus Christ's) glory (Adv. Gen. Ref.; portfolio of invisible assets), to become strong (κραταιόω, APInf., Culminative, Purpose; advancement to spiritual maturity by executing the protocol plan of God) by means of the power (Instr. Means; the divine dynasphere) of His (Gen. Rel.) Spirit (Adv. Gen. Ref.) in the inner (Adv. Place) being (Acc. Gen. Ref.; the soul/immaterial part of man),

^{WHO} **Ephesians 3:16** ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον

^{VUL} **Ephesians 3:16** ut det vobis secundum divitias gloriae suae virtute corroborari per Spiritum eius in interiore homine

^{LWB} **Eph. 3:17** So that Christ may be at home in the mentality of your soul [spiritual autonomy] by means of doctrine, after you have been rooted [in spiritual self-esteem] and grounded [well established in spiritual self-esteem] in the sphere of virtue love,

^{KW} **Eph. 3:17** That the Christ might finally settle down and feel completely at home in your hearts through your faith; in love having been firmly rooted and grounded,

^{KJV} **Ephesians 3:17** That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

TRANSLATION HIGHLIGHTS

What is the purpose of being filled with the Spirit and studying Bible doctrine? The purpose is so that Christ may be at home (Culminative Aorist tense) in the mentality of our soul, our frontal lobes, our heart. This is not the state of all believers. Only those believers who are continually filled with the Spirit and have maximum doctrine in the soul reach this stage of spiritual growth known as spiritual autonomy, or “Christ being at home in the mentality of your soul.” If you are not filled with the Spirit and if you are not interested in the daily intake, metabolism and application of Bible doctrine, Christ is NOT at home in the mentality of your soul. The Culminative Aorist tense points to this as an important goal in the spiritual life, a level of experiential sanctification which we should all aspire to.

There is an important stage of spiritual growth that we must first “pass through” before Christ is at home in the mentality of our soul. We must be firmly rooted (Culminative Aorist tense) in Bible doctrine, having a complete systematic theology in our soul, a stage known as spiritual self-esteem. We must be well grounded in the application of Bible doctrine in daily life, also part of the stage known as spiritual self-esteem. The phrase “well grounded” (Culminative Aorist tense) means we have not just arrived, but have lived in this stage of spiritual life for quite some

time. It takes daily practice, daily renewal and daily application (residence and function) for a period of time before we become “well grounded.” But once we have succeeded in this phase of the Christian walk, Christ will be at home in the mentality of our soul.

This rooting and grounding requires a maximum amount of doctrine in the soul. A large and sustained amount of doctrine must be present in our daily thoughts, and must be applied to all situations we encounter in life – from home to the workplace to social settings. We must also be living in the sphere of God’s power by the filling of the Spirit. This is sometimes called a “power system” and sometimes called a “love complex.” When we reside in the sphere of God’s power system (dunamis) we also simultaneously reside in the love complex (agape). This sphere is a combination of power and virtue love. It is a system of thought and application that we are called to live in by utilizing the filling of the Spirit and the Word of God circulating in our mentality. That is the Christian way of life, the goal of our experiential sanctification. There is no substitute.

RELEVANT OPINIONS

This is a beautiful upward spiral: our capacity is strengthened according to His riches so we can appropriate more of His life; His life thus fills us and thus enlarges our capacity so we can hold more of Him within. And so it goes onward and upward. (R.K. Hughes) The inner person is equivalent to the mind in Romans 7:22, and the focus is on the ability to make value judgments. It is the base of operation at the center of a person’s being where the Spirit does His strengthening and renovating work. As in the OT, so in Paul and now here in Ephesians, the heart is understood as the center of the personality, the seat of the whole person’s thinking, feeling, and willing. (A. Lincoln)

The apostle goes on to say that this is something which happens “by faith.” What does that mean exactly? Once more we come across a type of teaching which has caused many to stumble and has kept them from the living experience we are considering. “By faith” does not mean “take it by faith,” to which we have already referred briefly. This teaches, concerning this or any other experience in the Christian life, that it is “quite simple,” you “just take it by faith;” you just “open the door to Christ,” and He is in your heart immediately. Though you may feel nothing at all, you must convince yourself that because the Word says that if you open the door He will enter in, therefore, if you have opened the door, He must have entered! That you feel nothing is quite immaterial; they say you must go on “reckoning” and assuming that He has entered because He says He will do so. Such teaching is completely wrong! No teaching is so calculated to rob us of the most exalted experiences in the Christian life; and for this reason, it is nothing but a form of self-persuasion, the putting into practice of the psychological principle of auto-suggestion. What makes it particularly wrong in this connection is that we are not dealing here with an influence, but with a Person: “that Christ may dwell in your hearts by faith.” We must reject the teaching which talks about “taking it by faith.” Faith is not “simple” in that sense; it is not auto-suggestion, or some kind of “believism.” Faith is much more active. If you read the biographies of God’s people who have known what it is to have Christ in their hearts by faith, you will find that not one of them says it is “quite simple;” on the contrary you will find that many of them, indeed most of them, have known a long process of seeking and studying and searching, and of becoming almost desperate and of almost giving up in

despair. But they have continued in the quest, they have sought and they have struggled. Embracing the promises means hungering and thirsting after them. (D.M. Lloyd-Jones)

The Greek word “oikos” means “home” and the prefix “kata” means “down” giving the conception of permanence, living “down home.” It referred to the permanent residents of a town as distinguished from those who lived there temporarily as strangers or guests. Thus we have the wonderful truth brought out here by the Greek that the Lord Jesus Christ has come to the believer’s heart to take up permanent residence there. He has come to make His home there, and to feel at home. The context speaks of the ministry of the Holy Spirit enabling the saint to make the Lord Jesus feel at home. Christ indeed dwells in your heart, but does He feel at home there? (K. Wuest) There is a real knowledge of Christ’s love possible to us, a knowledge that is capable of increase as we are the more strengthened by power in the inner man, while a complete or exhaustive knowledge must ever remain beyond our capacity. This petition for the gift of a true and enlarging knowledge (a knowledge which is obviously not a matter of mere intellect but of conscious, personal experience) is connected with the former petition for spiritual comprehension. (W.R. Nicoll)

The man who is not a maturing Christian knows nothing of all this. Poor fellow! He is dependent only upon circumstances, and he is entirely controlled by them. He lives in one realm only, and he knows nothing at all about the other. Therefore he has no comfort, no consolation, and so has to fall back on psychology, or drugs and various tricks that he does to himself. He rushes off into pleasure just to forget his troubles, and so on. He really cannot face life because he lives only in one dimension, and when that goes everything has gone. He becomes depressed and disconsolate and wretched and hopeless. Have we reached the level stated in this verse, that height? Are we dwelling there? Or are we still down on the ordinary Christian level? There is always the danger of imagining that because we have been converted we can rest upon our oars, or simply become active, busy workers always rushing into activities. The babe needs to be strengthened. The Apostle John in his 1st epistle writes to little children, young men, and fathers, because there are these gradations in the Christian life, which is a process of growth and development. (D.M. Lloyd-Jones)

The modus vivendi of the believer with spiritual autonomy is described by the phrase “Christ at home in your hearts,” that is, in the thinking portion of the mentality of the soul. It is marked by the attainment of a new phase of the unique life. (R.B. Thieme, Jr.) We must keep in mind the difference between the indwelling of the Holy Spirit and the indwelling of Christ (Rom. 8:10). The Spirit’s indwelling is to prepare our bodies as temples; Christ resides in our bodies to manifest His glory in our lives (2 Cor. 3:18). In us Christ provides encouragement (John 14:18-21), motivation (Eph. 3:17), and confidence (Col. 1:27). (ibid) The rooting and grounding are expressed by the perfect participle, as they indicate the state which must be realized in connection with the indwelling of Christ before the ability for comprehending the love of Christ can be acquired. (W.R. Nicoll) Believers in Christ need fresh supplies of strength to enable them to exercise grace, to perform duties, to resist Satan and his temptations, to oppose their corruptions, to bear the cross, and to undergo afflictions cheerfully. (J. Gill)

Christ exercising a constant power within them, both in the active and passive movements of the heart, giving the sense of pardon and acceptance, moulding the will, sweetening the emotions, enlightening and confirming the conscience, purifying the whole springs and principles of action.

(W.G. Blaikie) Each stage of spiritual adulthood brings a new experiential glorification of Christ. This progressive experience begins with spiritual self-esteem, which is described by the phrase “Christ formed in you” (Gal. 4:19). In spiritual autonomy, which is the next stage of Christian growth, the glorification of Christ in the unique life of the royal family will be described as “Christ at home in your heart” (Eph. 3:16-17). In spiritual maturity, the final stage of spiritual adulthood, the unique life will be expressed as “Christ glorified in your body” (Phil. 1:20-21). (R.B. Thieme, Jr.) The result will be that Christ takes up residence in the heart. The progressive nature of Christ’s indwelling is apparent from the intransitive use of the verb “katoikesai” in the present continuous tense. It is as the Christian keeps trusting (through faith) that Christ continues to indwell. No static condition is in view here but a maintained experience. (F. Gaebelien)

Let us remind ourselves afresh that this is something which is meant for ALL Christians. The Apostle writes to all the members of the church at Ephesus and he obviously meant them to understand it; indeed he assumes that they will be able to understand it. I say that for the reason that there are so many Christians today who do not attempt to understand anything which is at all difficult. But that is deliberately to ignore the plain teaching that we are meant to “grow in grace and in the knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18). We have to make an effort to discipline ourselves as we enter this rarefied atmosphere. We need to move with precision and with all our might and power. We must remind ourselves that it is wrong and sinful for us to say that this is only for exceptional Christians. We must never be satisfied until we are in this position, and know it experientially, and are able to rejoice in it. I imagine that there will be nothing more humbling at the Day of Judgment, when we shall see our Lord face-to-face, than to realize that we never concerned ourselves about it, but simply skimmed over these great phrases without ever delving into them and trying to discover what they meant and in what ways they applied to us. (D.M. Lloyd-Jones)

Eph. 3:17 So that Christ (Subj. Nom.) may be at home (κατοικέω, AAInf., Culminative, Purpose) in your (Poss. Gen.) mentality of the soul (Loc. Sphere; spiritual autonomy) by means of doctrine (Abl. Means), after (temporal participles functioning as a conditional clause, “after”) you have been rooted (ρίζω, Perf.PPtc.NPM, Consummative, Temporal; in spiritual self-esteem) and (connective conj.) grounded (θεμελιόω, Perf.PPtc.NPM, Consummative, Temporal; well established in spiritual self-esteem) in the sphere of virtue love (Loc. Sphere or Instr. Means - “with”; for God the Father),

^{WHO} **Ephesians 3:17** κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ ῥριζωμένοι καὶ θεμελιωμένοι

^{VUL} **Ephesians 3:17** habitare Christum per fidem in cordibus vestris in caritate radicati et fundati

^{LWB} **Eph. 3:18** In order that you may utilize the power [operational sphere of divine power] to grasp the idea with all the saints [those with forward momentum], what is the width

[spiritual problem-solving devices] and length [distance between spiritual childhood and adulthood] and height [supergrace status] and depth [uniqueness of God’s protocol plan for the Church Age],

κω **Eph. 3:18** In order that you may be able to grasp with all the saints what is the breadth and width and height and depth,

κ^{JV} **Ephesians 3:18** May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

TRANSLATION HIGHLIGHTS

The ultimate purpose or end result of our experiential sanctification is that we may (Potential Subjunctive mood) consistently utilize the system of divine power given to us by God (Culminative Aorist tense). Within that purpose we hope to comprehend (Culminative Aorist tense) the width, length, height and depth of the spiritual life. The Potential Subjunctive mood points to this utilization of power and understanding of the protocol plan as a possibility, not a guarantee. Positive believers with sustained forward momentum in the spiritual life may reach this apex; negative believers who have “crashed and burned” in apostasy or reversionism never grasp God’s plan for their life. You must be filled with the Spirit to utilize the operational system of divinely delegated power, the divine dynasphere. And you must be consistently positive towards Bible doctrine to comprehend His divine plan.

What does Paul mean by width, length, height and depth? Are these just synonyms, hyperbole for the divine plan, or do they have distinct meanings apart from each other? Paul is using these four points or directions to describe the boundless plan of God for the believer. Each term has its own distinct purpose and is combined with the others as one superlative description of the spiritual life. Commentators have different opinions on what each of these descriptions mean. I have adopted those presented by R.B. Thieme, Jr. The width (Latin: latitude) of the plan is a reference to the spiritual problem-solving devices that we are to use to grow in grace and knowledge. The length (Latin: longitude) is the distance we hope to cover in the spiritual life, from spiritual childhood to adulthood. The height (Latin: sublimity) is the high ground of supergrace and ultra-supergrace, the ever upward goal set before us. The depth (Latin: profundity) is the exceptionally unique plan God has instituted for the Church Age believer.

Believers who live in the dispensation of the Church Age have been given spiritual assets, a power system and a love complex that exceeds anything provided in human history. We live in a unique age with a precisely correct system of protocol. Unfortunately, only a small percentage of believers (a) know that such a plan and that such spiritual assets exist, (b) comprehend the width, length, height and depth of such a spiritual plan, and (c) consistently utilize the filling of the Spirit and the daily study and application of the Word of God required to grow in this plan. The world, the flesh, and the devil are obstacles that stand in the way of spiritual progress. They must be met and conquered whenever possible, or a believer winds up living in Satan’s cosmic system rather than God’s divine power system. Again, relatively few believers accomplish this goal.

RELEVANT OPINIONS

Mystery doctrine reveals all the “politeuma” privileges of the Church Age believer, which set the Church Age apart from other dispensations. The mandate to “keep holding the mystery” (1 Tim. 3:9) identifies the most vital function of the royal family: to continually learn, retain, and apply the doctrines of the Church. Hearing doctrine, meditating on doctrine, living by doctrine – this is the highest form of worship. The royal family of God has a unique potential to worship God because of the unprecedented extent of divine revelation in the mystery doctrine ... And by living by doctrine, God’s greater grace fills up the mature believer’s greater capacities “to all the fullness of God.” In so blessing the believer, God is glorified. (R.B. Thieme, Jr.) Once you know this Person and begin to love Him, you feel that all you have received is not enough, you want more and more. This is what Paul is praying for these Ephesians. He longs for them also to know Christ, because to know Him is to know His love. The more we know Him, the more we shall know His love toward us. These things are indivisible, and cannot be separated. This experience is something which is possible for all Christians. But it is only those who are “strengthened with might by His Spirit in the inner man” who can begin to understand these things. (D.M. Lloyd-Jones)

Bengel explains the four terms: the length extending through all ages from everlasting to everlasting; the breadth extending to all people from all nations; the height to which no man can reach or attain, and from which no creature can pluck us; its depth so deep that it cannot be fathomed or exhausted. (E.W. Bullinger) The comprehension Paul desires for his readers is not some esoteric knowledge on the part of individual initiates, not some isolated contemplation, but the shared insight gained from belonging to the community of believers. It should not be read as a polemical remark contrasting love and knowledge. This prayer in no way denigrates knowledge. As elsewhere in the letter, revealed knowledge is of utmost importance to the writer and it is something that he desires as a primary goal for his reader’s growth, requesting it twice in prayer. It is simply that the supreme object of Christian knowledge, Christ’s love, is so profound that its depths will never be sounded and so vast that its extent will never be encompassed by the human mind. That which it is absolutely necessary to know, in fact, surpasses knowledge. (A. Lincoln)

If you believe that Christ died for your sins, you must of necessity believe in the love of God and the love of Christ to you. So there are many who think that the Christian begins with a knowledge of that love. But clearly that is NOT the explanation of what we are dealing with here. The Apostle is writing to people, and praying for people, who are already Christians. And yet the Apostle’s prayer for them here is that they may go on to comprehend this love with all the saints. How then is this experience to be gained? It seems clear that it is a matter of degree. We must never fall into the error of imagining that because we are Christians we therefore know all about the love of God. The end of all our knowledge should be this knowledge of the love of Christ to us. The end and purpose and objective of every doctrine is to bring us to this. No man has EVER known this love of Christ, to which the Apostle refers here, unless he has been deeply taught and well versed in doctrine. What foolish creatures we are! Many of us are not interested in doctrine at all; we are lazy Christians who do not read, do not think, and do not try to delve into the mysteries. We have had a certain experience and we desire no more. Others of us, deploring such an attitude, say that, because the Bible is full of doctrine, we must study it and grapple with it and possess it. Biblical truth is not one subject among others; it is living truth about a living Person. (D.M. Lloyd-Jones)

I hasten to add that this benefit is for all the saints. I repeat this because I am aware of the subtle danger of our holding on to certain relics of that completely false Roman Catholic teaching, which says that only certain Christians are “saints.” According to the Scriptures, all Christians are saints. So this knowledge, therefore, is for ALL saints. I emphasize this, because I fear that many may feel within themselves that this experience is possible perhaps for a minister, or a full-time Christian worker who has time to spend in his study thinking and praying, but not for someone who has to spend his day in a business or profession and who may have to take work home with him at night. That is the very lie of the devil. We all have the same opportunity and possibility. We must take the language of the Apostle and the saints of all the centuries and appropriate it, and determine that this must become true in our own experience. To be content with anything short of this is virtually to tell God that we do not believe His Word, and that we are content with what we have, content to remain in the Church as we are. Nothing is so dishonoring to God and His Word as such a state of self-satisfaction, as such contentment to remain but babes in Christ, and to refuse to scale the heights and make for the mountain-top of God’s love. ALL saints are to seek this. (D.M. Lloyd-Jones)

Eph. 3:18 In order that (Purpose & Result conj.) you may utilize the power (ἐξισχύω, AASubj.2P, Culminative, Potential; the operational type divine dynasphere) to grasp the idea (καταλαμβάνω, AMInf., Culminative, Purpose & Result; comprehend) with all (Dat. Measure) the saints (Dat. Assoc.; open to any Christian with positive volition), what (Subj. Nom., interrogative pronoun) is (ellipsis, verb understood) the width (Pred. Nom.; latitude - moving toward the objective on a broad front with the 10 problem-solving devices) and (connective conj.) length (Pred. Nom.; longitude - the distance between childhood and spiritual adulthood) and height (Pred. Nom.; sublimity - taking the high ground of supergrace status) and depth (Pred. Nom.; profundity - uniqueness of the protocol plan),

^{WHO} **Ephesians 3:18** ἐν ἀγάπῃ ἑρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἀγίοις τί τὸ πλάτος καὶ μήκος καὶ ὕψος καὶ βάθος

^{VUL} **Ephesians 3:18** ut possitis comprehendere cum omnibus sanctis quae sit latitudo et longitudo et sublimitas et profundum

^{LWB} **Eph. 3:19** **And to come to know [perception by inculcation] the love for Christ [in spiritual autonomy] which goes beyond academic knowledge, so that [by continuing your daily intake & application of doctrine] you may be filled to the point of overflowing with all the fullness of God [the supergrace life in spiritual maturity].**

^{KW} **Eph. 3:19** And to know experientially the love of the Christ which surpasses experiential knowledge in order that you may be filled up to the measure of all the fullness of God.

^{KJV} **Ephesians 3:19** And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

TRANSLATION HIGHLIGHTS

Paul does not want believers to stop short of the goal of spiritual maturity. There is no such stage of spiritual growth where you know all there is to know about Christ and have finally “arrived.” He wants the Ephesian believers to come to know (Ingressive Aorist tense) the love for Christ which goes beyond (Attributive Participle) mere academic knowledge. This love for Christ, also called spiritual autonomy, is only obtained by consistent inculcation and application of Bible doctrine over a period of years. “Coming to know” the love for Christ is a stage of spiritual perception, also called “occupation with Christ.” This is not an emotional event, although you may have an emotional response when the amount of doctrine in your soul has been maximized. Jesus Christ hates and abominates emotionalism without doctrine in the soul. If you insist on indulging in these experiences rather than Bible doctrine, you have no right to expect a manifestation of His love.

This love for Christ is beyond mere academic knowledge, what Paul calls “gnosis” only. All believers require an immense body of scriptural knowledge in order to apprehend Christ. In the earlier stages of our spiritual walk, we accumulate vast quantities of Bible doctrine in the storage compartment of the mentality of our soul. Much of this information is in raw form, such as verse memorization and doctrinal categorization, which has not been applied to daily life on a consistent basis. This is “gnosis” or basic information stored in the mind and ready for application. Once we begin to apply this doctrine, we enter into spiritual adolescence, also called spiritual self-esteem. Paul wants the Ephesian believers to keep going, to inculcate and apply more and more doctrine until we reach spiritual autonomy. This is when we show the first real signs of “coming to know the love for Christ.”

But “gnosis” knowledge of Christ is not enough. We must have “epignosis” of Christ through the grace apparatus for perception. Personal love for Christ requires “full knowledge,” not just academic knowledge. Nor does false “gnosis,” such as psychology or philosophy qualify. “Coming to know the love for Christ” requires maximum Bible doctrine in the soul. There is no psychological or emotional short-cut to this stage of spiritual growth. Bible doctrine is the mind of Christ; you cannot know Christ without knowing His mind. So by continuing your daily intake and application of doctrine, you will eventually become filled to the point of overflowing (Culminative Aorist tense) with all the fullness (Latin: super-eminence) of God. This requires years of positive volition towards the Word of God. The Potential Subjunctive mood points to this stage of spiritual growth as a possibility, not a guarantee. As a matter of fact, very few believers reach this stage of spiritual growth due to distractions, sins, and failure to pass momentum tests along the way. Therefore, very few believers receive the fullness of temporal and eternal blessings from God.

However, if a believer continues to advance spiritually, he may pass from spiritual autonomy (love for Christ) to a stage called spiritual maturity. This stage is also called “all the fullness of God” (Latin: plenitude) or the supergrace life. We are all encouraged to live the supergrace life

and to receive our distribution of escrow blessings in time. This love and fullness for God (the Father) is Paul's goal for the Ephesians and for all believers living during the Church Age. The Culminative Aorist tense points to this goal as an end product, but in actuality there is no end. It could also be translated as an Ingressive, meaning we arrive here at a point of time, but there is still more to come. There is always ultra-supergrace, a term used to point out the endless "fullness of God" that is available to each of us. Paul is not getting too far ahead of himself; he is encouraging the Ephesians to move forward in the protocol plan of God one step at a time.

RELEVANT OPINIONS

The conception of love current in the world today is that is purely irrational. But there is always a real intellectual element in love, an element of understanding. Notice in Philippians 1:9-10 that he is praying that their love may increase in knowledge, and in judgment, and in a sense of discrimination and the ability to differentiate between things that differ. Love in the NT must never be thought of as something intuitive or instinctive, something purely emotional and irrational. If love does not make you think, it is not love. Love enjoys ruminating, dwelling upon, looking at, dissecting, analyzing and considering. That is an intellectual process involving the conceptual element. So we can say that the Apostle is virtually praying that the Ephesians, together with all saints everywhere, may begin to "study" the love of Christ. Love is to be studied, and the more you study it the more you enjoy it. With our minds we are to dwell upon these dimensions, to talk to ourselves about them, and to meditate upon them. It involves searching through the Scriptures and looking at the manifestation of the love of God objectively and externally. It is NOT a matter of entering into a passive state and hoping that, as you do so, some great feeling will suddenly possess you. You have deliberately to apply your mind to it and try to get hold of the concept, and to obtain a spiritual understanding of the love of Christ. You have to make the effort. It takes time to "survey" and to meditate on Christ's love. The word "knowing" as used in the Scriptures is always personal and experimental. But it is clear that conceptual knowledge should always come first; and it does come first. But it should lead on to this further experimental knowledge. Then we are no longer looking at the love of Christ externally with a sense of wonder and of amazement; we are now experiencing it, being bathed in it, enveloped by it, being ravished by and filled with it. (D.M. Lloyd-Jones)

How does a believer acquire God's viewpoint? Every believer possesses the spiritual apparatus I call Operation Z for learning, understanding, and applying Bible doctrine. Operation Z is empowered by means of the filling of the Holy Spirit, acquired at salvation and maintained through the rebound technique (1 John 1:9), in conjunction with the human spirit (1 Cor. 2:11-12), also acquired at regeneration. Initially Bible doctrine is communicated by a pastor-teacher to the human spirit through the teaching ministry of the Holy Spirit (John 16:13). This spiritual phenomenon, "pneumatika" in the Greek of 1 Cor. 2:13, transfers from the human spirit to the left lobe (nous) or staging area of the soul as academic knowledge (gnosis). At this point, volition must be exercised. If the doctrine in the left lobe is believed, then the Holy Spirit transfers that doctrine into the right lobe of the soul. As a result of this spiritual metabolism, doctrine resides in the right lobe and becomes "epignosis" or full knowledge. Only epignosis doctrine has spiritual value and can be applied to the circumstances of life. New norms and standards form as a result of this divine viewpoint. (R.B. Thieme, Jr.) The apostle prays that these saints might know more of this love; that their knowledge, which was imperfect, might be progressive. (J. Gill)

The principle is that the more you have in the Christian life, the more you can receive. It is a process which is progressive, and it is a geometric progression, not an arithmetical progression. The more you have the more you will get. Indeed, if you have nothing you will receive nothing. You do not suddenly reach the summit of knowledge of His love, so if you desire to reach this mountain-top and to “know the love of Christ which passes knowledge” you had better start climbing at once. Forsake the flat plains of the Christian life immediately. Turn your back upon the ordinary level and begin to scale the heights. Every step you take up that mountain will bring to your experience something new and fresh that you have never known before. The devil will try to discourage you, and sometimes you will feel tired. Do not listen to the discouragements of the devil. You are already on the way. But you will never reach the end. It is the love of Christ which “passes knowledge.” This is because God is inexhaustible, His love is eternal, His mercies are endless, His love is a never-ebbing sea. (D.M. Lloyd-Jones) In Ephesians 3:19 “pleroma tou theou” describes the “fullness of blessing from God.” The “pleroma” believer, equivalent to the “Jershurun” believer in the OT, fulfills the necessary divine objectives to become spiritually mature, receives optimum blessings, and glorifies God to the maximum. (R.B. Thieme, Jr.)

While the meaning of “epignosis” in classical Greek is “full knowledge,” in the koine of the NT the word actually becomes a descriptive technical designation for metabolized doctrine residing in the right lobe. Taken from two Greek words – “epi” meaning “over” or “beyond,” and “gnosis” meaning “knowledge” – this “over or beyond knowledge” is Bible doctrine that forms divine viewpoint thinking, advances the spiritual life, and becomes wisdom for the believer. The existence of spiritual knowledge beyond “gnosis” is confirmed in this verse. Only “epignosis” doctrine has spiritual value and can be applied to every circumstance of life. When “epignosis” enters the stream of consciousness in your right lobe, the application of doctrine can begin. Metabolized doctrine first enters your frame of reference and memory center, the initial staging areas for retaining and storing information. From there it flows into the vocabulary storage compartment for developing the ability to think divine viewpoint. Next doctrine flows into the categorical storage compartment where concepts are organized and accumulated. From this doctrine, norms and standards are created in your conscience. Now, you can grow and develop momentum in your spiritual life and manifest wisdom – the application of divine viewpoint to experience. These divine standards fulfill the principle of “taking every thought captive to the obedience of Christ” (2 Cor. 10:5). Now you are a “doer of the Word” (James 1:22). (R.B. Thieme, Jr.)

God’s personally loves only what His righteousness approves. With His justice uncompromised, He is free to personally love members of His family forever. He demonstrates personal love towards us in His provisions for sustenance through the grace pipeline, as a point of reference for our unique spiritual life. (R.B. Thieme, Jr.) The superiority of the Reformers and the evangelical leaders of the 18th century over us is seen in the fact that they were more theologically-minded than we are. We foolishly think that the most important thing is to be “practical.” We agree that the practical is most important; but the men who have accomplished most in this world have always been theologically-minded. A man who rushes into activity without studying theory is finally seen to be a fool. The word “comprehend” means to take a firm mental grasp of a thing, or to lay hold of something with the mind. It describes the process of grasping mentally an idea. The type of knowledge we are looking at here is what is described as conceptual knowledge, a knowledge of concepts and of ideas.

That is a distinct compartment of knowledge. This conceptual type of knowledge applies when we are students of any subject, and trying to learn something about its first principles and its governing ideas. The emphasis is upon the fact that it is a mental process, it is something done with the mind. So the Apostle is praying, in the first place, that the Ephesian Christians may lay hold of this love of Christ with their minds. He has deliberately chosen a word that brings out the mental aspect of this knowledge of the love of Christ. (D.M. Lloyd-Jones)

Even the communicable attributes of God are not communicable in the measure in which they exist in God. The fulfillment God intends for man is the maturity that is measured by the full stature of Christ. (F. Gaebelin) So bold is the request, in fact, that it might well leave the modern Christian thinker asking whether there is any difference in kind between the fullness of deity that dwelt in Christ and that which is available to believers. Even though it is the eschatological goal of their existence, believers can become filled to capacity with all the divine fullness that can be communicated and that they can receive without ceasing to be human. Though “theotes,” deity, divine nature, is not used in connection with believers, and though Christ is the supreme embodiment in history of this fullness and is its mediator to believers, is anything less involved in this vision of believer’s potential than is involved in the case of Christ’s relationship to the divine fullness? The last part of his prayer is climactic also in moving from the thought of the love of Christ to that of the fullness of God as the goal of salvation. Once the love of Christ has mediated that which God has in store for humanity, the ultimate focus of attention can be on God Himself. (A. Lincoln)

In Christ the “pleroma” of God dwells; so far as Christ dwells in us the “pleroma” of God is in us. In that indwelling lies the possibility of our growing in moral excellence on to the very limit of all that is in God Himself. That they might be strengthened in the inner man so as to have Christ’s living and abiding presence in them, and be lifted thereby to the comprehension of His love and the personal knowledge of that which yet surpasses all knowledge, and at last be filled with all spiritual excellence even up to the measure of the complete perfection that is in God Himself – this is the sweep of what Paul in his prayer desires for these Ephesians so late sunk in heathen hopelessness and godlessness. (W.R. Nicoll) We have already been reminded several times in this Epistle that the eyes of our understanding must be enlightened by the Holy Spirit if we are to make anything of the Christian life. To those Christians who pride themselves on being “practical,” and to whom nothing matters but the social or political or cultural application of Christianity, this is nothing but an unhealthy consideration of our own inward states and moods and experiences. But those who harbour such feelings are simply confessing that their eyes have not been enlightened; and, as we have seen earlier, they have not realized that, historically, the men who have actually done the most in the relief of suffering in this world have been those who have known most about “the fullness of God.” (D.M. Lloyd-Jones)

Eph. 3:19 And (enclitic particle which connects closely related clauses) to come to know (γινώσκω, AAInf., Ingressive, Purpose; spiritual perception by inculcation) the (category 3) love (Acc. Dir. Obj.; occupation) for Christ (Obj. Gen.; gate 7 - spiritual autonomy) which goes beyond (ὑπερβάλλω, PAPtc.ASF, Descriptive, Attributive; supereminence) academic

knowledge (Adv. Gen. Ref., Gnosis only, raw scientific data), **so that** (Result conj.; by continuing your daily intake of doctrine) **you may be filled to the point of overflowing** (πληρώω, APSubj.2P, Culminative, Potential) **with all** (Acc. Spec.) **the fullness** (Acc. Dir. Obj.) **of God** (Poss. Gen.; gate 8 - the supergrace life with it's distribution of escrow blessings in time).

^{WHO} **Ephesians 3:19** γνώμαί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ

^{VUL} **Ephesians 3:19** scire etiam supereminentem scientiae caritatem Christi ut impleamini in omnem plenitudinem Dei

^{LWB} **Eph. 3:20** Now to Him [God the Father] Who is able [has the omnipotent power] to do infinitely more than all we could ask [in prayer] or all we could imagine [blessing beyond our comprehension], on the basis of the power which works for us [omnipotence of the Trinity],

^{KW} **Eph. 3:20** Now to the One who is able to do beyond all things, superabundantly beyond and over and above those things that we are asking for ourselves and considering, in the measure of the power which is operative in us,

^{KJV} **Ephesians 3:20** Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

TRANSLATION HIGHLIGHTS

Paul uses the transitional “now” to close the first half of this epistle (primarily positional truth) and to open up the second half to more experiential teachings. He closes this portion with a doxology to the Father, Son and Holy Spirit. First, he addresses God the Father, Who has the omnipotent power (Descriptive Present tense) to do infinitely more (Gnomic Aorist tense) than anything we could pray for or imagine in our wildest dreams. The word translated “infinitely more” (Latin: super-abundant) is an adverb which represents the highest form of comparison possible – that which is super-abundant and surpassing all expectations. Even if we made a list of things to pray for, the Father is able to perform (bless us) far more (surpassing) than our minds (Latin: intelligence) could muster.

The tragic part of this statement is that we already possess this divinely delegated omnipotence as believers, if we would only reside and function inside the sphere of this power on a more consistent basis. This “infinitely more” is based on the omnipotent power of the Trinity which works for us (Durative Present tense) on a non-stop basis when we are in fellowship. The only time this divine power ceases to function (Latin: operate) for our benefit is when we sin and do not immediately acknowledge that sin to God (1 John 1:9). If we only understood the spiritual possibilities lying before us by continued residence and function inside this sphere of divine

power, we could tap into blessings that are “infinitely more” than we could ever ask in prayer or imagine in our dreams. Paul comprehends these possibilities and gives praise to God for them.

RELEVANT OPINIONS

God uses the mature believer in prosperity as well as in disaster. He honors the Lord and Savior; his life has meaning and purpose and definition; he possesses happiness exceeding abundantly above all he could ask or think; and he has confidence and tranquility in times of crisis. There is no catastrophe, no disaster, no pressure too great for the Word of God and the plan of God. The Church Age believer must remember, as will believers in the Tribulation, that no matter how dark and grim the situation, God is always on His throne directing the affairs of men and working out His plan in the lives of His own. If God still has a purpose for the believer’s life, then God will deliver him through or from any difficult situation. All hell cannot remove him from the earth as long as the Lord wants him there. (R.B. Thieme, Jr.) Christ has passed down to us the heritage of His daily life on earth, when God “was made flesh and dwelt among us ... full of grace and truth” (John 1:14). The divine system, with all its parts functioning in proper balance, gives the Christian a life of grace and truth. By understanding God’s plan as a system, we can adhere to all God’s mandates for us. We can avoid distortions of the Christian way of life that come from taking favorite biblical principles out of context. No part or parts of God’s system will function effectively if isolated from the system as a whole. God desires to bless us to the maximum, “infinitely more than we could ask or imagine.” His complete system is designed to accomplish this purpose. (ibid)

There are two stages in the maximum glorification of God by the believer on earth. Both are exclusive privileges of spiritual maturity. (1) God is glorified when the believer attains spiritual maturity ... At this point the believer begins to receive distribution of the escrow blessings that God created in eternity past. (2) God is glorified when the mature believer passes evidence testing. Every Church Age believer belongs to a unique plan designed by God in eternity past. The objective of this plan includes blessing for the believer “beyond all that he can ask or imagine.” God is glorified by distributing these blessings to the believer in time. (R.B. Thieme, Jr.) Through logistical blessings, God is giving us every opportunity to reach spiritual maturity. He keeps us alive at the end of the grace pipeline while we build up doctrine in our souls, preparing for the time when the promised blessings “above all we ask or think” can begin to flow. Some logistical blessings seem to be the ultimate in prosperity simply because we have never seen anything better. We should certainly thank God for them, but the blessings of maturity are so high above the logistical provisions that get us there that we are tempted to say that logistics are not blessings at all! You may have received some wonderful things on the road to supergrace, but keep moving: Greater things are yet to come ... Phenomenal divine blessings are in store for you, not just in heaven but here in the devil’s world. This supergrace prosperity requires great capacity of soul. The accoutrements of happiness that many people struggle to acquire bring only complications and disillusionments for those who have not developed the faculty for appreciating and using them. (ibid)

The Church Age believer’s exalted destiny and vast riches are “exceeding abundant beyond all that we ask or think.” The Bible reveals them in many glimpses and increments; they must be explained in numerous ways and from various points of view. Therefore, analogy plays an important role in teaching the Christian way of life. Already we have approached the subject from the standpoint of

citizenship, Roman adoption, parts of the body, aristocratic protocol, the secret doctrines of an exclusive religion, and an investment portfolio. Now add the perspectives of an escrow contract and an electronic computer. The analogies I devise are teaching aids and are not intended to perfectly mesh with one another. Each serves to communicate a specific aspect of the truth. The truth itself is what perfectly matters. (R.B. Thieme, Jr.) Of 28 words compounded with this preposition (huper: super) in the NT, Paul alone uses 20. (M. Vincent)

Neither the boldest human prayer nor the greatest power of human imagination could circumscribe God's ability to act. Unlike God's ability to act, Paul's own rhetorical ability is stretched to the breaking point as he attempts to express his vision. He gropes for the highest form of comparison available and finds the very rare compound adverb, "huperekperissuo" - infinitely more than. Something of the force of his rhetoric can be captured by showing the build-up on the thought reflected by his language:

He is able to do all they ask or think (panta).

He is able to do above all they can ask or think (huper panta).

He is able to do abundantly above all they ask or think (perissuo huper panta).

He is able to do more abundantly above all they ask or think (ekperissuo huper panta).

He is able to do infinitely more abundantly above all they ask or think (huperekperissuo huper panta).

And what is more, says Paul, this inexpressible power is at work within us! (A. Lincoln)

He is able to do above measure beyond anything with which our asking or even our thinking is conversant; superabundantly beyond the utmost requests we can make in prayer, nay beyond all that can suggest itself to our minds in their highest ventures. (W.R. Nicoll) The power that is putting forth energy in us is the operation of the Holy Spirit in His work of sanctification. God is able to do for us and answer our prayers according to the efficiency, richness, and power of the working of the Spirit in our lives. This latter is determined by the yieldedness of the believer to the Holy Spirit. Thus, the saint determines what God is able to do for him. In His inherent ability, there is no limit to what God can do in and through the saint. But the saint limits the working of God in and through him by the degree of his yieldedness to the Spirit. (K. Wuest)

Eph. 3:20 **Now** (transitional conj.) **to Him** (Dat. Ind. Obj.; God the Father) **who is able** (δύναμαι, PMPtc.DSM, Descriptive, Substantival, Deponent, Articular; "has the omnipotent power") **to do** (ποιῆσαι, AAInf., Gnostic, Inf. as Dir. Obj. of Verb) **infinitely more than** (Prep. of "surpassing" combined with an Adverb which represents the highest form of comparison possible; superabundant) **all** (Acc. Spec. & Dir. Obj.) **we could ask** (αἰτέω, PMI1P, Customary, Potential; in prayer or petition) **or** (connective conj.) **all** (ellipsis, Dir. Obj. supplied) **we could imagine** (νοέω, PAI1P, Customary, Potential; life beyond dreams, beyond what our intelligence can muster), **on the basis of** (according to) **the power** (Acc.

Gen. Ref.) **which works** (ἐνεργέω, PMPTc.ASF, Durative, Attributive, Articular) **for us** (Dat. Adv. or Loc. Sphere, "in us"; delegated divine omnipotence inside the divine dynasphere),

^{WHO} **Ephesians 3:20** Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν

^{VUL} **Ephesians 3:20** ei autem qui potens est omnia facere superabundanter quam petimus aut intellegimus secundum virtutem quae operatur in nobis

^{LWB} **Eph. 3:21** **To Him [God the Father] be the glory by means of the church [tactical victory] and by Christ Jesus [strategic victory] with reference to all generations [of believers], including the Age of the Ages [combining Millennial and Perfect Ages]. Acknowledge it.**

^{KW} **Eph. 3:21** To Him be the glory in the Church and in Christ Jesus into all the generations of the age of the ages. Amen.

^{KJV} **Ephesians 3:21** Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

TRANSLATION HIGHLIGHTS

Paul continues his doxology to God the Father, giving glory to Him by means of the Church and Christ Jesus. What he is referring to is the “means” of giving God glory, not just a prayer for glory. Those believers who reach spiritual maturity are in fact glorifying God by their advance in His protocol plan (tactical victory). Christ Jesus glorified God by His life on earth during the dispensation of the hypostatic union (strategic victory). Jesus Christ glorified the Father by His residence and function inside the prototype sphere of power, the divine dynasphere. Believers (in the Church Age) glorify the Father by their residence and function inside the operational sphere of power, the divine dynasphere. This residence and function inside the sphere of divinely delegated power is only available when we are filled with the Spirit – therefore the Trinity is once again glorified by our spiritual advance. Paul then extends this wish or prayer to all believers, those living during the Church Age and those who will live in the future dispensations (Latin: generations) of the Millennium and the New Heavens & New Earth.

RELEVANT OPINIONS

Between the resurrection of Christ and the resurrection of the Church, greater power is available to every believer than in any previous era of human history. The power that raised Jesus Christ from the dead is now available to every Church Age believer for the execution of the protocol plan of God. Divine omnipotence is available in three categories in the laboratory of human experience: (1) The omnipotence of God the Father who designed the portfolio of invisible spiritual assets; (2) The omnipotence of God the Son who sustains the universe and perpetuates human history; and (3) The

omnipotence of God the Holy Spirit who provides the energy within the divine sphere of power. The glorification of God through the utilization of divine power is part of the uniqueness of the Church Age. (R.B. Thieme, Jr.) The prayer for inner strength, roots, foundations, Christ dwelling in the heart, faith, knowledge, love, and complete experience of God, and the quite unusual stress on the Church in the doxology, suggest a variety of needs among the readers. (A. Lincoln)

There is a small, but important addition made to the text by some of the oldest and best authorities, by the insertion of “kai” before the “en Christo theou.” The evidence is so strong that the “kai” can scarcely be refused. So the sentence becomes “in the Church AND in Christ Jesus,” and the idea is that praise is to be given to God and His glorious perfections shown forth both in the Church which is the body, and in Christ who is the Head – the Church as chosen by Him – the sense to be that the glorifying of God takes place in outward-wise in the circle of the Church and at the same time in such inward-wise that it is in Christ. (W.R. Nicoll) The apostle ended with this doxology because he could do nothing else. What he had been requesting for these Christians was such a glorious possibility that he involuntarily bursts forth into this great hymn of praise worship, and adoration. (D.M. Lloyd-Jones)

Eph. 3:21 To Him (Dat. Ind. Obj.; God the Father) be (ellipsis, verb supplied) the glory (Subj. Nom.) by means of the church (Instr. Means & Agency - “through”; tactical victory: particularly those believers who have reached spiritual maturity) and (connective conj.) by Christ Jesus (Instr. Agency; strategic victory: in the dispensation of the hypostatic union) with reference to all generations (Acc. Gen. Ref.; of believers), including the Age of the Ages (Adv. Gen. Measure) of the Ages (Adv. Gen. Time; plural – combining the Millennial and Perfects Ages into one). Acknowledge it.

^{WHO} **Ephesians 3:21** αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων ἀμήν

^{VUL} **Ephesians 3:21** ipsi gloria in ecclesia et in Christo Iesu in omnes generationes saeculi saeculorum amen

CHAPTER 4

^{LWB} **Eph. 4:1** I, therefore, the prisoner in the Lord, urge you to start walking [conduct yourselves as royal family] in a manner worthy of the station in life [professionalism] to which you were called [live the spiritual life in your job],

^{KW} **Eph. 4:1** I beg of you, please, therefore, I, the prisoner in the Lord, order your behavior in a manner worthy of the divine summons with which you were called,

^{KJV} **Ephesians 4:1** I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

TRANSLATION HIGHLIGHTS

Paul was a prisoner of Nero, but because He understood the sovereignty of God over all affairs and events in life, he calls himself a prisoner in the Lord. This statement emphasizes both his positional status in the sphere of Christ Jesus, as well as his comprehension that he is currently a prisoner because the Lord wants him to be a prisoner. Even though a prison is a highly undesirable place, he understands that he is in the Lord's geographical will for his life. This is something to think about if you are restless, hoping to find a better life in some other state or city far away from the "terrible place" you live in now. Even though Paul is in prison, he has a regular means of communicating to the outside world, as well as followers who bring him updates from the various churches he had started. In this case, he may have heard that some Ephesians had become Christians, but they had not yet embraced the protocol plan of God.

Paul urges, pleads, even begs (Static Present tense) these Ephesian believers to start ordering their daily lives according to God's protocol for members of the royal family. "Walking" means to conduct your life or order your behavior according to divine norms and standards. The standard by which we are to conduct ourselves is that suitable for members of the royal family. The "station in life" (Latin: vocation) to which we were called (Dramatic Aorist tense) is twofold. Our primary "calling" is to execute the spiritual life based on our divine election in eternity past. Our secondary "calling" is our chosen career path. Our first priority in life is to grow spiritually (experiential sanctification), and we are to do this in the sphere of our life's vocation, whatever that may be. Paul's career or vocation was tent making; yours may be business, medicine, teaching, engineering, entertainment, etc.

Your choice of vocation is not important; how you live your spiritual life in that vocation is what is important. Paul's main emphasis is our execution of the protocol plan of God. Growing in the grace and knowledge of our Lord Jesus Christ is the number one priority for every believer. His secondary emphasis is what we are doing for the major portion of our day. If you are working and are not in school or retirement, the vast majority of your waking hours is at a job (or as my boss says: your "career"). Your goal is not to bounce from one occupation to another in a state of dissatisfaction. Your goal is to apply the doctrine you have learned while you are engaged in your profession. In other words, become the boss or employee that most honors your higher calling as members of the royal family of God. Be the best student or the happiest retiree in your neighborhood; just don't be a slacker or a Christian on Sundays only.

RELEVANT OPINIONS

There is no greater display of the doctrines of the Christian faith than that found in the first three chapters of this epistle. But having done that, the Apostle now moves on to the practical application

of his doctrine; he goes on to show how it is related to daily life and living. But in the last analysis, we cannot and must not separate doctrine and practice. It is always those who think they can do so who miss the glories of the Christian faith. (D.M. Lloyd-Jones) We belong to a “politeuma.” We are the nobility of heaven residing on earth. Roman politeuma privileges were impressive, but they only begin to suggest the unfathomable politeuma privileges of the royal family of God. Every individual Church Age believer holds the rights and privileges of heaven while living on earth. God has magnificently provisioned us and has thoroughly instructed us so we might “walk worthy of [our] station in life.” Altogether these privileges are unique to the Church Age and determine our Christian way of life. (R.B. Thieme, Jr.)

We are not to call a halt; we are to go on to the practical life and living, to the ordinary day-to-day application of basic Christian doctrine. The life which we are to live is a life which always results from the application of doctrine. This is a matter which must be emphasized. We can never attach too much significance to the order in which the Apostle states these things. Doctrine must always come first; and we must never reverse this order. It is, I repeat, the invariable practice in the NT itself to speak of doctrine before the application of doctrine. We must not act until we are clear about our doctrine. That is, beyond all question, the most vital principle of all in connection with the NT doctrine of sanctification. (D.M. Lloyd-Jones) Paul attached great importance to the element of walk or character. He skillfully puts two things in connection with each other – vocation on the one hand, and walk on the other. (W.G. Blaikie)

The message now moves from theology to practicality. This shift can be expressed in many ways: from doctrine to duty, from creed to conduct, from the Christian’s wealth to his walk, from exposition to exhortation, from the indicative to the imperative, from high society to high life. (R. Hughes) Christians ought to accommodate themselves to the gospel by which they are called, and to the glory to which they are called; both are their vocation. We are called Christians; we must answer that name, and live like Christians. We are called to God’s kingdom and glory; that kingdom and glory therefore we must mind, and walk as becomes heirs of them. (M. Henry)

Eph. 4:1 **I** (Subj. Nom.), **therefore** (inferential conj.), **the prisoner** (Nom. Appos.) **in the Lord** (Loc. Sphere; emphasizing positional status), **urge** (παρακαλέω, PA11S, Static; exhort) **you** (Acc. Dir. Obj.) **to start walking** (περιπατέω, AAInf., Ingressive, Inf. as Dir. Obj. of Verb; order your daily behavior, conduct your life) **in a manner worthy of** (Adv. Manner) **the station in life** (Adv. Gen. Ref., Cognate; vocation, “calling”, to execute the protocol plan of God which is suitable for the royal family) **to which** (Gen. Appos.) **you were called** (καλέω, API2P, Dramatic; experiential sanctification is based on your divine election in eternity past),

^{WHO} **Ephesians 4:1** Παρακαλώ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε

^{VUL} **Ephesians 4:1** obsecro itaque vos ego vinctus in Domino ut digne ambuletis vocatione qua vocati estis

^{LWB} **Eph. 4:2** With all humility [enforced & genuine] and true sensitivity [consideration of others], with perseverance [patience & grace orientation], making it a practice to tolerate one another of the same kind [fellow believers] by means of virtue love [function inside the love complex],

^{KW} **Eph. 4:2** With every lowliness and meekness, with longsuffering, bearing with one another in love,

^{KJV} **Ephesians 4:2** With all lowliness and meekness, with longsuffering, forbearing one another in love;

TRANSLATION HIGHLIGHTS

A believer who resides and functions inside the love complex should have enforced and genuine humility, thoughtfulness and consideration of others, and continued grace orientation with patience. These qualities are fruit of the Spirit, not works of the flesh. These are not qualities that are manufactured in-and-of themselves from mere human effort, because unbelievers can do that. These are spiritual fruit produced by the filling of the Spirit. There is a big difference between personal qualities practiced by unbelievers and fruit produced by the filling of the Spirit. Both are fine, decent, and moral. However, morality is NOT the Christian way of life; morality is merely a by-product of the Christian way of life.

Believers who reside in the love complex should also exercise a relaxed mental attitude (Iterative Present tense) toward their fellow believers. That does not mean we “work up” a fake, emotional “love response” for unknown people; it means we are relaxed around “nice” Christians and we maintain an attitude of “toleration” towards those believers who irritate us. Both attitudes are characterized by an absence of mental attitude sins. This spiritual fruit is generated in believers by the exercise of virtue love (Instrumental of Means) when we reside inside the love complex (Locative of Sphere). Both “means” and “sphere” work in this connection.

RELEVANT OPINIONS

Christian “lowliness” is no mere modesty or absence of pretension, nor yet a self-made grace. The making of ourselves small is pride in the disguise of humility. (A.E. Knoch) We should hold with conviction the truth as we believe God has given us the understanding of it. False humility (which is often manifest these days in “broad-mindedness” and “rethinking”) does not evince due credit to the teaching ministry of the Holy Spirit. (C. Ryrie) Humility disposes us to bear with our brethren, and thus to preserve that unity which would otherwise be broken a hundred times in a day. And when love is strong and prevalent, we shall perform many acts of mutual forbearance. (J. Calvin)

Eph. 4:2 With all (Gen. Spec.) humility (Adjectival Gen.; enforced and genuine) and (conective conj.) true sensitivity

(Adjectival Gen.; thoughtfulness and consideration of others), **with perseverance** (Adjectival Gen.; continued grace orientation and patience), **making it a practice to tolerate** (ἀνέχω, PMPTc.NPM, Iterative, Modal) **one another of the same kind** (Obj. Gen.; fellow believers) **by means of virtue love** (Instr. Means, Loc. Sph.; inside the love complex),

^{WHO} **Ephesians 4:2** μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ

^{VUL} **Ephesians 4:2** cum omni humilitate et mansuetudine cum patientia subportantes invicem in caritate

^{LWB} **Eph. 4:3** Being constantly diligent [properly motivated] to guard the unity of the Spirit [harmony with other members of the royal family] by means of the bond [baptism of the Holy Spirit] of peace [reconciliation].

^{KW} **Eph. 4:3** Doing your best to safeguard the unanimity of the Spirit in the bond of peace.

^{KJV} **Ephesians 4:3** Endeavouring to keep the unity of the Spirit in the bond of peace.

TRANSLATION HIGHLIGHTS

Paul also wants us to be continually diligent (Iterative Present tense) to guard the unity of the Spirit. That means we should be properly motivated with a relaxed mental attitude from grace orientation to maintain a harmonious relationship with other members of the royal family. We are already positionally bonded to them by the baptism of the Holy Spirit, Who restored peace by reconciling us to the Father. So since we were reconciled to God and to each other at the point of regeneration, we should continue to maintain that unity experientially as much as possible. With all the personality types, doctrinal controversies, and denominational barriers, it is sometimes easy to forget that Jesus Christ is the Center and Source of all members of the royal family.

RELEVANT OPINIONS

I know of no unity except that which is the outcome of, and the offspring of, all the great doctrines which the Apostle lays down in these chapters. Whatever this unity may be, we are compelled to say that it must be theological, it must be doctrinal, it must be based upon an understanding of the truth. To talk glibly and lightly about forgetting our differences and getting together and finding a common basis or a common denominator is to talk about something which is entirely different from what Paul teaches here. The setting aside of our differences may be accomplished in politics or in industry or in many other realms. But when you start with the Holy Spirit and His Person and His activity you cannot speak in that manner. (D.M. Lloyd-Jones) Concern for peace will mean that Christians will lovingly tolerate each other, even when they have differences. (R. Martin)

Eph. 4:3 Being constantly diligent (σπουδάζω, PAPtc.NPM, Iterative, Attributive; from proper motivation) to guard (τηρέω, PAInf., Iterative; Inf. as Dir. Obj. of Verb) the unity (Acc. Dir. Obj.; harmony with other members of the royal family) of the Spirit (Adj. Gen.) by means of the bond (Instr. Means; baptism of the Holy Spirit) of peace (Adv. Gen. Ref.; reconciliation).

^{WHO} **Ephesians 4:3** σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης·

^{VUL} **Ephesians 4:3** solliciti servare unitatem spiritus in vinculo pacis

^{LWB} **Eph. 4:4** There is one body [royal family of God as the body of Christ] and one Spirit, just as you also have been called with reference to the one hope [absolute confidence] of your calling [election],

^{KW} **Eph. 4:4** There is one Body and one Spirit, even as also you were called in one hope of your calling,

^{KJV} **Ephesians 4:4** *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

TRANSLATION HIGHLIGHTS

There is one body, the royal family of God as the body of Christ. There is also one Holy Spirit with His enabling power. And by comparison, we have been called (Dramatic Aorist tense) into the sphere of one hope or absolute confidence. In this verse and the next, Paul presses home the “one” concept of body, Spirit, hope, Lord, faith, baptism and God. If the Locative of Sphere is used, this “calling” is primarily a reference to the efficacious grace which placed us in union with Christ, with reference to the confidence in our divine election. If the Dative of Reference is used, this “calling” is primarily a reference to our vocation in life, with emphasis on how our spiritual gifts are applied in daily life.

There is a distinct possibility that this “calling” is a double entendre, with a primary reference to our divine election and incorporation into the body of Christ, and a secondary reference to our vocation (Latin emphasis) or gift-usage as members of the body of Christ. Verses 5 and 6 continue with the positional emphasis of our divine election, while verse 7 takes that “calling” and emphasizes the use of our spiritual gifts. Both positional and experiential elements of our calling are provided by sovereign grace and are woven-together by Paul in this passage. I lean towards the double entendre interpretation, with a primary emphasis on divine election and our position in Christ.

RELEVANT OPINIONS

At the moment of salvation, God the Holy Spirit places every Church Age believer into union with Christ. This instantaneous ministry of the Spirit is called the baptism of the Holy Spirit (1 Cor. 12:13), and it occurs only in the Church Age. (R.B. Thieme, Jr.) It was right and necessary for the Reformers to uphold the doctrine of the invisible church as against a view that membership of an outward organization meant ipso facto membership of Christ. The NT shows that in the sight of God there is one body of Christ, and in loyalty to Him Christians are impelled to strive to let the relations of practical Christian life and work correspond to that fact, to the utmost possible. (F. Foulkes)

Christian people are not like postage stamps. This is of the greatest importance because it provides us with one of the best ways of differentiating between the work of the Holy Spirit and man's work. Man goes in for mass-production, and works in a mechanical manner, with the result that there is a sameness in what he does and produces. Psychological methods also produce the same kind of person, the same type. This sameness is one of the ways in which the spurious and the false and the counterfeit always tend to reveal themselves. But when the Holy Spirit does God's work within us, it is in all cases essentially the same work, but it is always a living vital work, not mechanical and not identical in detail. When you become a Christian you do not lose your personality in a fundamental sense, but you are no longer governed by your personality; your personality is governed by the Holy Spirit, and so through your personality the various graces, the fruit of the Spirit, begin to show themselves. (D.M. Lloyd-Jones)

Eph. 4:4 There is (ellipsis, Subj. Nom. & Verb supplied) one (Nom. Spec.) body (Pred. Nom.; the royal family of God as the body of Christ) and (connective conj.) one (Nom. Spec.) Spirit (Pred. Nom.; with His enabling ministry), just as (comparative adv.) you also (adjunctive) have been called (καλέω, API2P, Dramatic; efficacious grace) with reference to the one (Dat. Spec., Loc. Sph.) hope (Dat. Ref.; absolute confidence) of your (Poss. Gen.) calling (Adv. Gen. Ref.; divine election),

^{WHO} **Ephesians 4:4** ἐν σῶμα καὶ ἐν πνεῦμα καθὼς [καὶ] ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·

^{VUL} **Ephesians 4:4** unum corpus et unus spiritus sicut vocati estis in una spe vocationis vestrae

^{LWB} **Eph. 4:5** **One Lord [Jesus Christ], one doctrinal foundation, one placing into [sealing ministry of the Holy Spirit],**

^{KW} **Eph. 4:5** One Lord, one faith, one placing into [the Body of Christ by the Holy Spirit],

^{KJV} **Ephesians 4:5** One Lord, one faith, one baptism,

TRANSLATION HIGHLIGHTS

Paul continues his series of “ones” with (a) one Lord, a reference to Jesus Christ as our only Savior, (b) one faith or doctrinal foundation with reference to our salvation, and (c) one baptism or sealing ministry of the Holy Spirit. The word “faith” is not a select reference to our belief in Christ, but is a reference to the entire doctrinal framework involved in our salvation. There may be disagreements over the various components of this doctrinal framework, but there is nevertheless one true doctrinal foundation underlying our salvation. The word “baptism” should be translated as “placing into” rather than transliterated. This is a reference to the sealing ministry of the Holy Spirit, the one-time event at the point of regeneration when we are placed into the body of Christ by the Holy Spirit.

RELEVANT OPINIONS

Three types, diversity in unity: Lord - masculine, faith - feminine, baptism - neuter. (R.B. Thieme, Jr.) The Church is a reflection on earth of the oneness of the Triune God – Three in One, One in Three, Holy Spirit, Son, Father. Surely it must be evident that the real trouble with modern Christians is that they neglect doctrine! We talk about being practical, but we cannot be practical unless we know how to be practical, and why we should be so. Before we can respond to direct personal appeals we have got to see what we are, who we are, and where God has placed us. Do not rush over to the practicalities; get hold of the doctrine first. (D.M. Lloyd-Jones) “Baptism” represents and signifies our being put into the realm and into the sphere and into the influence of the Lord Jesus Christ. This means that formerly we belonged to the world, but the moment we become Christian we go out of the realm of the world, and into the realm of Christ, and baptism signifies this. The Apostle is not thinking in terms of the rite; it is not anything magical; it is this realization that there is only one name and one Lord, there is only one life, the life of the Son of God, who has redeemed us, who has ascended into heaven, in whom we have been incorporated, and whose life is our life. (ibid)

“Faith” can be used objectively or subjectively. Subjectively, it means our experience of faith; there is no salvation apart from faith. Objectively it means the content of faith or what we believe, the gospel. I think the latter is what Paul is getting at. He is saying that because we have one Lord we also have one faith. That is, we do not believe diverse doctrines where the core of the gospel is concerned. We believe that God Almighty sent His Son, the Lord Jesus Christ, to become like us and die for our salvation. And it is through faith in His work, not in anything that we have done or can do, but in His work of dying for us that we are saved. That one gospel joins Christian people across all barriers of time, nationality, race, sex, and anything else we can imagine. (J. Boice) One faith, that is, the gospel, containing the doctrine of the Christian faith. (M. Henry) One Lord, one faith (i.e., doctrine), one baptism. (E.W. Bullinger) “Faith” is used here in the context of an emphasis on the teaching ministry ... In other words, it is not primarily believer’s exercise of faith that is in view but rather the content of that faith. The idea is of the whole Church moving toward the appropriation of all that is contained in its one faith. (A. Lincoln)

There are those who feel that this “one faith” refers to our subjective faith, to that quality in us, that capacity in us, which enables us to believe. It seems to me that this is an impossible explanation of this statement, and for this good reason that in a sense it is already covered by the

term “one Lord.” But there is a still more serious objection. The Apostle is endeavoring to give absolute proofs of believers’ unity, so that whenever we are assailed by doubts we may have some certainty to sustain us. Now whenever we want to demonstrate or prove something, we must never appeal to that which is subjective, because the subjective is personal and cannot be defined. The subjective is no answer to an objective attack. But the Apostle is giving us objective proofs, something outside ourselves which we can apply to ourselves, and by which therefore we can test ourselves. So I argue that “one faith” cannot be considered subjectively, because to do so removes it from the category of an objective test. All we have considered hitherto has been strictly objective. The objective faith to which Paul is referring is a complete confession or compendium of faith, a complete compendium of theology. (D.M. Lloyd-Jones)

If the early church had always kept true to the teaching of the apostle of the mystery, we should never have had the perplexities, the schisms, and the tyrannies that have spring up in the fruitful soil of ordinances. The entire omission of all reference to water baptism, and the Lord’s Supper in the epistles of the mystery, the definite statement here as to the one baptism, and the weighty words of Colossians 2 and Ephesians 2 against ordinances in connection with the heavenly calling, would have been enough for any mind. As it is, tradition has had such sway, that we fight against our very liberties, we hug to the fetters of man, as though they were of precious gold, while the “riches of the glory” remain unclaimed and unknown. (C. Welch)

Eph. 4:5 One (Nom. Spec.) Lord (Pred. Nom.; Jesus Christ as our only Saviour), one (Nom. Spec.) faith (Pred. Nom.; doctrinal foundation), one (Nom. Spec.) baptism (Pred. Nom.; sealing ministry of the Holy Spirit),

^{WHO} **Ephesians 4:5** εἰς κύριος μία πίστις ἓν βάπτισμα

^{VUL} **Ephesians 4:5** unus Dominus una fides unum baptisma

^{LWB} **Eph. 4:6** **One God, even the Father of all [believers], Who is over all [divine sovereignty] and Who is the Source of all [logistical grace support] and Who is in all [all believers are indwelled by the Father].**

^{KW} **Eph. 4:6** One God and Father of all, the One above all and through all and in all.

^{KJV} **Ephesians 4:6** One God and Father of all, who *is* above all, and through all, and in you all.

TRANSLATION HIGHLIGHTS

Paul completes his series of “ones” by portraying God as the Father of all believers, and Who is the sovereign Head over all believers. God is not the Father of unbelievers, nor is He the Head over unbelievers, even though He sovereignly controls all persons and things. He is, however, the Source for all believers, which means He provides us with logistical grace support every day of our lives. The Father also indwells all believers. As usual, the context supplies the meaning for the word “all.” It does not mean all human

beings without exception; it means all believers. God is not the Father of unbelievers, nor does He indwell unbelievers.

The only argument remaining is that He is indeed sovereign over unbelievers as well as believers. But that theory cannot be correct, because it destroys Paul's whole concept of "oneness" that he has been building in this pericope. It is exegetically impossible to include unbelievers in the one body of Christ, one Holy Spirit, one confidence, one Lord Jesus Christ, one doctrinal foundation, one placing into Christ, and one God the Father indwelling their human spirit. What is the likelihood that Paul would restrict the word "all" to "believers only" in all of these "ones" and then make an exception in this verse and say the "all" refers to unbelievers as well?

Along the same vein, it is poor exegesis and interpretation to make the word "all" mean every human being in many passages of Scripture, including 1 Timothy 2:1-6. The humanistic philosophy that says God wishes "all men" to be saved comes from such poor exegesis. The phrase "all" in this context clearly means "all sorts of men" or "all kinds of men" – Jews and Gentiles, male and female, slaves and free men, kings and subjects, nobles and plebians, learned and unlearned, rich and poor, young and old, etc. The use of the word "all" (pas) in the Greek NT rarely means "all without exception." Don't fall victim to such shoddy Arminian scholarship.

RELEVANT OPINIONS

Our bodies are indwelt by all three members of the Trinity. God the Father indwells us for the glorification of His protocol plan which He designed in eternity past for each Church Age believer. God the Holy Spirit indwells us to create a temple for the indwelling of Christ as the Shekinah glory, to be a down payment of our royal inheritance, and to empower us in the execution of the Father's plan. God the Son indwells us (1) as a sign or badge of the royal family, (2) as a guarantee of the availability of divine power in time, (3) as a guarantee of life after death in the presence of God forever, (4) as the depository of special blessings for time and eternity and as the escrow officer who will deliver these blessings to the believer when he reaches spiritual adulthood and when he appears before the Judgment Seat of Christ, (5) as motivation for continued momentum when facing the three categories of suffering for blessing: providential preventative suffering, momentum testing, and evidence testing, (6) as the basis for assigning highest priority to relationship with God over relationships with people, and to the use of divine power over the exercise of human power, and (7) as the basis for the glorification of Christ, the Shekinah Glory, in the unique life of the Church Age believer. (R.B. Thieme, Jr.)

He is not thinking about the world in general, but about those who have been gathered out of the world, incorporated into the body of Christ, and who are members of His mystical body. The entire reference is to Christian people only; the "all" covers all Christian people and no-one else. Not only so, for the very last phrase here, "and in you all," is itself sufficient to settle the matter once and for ever. This phrase is never used

about the unbeliever, the non-Christian. God is only “in” the believer, “in” the Christian. God is not the Father of all men. God is the creator of all, and there is a kind of general fatherhood in that respect; but God’s fatherhood, as stated here, is limited to those who are in Christ and in the Church ... And he is “in you all.” This, the most amazing thing of all, means nothing less than that God the Father, as God the Son and God the Holy Spirit, is in us all. The Church is the habitation of God; he dwells in her, and therefore in us. (D.M. Lloyd-Jones)

Eph. 4:6 One (Nom. Spec.) God (Pred. Nom.), even (ascensive conj.) the Father (Nom. Appos.) of all (Adv. Gen. Ref.; believers), Who (Nom. Appos.) is over all (Adv. Gen. Ref.; sovereignty) and (connective conj.) Who is (ellipsis) the source of all (Adv. Gen. Ref.; logistical grace support) and (connective conj.) Who is (ellipsis) in (indwelling of God the Father) all (Dat. Adv., Loc. Sph.; believers).

^{WHO} **Ephesians 4:6** εἷς θεὸς καὶ πατὴρ πάντων ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν

^{VUL} **Ephesians 4:6** unus Deus et Pater omnium qui super omnes et per omnia et in omnibus nobis

^{LWB} **Eph. 4:7** Moreover, to each one of us [as beneficiaries] this grace has been given according to the measure of the gift from Christ [spiritual gifts are sovereignly disposed by Christ through the Holy Spirit].

^{KW} **Eph. 4:7** But to each one of us there was given the grace in the measure of the gift of the Christ.

^{KJV} **Ephesians 4:7** But unto every one of us is given grace according to the measure of the gift of Christ.

TRANSLATION HIGHLIGHTS

Spiritual gifts have been given (Constative Aorist tense) to each one of us as beneficiaries by Jesus Christ through the Holy Spirit. We do not decide which grace gifts (Latin: divine donations) we want; we don’t pray to receive a different one. He sovereignly disposes them to us as He sees fit. We exercise continual positive volition towards the Word of God, growing in the grace and knowledge of our Lord Jesus Christ, and the gift(s) that were given to us become manifest. Some of us receive one gift, others receive multiple gifts. The exercise of these spiritual gifts is up to us, by the filling of the Spirit. If we remain spiritual babies, it won’t matter if we have all the spiritual gifts. Only as we approach spiritual maturity are our spiritual gifts properly exercised, and that stage of spiritual growth is only breached by a relatively few number of believers today.

RELEVANT OPINIONS

There are 39 “gifts” given to every believer at the point of salvation:

- 1) efficacious grace
- 2) the sealing ministry of the Holy Spirit
- 3) an eternal inheritance
- 4) regeneration
- 5) eternal life
- 6) the imputed righteousness of God
- 7) resultant justification
- 8) propitiation
- 9) reconciliation
- 10) atonement
- 11) redemption
- 12) baptism of the Spirit
- 13) created a new spiritual species
- 14) entered into the royal family of God
- 15) entered into a unique system experientially
- 16) positional sanctification
- 17) election
- 18) predestination
- 19) priesthood of the believer
- 20) royal ambassadorship
- 21) indwelling of God the Father
- 22) indwelling of Jesus Christ
- 23) indwelling of the Holy Spirit
- 24) unique availability of divine power
- 25) protocol plan of God
- 26) filling of the Spirit
- 27) distribution of spiritual gifts
- 28) all judgment is removed
- 29) deliverance from the kingdom of Satan
- 30) transferral into the kingdom of His Son of His love
- 31) delivered from the power of the old sin nature
- 32) access to God
- 33) all scar tissue is removed from the soul
- 34) recipients of escrow blessings
- 35) on a secure foundation
- 36) related to Christ by eight Biblical analogies:
 - a. in the last Adam
 - b. body of Christ
 - c. His sheep
 - d. He is the Vine, we are His branches
 - e. He is the Chief Cornerstone, we are the stones in His building
 - f. He is our Great High Priest
 - g. He is the Groom, we are the bride

- h. King of Kings
- 37) eternal security
- 38) guaranteed a resurrection body
- 39) Ten Problem Solving Devices
 - a. rebound technique (confession of sin)
 - b. filling of the Spirit
 - c. faith rest drill
 - d. grace orientation
 - e. doctrinal orientation
 - f. personal love for God as our motivational factor
 - g. impersonal love towards mankind
 - h. +H, or sharing the happiness of God
 - i. personal sense of destiny
 - j. occupation with Jesus Christ

Some of these gifts are unconditional, others are conditioned on reaching a stage of spiritual growth in the Christian life ... No one is aware of his gift when he is saved; he recognizes it only as a result of spiritual growth. But even if they are never specifically discovered, they function automatically with spiritual maturity. Your concern, therefore, is not “What is my spiritual gift?” Your only concern is to grow in grace. (R.B. Thieme, Jr.)

He dispenses these gifts to His people in the Church according to the measure that He Himself has determined. (D.M. Lloyd-Jones) Regardless of how many emotional overtones are associated with discrimination, God discriminates between each of us according to His divine will. The gifts of the Spirit are a matter which God determines and dispenses without paying any respect to human qualifications ... The gifts have the ultimate purpose of equipping the church to punch through Satan’s defense line ... Protestant churches are full of “psychological priests” and more and more they evolve a psychological cult and develop a form of psychological counseling which displaces the truly pastoral ministry of Christ. Such would seem to be the atmosphere of many of today’s “gift seminars.” So strongly have some pastors reacted against this “psychological gift theology” that they have changed their entire position on the seeking of spiritual gifts. Among these is Gene Getz, a professor at DTS and the founding pastor of an assembly in Dallas. For years Getz taught that Christians should seek to discover their gifts. Now he has totally reversed that position, and has written a book in which he rejects gift-seeking because of the confusion caused among Christians; the rationalizations being made from gift theology for not fulfilling normal, biblical role-functions; and self-deception by which people only think they have spiritual gifts, which they do not possess. In his church, Getz now emphasizes “body maturity,” stressing faith, hope and love, together with the leadership qualities listed in 1 Timothy 3 and Titus 1, instead of the gifts. He says “it suddenly dawned” upon him that, in none of the three gift chapters (1 Corinthians 12, Romans 12, or Ephesians 4), “can we find any exhortation for individual Christians to look for or try to discover their spiritual gift or gifts.” All of us need to beware of opportunists who pontificate about the gifts, as if they were the ones to bestow them and not the Spirit of God. (R. Baxter)

Eph. 4:7 Moreover (resumptive conj.), to each (Dat. Ref.) one (Dat. Spec.) of us (Adv. Gen. Ref.; as beneficiaries) this

grace (Subj. Nom.) has been given (δίδωμι, API3S, Constativ) according to the measure (Acc. Measure) of the gift (Adv. Gen. Ref.) from Christ (Abl. Source; exercise of spiritual gifts for service, which were sovereignly disposed by Christ through the Holy Spirit).

^{WHO} **Ephesians 4:7** Ἐνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη [ἡ] χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ

^{VUL} **Ephesians 4:7** unicuique autem nostrum data est gratia secundum mensuram donationis Christi

^{LWB} **Eph. 4:8** Therefore it says [in Psalm 68:18]: When He [Jesus Christ] ascended into [the third] heaven, He led away as prisoners [in His triumphal procession through the air] those who were in a state of captivity [OT saints in Hades], and He gave [spiritual] gifts to men [distribution of spoils from the Lord's victory].

^{KW} **Eph. 4:8** Wherefore He says, Having ascended on high, He led away captive those taken captive and gave gifts to men.

^{KJV} **Ephesians 4:8** Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

TRANSLATION HIGHLIGHTS

When Jesus Christ ascended (Dramatic Aorist tense) into the third heaven, He received His 3rd royal patent and ended the dispensation of the hypostatic union. At the same time, He led away as prisoners (Constativ Aorist tense) in His triumphal procession through the air (Dramatic Aorist tense) those Old Testament saints who were in a state of captivity in Hades or Abraham's bosom. On top of that, He distributed spiritual gifts (Culminative Aorist tense) to men as spoils from His victory over sin, death, and Satan. This was predicted in Psalm 68:18. There are some commentators who think these "prisoners" are fallen angels and demons, but this is a ridiculous notion because fallen angels and demons are currently waging war against God and man on planet earth. Did Christ bring them to heaven in a victorious procession and then let them go back to earth to torment man? There is an enormous burden of proof on the shoulders of those who espouse this theory.

RELEVANT OPINIONS

The pastor is responsible before God to diligently study the Bible in order to accurately handle the Word of truth. Doctrine is determined by (1) exegeting the Scriptures in their original languages, (2) interpreting the text in its historical context, in terms of its author's intent and its original audience, as well as in light of the times and places in which it was written, and (3) comparing all pertinent passages in categorizing biblical subjects. The importance of Bible doctrine can hardly be

overestimated. Why does God go so far as to magnify His Word above His person (Psalm 138:2)? His Word reveals His nature and essence. (R.B. Thieme, Jr.)

When Jesus Christ ascended in triumph to heaven, God the Father invested Him with the glories of battlefield royalty and seated Him at the right hand of the throne of God. Then the Father inaugurated the Church Age to establish a royal family for the glorified Lord Jesus Christ. Everyone who believes in Christ during the Church Age is a member of the royal family of God, also known as the Body of Christ or the Church Universal. (R.B. Thieme, Jr.) As great conquerors, when they rode in their triumphal chariots, they used to be attended with the most illustrious of their captives led in chains, and were wont to scatter their largess and bounty among the soldiers and other spectators of the triumphs, so Christ, when He ascended into heaven, as a triumphant conqueror, led captivity captive. It is a phrase used in the OT to signify a conquest over enemies, especially over such as formerly had led others captive. (M. Henry)

Eph. 4:8 Therefore (inferential conj.) it (Psalm 68:18) says (λέγω, PAI3S, Static): When He (Jesus Christ) ascended (ἀναβαίνω, AAPtc.NSM, Dramatic, Temporal) into (the third) heaven (Acc. Place; receiving His 3rd royal patent and ending the dispensation of the hypostatic union), He led away as prisoners (αἰχμαλωτεύω, AAI3S, Dramatic; in His triumphal procession through the air) those who were in a state of captivity (Cognate Acc.; the believing Old Testament saints in Hades/Abraham's bosom), and (connective conj.) He gave (δίδωμι, AAI3S, Culminative) gifts (Acc. Dir. Obj.; spiritual ones) to men (Dat. Adv.; distribution of spoils from the Lord's victory).

^{WHO} **Ephesians 4:8** διὸ λέγει Ἄναβας εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν [καὶ] ἔδωκεν δόματα τοῖς ἀνθρώποις

^{VUL} **Ephesians 4:8** propter quod dicit ascendens in altum captivam duxit captivitatem dedit dona hominibus

^{LWB} **Eph. 4:9** [Now this doctrine that He ascended, what does it imply, except that He first descended into the lower regions of the earth [Sheol]?

^{KW} **Eph. 4:9** Now, the fact that He ascended, what is it except that also He descended into the nether parts of the earth?

^{KJV} **Ephesians 4:9** (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

TRANSLATION HIGHLIGHTS

What does this doctrine of the ascension (Pictorial Present tense) imply? In this parenthetical, Paul says Jesus Christ ascended (Dramatic Aorist tense), which implies that He had to have first descended (Infinitive of Antecedent Time) into the lower (Latin: inferior) regions of the earth, called Sheol. We know from other passages of Scripture that He spent 3-days in the lower regions of the earth, announced His victory to the Old Testament saints, and then took them all with Him to heaven. Before His ascension, believers who died went to Abraham's bosom, one of the "compartments" of Sheol. After His ascension, believers who die go immediately to the presence of the Lord, living "face-to-face" with Him. The Hebrew word for the underworld is "sheol" while the Greek word is "hades."

Prior to the ascension of Christ, it was divided into two parts: Paradise or Abraham's bosom for believers, and Hell or torment for unbelievers. See Luke 16:19-31. This two compartments were separated by a "great gulf." Also in the lower regions was Tartarus, which is the compartment for the fallen angels of 2 Peter 2:4 and Jude 6. They will be called to heaven at the Great White Throne judgment. There is also a bottomless pit, where Satan and his fallen angels will reside in chains during the millennium. After the Great White Throne judgment, Satan and all his followers, both angelic and human, will be sentenced to the Lake of Fire, called "Gehenna" in the Greek. I recommend Clarence Larkin's book, *The Spirit World*, for more details about the lower regions; his pictorials are quite informative and entertaining.

RELEVANT OPINIONS

In the NT, there is a development of understanding which took place after Christ's resurrection. Before Jesus was raised from the dead, the apostles assumed that everyone went to Sheol or Hades. This Hades had two sections, one for the righteous and one for the wicked. But Christ's resurrection changed this picture. Thus Paul uses the language of transition when he speaks of Christ taking the righteous out of Hades and bringing them into heaven. That Christ went to Hades, the world beyond death, is clear from Acts 2:31. While in Hades, Peter pictures Christ as proclaiming to "the spirits now in prison" the completion of His atonement (1 Peter 3:18-22). Whereas "paradise" in the gospel account (Luke 23:43) referred to the section of Hades reserved for the righteous, by the time Paul wrote 2 Cor. 12:2-4, it was assumed that paradise had been taken out of Hades and was now placed in the third heaven. (R. Morey)

Eph. 4:9 [**Now** (temporal conj.) **this** (Subj. Nom.) **doctrine** (ellipsis, understood) **that He ascended** (ἀναβαίνω, AAI3S, Dramatic), **what** (interrogative pronoun) **does it** (εἰμί, PAI3S, Pictorial, Interrogative Ind.) **imply** (ellipsis, added for emphasis), **except** (neg. adv.) **that He first descended** (καταβαίνω, APInf.NSM, Dramatic, Antecedent Time) **into the lower** (Acc. Spec.) **regions** (Acc. Place) **of the earth** (Gen. Apposition; Sheol)?

^{WHO} **Ephesians 4:9** τὸ δὲ Ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς

^{VUL} **Ephesians 4:9** quod autem ascendit quid est nisi quia et descendit primum in inferiores partes terrae

^{LWB} **Eph. 4:10** He [Jesus Christ] Who descended [into Sheol] is the same Person Who also ascended higher than all the heavens [now sitting in session at the right hand of the Father], so that He might bring to completion the all things [the combination of Israel and the Church as the royal family of God].

^{KW} **Eph. 4:10** The One who descended himself is also the One who ascended above all the heavens, in order that He might fill all things.

^{KJV} **Ephesians 4:10** He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

TRANSLATION HIGHLIGHTS

Jesus Christ is the same Person Who descended (Dramatic Aorist tense) into Sheol and ascended (Dramatic Aorist tense) into the third heaven to sit at the right hand of the Father. His primary purpose for this descent into Sheol or Hades and His subsequent ascension to heaven was to bring Israel and the Church together (Culminative Aorist tense) into one body as the royal family of God.

RELEVANT OPINIONS

“Be fully influenced.” The divine dynasphere, with the Holy Spirit as the power source, is a comprehensive system that influences every facet of the believer’s life. “Be filled with a certain quality.” The ministry of the Holy Spirit in the divine dynasphere leads the believer to spiritual maturity. (R.B. Thieme, Jr.) The Jews calculated seven heavens, but higher than the highest heaven is the rightful throne of Christ to whom all things are one day to be subjugated. (F. Gaebelein) Heaven denotes a place higher than all the spheres, which was assigned to the Son of God after His resurrection. (J. Calvin)

Eph. 4:10 He (Subj. Nom.; Jesus Christ) Who descended (καταβαίνω, AAPTc.NSM, Dramatic, Substantival; into Sheol) is (είμι, PAI3S, Descriptive) the same Person (Nom. Appos.) Who also (ascensive conj.) ascended (ἀναβαίνω, AAPTc.NSM, Dramatic, Substantival) higher than (improper prep.) all (Gen. Spec.) the heavens (Gen. Place; now sitting at the right hand of the Father), so that (Purpose conj.) He might bring to completion (πληρώω, AASubj.3S, Culminative, Purpose) the all (Acc. Spec.) things (Acc. Dir. Obj.; both Israel and the Church are combined as the royal family of God).]

^{WHO} **Ephesians 4:10** ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν ἵνα πληρώσῃ τὰ πάντα

^{VUL} **Ephesians 4:10** qui descendit ipse est et qui ascendit super omnes caelos ut impleret omnia

^{LWB} **Eph. 4:11** Then He Himself [the glorified Christ] gave some [masculine: men only] to be, on the one hand, apostles [started the foundation of the church], on the other hand, some prophets [taught the church until the canon was completed], and some evangelists [special gift of itinerant gospel preaching], and some pastors [emphasis on authority] and teachers [emphasis on verse-by-verse exposition],

^{KW} **Eph. 4:11** And He himself gave some, on the one hand, as apostles, and, on the other hand, as prophets, and still again some as bringers of good news, and finally, some as pastors who are also teachers,

^{KJV} **Ephesians 4:11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

TRANSLATION HIGHLIGHTS

The first thing to notice is that all four communication gifts mentioned in this verse are in the masculine gender in the Greek, meaning they were gifts given only to men. All of the affiliated pronouns and definite articles are also in the masculine gender. There was no such thing as a female apostle or prophet in the pre-canon period. There is no such thing as a female evangelist, pastor or teacher during the Church Age. There may be some feminists who have self-appointed themselves, but they do not have the spiritual gift to go with their usurped office. This is not a decision I made, nor did I write Holy Scripture. I have had female superiors in the business world, excellent female teachers throughout my elementary, secondary, graduate and post-graduate education, and have great respect for women in virtually every other career path imaginable - but the door to these spiritual offices is shut to the female gender. If you have a problem with that, don't waste your breath arguing with me – take your complaints to heaven.

Jesus Christ gave (Culminative Aorist tense) some men the gift of apostle and other men the gift of prophet. These communication gifts occurred only in the pre-canon stage of history, when the church needed a foundation for the future. Some men had to have the gift of starting the first Christian churches and other men had to have the gift of preaching to and teaching the people before the Bible was completed. Once the canon of Scripture was completed, these two spiritual offices passed into obscurity and were superceded by the evangelist, pastor and teacher. Because three of these four spiritual gifts are transliterated rather than translated (teachers being the exception), there is considerable debate on what the respective functions are for each office. Some point to the Granville Sharp rule and insist that there are only two gifts present: evangelist and pastor/teacher, the latter being one office. While the Granville Sharp rule is a nice grammatical tool, it is not as hard-fast as some allege. How it is used is of paramount importance. In other words, the Granville Sharp rule is not to be used as a grammatical device to “box-in” the exercise of this gift to only those who stand in a pulpit in front of a face-to-face congregation. If that is what is meant by the Granville Sharp rule, then it should be discarded as

a so-called “rule of thumb” and we should recognize this phase as a representation of two spiritual gifts, not one.

I can “go along peacefully” with those who say pastor and teacher are the same gift, as long as six stipulations are agreed upon. First, the word “pastor” emphasizes the authority of the office while the word “teacher” emphasizes verse-by-verse exposition. Second, a pastor/teacher does not need to have a “church building” in order to be “official.” The practice in some European countries where they license a building rather than the man with the spiritual gift is ignorant and absurd. Third, a man who wields authority but does not teach the Bible verse-by-verse is not exercising this gift. The pastor who pats everybody on the head, conducts a music ministry, but does not teach the Bible should be tossed-out on his ear! Fourth, a man who teaches the Bible verse-by-verse but does not do so with authority is not exercising this gift. This eliminates men who hold Bible studies where every moron gives his own opinion about what is written. Fifth, a pastor/teacher can function as a seminary or Bible college teacher without having a so-called “church” or congregation outside of the seminary or college. Sixth, pastor/teachers may also exercise this gift in “creative ways,” such as by radio, television, tapes, books, or the internet.

My personal belief is that pastor and teacher are two offices, not one. They both care for assemblies that already exist, as opposed to assemblies that are yet to be founded. This caring for already existent assemblies is the answer for the Granville Sharp rule, not two offices merged into one. (See F.W. Beare quote) There is also some contention over the function of evangelists. We are all called to spread the gospel message; we are all in full-time Christian service no matter where we live or work. That does not mean we are all evangelists. This is a special gift given to certain men to travel to other lands to spread the Word. Missionaries hopefully have this spiritual gift. You do not have to travel outside of your native country to be an evangelist. It is a special gift which enables some men to preach the good news and have an astounding effect on his listeners. Billy Graham is the first person that comes to mind, because of his extensive international travels and his exposure to millions over the airwaves. There are also evangelists who preach the good news by using sign language to reach the deaf, as well as evangelists who use Braille to reach the deaf and blind. God sovereignly disposes communication gifts and nobody has the right to shut the door on any creative (but legitimate) use of those gifts.

RELEVANT OPINIONS

The Granville Sharp Rule and hendyadis are two concepts explaining the same thing, two nouns sharing the same conjunction (copulative *kai*) with only one definite article. (R.B. Thieme, Jr.) The divine mandate to learn and apply doctrine is implied in Paul’s dissertation on the pastor’s professional objectives in Ephesians 4:11-13. Spiritual maturity comes through knowledge and application of the Mind of Christ, which results in emulating the integrity and capacity for life He acquired in the original love complex. “Full knowledge” (epignosis) is doctrine that the Christian understands and believes, doctrine available in his soul for immediate, accurate application to life. The development of “epignosis” in those who listen to his teaching, in contrast to “gnosis,” which is purely academic knowledge, is the professional objective of the pastor. (ibid) Some take these two names to signify one office, implying the duties of ruling and teaching belonging to it. Others think they design two distinct offices, both ordinary, and of

standing use in the church. It is Christ's prerogative to appoint what officers and offices He pleases in His church. (M. Henry)

The office of a pastor is generally concerned about government and instruction and rule and direction. It is borrowed, of course, from the picture of a shepherd. The shepherd shepherds his flock, keeps the sheep in order, directs them where to go and where to feed, brings them back to the fold, looks after their safety and guards them against enemies liable to attack them. A pastor is a man who is given charge of souls. He is not merely a nice, pleasant man who visits people and has an afternoon tea with them, or passes the time of day with them. He is the guardian, the custodian, the protector, the organizer, the director, the ruler of the flock. The teacher gives instruction in doctrine, in truth. The Apostle proceeds to elaborate this, showing that we need to be built up, and that we must not remain babes. We must be protected against every wind of doctrine, and the way to do so is to give instruction and teaching. Although I say that these two offices generally go together and have done so throughout the long history of the church, sometimes one man has had more of a pastoral gift than a teaching or preaching gift, at other times a man has more of a teaching and preaching gift than a pastoral gift. This is a matter of individual variation according to the gift of the Spirit. But in the Church you have these offices, these men who teach and preach and care for the souls of the members of the church. (D.M. Lloyd-Jones)

Great resources of doctrine are required to construct the edification complex in the soul. God's Word in the believer's soul – the "standard of thinking from doctrine" in Romans 12:3 – provides the relationship between the function of the divine sphere of power and the construction of the edification complex. Edification is one of God's purposes in giving the spiritual gift of pastor-teacher. The context in Ephesians 4:14-16 demonstrates the relationship between the divine dynasphere and the edification complex. (R.B. Thieme, Jr.) The postcanon period, in which we now live, is the era of permanent spiritual gifts. Gifts like pastor-teacher, evangelism, administration, and helps are designed to communicate the doctrines of the written Word of God and carry out the functions of the local church. (ibid) The service of the apostles and prophets is now superceded by the Scriptures, such as this epistle, which were written to accomplish the same end. (A.E. Knoch) The pastors and teachers are mentioned in a way that sets them apart from the former three categories; the form of the phrase might be taken to mean that these are dual titles for a single office – reflecting the twofold task of the settled ministry, with its duties of pastoral care and instruction; or it may simply mark them out as representatives of two different offices, linked together as sharing the care of established congregations, in distinction from the three former classes, who bring new congregations into being. (F.W. Beare)

These servants of the church (apostles and prophets) were in themselves the gifts personified. They were Christ's servant-gifts through whose instrumentality God was to lay the foundation for His church and through whom He would also largely write the NT Scriptures. However, once the foundation was laid and the Scriptures completed, there was no more need for their specialized function. Their ministry was that of Ephesians 2:20 where we read that "the household of God" is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." The statement concerns completion of purpose and this is in keeping with what we learn about the fulfilled ministry of these servants in the Bible. (R.

Baxter) John Stott, a man not given to over-statement, believes teaching is the sine qua non of the pastoral ministry, the greatest need of the Church universal, and I agree. I once lunched with a seminary president as he mourned the lack of Biblical exposition from our pulpits, saying, “I would get on my knees and crawl across America to find someone who will teach my students to preach the text of the Bible.” (R. Hughes)

Neither apostles nor prophets exist today. The apostles and prophets provided the initial and normative teaching; it is preserved in the NT, which parallels the Old. Evangelists proclaim the core of this teaching, centered in the gospel of redemption from sin by Jesus Christ. Pastors and teachers instruct and care for the flock through an even fuller communication of scriptural truth. “Pastor” refers to one who has pastoral oversight of others. As in the case of evangelists, many have this gift who are not ordained. The word “teacher” is self-explanatory. What should be said is that it is always a most important gift and may be one of the gifts most needed at the present time. Nothing is more necessary for the building up of God’s church in every age than an ample supply of God-gifted teachers. It is teaching which builds up the church. It is teachers who are needed most. (J. Boice) The evangelist founded the Church; the teacher built it up in the faith; the pastor had the outward rule and guidance of the Church. (R. Jamieson)

Eph. 4:11 Then (continuative conj.) He Himself (Nom. Appos.; the glorified Christ) gave (δίδωμι, AAI3S, Culminative) some (Acc. Spec.; men only, masculine gender) to be (ellipsis), on the one hand (correlative), apostles (Acc. Dir. Obj.; highest authority), on the other hand (comparative), some (Acc. Spec.) prophets (Acc. Dir. Obj.), and (connective conj.) some (Acc. Spec.) evangelists (Acc. Dir. Obj.), and (connective conj.) some (Acc. Spec.) pastors (Acc. Dir. Obj.) and/or (contrast or connective conj.) teachers (Acc. Dir. Obj.; the one office of pastor-teacher emphasizes authority and verse-by-verse exposition side-by-side in the pulpit),

^{WHO} **Ephesians 4:11** καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους τοὺς δὲ προφήτας τοὺς δὲ εὐαγγελιστὰς τοὺς δὲ ποιμένας καὶ διδασκάλους

^{VUL} **Ephesians 4:11** et ipse dedit quosdam quidem apostolos quosdam autem prophetas alios vero evangelistas alios autem pastores et doctores

^{LWB} **Eph. 4:12** **For the purpose of equipping [by indoctrination] the saints [Church Age believers] for the production of service [function of the believer’s ambassadorship], for the edification [doctrinal complex in the soul] of the Body of Christ [positionally & experientially],**

^{KW} **Eph. 4:12** For the equipping of the saints for ministering work with a view to the building up of the Body of Christ,

^{KJV} **Ephesians 4:12** For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

TRANSLATION HIGHLIGHTS

The Lord provided these communication gifts for the purpose of equipping and indoctrinating Church Age believers so they might exercise their function (Latin: ministry) as ambassadors for Christ. The Greek word for “ambassadors of Christ” is “diakonias,” which refers to all believers, not an officer of the church called “deacon.” The function of the believer’s ambassadorship results from the momentum gained through the function of the believer’s priesthood. All believers are priests and are to serve God in their capacity; in a sense, all believers are therefore “deacons” because we all have a ministry. Believers must first have doctrinal instruction in the privacy of their priesthood, then they may take that doctrine and apply it to their spiritual gift in daily life. Before the canon was completed, apostles and prophets taught and equipped the saints. Now that we have the Bible, we have evangelists, pastors and teachers to teach and equip us.

This spiritual production is for the edification of the Body of Christ. Another word for “edification” is construction. The Body of Christ is constructed (positionally) by the baptism of the Holy Spirit. Individuals in the Body of Christ construct a complex system of doctrinal rationales in the mentality of the soul which edifies both them and the church. The goal is for as many members of a local assembly to build this doctrinal structure in their soul by executing the protocol plan of God, thereby releasing the collective gifts of the Spirit in their vicinity. So the structure is built by each individual believer with the assistance of pastors and teachers, and then they in turn become part of the greater structure called the local church. All believers in every local church combine to form the Body of Christ.

RELEVANT OPINIONS

The mature believer approaches life from the divine viewpoint, which is manifested in discernment, thoughtfulness toward people, and the ability to astutely interpret current trends of history. Stabilized by his love for truth, he is distinguished by his spiritual common sense. He maintains his poise in all circumstances, sustained by the unseen reality of his love for God. In the strength of the divine dynasphere, the mature believer has constructed an edifice in his soul, an inner structure I call the “edification complex,” with a penthouse that represents the happiness of God. True happiness is achieved only in the divine dynasphere. Happiness depends on virtue, honor, and integrity. Reduced to essentials, integrity is loyalty to the truth.

In God’s authority	-	doctrine first
In God’s plan	-	mandates first
In God’s purpose	-	Christ first
In God’s policy	-	grace first
In God’s objective	-	momentum first
In God’s system	-	virtue first

Truth exists in three categories: the divine laws of establishment, the Gospel, and Bible doctrine. Our residence in the sphere of God's power is our loyalty to the absolute truth of His design. In mandates that form part of Bible doctrine, He has prescribed for us this complete, interlocking structure for developing integrity so that, from His own integrity, He may share His happiness with us both now and forever. (R.B. Thieme, Jr.)

When Christ ascended to heaven, after perfectly accomplishing His mission on earth, He was rewarded with this third patent of royalty from the Father. For the first time our Lord possessed a royal title with no royal family. To establish a royal family for Christ's new aristocracy, God interrupted the Age of Israel and inserted the Age of the Church. Designated the "Body of Christ," the "bride of Christ," and implied in the vocatives "beloved" and "brethren," the Church is His third royal patent. Everyone who believes in Christ during the Church Age simultaneously becomes a member of the royal family of God forever and has access to the complete divine dynasphere. (R.B. Thieme, Jr.) "Perfecting" in verse 12 refers to the equipping of a Christian for service, and "perfect" in verse 13 refers to the spiritual maturity of a Christian. The pastor should specialize in equipping the Christians in his congregation, so that the saints will be built up in their Christian lives and thus become spiritually mature. (K. Wuest)

There are churches in the world today which appear on the surface to be very flourishing. People crowd into them and they display much zeal and enthusiasm. But on closer examination you will find that most of the time is taken up with music of various types, and with clubs and societies and social activities. The service starts at 11:00 am and must finish promptly at noon. There is but a brief "address" of some quarter of an hour's duration, twenty minutes at a maximum. Everything is made to conform to the desires and wishes of the pew. The history of the church shows clearly that it is when the pew, the listeners, exert such powerful influence and when ministers lacking courage have been so bound, that the Word of God has not been truly preached and the church has become dead and lifeless. The pew does not dictate to the minister as to what he is to do. Let us note also that ministers are called to build up, not to please or entertain. (D.M. Lloyd-Jones)

Eph. 4:12 For the purpose of equipping (Adv. Acc.; by indoctrination) the saints (Obj. Gen.; Church Age believers) for the production (Adv. Acc.; Christian) of service (Obj. Gen.; the function of the believer's ambassadorship results from the momentum gained through the function of the believer's priesthood), for the edification (Adv. Acc.; or construction) of the Body (Obj. Gen.) of Christ (Poss. Gen.; referring to both positional truth: the baptism of the Holy Spirit, and experiential truth: execution of the protocol plan of God, by using the collective gifts of the Spirit in a local assembly),

^{WHO} **Ephesians 4:12** πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ

^{VUL} **Ephesians 4:12** ad consummationem sanctorum in opus ministerii in aedificationem corporis Christi

^{LWB} **Eph. 4:13** **Until we all obtain the objective [supergrace] according to the system [protocol plan] of doctrine and by means of the full knowledge of the Son of God [occupation with Christ in spiritual self-esteem], resulting in a mature believer [invisible hero], unto the measure of the stature of the fullness of Christ [the standard set by Jesus Christ during the dispensation of the Hypostatic Union],**

^{KW} **Eph. 4:13** Until we all attain to the unity of the Faith and of the experiential, full, and precise knowledge of the Son of God, to a spiritually mature man, to the measure of the stature of the fullness of the Christ,

^{KJV} **Ephesians 4:13** 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:

TRANSLATION HIGHLIGHTS

The Culminative Aorist tense points to the supergrace life as the objective we are to obtain (Potential Subjunctive mood) by consistent positive volition inside the sphere of divine power. We have the potential to reach this spiritual objective by living according to the system of doctrine provided to us by His protocol plan. There are many distractions along the way; some believers never advance in the Christian life and lose their rewards. But if we stick to the plan and do not waver, we will eventually reach a stage of spiritual growth called “spiritual self-esteem,” and then on to “spiritual adulthood” in which we have a full knowledge of the Son of God. This is not a cursory knowledge about Christ (gnosis), such as reading the gospels a few times. This is a full knowledge about Christ (epignosis) that comes after years of consistent intake, metabolism, and application of Bible doctrine.

Once we reach spiritual self-esteem, we do not stop there. God is infinite; there is no end to learning and knowing Him. We continue to be faithful in our study and application of the Word of God to our lives, and eventually after momentum testing, we reach a stage called “spiritual maturity.” By then, we will have an invisible, spiritual impact on those in our periphery. Our standard for maturity at this stage is the humility of Jesus Christ during the dispensation of the Hypostatic Union. This requires maximum doctrine in the soul, such as the doctrine Jesus had in His soul. It also requires continued residence in the sphere of divine power – the prototype sphere of divine power that Jesus lived in becomes the operational sphere of divine power that we may live in. And it also requires passing momentum tests that can only be endured successfully by applying doctrine to life’s trials and tribulations. By doing these things, we walk in His footsteps.

The Greek word “enotes” is often translated as the “oneness or unity of the faith,” but a better translation by far is the “system of doctrine” or “objective content” of the faith. The only way believers have “unity of the faith” is by exercising the protocol plan of God. If you are in fellowship and are consistently learning, metabolizing and applying Bible doctrine in your life,

you are in this “oneness” or “unity” of the faith. If you are in apostasy or reversionism, you are not operating in the sphere of divine power and you are not interested in Bible doctrine – therefore you are not in the “unity of the faith” with other growing, maturing believers. There is only one way to reach or obtain the objective and that is by living according to precisely correct protocol. There is no substitute for God’s plan: you cannot psychoanalyze, sing, dance, pray, philosophize, rationalize or emote your way to the supergrace objective.

RELEVANT OPINIONS

The protocol plan of God includes two systems of spiritual growth. Gradual growth comes through the perception, metabolism, and application of Bible doctrine. God commands every believer to operate consistently under this system throughout his life on earth. The second system, accelerated growth, occurs when metabolized doctrine is tested under pressure. After attaining spiritual adulthood, further growth requires periodic suffering. This suffering for the purpose of blessing draws upon the believer’s reservoir of doctrine, exercising and increasing his inner strength. Bible doctrine is spiritual nourishment; suffering for blessing is spiritual exercise. (R.B. Thieme, Jr.) The NT uses “pleroma” (fullness) to describe the execution of the unique spiritual life in history by means of the same power source that created the universe. (ibid) Most interpreters of the NT understand Paul’s use of “telios” to refer to maturity. The contrast between the babe and the mature is elsewhere always between the immature and the mature Christian and never between the non-Christian and the Christian. Paul does not strive to produce perfect Christians. He knows that is impossible. But he does labor to produce mature Christians. (J. Dillow)

The work of the ministry does not consist in talking about current affairs or events, the minister is not to find his message in newspapers, he is not to be entertaining the people by telling them stories, or provoking laughter. He is to preach the Word. This is the only Word which can build up the church, and build up every member of the body of Christ. Purity of doctrine must be the rule. It is not surprising that the church is as she is today; she has been given philosophy and entertainment. By those means a minister may attract and keep a crowd for a while; but they cannot build up; and the business of preachers is to build up, not to attract a crowd. Nothing builds up but the unadulterated Word of God. There is no authority apart from this, and it must not be modified or trimmed to suit the fashion of modern science, or some supposed criticism which is always changing. (D.M. Lloyd-Jones) The unity in view, therefore, is oneness in faith in Christ and oneness also in the full experimental knowledge of Him. (W.R. Nicoll)

The Christian is kept alive on earth to fulfill his destiny, which is to become a mature believer, a spiritual winner, a “mature person to the measure of the maturity which belongs to the fullness of Christ.” Each believer’s life becomes a unique expression of the glory of God in both time and eternity, but only the mature believer glorifies God by receiving the highest and best that God has prepared for him. Divine blessings that the Christian can understand and experience and the overt manifestations of the Christian way of life come as results of spiritual growth. The means of spiritual growth is the believer’s consistent reception, retention, and recall of Bible doctrine through all the circumstances of his life. (R.B. Thieme, Jr.) Individual Christians must grow if the whole church is to grow. A religion of soft sentiment and imbecile intelligence, such as some would commend as a

rebuke to our pride, would find no favor with Paul. He was a man of robust intellect and vigorous energy. (W.G. Blaikie)

Eph. 4:13 Until (Adv. Time) we all (Subj. Nom.) obtain the objective (καταντάω, AASubj.1P, Culminative, Potential; requires positive volition - distractions are many and great) according to the system (Prep. Acc.; oneness or unity of the faith: protocol plan) of doctrine (Adv. Gen. Ref.) and (connective conj.) by means of the full knowledge (Abl. Means) of the Son (Adv. Gen. Ref.) of God (Gen. Rel.; occupation with Christ in spiritual self-esteem), resulting in a mature (Compl. Acc.) believer (Acc. Result; invisible hero), unto the measure of (Acc. Spec.) the stature (Adv. Gen. Ref.) of the fullness (Gen. Spec.) of Christ (Poss. Gen.; the standard for maturity is the humility of Jesus Christ during the dispensation of the Hypostatic Union),

^{WHO} **Ephesians 4:13** μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ εἰς ἄνδρα τέλειον εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ

^{VUL} **Ephesians 4:13** donec occurramus omnes in unitatem fidei et agnitionis Filii Dei in virum perfectum in mensuram aetatis plenitudinis Christi

^{LWB} **Eph. 4:14** So that we might no longer be immature [fragmented believers without doctrine], destabilized in heavy seas [tossed to-and-fro like ships in a storm] and driven out of control [no divine direction in life] by every wind of false doctrine [Satan's counterfeit systems] by the trickery of people [cosmic evangelists] by cunning deception [misrepresentation of Scripture] for the purpose of scheming [change of methodology from divine to human] deceit [cheated out of the benefits of the spiritual life by loaded dice],

^{KW} **Eph. 4:14** In order that we no longer may be immature ones, tossed to and fro and carried around in circles by every wind of teaching in the cunning adroitness of men, in craftiness which furthers the scheming deceitful art of error,

^{KJV} **Ephesians 4:14** 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;

TRANSLATION HIGHLIGHTS

The communication gifts are given to the church so the believer might grow in the grace and knowledge of our Lord Jesus Christ. By residing inside the sphere of divine power and utilizing our invisible, spiritual assets, we have the potential of reaching spiritual maturity and living the supergrace life. We have the potential of ceasing to be (Descriptive Present tense) childish, fragmented, spiritual morons. This is a category of believers who have been Christians for a long

time, but who never assimilated Bible doctrine. Long-term believers who have ignored the intake, metabolism and application of Bible doctrine are portrayed by Paul as destabilized in heavy seas (Pictorial Present tense) – a picture that shows a believer being tossed to-and-fro like ships in a storm, bouncing up-and-down the erratic (Latin: fluctuating) waves of life with no aim or purpose.

Paul also describes the childish believer in the heavy seas as being a ship that is out of control (Pictorial Present tense), much like the Ark was during the great Flood. The Ark was built like a barge, with no discernable front or back end, because its purpose was not to steer a course anywhere but to float aimlessly under God's sovereign control. Believers during the Church Age are not to wander aimlessly in life in this manner. Being tossed about in an open sea and sailing in circles (Latin: circumference) with no ultimate destination is a picture of the fragmented life. Believers in this state are out of control because they often get caught up in every wind of false doctrine. Every charlatan that comes along and teaches something plausible arrests the attention of these childish believers and blows them off course. Paul calls these believers "morons" in other passages of Scripture.

There are false teachers on every street corner, whose goal is to distort the Word of God and capture childish believers by trickery and deception. These cosmic evangelists, both unbelievers and believers, are doing Satan's work. Our pulpits in America are full of them. You can usually identify them by their message – they always misrepresent the true gospel by adding something to it. For instance, they might say: "You are saved by grace through faith PLUS works," with works being anything from keeping the law to being baptized in water. There are others who might say: "You are saved by grace through faith, but if you want to grow, you need to adopt these psychological or philosophical principles." In other words, the Bible is not enough to give you forward momentum in the Christian life, it has to be supplemented by some man-made (or satanic) concoction or practice.

Paul calls these distortions of the truth "deceit" and "guile" because their purpose is to change the precisely correct protocol plan of God into something they prefer over His plan. It is a form of scheming, an organized distortion (Latin: circumvention) of the truth. Their goal is to change the methodology of God's plan into a plan of their own choosing. Such schemes (Greek: methods) and deceptions usually take "choice" Bible verses and twist them just enough to make their psychology or philosophy sound plausible to the spiritual moron. Paul calls these cunning efforts "deceitful," by using a Greek word used to describe gamblers who cheat people out of their money by using loaded dice. This is what cosmic evangelists do: they mix a few true Bible verses with psychological, philosophical or mystical practices of their own making (Latin: errors), cheating the childish believer into thinking he is making some form of progress in the spiritual life – when in reality, the clueless believer has become a shipwreck.

RELEVANT OPINIONS

If the problem of blackout of the soul stems from ignorance of Bible doctrine, then obviously, the solution lies in cognizance of doctrine. To go from ignorance to cognizance requires a process found in a Greek word related to "agnoia": "metanoeo" and its cognate "metanoia." Traditionally

translated “repent,” this word actually connotes a change of mental attitude toward doctrine which results in the resumption of the process of the grace apparatus for perception (GAP). To recover from any of the eight stages of reversionism, the believer must change his mind about the importance of Bible doctrine in his life. No emotional, one-shot decision will suffice. A genuine change of mind requires a continuous series of positive decisions to take in doctrine in spite of distractions, hindrances, or mounting pressures. (R.B. Thieme, Jr.) Immature Christians never seem to know their own mind or come to settled convictions. Instead, their opinions tend to be those of the last preacher they heard or the last book they read, and they fall easy prey to each new theological fad. (J. Stott)

I know of nothing which is more tragic than to see Christian people who remain exactly where and what they always were. They end as children, as they began. They thought that they had everything at the beginning, and so they have never grown and, spiritually, they remain children throughout their lives. They do not seem to have understood that we have to appropriate and grasp what is promised and made possible to every one of us, and that we have to grow in grace and in the knowledge of the Lord. The child is in a state of perpetual turmoil and mental agitation. In much the same way the adult who has just become a Christian tends to show these characteristics both individually and in groups. (D.M. Lloyd-Jones) It is hard for unstable natures to hold the poise of their judgment in the midst of the terrible cross-fires of theological and philosophical speculation. Their lack of knowledge leaves them open to imposition and deception. (W.G. Blaikie)

Eph. 4:14 So that (purpose conj.) we might no longer (neg. adv.) be (εἰμί, PAsubj.1P, Descriptive, Potential) immature (Pred. Nom.; childish, fragmented spiritual morons-long term believers who never assimilated doctrine), destabilized in heavy seas (κλυδωνίζομαι, PMPTc.NPM, Pictorial, Circumstantial, Deponent; tossed to and fro like ships in a storm, constantly fluctuating conditions) and (connective conj.) driven out of control (περιφέρω, PPPTc.NPM, Pictorial, Circumstantial; tossed about, going in circles, the fragmented life) by every (Dat. Measure) wind of false (Loc. Sph.) doctrine (Abl. Means; teaching) by the trickery (Instr. Means) of people (Abl. Agency; cosmic evangelists) by cunning deception (Instr. Means; misrepresentation, deceit, guile) for the purpose of scheming (Adv. Acc.; organized circumvention, methodological) deceit (Gen. Purpose; error, cheating in a gambling hall with loaded dice),

^{WHO} **Ephesians 4:14** ἵνα μηκέτι ὦμεν νήπιοι κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης

^{VUL} **Ephesians 4:14** ut iam non simus parvuli fluctuantes et circumferamur omni vento doctrinae in nequitia hominum in astutia ad circumventionem erroris

^{LWB} **Eph. 4:15** But by continually teaching doctrine associated with virtue love [inside the love complex], we [pastors] may cause them [the congregation] to grow up [by execution of

the protocol plan] with reference to the all things [accurate utilization of the ten problem-solving devices], with reference to Him Who is the federal Head [emphasizing authority & rulership], Christ,

^{KW} **Eph. 4:15** But speaking the truth in love, may grow up into Him in all things, who is the Head, Christ,

^{KJV} **Ephesians 4:15** But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

TRANSLATION HIGHLIGHTS

This verse refers back to the communication gifts of pastor/teacher, because it is the job of the pastor and teacher to continually teach Bible doctrine (Iterative Present tense) so that the members of his congregation may grow (Culminative Aorist tense) to spiritual maturity. Paul adds that the function of teaching a congregation must be done with virtue love. In other words, pastors must be in fellowship, residing and functioning inside the love complex. How can a pastor accurately and effectively enable his congregation to grow (Potential Subjunctive mood) by the execution of the protocol plan of God if he himself is not residing and functioning inside the divine sphere of power? Pastors should be teaching their congregations how to utilize the 10 problem-solving devices while walking in the Spirit. How can they do this if they are not correctly using these spiritual devices and are not walking in the Spirit? They can't.

These experiential doctrines must first be understood and utilized by the pastor before he can teach them to others. He must voluntarily place himself under the Federal Headship of Jesus Christ before he can be an effective leader over his congregation. Jesus Christ is the ruling authority over pastors and teachers. If they are out of fellowship, they are not under His authority and they in effect have no legitimate authority over their congregation. How does a pastor submit himself to the authority of Christ? He does so by residing and functioning inside the sphere of divine power (walking in the Spirit) and by the consistent, daily intake, metabolism and application of Bible doctrine. There is only one system of divine protocol – not one for pastors and another for “lay persons.” The only difference between the two is the gift of studying and teaching given to the pastor/teacher.

RELEVANT OPINIONS

Paul continues with the pastor's job description in Ephesians 4:14-15. The pastor must study and teach doctrine in the power of the Holy Spirit inside the love complex. Those who listen to the pastor must also reside in the love complex in order to benefit from the spiritual truth they hear ... A pastor should be respected for his sound knowledge and conscientiousness in teaching. His diligent labor consists of long hours every day in disciplined, concentrated study, complemented by an appropriately full teaching schedule. His is an authority on doctrine; he has authority in the local church. Members of the congregation demonstrate their appreciation for the pastor by submitting to his authority and concentrating on his teaching. (R.B. Thieme, Jr.) It is not asserted that we are to

grow in love, but that in love, as the sphere of growth, we are to grow in all the elements of perfection. (W.G. Blaikie)

When he says “speaking the truth in love” he does not mean merely being nice and loving. I am compelled to start with that negative because the text is commonly interpreted today in this fashion. This has become the controlling idea at the present time in discussions concerning church unity. Fellowship is put into the first position. We are told that nothing is as important as fellowship; unity in and of itself is the supreme thing. We are told that the lack of this unity is the main if not the insuperable hindrance to evangelism. We are also told that we have no right to expect revival in the absence of this unity. To that end we are told that we must tolerate almost anything and everything; that as long as man is nice and loving, and shows a friendly spirit and does good works, then what he believes or does not believe is comparatively unimportant. What matters, we are told, is that a man should have ‘the spirit of Christ’ and that he should desire to imitate Christ’s example. That makes him a Christian! Doctrinal correctness, they maintain, has been over-emphasized in the past. What a man is, and does, we are told, is of much greater importance than his doctrinal views. Indeed, to hold doctrinal views strongly and to criticize other views is virtually regarded as sinful and is frequently described as being “sub-Christian.” This is how the phrase “speaking the truth in love” is being commonly interpreted. Is this a right and a true interpretation of Paul’s statement? The Apostle does not simply tell us here to speak lovingly. What he says is “speaking the truth” or “holding the truth.” We are not told by the Apostle to cultivate a vague, loving spirit, but to “hold the truth” in love. (D.M. Lloyd-Jones)

If “speaking the truth in love,” “holding the truth in love,” means that we are to smile upon all views and doctrinal standpoints, and never criticize and condemn and reject any views at all, how do we avoid being “children, tossed to and fro and carried about by every wind of doctrine?” This supposed “loving spirit” makes it impossible to use terms such as “sleight of men,” and “cunning craftiness” and “lying in wait to deceive.” The very text itself, and especially the context, make that interpretation completely impossible; indeed it is a denial of the Apostle’s statement. We must not hesitate to say so plainly. To put life, or “spirit,” or niceness, or anything else, before truth is to contradict directly the Apostle’s solemn warning in verse 14. It is to set up ourselves, and the modern mind, and 20th century man, as the authority rather than the “called apostle” Paul and all others whom the Lord has set in the Church to warn us against, and to save us from, this attitude which dislikes discrimination and judgment. Never was it more important to assert that friendliness or niceness or some sentimental notions of brotherliness do not constitute Christianity. You can have all such qualities without and apart from Christianity, and even in men who deny it, but you cannot have Christianity without “truth.” So that, whatever else it may mean, “holding the truth in love” does not mean a vague, flabby, sentimental notion of niceness and fellowship and brotherhood. (D.M. Lloyd-Jones)

Each of the modern psychologies ministers its own distinctive “word;” each disciples its hearers into its particular ideal “image.” Deceptive psychologies and psychotherapies cannot help but serve the varied desires and falsehoods congenial to the flesh. Classic psychotherapies – psychoanalytic, existential, cognitive, and moralistic – make strong demands on their subjects, appealing to the flesh’s more refined lusts: pride, self-righteousness, self-trust, the acquisition of inner-circle knowledge. Psychotherapies in the “low” or “pop” forms pander to coarser lusts of flesh and ego.

But whether high-brow or low-brow, the secular psychologies construct diagnoses of the human condition that suppress awareness of sin, and they offer cures that evade the necessity of Jesus Christ's redeeming work. (G. Johnson, R. White)

Eph. 4:15 But (contrast conj.) by (pastors) continually teaching doctrine (ἀληθεύω, PAPtc.NPM, Iterative, Instrumental; absolute truth) associated with virtue love (Instr. Assoc.), we (pastors) may cause them (Acc. Dir. Obj.; the congregation) to grow up (αὐξάνω, AASubj.1P, Culminative, Potential; by execution of the protocol plan of God) with reference to the all (Acc. Spec.) things (Acc. Gen. Ref.; the ten problem solving devices as stated in the realm of doctrine), with reference to Him (Nom. Appos.) Who is (εἰμί, PAI3S, Descriptive) the federal Head (Pred. Nom.), Christ (Nom. Appos.; emphasizing authority and rulership),

^{WHO} **Ephesians 4:15** ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα ὅς ἐστιν ἡ κεφαλὴ Χριστός

^{VUL} **Ephesians 4:15** veritatem autem facientes in caritate crescimus in illo per omnia qui est caput Christus

^{LWB} **Eph. 4:16** From Whom [Jesus Christ] the entire body [the church], being joined together [positional sanctification] and being continually inculcated by every joint of supply [doctrine taught repetitively by pastor teachers] on the basis of the operational power [the filling of the Spirit] according to the measure of one for each part [one pastor per congregation: no such thing as a plurality of elders], he himself [the pastor-teacher] augmenting the [spiritual] growth of the body [the church], resulting in its edification [doctrinal complex in the soul] in virtue love.

^{KW} **Eph. 4:16** From whom all the Body constantly being joined together through every joint of supply according to the operative energy put forth to the capacity of each part, makes for increased growth of the Body resulting in the building up of itself in the sphere of love.

^{KJV} **Ephesians 4:16** 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.

TRANSLATION HIGHLIGHTS

The entire Body of Christ is joined together (Durative Present tense) by virtue of their positional sanctification. This is an absolute, a given. But Paul also wants the Body of Christ to be joined together experientially, and this is accomplished by their being continually inculcated (Iterative Present tense) by every joint of supply. What does that mean? The “joint of supply” is Bible doctrine taught repetitively by the pastor-teacher. It is a drama metaphor for the pastor-teacher,

since the Greek word historically refers to a generous benefactor that funds the presentation of a drama or play – giving the cast material and directorial assistance whenever needed. Also notice that “every” joint of supply is involved, not just a few. The drama benefactor supplied all the needs of the entire cast, just as the pastor teaches doctrine to every believer in his congregation.

There are requirements for the pastor-teacher above and beyond that of a drama benefactor. The pastor must utilize his spiritual teaching gift on the basis of the operational power of the Holy Spirit. Pastors must be residing and functioning inside the sphere of divine power – walking in the Spirit by being continually filled with the Spirit. And Paul sets yet another standard: one for each part. This means there should only be one pastor-teacher per congregation. There is no such thing as a plurality of elders in the same congregation. The so-called “plurality of elders” verses in the Bible are in actuality pastor’s conferences – where each congregation sends their pastor to a specific geographical location for a meeting of the minds. There may be other individuals in a congregation with the pastor-teacher gift, but they are present for the purpose of being trained to start their own ministry, not to interfere with the authority of the local pastor. The one pastor-teacher in each congregation is there to augment (Tendential Present tense) the spiritual growth of the body, the church. He cannot “make” believers grow, because they have their own volition to say YES or NO to the Word of God. But he tries to assist them by verse-by-verse exposition of God’s Word.

If the believer has positive volition towards Bible teaching, he will continue to grow and build a doctrinal structure (edification complex) in his soul. If this growth occurs in many believers in the same congregation, the entire church begins to build a doctrinal structure and all members are “edified.” And as the pastor-teacher is required to reside and function inside the love complex, so are individual believers and hopefully entire congregations. In the early stages, believers must exercise basic virtue (impersonal) love in order to allow everyone to learn doctrine at their own speed, in the privacy of their priesthood. As a church grows, and believers begin having a social life with each other, they must exercise advanced virtue (impersonal) love in order to be relaxed when they have disagreements with friends. A room full of old sin natures rarely needs prodding for chaos to erupt, so virtue love becomes an even greater necessity to the spiritual life as believers get some doctrine “under their belt.” All believers must learn how to rebound (confession of sin in 1 John 1:9) and keep moving in the Christian life (residing and functioning in the sphere of God’s love complex) without distractions.

RELEVANT OPINIONS

In the present century there is a marked dislike of creeds and confessions and precise definitions. Christianity has become a vague, indefinite spirit of good-will and philanthropy. It is time we faced this issue and examined it in the light of Scripture. How can this modern attitude be reconciled with that which the Apostle is saying in these verses? This modern idea, is not only a denial of Scripture, but also a denial of the entire history of the Christian Church. You cannot “hold on” to the truth unless you know what the truth is. There are certain doctrines which are absolutely essential to the Christian faith. One is the authority of the Bible. Without the absolute authority of the Word of God in matters of faith and of conduct, how can one discriminate between truth and error? If this is not acknowledged as the sole authority, then “every wind of doctrine” is permissible ... Instead of

exposition of Scripture we have philosophical attempts to try to find God and to define the being of God. That is why there is virtually no biblical teaching any longer. It has been replaced by ethical addresses and sentimental appeals, talks about courage and doing your duty, and political addresses. But this is not the biblical teaching, it is not performing what the Apostle tells us the apostles and prophets and evangelists and pastors and teachers have been called to do. (D.M. Lloyd-Jones)

Truth must always come first. The result is that it is quite impossible to discuss unity with a man who denies the deity of Christ. There is no basis for the discussion of unity. It is a sheer waste of time and a travesty of Scripture teaching to do so. If we disagree about the very vitals and fundamentals of the faith, there is no union. So we must not waste our time and our energy in talking of unity or praying together, before we have spoken about these doctrines, about this truth. (D.M. Lloyd-Jones) We must test ourselves along doctrinal lines. Are we growing intellectually? Have we more knowledge of the truth than we had a year ago? Do we understand the Scriptures better? Are we less frequently in trouble and perplexity about spiritual matters? (ibid) A dead church can be full of works and activities. There is a big difference between activity and life. The questions we must ask are, What is the nature and the character of our activities? What is their spiritual value? Do they lead to spiritual results? The fact that a church is very active does not of necessity prove that what she does is right; it may be all wrong. A church may be living on her own energy, doing things on her own initiative, and deliberately ignoring the Head, and refusing to be subservient to Him. Are we not misleading ourselves with our organizations and activities? (ibid)

Eph. 4:16 From Whom (Abl. Source; Jesus Christ) the entire (Nom. Spec.) body (Subj. Nom.; the Church), being joined together (συναρμολογέω, PPtC.NSN, Durative, Predicative; positional sanctification) and (connective conj.) being continually inculcated (συμβιβάζω, PPtC.NSN, Iterative, Predicative) by every (Gen. Spec.) joint (Abl. Means; doctrine taught repetitively by pastor teachers) of supply (Adv. Gen. Ref.; the drama metaphor for a pastor teacher) on the basis of the operational power (Prep. Acc.; the Holy Spirit as the Divine Dynasphere) according to the measure of (Adv. Gen.) one (Gen. Spec.; pastor-teacher) for each (Gen. Spec.) part (Obj. Gen.; one pastor per congregation, no plurality of elders), he himself (the pastor-teacher) augmenting (ποιέω, PMI3S, Tendentia, causing, "trying to augment") the growth (Adv. Acc.; spiritual growth, not the size of the congregation) of the body (Adv. Gen. Ref.; the church), resulting in (for the purpose of) its (Poss. Gen.) edification (Acc. Result or Purpose; complex of the soul) in virtue love (Loc. Sphere).

WHO **Ephesians 4:16** ἐξ οὗ πάν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ

^{VUL} **Ephesians 4:16** ex quo totum corpus compactum et conexum per omnem iuncturam subministracionis secundum operationem in mensuram uniuscuiusque membri augmentum corporis facit in aedificationem sui in caritate

^{LWB} **Eph. 4:17** Therefore, I communicate and testify to this in the Lord: That you [believers] no longer walk [post-salvation modus operandi] just as Gentiles [unbelievers] continually walk [pre-salvation modus operandi], in the vacuum [emptiness, futility] of their mind,

^{KW} **Eph. 4:17** This, therefore, I am saying and solemnly declaring in the Lord, that no longer are you to be ordering your behavior as the Gentiles order their behavior in the futility of their mind,

^{KJV} **Ephesians 4:17** This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

TRANSLATION HIGHLIGHTS

Paul now communicates (Static Present tense) and testifies before the Lord that he has seen something that is not good. He asks the Ephesian believers to quit walking (Iterative Present tense) like unbelievers. Some of them were evidently living their post-salvation life as if nothing had happened. Unbelievers constantly walk (Iterative Present tense) in the futility of their mind. They have no spiritual life, so their minds grab anything they can to alleviate the emptiness they experience in their souls. This emptiness in the Greek is called “matiototes,” which can be portrayed as desperate hunger by a mind without God “sucking in mental refuse like a vacuum cleaner.” A person without God grabs any philosophy or psychology available in an attempt to comfort his tormented soul.

Believers without a consistent diet of Bible doctrine also have an emptiness in their soul. They are just as desperate for truth as their unbelieving counterparts and often behave just like them. The left lobe of the mentality of their soul (nous) is full of satanic concepts (Latin: vanity) instead of divine truth. Paul knows some of the Ephesian believers are not growing in the grace and knowledge of Jesus Christ. They have repeatedly said NO to doctrine and their souls are dried-up. Since they have rejected the precisely correct protocol plan of God, they are living (walking) as if they had never become believers at all. Paul is beseeching these believers not to return to their former lifestyle.

RELEVANT OPINIONS

Negative believers in Ephesus and throughout the Roman province of Asia were in a reversionistic tailspin – a condition that was strictly a result of their own defiant attitude toward the Word of God and insubordination to their Royal High Priest, Jesus Christ. Their rejection of doctrine – “the mind [thinking] of Christ” (1 Cor. 2:16) – was tantamount to renouncing the authority of Christ. They were without excuse before the Lord. Some of the Ephesian believers were living fragmented lives and were headed towards or were already in reversionism. The stages leading to reversionism are:

- a) Polarized fragmentation - moral/immoral degeneracy; legalism vs. antinomianism; pulling the pin of the grenade; gates of the cosmic system.
- b) Failure to go through post-salvation epistemological rehabilitation because of ignorance of Bible doctrine, i.e. negative volition and negative orientation to the protocol plan of God.
- c) Vacuum of the mind attacks the believer without momentum, the believer who ignores the protocol plan of God; leads to scar tissue of the soul; carnality; rejection of the authority of the pastor-teacher.
- d) Implosion - bursting inwardly; yielding to the temptations of the old sin nature; leads to explosion; collapsing under pressure; bad decisions from a position of weakness.
- e) Explosion - fragmentation; leads to reversionism; unchecked continual sin, i.e., no use of rebound; living in the cosmic system.
- f) Reversionism - frustration because of the reactor factors; apostasy.

The demonstrative pronoun “this,” draws attention to Paul’s message regarding the serious problem of apostasy and reversionism in Ephesus. The use of the verb “lego,” “say” or “explain,” with “marturomai,” “affirm together” or “testify” strengthens the warning by introducing an emphatic demand for these believers to “walk no longer” after the pattern of life of the “Gentiles” – a technical term for unbelievers. Paul then establishes the source of his warning and confirms his apostolic authority by the phrase, “with [by means of] the Lord.” Believers in reversionism are easily influenced by unbelievers in their periphery. So the warning is, “do not live in reversionism and follow the corrupt example of unbelievers.” (R.B. Thieme, Jr.)

If we have been grasping and reveling in the doctrine of this Epistle, our responsibility is enormous. We are to apply the truth. The truth is to be applied, and nothing must be left to chance, we must not stop at generalities; the application must come down to every detail of our lives. Here again we find it – the constant linking of doctrine and practice. We saw the alternative passages of doctrine and application, doctrine and application. Doctrine and practice are so intimately related and connected that they must never be divided; Paul cannot deal even with the most practical matters except in the light of doctrine. Failure in the living of the Christian life, therefore, must ultimately result from a failure somewhere or other to understand the doctrine and the truth. That does not need any further demonstration. In the light of all I have been saying, if any one of us is failing at any point in conduct and behavior, it is because we have not understood the doctrine. If there is anger and malice and hatred and bitterness, and an unforgiving spirit, in any of us, it is there because we do not realize that the Holy Spirit of God dwells within us, and that we are grieving Him. That is the doctrine. We cannot go on being like that if we comprehend the doctrine. It is failure to understand doctrine that causes failure in practice. Therefore – and I want to emphasize this – nothing is worse than to ignore doctrine and to talk about being practical. The biggest failures I know in the Christian life are the people who

decry doctrine and say, I am a practical man, I am not interested in your theology, practice is everything with me. They, of all people, are the ones who fail most of all, as they must, because conduct is determined by doctrine and understanding. There is nothing, I repeat, nothing that is more fatal than to say that you must contrast the practical with the doctrinal. Therefore I do not hesitate to say that every method of teaching sanctification which is not based directly and immediately upon an understanding of doctrine, followed by an exhortation to us to apply that doctrine logically, is a false teaching of sanctification. (D.M. Lloyd-Jones)

In the mechanics, negative volition toward doctrine opens a vacuum in the left lobe called “mataiotes” in the Greek of Ephesians 4:17. Translated “vanity” in the KJV and “futility” in the NASB, “mataiotes” is a technical word which must be correlated with the context. In this case, since it pertains to the soul, it refers to “emptiness” in the soul. Into this void are drawn thoughts contrary to divine viewpoint – satanic propaganda, the “doctrines of [from] demons” (1 Timothy 4:1) and every aberration of human viewpoint in life. Demons function as communicators in this vacuum and they transmit evil. Satan’s sphere, the kingdom of darkness (Eph. 5:11, 6:12; Col. 1:13; 2 Peter 2:4), is thus transferred into darkness in the soul of the believer. When satanic doctrine or evil moves to the right lobe, the “kardia,” and corrupts the entire thought pattern, the believer is under demon influence ... Some of the most subjective and destructive people in the world are believers whose souls are blacked out. (R.B. Thieme, Jr.)

Let us see to it that we are not fooled and deluded by the gaudy show around us with all its talk about art, and with all its intellectual interest, and its sophistication – what is there in it? Look at its devotees. What have they? They have nothing. All is vain and empty. They talk about art for art’s sake! Is that the way to solve the problem? Does that give direction? Does that build up the soul? Does that produce morality? Does that hold out hope for people who have failed and who have fallen? Of course it does not; they have nothing themselves, it is all make-believe ... Life without Christ is always empty, it is always vain, it takes from you, it takes out of you, and it leaves you at the end an empty husk. It leaves you exhausted, with nothing to lean on, nothing to be proud of, and nothing whatsoever to look forward to. You are no longer to be controlled and influenced by an outlook and by a mentality like that. You who have been born again, are you looking back with longing eyes to that kind of life? Is that your conception of living? (D.M. Lloyd-Jones)

Eph. 4:17 **Therefore** (inferential conj.), **I communicate** (λέγω, PAI1S, Static) **and** (connective conj.) **testify** (μαρτύρομαι, PMI1S, Static, Deponent; demand) **to this** (Acc. Dir. Obj.) **in the Lord** (Loc. Sphere): **That you** (Acc. Dir. Obj.; believer) **no longer** (neg. adv.; post-salvation) **walk** (περιπατέω, PAInf., Iterative, Purpose) **just as** (comparative adv.) **unbelievers** (Subj. Nom.; Gentiles) **continually walk** (περιπατέω, PAI3S, Iterative; pre-salvation modus operandi), **in the vacuum** (Loc. Sphere; futility) **of their** (Poss. Gen.) **mind** (Adv. Gen. Ref.; left lobe of the soul),

^{WHO} **Ephesians 4:17** Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν

^{VUL} **Ephesians 4:17** hoc igitur dico et testificor in Domino ut iam non ambuletis sicut gentes ambulantes in vanitate sensus sui

^{LWB} **Eph. 4:18** Having become darkened [obscured] in their [degenerate Christians] understanding [proceeding from implosion to explosion, to the vacuum, to scar tissue, to blackout of the soul, to reversionism], and having become alienated from the life [supergrace protocol plan] of God [due to continued fragmentation], because of the ignorance [of doctrine] which is in them [due to blackout of the soul], because of the hardening [scar tissue] of the mentality of their souls,

^{KW} **Eph. 4:18** Being those who have their understanding darkened, who have been alienated from the life of God through the ignorance which is in them, through the hardening of their hearts,

^{KJV} **Ephesians 4:18** Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

TRANSLATION HIGHLIGHTS

The stage of these believers is a very serious matter. They have entered into a severe state of degeneracy because their understanding (Latin: intellect) of spiritual things has become darkened (Consummative Perfect tense, Latin: obscured). They have proceeded from boredom and negative volition towards doctrinal teaching to an implosion in their soul. This implosion then moved into an explosion upon those in their periphery. Then the vacuum of their minds (mataiototes) took over and began to suck-in all manner of psychological and philosophical nonsense, some invented by man and some having its direct source from Satan. This onslaught of demon doctrines in turn created scar tissue on their souls, eventually blacking-out anything that was previously learned from a competent pastor-teacher. When they reach the stage of degeneracy where they have become completely alienated (Consummative Perfect tense) from the life or protocol plan of God, they have completely fragmented into the stage known as reverse process reversionism.

At this point, the believer is truly unrecognizable from his unbelieving counterpart. He has gone in the opposite direction from God's plan and is operating in one of the polarized trends of legalism or antinomianism. This believer is now a cosmic evangelist, living his life by satanic concepts (Latin: ignorance) and aggressively engaged in dragging other believers into the mire with him. Because God loves his children, a major amount of divine discipline is now underway. But this believer has ignored Bible doctrine and has refused to regularly confess sin for so long, that he has become completely ignorant (Descriptive Present tense) of the spiritual life. The "inhale" apparatus of his soul is completely covered with scar tissue (Greek: porosis, hardening) and he is unable to assimilate the truth even when it is presented to him in clear, easy to comprehend bites. The mentality of his soul is completely blind, and his experiential relationship to God has been totally disrupted (Latin: alienated). If you are a believer with positive volition towards Bible doctrine and the protocol plan of God, stay away from this loser believer or you will share in his divine discipline.

RELEVANT OPINIONS

Although the believer can never lose his eternal life, he can be in danger of destroying his spiritual life and losing all the blessings that “God has prepared for them who love Him.” Without his spiritual life the believer returns to the lifestyle of the unbeliever. He thinks like an unbeliever, acts like an unbeliever, sins like an unbeliever. The apostle Paul warns all believers of this persistent danger in Ephesians 4:17-18. I call this lifestyle of emptiness “reversionism.” Reversionism is the way of life the believer chooses when he turns away from God’s plan, will, and purpose for his life and returns to a former belief, a former viewpoint, a former modus operandi. The reversionist has not lost his salvation, but he is under the influence of Satan’s cosmic system. By his own volition he involves himself in sin and evil, and suffers the consequences of self-induced misery and divine punishment. (R.B. Thieme, Jr.) The believer whose thinking has become darkened will inevitably be “alienated” from God. Used only three times in Scripture (Eph.2:12, 4:18; Col. 1:21), “apallotrioo” indicates that it is possible for a believer to live his entire life “excluded” from the will and plan of God. Just as the unbeliever is “excluded” from any hope or contact with God by rejecting Christ as Savior, so the believer who rejects Bible doctrine is excluded from the marvelous supergrace life designed for him after salvation. (ibid)

When both unbelievers and reversionistic believers fail to make the necessary adjustment to the justice of God and their emotions revolt against the laws of establishment or Bible doctrine, they adopt Satan’s policy and philosophy of evil. Their souls are darkened and their decline is complete. Any nation saturated with such individuals is finished. Their pretense of wisdom (Romans 1:22) expresses their evil thinking and arrogance. They become worthless, full of self-absorbed thoughts and evil rationalizations. The anti-establishment unbeliever cannot solve the problems of life because he is his own worst enemy – he thinks only foolishness. Today the United States is plagued with fools who think what they are doing is wise – government leaders who advocate drastic military reductions, disarmament, appeasement, schemes for redistributing wealth through confiscatory taxation, class warfare, and burgeoning bureaucracy that smothers personal initiative, and citizens who enthusiastically support such policies. Free enterprise, privacy, and liberty disappear with greedy, self-aggrandizing people who yearn for power and security. (R.B. Thieme, Jr.)

The fall has completely shuttered the windows of man’s soul, yet he is not aware of it; in fact, he emphatically denies it. Heathen philosophers and medieval scholars both believed that the affections, in the lower part of the soul, were somewhat defiled, but insisted that the intellectual faculty was pure, saying that reason still directed and advised us to do the best things . . . In Scripture “death” (as the wages of sin) does not signify annihilation but separation. As physical death is the separation of the soul from the body, so spiritual death is the separation of the soul from its Maker. This is “being alienated from the life of God.” Death does not mean cessation of being, but a condition of separation and alienation from God. At physical death the soul is not exterminated but separated from the body. The spiritual death of Adam was not the extinction of any part of his being, but the severance of his fellowship with a holy God. This entrance of sin into man has done far more than upset his poise and disorder his affections. It has corrupted and disorganized his whole being. His intellectual faculties are so impaired and debased that his understanding is quite incapable of

discerning spiritual things in a spiritual manner. His heart, including the will, which is the practical principle of operation, is desperately wicked and in a state of “blindness.” (A.W. Pink)

“In the emptiness [mataiotes] of their mind” indicates the stage of reversionism they have reached. “Mataiotes,” the vacuum in the soul, sucks false doctrines (evil) into the “nous,” which generally refers to the left lobe, though in this context it applies to both left and right lobes of the mentality of the soul. The perfect passive participle of “skotizo,” darkened, followed by the present active participle of “eimi,” being, is a perfect periphrastic meaning literally, “having become darkened.” The periphrasis forcefully expresses the intense persistence of the state of blackout of the soul. The intensive perfect tense recognizes that six stages of reversionism have already occurred, while the seventh and eighth stages are currently operating. Of their own will, the Ephesian believers produced the action of the verb (active voice) and, as a result, have received (passive voice) the darkness leading to scar tissue. The Greek word “dianoia,” understanding or thinking, confirms that this darkness is in the left lobe ... Their darkened thinking aptly describes the blackout of the soul. As Bible doctrine is excluded from the thought process, the mentality of the soul is thrown open to apostate doctrine, false criteria, and perverted norms and standards. This massive breakdown in the spiritual life is described by the phrase “excluded from the life of God because of the ignorance.” (R.B. Thieme, Jr.)

There is nothing in life I know of that is more tragic than to watch the gradual decline and hardening of a soul. It is an appalling thing, it is one of the saddest things in life. And what makes it even worse, is that men quite deliberately cultivate it. (D.M. Lloyd-Jones) The phrase “hardening of their heart” does not mean quite what that phrase means to us; for the “heart” is for a Jewish thinker the seat of the intelligence even more than of the emotions. The degradation of the reasoning faculties goes hand-in-hand with moral corruption. (C. Dodd) You see the masterpiece of Satan and the height of the deception. He has succeeded in deluding such people primarily about themselves, and the whole time they cannot see that their real trouble is in their understanding! This, to me, is almost a matter for humour and divine laughter. The chief of all the slogans of the Greek philosophers, the pagan Greeks, was “Know thyself.” In that knowledge, they said, was the whole art of life and living. I say it is laughable for this reason, because there is no other point at which they failed so completely and disastrously. (D.M. Lloyd-Jones)

Eph. 4:18 Having become darkened (σκοτόω, Perf.PPtc.NPM, Consummative, Circumstantial; obscured) in their (Poss. Gen.; Christians in degeneracy) understanding (loc. Sphere; proceeding from implosion to explosion, the vacuum, scar tissue, and blackout of the soul to reverse process reversionism), and having become (ἀπαλλοτριώω, Perf.MPtc.NPM, Consummative, Circumstantial) alienated (excluded) from the life (Abl. Separation; protocol plan) of God (Poss. Gen.; from fragmentation to one of the polarized trends of legalism or antinomianism), because (causal conj.) of the ignorance (Acc. Gen. Ref.) which (Acc. Appos.) is (εἰμί, PAPtcASF, Descriptive, Attributive) in them (Loc. Sphere; God relationship fragmentation due to blackout of the soul), because (causal conj.) of the hardening (Adv. Acc.; scar

tissue, blindness) of the mentality of their souls (Poss. Gen.) (Adv. Gen. Ref.; souls),

^{WHO} **Ephesians 4:18** ἔσκοτωμένοι τῇ διανοίᾳ ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἀγνοίαν τὴν οὖσαν ἐν αὐτοῖς διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν

^{VUL} **Ephesians 4:18** tenebris obscuratum habentes intellectum alienati a vita Dei per ignorantiam quae est in illis propter caecitatem cordis ipsorum

^{LWB} **Eph. 4:19** Who because they [reversionists] have become calloused [scar tissue of the soul], they have given themselves over [betrayed by their own decisions] to licentiousness [immoral degeneracy], resulting in the practice of every kind of immorality [reverse-process reversionism] with insatiable lust [frantic search for happiness].

^{KW} **Eph. 4:19** Who, being of such a nature as to have become callous, abandoned themselves to wantonness, resulting in a performing of every uncleanness in the sphere of greediness.

^{KJV} **Ephesians 4:19** Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

TRANSLATION HIGHLIGHTS

Because the stage of these believers is so degenerate, they have become completely calloused (Consummative Perfect tense) toward the truth. Their souls are completely scarred and are unable to learn doctrine due to unconfessed sin and an immoral life. They had given themselves over entirely (Culminative Aorist tense) to licentiousness, living a life of planned immoral degeneracy. You do not live this kind of life and reach this level of degeneracy without making hundreds of bad decisions. As a result of their practice of every category of immorality, they entered the final stage of reverse-process reversionism. At this point, their bodies and souls were given over to insatiable lust (Latin: avarice).

They were living in the early stages of the sin unto death, waiting for God to punch them out and bring them home. They served no other purpose in life but to test believers with positive momentum. The chance of reversion recovery at this stage is almost impossible. It would take hundreds of good decisions to try and reverse the effects of all their negative decisions. Both the Consummative Perfect and Culminative Aorist tenses point to their degenerate state as one that they “worked hard to cultivate.” But Paul is still warning them, pleading with them, to recover before it is too late – so there must have been one last chance available to them to change directions.

RELEVANT OPINIONS

If divine warnings are repeatedly ignored, if no change of mind occurs and if blackout of the soul continues, then the right lobe becomes crippled by the insidious advance of scar tissue. Hence, the last phrase of Ephesians 4:18, “because of the hardness of their heart,” portrays the reciprocal action

between the hardness of heart and blackout of the soul. “Porosis” means “hardness” and represents the paralyzing buildup of scar tissue in the right lobe. The devastation of soul, wrought by negative volition, blackout, and scar tissue, is obvious in verse 19. Once in a state of callousness and lacking any sensitivity to the will of God, the reversionist gravitates to the preferred trend of his sin nature now controlling his life. He may be guilty of blind arrogance accompanied by slander and blasphemy, as characterized by Hymenaeus and Alexander (1 Tim. 1:19-20; 2 Tim. 2:17, 4:14). He may take the route of extreme legalism (1 Tim. 4:3). Or he may accelerate his quest for happiness, as in our context, and commit himself to a life of lasciviousness and antinomianism. In this intensified stage the headlong rush for happiness becomes a self-betrayal. Inner misery triggers the desire for overt stimulation, called in this verse “sensuality.” This encompasses all forms of promiscuity. (R.B. Thieme, Jr.)

When a reversionist whose soul is calloused by scar tissue faces a reactor factor like frustration, any sexual activity will inevitably be used as a form of sublimation. Promiscuity or sexual perversion accumulates more scar tissue. When sex fails to produce the satisfaction for which it was properly designed, the reversionist with intensified frustration may resort to other forms of escapism, such as alcohol, drugs, or even the most desperate extreme – suicide. Ephesians 4:17-19 describes the interaction between the stages of reversionism. Scar tissue and blackout of the soul intensify negative volition, frantic search for happiness, and the reaction syndrome. To extricate oneself from this labyrinth of spiritual anarchy is difficult, yet the Word of God never presents a dismal situation without offering a positive solution. The next four verses outline the conditions for recovery from reversionism. (R.B. Thieme, Jr.)

Eph. 4:19 Who (Nom. Appos.) because they (reversionists) have become calloused (ἀπαλγέω, Perf.APtC.NPM, Consummative, Causal; scar tissue of the soul), they have given themselves (Acc. Gen. Ref.) over (παραδίδωμι, AAI3P, Culminative; betrayed by their own decisions) to licentiousness (Adv. Acc.; immoral degeneracy), resulting in the practice (Acc. Result) of every (Gen. Spec.) kind of immorality (Adv. Gen. Ref.; reverse-process reversionism) with insatiable lust (Instr. Manner; avarice, frantic search for happiness).

^{WHO} **Ephesians 4:19** οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ

^{VUL} **Ephesians 4:19** qui desperantes semet ipsos tradiderunt inpudicitiae in operationem inmunditiae omnis in avaritia

^{LWB} **Eph. 4:20** But you have not learned Christ in this manner [you were taught to live the protocol plan, not degeneracy];

^{KW} **Eph. 4:20** But, as for you, not in this manner did you learn the Christ,

^{KJV} **Ephesians 4:20** But ye have not so learned Christ;

TRANSLATION HIGHLIGHTS

The contrast conjunction “but” is used to provide the reversionistic believer a chance to recover and start his life anew. The life of degeneracy is not the life that Christ recommends and it is not the life the Ephesian believers had learned (Constative Aorist tense) from the apostles. They were taught to live the protocol plan of God and to have momentum in the spiritual life, not to degenerate into reversionism.

RELEVANT OPINIONS

The remedy to any spiritual problem must be found in the Word of God; therefore, learning doctrine is paramount as the answer to reversionism ... Members of the royal family of God must be self-disciplined in the constant intake of Bible doctrine so that they are continually advancing to either supergrace or ultrasupergrace. Paul uses the verb “manthano” to relate the process of learning with the categorical instruction from a pastor – the Lord’s representative in the teaching function of the grace apparatus for perception (GAP). “Manthano” is a technical term for the study of Scripture ... All Bible doctrine is related to Christ. He has established not only the system by which doctrine is communicated, but also the content of the doctrine to be taught. (R.B. Thieme, Jr.)

This learning Christ is always the key to the Christian life. Christianity is primarily and essentially a matter of knowledge; it is the knowledge to which these people had come. In the NT the whole emphasis is always on knowledge, upon learning, and upon understanding. You do not give a reason for the hope that is in you by just saying that you feel better than you once felt. Not at all! Before you can give a reason you must be able to give explanations, you must have understanding; and that means knowledge, it means that you must have learned something. And that is why the Apostle tells the Christians, “You have learned Christ.” (D.M. Lloyd-Jones)

Eph. 4:20 But (contrast conj.) you (Subj. Nom.) have not (neg. adv.) learned (μανθάνω, AAI2P, Constative) Christ (Acc. Dir. Obj.) in this manner (adv.; you were taught to live the protocol plan, not degeneracy);

^{WHO} **Ephesians 4:20** ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν

^{VUL} **Ephesians 4:20** vos autem non ita didicistis Christum

^{LWB} **Eph. 4:21** **Indeed, if you have heard Him [Jesus Christ], and have been taught by Him [by means of your pastor-teacher], in as much as the truth [doctrine] is in Jesus [the mind of Christ],**

^{KW} **Eph. 4:21** Indeed, as is the case, you heard and in Him were taught just as truth is in Jesus,

^{KJV} **Ephesians 4:21** If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

TRANSLATION HIGHLIGHTS

Paul uses a protasis of a 1st class condition, meaning he knows the answer to his question is in the affirmative. If the Ephesian believers have heard Him (Constative Aorist tense), and they indeed had heard about Jesus Christ, and had been taught by Him (Constative Aorist tense) by means of their pastor-teacher, then they should be living a different kind of life than the degenerate life some of them were engaged in. They had to have been taught Christ, because they were believers and were living the mystery doctrine of the Church Age. This truth (Latin: veritas) could only be understood by a believer.

RELEVANT OPINIONS

While verse 20 focuses on the communicator, verse 21 directs our attention to the student. The believers in Ephesus had been taught previously ... their teaching encompassed the entire system of biblical inculcation ... It was under authoritative, categorical instruction ... There was strict academic discipline in the classroom of the local church ... If the Ephesian reversionists are to remove the scar tissue that constricts their souls, they must make doctrine first priority by placing themselves back under “manthano” (authoritative instruction) and “didasko” (strict academic discipline). (R.B. Thieme, Jr.)

Perfect God has provided His perfect truth, and His own power for the execution of His protocol plan. Truth and falsehood do not mix without becoming false. Therefore, divine viewpoint from Bible doctrine must replace human viewpoint. (R.B. Thieme, Jr.) The knowledge of truth is of supreme importance to us. If the life of Christ is necessary for the revelation of truth, the truth thus revealed must be of first moment. Emotion without truth is vapid sentiment; and action without truth can have no moral character, and it is as likely to be hurtful as useful. It is a blind man’s groping. (W.G. Blaikie)

Eph. 4:21 **Indeed** (enclitic particle), **if** (protasis, 1st class condition, “and you have”) **you have heard** (ἀκούω, AAI2P, Constative) **Him** (Acc. Dir. Obj.; Jesus Christ), **and** (connective conj.) **have been taught** (διδάσκω, API2P, Constative) **by Him** (Instr. Agency; by means of your right pastor-teacher), **in as much as** (causal conj.) **the truth** (Subj. Nom.; mystery doctrine of the church age) **is** (εἰμί, PAI3S, Static) **in Jesus** (Loc. Sphere; the mind of Christ),

^{WHO} **Ephesians 4:21** εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ

^{VUL} **Ephesians 4:21** si tamen illum audistis et in ipso edocti estis sicut est veritas in Iesu

LWB Eph. 4:22 With reference to your former lifestyle [post-salvation sinning in degeneracy], you yourselves lay aside [by the confession of sin] the old man [old sin nature], you who are becoming degenerate [through implode, explode and revert] on the basis of the lusts [power, sex, money, criminality, drugs] of deceit [self-deception in reversionism],

kw Eph. 4:22 That you have put off once for all with reference to your former manner of life the old self who is being corrupted according to the passionate desires of deceit;

KJV Ephesians 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

TRANSLATION HIGHLIGHTS

Paul commands (Dramatic Aorist tense) the Ephesian believers to lay aside the old man when it comes to the lifestyle of sin they are living in after salvation. He is not referring to their degenerate lifestyle before salvation, because that was inevitable. He is referring to their post-salvation degenerate lifestyle. Since they are now believers, he orders them to use the rebound technique (private confession of sin to the Father), which at least temporarily lays aside the old man. All believers should be doing this as a regular part of their spiritual life, but Paul is addressing this warning specifically to those believers who are in the process of becoming degenerate (Customary Present tense) because of their enslavement to various lusts.

The particular group of believers Paul is addressing are degenerating fast. They have descended from implode to explode to reversionism. They are continually involved in one lust or another, such as power lust, sexual lust, monetary lust, criminal lust, chemical lust, etc. There are any number of lusts (Latin: corruptions) for a person to become involved in depending on the trends of his old sin nature. One man's strength is another man's weakness, so to speak. Paul calls these lusts "of deceit" (Latin: errors) because they are full of self-deception. They promise you happiness, but they cannot provide the lasting variety of happiness that a tormented soul desires.

RELEVANT OPINIONS

Except for Jesus Christ, the sin nature is an integral part of every human being, the center of man's rebellion toward God. The sin nature was acquired originally by Adam at his fall, is subsequently passed down genetically to all mankind through procreation, and resides in the cell structure of the human body. It causes both spiritual death and total depravity for all mankind. The sin nature is the "old man" of Ephesians 4:22, the Adamic nature of "flesh" of Romans 8:3-4, the principle of "sin" in Romans 7:8-20, and the genetic perpetuation of the sin nature and spiritual death "in Adam" of 1 Corinthians 15:22. (R.B. Thieme, Jr.) We must recognize that the sin nature is not endemic to the soul, but resides instead in the cell structure of the human body. That is why this inherent corrupter of mankind is called the "flesh" (Rom. 7:7-18, 8:3-5), the "body of sin" (Rom. 6:6), and the "sin" that "reigns in your mortal body" (Rom. 6:12). Reflecting its ancient origin, it is also known as the "old man" (Eph. 4:22; Col. 3:9) or, as we call it, the "sin nature." While not part of the soul, Adam's sinful trend, from its command post in the body, contaminates the soul. It sponsors mental attitude

sins and causes the “heart” or right lobe of the mentality of the soul to become the arena of motivation for evil. (ibid)

The old man is going to destruction, the new man is created anew. Exact opposites! The old is rotting under the power of lust, the new is increasing under the power of God. The old is controlled by deceit, the new is controlled by truth. The contrasts are absolute contrasts. The two things are so essentially and entirely different that no Christian man who really has learned Christ can ever dream or think of continuing in the old way and on the old level. And this is the NT way of teaching holiness. It is simply asking us to be logical, to realize what we have believed, and therefore to put it into practice. It is a great appeal to reason and understanding and logic. Any other presentation of sanctification and holiness is not NT teaching; it is not scriptural; it savours more of the psychological ... All our reliance upon morality teaching is not only unchristian and unscriptural, it is naïve, for it shows a profound ignorance of the psychology of man in sin. The fact is, that because of the deceitful nature of sin within us, being enlightened about the nature of sin may lead us to sin. In telling people not to do certain things, you are stimulating a desire within them to do them ... Sin always comes with a smile; it is most ingratiating, it always pays us compliments; we are very wonderful – if we only listen! It plays on our pride in some shape or form, our appearance, our good looks, our nature, something about us – wonderful! And so it deceives us by flattering us. It is always attractive, of course. It is a very ugly thing in itself, but as I have said, it knows how to use the paint and powder. (D.M. Lloyd-Jones)

Depending on the context, a “former manner of life” can refer to the behavior pattern of either a believer or an unbeliever. In this instance it describes believers in carnality or in reversionism. Protracted negative volition and carnality culminate in the final stages of reversionism, a status from which believers can escape only by first utilizing rebound ... Before the Holy Spirit can empower the spiritual life and doctrinal intake can resume, the sin nature must be brought under control (Rom. 8:7-8). While the sin nature can never be eradicated in this life, its control is instantly halted by rebound (confession of sin, 1 John 1:9). Rebound sets in motion the machinery of GAP. The consistent function of GAP provides the believer with the alertness to use rebound as soon as it becomes necessary. (R.B. Thieme, Jr.) Positionally, the “old man” has been put off forever. Experimentally, the “old man” remains as an active force in the life which can be controlled only by the power of God. (L. Chafer)

Putting off the old man is not something that is to be prayed about. It is essential that we should say that, because there is a tendency on the part of many people, whatever the problem is, to say glibly and immediately, “We must pray about it! We must take it to the Lord in prayer.” Not at all, says Paul; you do not pray about this, you put off the old man; get on with it! There is something almost violent about this; and I think it needs violence, because there is a great deal of sickly sentimentality and false piety concerning this matter, which leads certain people to live a kind of spiritual life ever in the doldrums. What I am saying is that you do not solve this problem by just praying about it. What you need is not to pray, but to think! You do not need to pray, you need to think and apply doctrine. You do not ask God to take the old man from you, you put him off! This “Let go and let God” teaching is quite unscriptural. If it were true, this whole section of the epistle to the Ephesians, from verse 17 of the 4th chapter to the end of the epistle, should never have been written at all. In sanctification we have to work, and to work out; to put off, and to put on. We do not just wait

passively, or relax and expect it to be accomplished for us. So do not hurry out of your bed to get on your knees and pray a prayer of depression. That is a prayer of unbelief. We cannot really pray until we are clear in our doctrine. (D.M. Lloyd-Jones)

Eph. 4:22 With reference to your (Acc. Poss.) former (Acc. Time) lifestyle (Acc. Gen. Ref.; post-salvation sinning in degeneracy), you yourselves lay aside (ἀποτίθημι, AMInf., Dramatic, Command; by the rebound technique) the old (Acc. Time) man (Acc. Dir. Obj.; the old sin nature), you (Acc. Gen. Ref.; believers) who are becoming degenerate (φθείρω, PPpTc.ASM, Customary; through implode, explode and revert) on the basis of the lusts (Prep. Acc.; power, sex, money, criminal, chemical, etc.) of deceit (Descr. Gen.; self-deception);

^{WHO} **Ephesians 4:22** ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης

^{VUL} **Ephesians 4:22** deponere vos secundum pristinam conversationem veterem hominem qui corruptitur secundum desideria erroris

^{LWB} **Eph. 4:23** Then, become renewed by means of the [filling of the] Spirit by your thinking [the intake, metabolism and application of Bible doctrine],

^{KW} **Eph. 4:23** Moreover, that you are being constantly renewed with reference to the spirit of your mind;

^{KJV} **Ephesians 4:23** And be renewed in the spirit of your mind;

TRANSLATION HIGHLIGHTS

Paul does not want the Ephesian believers who are living in degeneracy to confess their sin and change their outward behavior only. He now commands them to reinvigorate (Iterative Present tense) their thinking by means of the Spirit. This reinvigorating of their thinking (Latin: renovation) is accomplished by the continual intake, metabolization and application of Bible doctrine by means of the grace apparatus of perception (GAP) given to all believers at the point of salvation. Paul is essentially telling them that they need post-salvation epistemological rehabilitation. The life they have been living and the thoughts they have been thinking (Latin: mentality) are carnal and satanic and they need to be completely renovated. There is no psychological bandaid that will get the job done. Their reversion recovery is going to take a lot of concentrated effort on their part, and it must be done according to precisely correct protocol.

RELEVANT OPINIONS

The continuative usage of the particle “de,” indicates a logical progression toward recovery from the reversionistic deterioration outlined in the previous verse ... When the “old man” has been brought

under control by rebound, the next step is to reestablish the function of GAP ... We receive restoration through the agency of the Holy Spirit who energizes the mechanics of GAP ... The mind is the faculty of thinking, the source and the means by which the believer activates the function of GAP. (R.B. Thieme, Jr.) As Christians we are commanded to “renovate [our] thinking” with divine viewpoint thinking so God’s gracious purpose can be fulfilled in and through our lives. God’s purpose for the post-salvation life of the believer calls for spiritual growth. (ibid) The mind of man which was, at the beginning, governed by the spirit is now governed by the flesh. All man’s thinking is vitiated to that extent. (D.M. Lloyd-Jones)

Every day the positive believer learns and applies doctrine; his inner person is renewed day by day. His thinking is renovated according to the pattern of divine thinking in Bible doctrine. He gradually acquires the virtues of Christ. A novice believer can be just as filled with the Spirit as the mature believer. But the mature believer understands a great deal more Bible doctrine. When the mature believer is filled with the Spirit, he manifests the “newness of life” more than the beginner who is equally filled with the Spirit but understands less doctrine. A greater understanding and application of doctrine in the believer’s thinking causes greater manifestations of the filling of the Spirit in the believer’s life. Add to this the fact that as a Christian grows, he spends a greater proportion of his time filled with the Spirit. In other words, both quantity and quality improve; more time spent in the divine dynasphere with a greater depth of doctrinal resources for the Spirit to use. This explains the increasing effect of divine dynamics within a Christian’s life. (R.B. Thieme, Jr.)

I have known people who, having come to live in evangelical circles, have come to use evangelical phrases. They hear them so frequently that they adopt them, and begin to use them. And if you are a superficial observer you might say, these people are now truly Christian, can you not hear them? They are talking now as evangelical believers! But a parrot can do as much as that. It can repeat evangelical phrases and clichés; if it only hears them often enough it will repeat them. And it is possible for man to do the same. You may say to me, But how do you know this about such people? In the following way! If you suddenly confront them with a question or a problem where they cannot supply a pat answer, you will find that they do not know how to think spiritually. The spirit of their minds is not changed at all; it is the old mind which is repeating phrases, using the language, but they betray – how tragically! – that really they have never started thinking in a Christian way at all. They say things now and again that shock and amaze you, and you say, I thought so-and-so had really seen the truth; and he betrays you at once that he has never really seen it. Such people are repeating borrowed phrases, nothing more! They are putting on Christianity as clothing or as a mask. (D.M. Lloyd-Jones)

Eph. 4:23 Then (continuative particle), become renewed (ἀνανεόω, PPInf., Iterative, Command; reinvigorated) by means of the Spirit (Instr. Agency) by your (Poss. Gen.) thinking (Abl. Means; Bible doctrine received, retained and recalled by means of the grace apparatus of perception for post-salvation epistemological rehabilitation),

^{WHO} **Ephesians 4:23** ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν

^{VUL} **Ephesians 4:23** renovamini autem spiritu mentis vestrae

^{LWB} **Eph. 4:24** And put on the new man [by building an edification complex in your soul], which according to God was created, through virtue righteousness and integrity from the source of doctrine.

^{KW} **Eph. 4:24** And that you have put on once for all the new self who after God was created in righteousness and holiness of truth.

^{KJV} **Ephesians 4:24** And that ye put on the new man, which after God is created in righteousness and true holiness.

TRANSLATION HIGHLIGHTS

Next Paul commands the degenerate Ephesian believers to put on the new man (Constative Aorist tense) in place of the old man. The new man is put on or “clothed” by the construction of an edification complex in the soul. According to God, the edification complex in the soul was created (Culminative Aorist tense) in virtue righteousness and integrity – both of which have their source in the divine building material, Bible doctrine. The new man is put on and clothed by building a doctrinal structure in your soul, which inevitably produces virtue righteousness and integrity. There is no substitute building material for this doctrinal complex in the soul. The specifications are thoroughly laid out in the protocol plan of God and He does not allow any mere human to make architectural alterations on his own.

RELEVANT OPINIONS

We are instructed to “walk in newness of life” because the new spiritual species is designed to utilize total availability of the omnipotence of all three members of the Trinity. The omnipotence of God the Father created for every Church Age believer a portfolio of invisible assets which includes the divine dynasphere. The omnipotence of God the Son sustains the universe and perpetuates human history. The omnipotence of God the Holy Spirit provides the function of the divine dynasphere. (R.B. Thieme, Jr.) “Holiness of the truth” is literally “holiness based on doctrine.” “Holiness” is the quality which is manifested in those who have regard for the Truth ... the embodiment of knowledge and truth, especially the content of Christianity as the absolute truth. Bible doctrine inculcates absolute truth into your soul, resulting in conformity to the plan of God. Ignorance of doctrine is replaced by your dedication to doctrine. How do you know when you are on the road to supergrace? You love doctrine above all else; you cannot survive without it even for a day. Doctrine permeates your thinking and becomes your very life! (ibid) People who are merely moral, they know nothing about the new man; people who think that just to be good is to be Christian, know nothing about the new man. They are not interested; in fact, very often they object to the very term. (D.M. Lloyd-Jones)

“Putting on” the new self is reconstructing the Edification Complex in the soul. To become a new person there must be a transformation on the inside, according to the standard of God. Through GAP, order is brought out of the chaos of reversionism and the soul can begin in the

process of reconstruction. Doctrine creates or rebuilds the Edification Complex as the function of GAP flourishes in the soul. The completion of the Edification Complex means full recovery from reversionism and entrance into the supergrace life. The once-crumbling edifice in the soul is restored in the sphere of “righteousness.” The sphere of righteousness refers to maximum doctrine resident in the soul. There must be righteousness in the soul by way of doctrine before there can be righteousness in the life by way of application. Righteousness is the nobility of the Christian life; therefore, members of the royal family of God are expected to live up to their royal status. Without doctrine there is only a pseudo-righteousness from human good (Isaiah 64:6): a self-righteousness at best and legalism or religion at worst. The perfect balance of doctrine in the soul and the filling of the Spirit converts the imputed righteousness of God into experiential righteousness. This balance prevents the superimposition of pseudo-righteousness (legalism) over righteousness given to us by God. (R.B. Thieme, Jr.)

Putting on the new man is done by reading and studying God’s Word, and by asking the Holy Spirit to continue His renewing work. The Word gives us God’s very thoughts, and prayerful meditation upon it will infuse His mind into ours in constant renewal. This is why every Christian should be regularly – daily – reading God’s Word. This is also why it is valuable to read through the Bible once a year. It is imperative that we read the Word expectantly, praying for God to speak to us by His Holy Spirit. (R. Hughes) The new man is the regenerate self. He is in no sense the old self made over or improved. The new self is Christ “formed” in the Christian. He is the new nature united with the ego. It is a creation. This new self is a perfect as God is. The fact that it was “created” means that it has no sin in it. God would not create something with sin in it. Does this mean that the person is perfect? No. The person, the “ego” either lives in his new capacity or his old. The person always has both and is always sinful. But when viewed from the single perspective of the person as united to the new creation (the new man), he is perfect. That union, that identity, is man as God intends man to be. However, no person will ever live life as the perfect new creation until his old nature is experientially as well as forensically gone at the resurrection. (J. Dillow)

Eph. 4:24 And (continuative conj.) put on (ἐνδύω, AMInf., Constative, Command; clothe) the new (Acc. Spec.) man (Acc. Dir. Obj.; construction of the edification complex of the soul), which (Acc. Gen. Ref.) according to (the specifications of) God (Poss. Gen.; in the protocol plan), was created (κτίζω, APpTc.ASM, Culminative, Attributive), through virtue righteousness (Instr. Agency, Loc. Sph.) and (connective conj.) integrity (Instr. Agency, Loc. Sph.; piety, holiness) from the source of doctrine (Abl. Source; the Truth).

^{WHO} **Ephesians 4:24** καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας

^{VUL} **Ephesians 4:24** et induite novum hominem qui secundum Deum creatus est in iustitia et sanctitate veritatis

LWB Eph. 4:25 Therefore, having laid aside the lie [human viewpoint thinking], each one of you be continually speaking the truth [divine viewpoint thinking] with his fellow believer [honor code], since we are members of one another of the same kind [the royal family].

KW Eph. 4:25 Wherefore, having put off the lie once for all, be speaking truth each with his neighbor, because we are members belonging to one another.

KJV Ephesians 4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

TRANSLATION HIGHLIGHTS

After laying aside (Culminative Aorist tense) the lie of human viewpoint thinking, Paul then commands (Imperative mood) the Ephesian believers to continually tell the truth (Iterative Present tense) to his fellow believer. Telling the truth is a particularly good thing to do, whether you are a believer or an unbeliever, since telling a lie is a sin. But as members of the royal family, it is also part of the honor code among fellow members. But when Paul adds the phrase “since we are members of one another of the same kind,” meaning fellow believers, members of the royal family of God, is he saying we should speak the truth to believers but it is alright to lie to unbelievers? Why would Paul add this phrase at the end of his command? And what about the difference between a lie of deception and a white lie to keep from hurting someone’s feelings?

Let me point out something in this verse. Paul is not talking about lying per se. The “lie” in this verse is human viewpoint thinking versus divine viewpoint thinking. The “truth” is reality according to divine viewpoint versus the unreality of human viewpoint. The reason Paul added the word “allos” to mean “one another of the same kind,” is because believers should always think and speak divine viewpoint when communicating with each other. He is not referring to the horrible practice of deliberate, deceptive lying (strapping one on) nor to the somewhat innocuous practice of “covering oneself” when asked a question in which a straight-forward answer would alienate or hurt the feelings of the questioner. This is a command to see things from divine viewpoint and to communicate from divine viewpoint when around other believers. Let me explain this further.

Human viewpoint thinking is a lie; divine viewpoint thinking is the truth. Human viewpoint thinking sees something negative about everything happening in life; divine viewpoint thinking sees God’s hand in everything and knows there is a positive side to a situation even if it is difficult to see it at the time. In the previous couple of verses, the old man is completely tied up in human viewpoint thinking and everything from that sphere of thinking is negative, depressing, and malignant. The old man has no doctrine, so how could he think otherwise? The new man has the capacity of thinking divine viewpoint, because the new man is able to live in the sphere of divine power with Bible doctrine in the soul. It is extremely important to think and speak divine viewpoint around other believers, because divine viewpoint is edifying while human viewpoint encourages sin.

When a believer is out of fellowship, human viewpoint thinking automatically takes over, and when that human viewpoint thinking is spoken to others, it tends to drag them down into the gutter with you. Human viewpoint thinking is sinful, degenerate and reversionistic; God is absent from such thinking so it is unreal - a lie. Divine viewpoint thinking is spiritual, uplifting and edifying. When the outside pressures of life overcome us, we sin, exit the sphere of divine power, and human viewpoint thinking takes over. The goal Paul wants us to strive for is not to allow the outside pressures of life to become stress in our soul; we are instead to utilize the spiritual problem-solving devices, stay in fellowship, and speak to our fellow believers with divine viewpoint.

If you are operating from the sphere of divine power, do you prefer socializing with others who are operating in that same sphere of divine power? Or do you prefer to gossip, malign, complain, backbite, and enter into a pity party with those who are not operating in the sphere of divine power? The tendency of the old sin nature is for the believer who is out of fellowship to always drag the believer who is in fellowship down in the sewer. Because the old sin nature is powerful, it is easy to sin with another believer and exit the divine power system; it is difficult to remain in the sphere of divine power while socializing with believers in carnality. When two believers are socializing and they are in fellowship, there is no conflict. When two believers are socializing and they are both out of fellowship, there may or may not be a conflict. But when one believer is in fellowship and the other is out of fellowship, there is definitely going to be a conflict.

RELEVANT OPINIONS

You notice at once that his advice and his exhortation are not simply that they should pray to God to take these things out of their lives. Over this question of lying, he does not say, Pray to God to deliver you from the tendency to lying. What he actually says is, Stop lying! See to it that you always speak the truth! ... You can lie without saying a word. You can lie sometimes by not speaking, by allowing something to be said which you know to be wrong, you can lie with a look. So the term lying really covers falsehood in general. A woman starts by making one mistake, perhaps a very trivial one, but it does not matter how small the thing was, it was wrong and she should not have done it; but because she has done the wrong she feels she has got to cover it, and the whole thing snowballs until the poor woman's life becomes involved and complicated; she has to cover for this and that, to manipulate this thing, juggling it; all these difficulties are due to a lie. Is there anything, any single thing, I wonder, that causes so much unhappiness and misery in this world as lying? (D.M. Lloyd-Jones)

Paul regarded lying as a dominant characteristic of the old life. His message left no room for equivocation – there is no place for lying in the Church. His message is no less needed today. We are immersed in a culture which oozes deception and falsehood. The public media blatantly traffic in deception. Disregard for truth and a disposition for lying are everywhere, and the Church is no exception. We are so enculturated that many lie without even knowing they are doing so. None of this should exist among followers of Him who is the Truth. (R. Hughes)

Eph. 4:25 Therefore (inferential conj.), having laid aside (ἀποτίθημι, AMPtc.NPM, Culminative, Circumstantial) the lie

(Acc. Dir. Obj.; human viewpoint thinking), each one of you (Subj. Nom.; members of the royal family) be continually speaking (λαλέω, PAImp.2P, Iterative, Command) the truth (Acc. Dir. Obj.; honor code, reality) with his (Gen. Rel.) fellow believer (Partitive, substantive), since (causal conj.) we are (εἰμί, PAI1P, Descriptive) members (Pred. Nom.) of one another of the same kind (Adv. Gen. Ref.; we are all members of the royal family of God).

^{WHO} **Ephesians 4:25** Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ ὅτι ἐσμέν ἀλλήλων μέλη

^{VUL} **Ephesians 4:25** propter quod deponentes mendacium loquimini veritatem unusquisque cum proximo suo quoniam sumus invicem membra

^{LWB} **Eph. 4:26** **Although you may become angry, nevertheless [in spite of your mental attitude sin], stop your sinning [confess and avoid retaliation]; the sun must never set on your angry mood [because evil energy is stored for the following day];**

^{KW} **Eph. 4:26** Be constantly angry with a righteous indignation, and stop sinning. Do not allow the sun to go down upon your irritated, exasperated, embittered anger.

^{KJV} **Ephesians 4:26** Be ye angry, and sin not: let not the sun go down upon your wrath:

TRANSLATION HIGHLIGHTS

It's amazing how many commentators I have read who interpret this verse as an excuse for committing the mental attitude sin of anger. They translate the Imperative mood as a Command: Be angry. That is ridiculous! Anger is a sin. Paul is not commanding the Ephesian believers to commit sin. It should be translated as an Imperative of Concession: Although you may become angry (see the book Syntax of New Testament Greek, by James A Brooks, Carlton L. Winbery). The Customary Present tense points to anger as a regularly occurring mental attitude sin. We all get angry at something or someone, unless you live in seclusion in a cave ... and without exception, it is always a sin. But in spite of the fact that we all get angry, Paul tells us to stop sinning. Now we have an Imperative of Prohibition: Stop sinning! Don't compound the mental attitude sin of anger by retaliating and violating the royal family honor code.

Paul adds a dependent clause to his prohibition: The sun must never set (Gnomic Present tense) on your angry mood. A quick temper often causes an angry response, and anger causes resentment. Paul knows that if you go to bed angry and resentful, you will store up evil energy for the following day. So he issues a prohibition to not only stop sinning, but to make sure you don't retire with an angry, resentful mood. How do you do this? The obvious answer is to confess (1 John 1:9) the mental attitude sin of anger. If you still struggle with this mental attitude sin after confession, it might also help to separate yourself physically from the object of your anger. This should be easy to do, unless your spouse or children are the cause of your anger and

resentment! If that is the case, you may be confessing sin and utilizing “advanced” impersonal love all night in order to get some sleep.

RELEVANT OPINIONS

This certainly is not a command to be angry, for we are distinctly charged to forego anger in this very chapter (Eph. 4:31, Col. 3:8). We are exhorted not to carry what may be quite right and just to an extreme which will make them injurious and sinful. Do not let indignation degenerate into anger; do not cherish a grudge. Do not flare up; do not let your resentment smolder. (A.E. Knoch) There is such a thing as righteous indignation. It is ascribed even to God and to Jesus. So it is legitimate for the Christian. But it can easily degenerate into bitterness. Hence, the appended prohibition. (F. Gaebelien)

A man may be said to be angry and not sin, when his anger arises from a true zeal for God; when it is kindled not against persons, but sins; when a man is displeased with his own sins, and with the sins of others: with vice and immorality of every kind, with idolatry and idolatrous worship, and with all false doctrine. “There is an anger and an anger; there is an anger which is blessed above and below, and it is called blessed, as it is said (Genesis 14:19) and there is an anger which is cursed above and below, as it is said in Genesis 3:14 and 49:7. (J. Gill)

Eph. 4:26 Although you may become angry (ὀργίζω, PImp.2P, Customary, Concession), nevertheless (contrast conj.; in spite of your mental attitude sin), stop your sinning (ἀμαρτάνω, PImp.2P, Descriptive, Prohibition; don't compound your sin by retaliating and violating the honor code); the sun (Subj. Nom.) must never (neg. adv.) set (ἐπιδύω, PImp.3S, Gnostic, Dependent Clause) on your (Poss. Gen.) angry mood (Dat. Ind. Obj.; quick temper, resentment; because evil energy is stored for the following day);

^{WHO} **Ephesians 4:26** ὀργίσεσθε καὶ μὴ ἀμαρτάνετε· ὁ ἥλιος μὴ ἐπιδύετω ἐπὶ παροργισμῶ ὑμῶν

^{VUL} **Ephesians 4:26** irascimini et nolite peccare sol non occidat super iracundiam vestram

^{LWB} **Eph. 4:27** **Stop giving opportunity to the devil [by continual sinning without confession, you allow Satan to influence and control your life].**

^{KW} **Eph. 4:27** And stop giving an occasion for acting [opportunity] to the devil.

^{KJV} **Ephesians 4:27** Neither give place to the devil.

TRANSLATION HIGHLIGHTS

Paul now issues a prohibition (Imperative mood) to some of the Ephesian believers to stop giving (Iterative Present tense) an opportunity to Satan (Greek & Latin: diabolo) to influence or

control their minds. By piling sin upon sin, without confession to the Father in 1 John 1:9, they were allowing Satan to influence and control their lives. Paul commands them to stop it!

RELEVANT OPINIONS

Mental attitude sins are motivation evil, leading to the functional evils of all other gates of the cosmic system. When you are proud, jealous, vindictive, afraid, bitter, angry, implacable, or immersed in self-pity and guilt, you “give the devil an opportunity.” No other category of sin is as destructive to your spiritual momentum, for “as a man thinks within himself, so he is.” You must guard yourself against mental attitude sins, rebounding quickly and restoring the relaxed mental attitude. (R.B. Thieme, Jr.) Paul’s intention was to guard us against allowing Satan to take possession of our minds, and by keeping in his hands this citadel, to do whatever he pleases. (J. Calvin)

Eph. 4:27 Stop (neg. adv.) giving (δίδωμι, PAImp.2P, Iterative, Prohibition) opportunity (Acc. Dir. Obj.; place) to the devil (Dat. Disadv.; by piling sin upon sin you allow Satan to control your life).

^{WHO} **Ephesians 4:27** μηδὲ δίδοτε τόπον τῷ διαβόλῳ

^{VUL} **Ephesians 4:27** nolite locum dare diabolo

^{LWB} **Eph. 4:28** He who has been stealing, stop stealing [pattern of criminality], but rather begin to work hard [reversion recovery process], continually working with your own hands, doing the right [honorable] thing, so that he may have abundant resources [food, clothing, shelter] to share from time-to-time with him who has a need [grace giving].

^{KW} **Eph. 4:28** The one who is stealing, let him no longer be stealing, but rather let him be laboring, working with his own hands that which is good, in order that he may be having that wherewith to be sharing with the one who is having need.

^{KJV} **Ephesians 4:28** Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

TRANSLATION HIGHLIGHTS

Paul now issues a prohibition (Imperative mood) to the person who has been making it a habit to steal from others (Iterative Present tense): Stop stealing! Stealing is a habit (Greek: klepto); you start with one criminal act and it breeds another act (Iterative Present tense) until a pattern of immoral degeneracy takes over. Paul commands the Christian thief (Imperative mood) to begin working hard (Tendential Present tense) instead. First, you confess the sin of stealing, then you begin a lifestyle where you continually work with your hands (Iterative Present tense) in a legal manner, rather than in a criminal vein. Paul uses a tongue-in-cheek phrase (working with your

own hands) to point to his “therapy” of working with your own hands as opposed to stealing with your hands.

Instead of stealing from others, which is a dishonorable and criminal act, Paul commands the Christian thief to do the honorable and good thing instead: honest work. This honest work is not only to provide for your own needs, but Paul expects the former thief to save some of what he earns (Greek: copious) so he may share it (Iterative Present tense) from time-to-time when a person with a need (Latin: necessity) comes along. The thief who currently steals, recovers from criminal reversionism, and by the surplus of his own hard work, he now earns his own food, clothing, shelter and discretionary income. And on top of that, he is able to return by grace giving (charity) what he once stole from other people.

RELEVANT OPINIONS

Stealing is really the desire to have without effort. There is not only the desire that self may possess and have, but there is this additional factor, the desire to have without working for it, without laboring for it. So that ultimately the trouble with the thief, the stealer, is that he dislikes work. He is the sort of man who really despises honest work and labor. His idea is to have the maximum and do the minimum. He is not particular as to how he does it, how he gets it, as long as he gets it. His phrase is “easy money,” is it not? So simple! Why work when it can be obtained like this! In this way he is displaying his utter degradation. The moment you begin to regard work as something degrading, you are on the slippery slope. The moment you fail to see the dignity of work and the essential rightness of work, the moment you begin to think in terms of “having” rather than truly and honestly earning, you are beginning to open the door that will lead to some form of dishonesty. A society, a country, a world, which begins to despise labor and effort is proclaiming that it is godless. The whole notion of obtaining the maximum and giving or doing the minimum is utterly irreligious, it is profoundly unchristian. There are drones and parasites in every class of society. But it matters not what class it is; any man who thinks in terms of what he may have that he may enjoy with the minimum of effort, is a drone, is a parasite, is a denier of the very essence of the Christian teaching. The problem is not a political one but a spiritual one. It is a lack of respect for others. I am only thinking of myself and what is good for me and what I want and what I can enjoy. (D.M. Lloyd-Jones)

Eph. 4:28 He (Subj. Nom.) who has been stealing (κλέπτω, PAPtc.NSM, Iterative, Substantial) stop (neg. adv.; “from now on”) stealing (κλέπτω, PAImp.3S, Iterative, Prohibition; pattern of immoral degeneracy in criminality), but (contrast conj.) rather (comparative adv.) begin to work hard (κοπιᾶω, PAImp.3S, Tential, Command; strive, struggle; reversion recovery process), continually working (ἐργάζομαι, PMPTc.NSM, Iterative, Modal, Deponent) with your own (Poss. Dat.) hands (Instr. Agency; tongue-in-cheek for changing your hands from stealing to working), doing (ellipsis, verb supplied) the right thing (Acc. Dir. Obj.; “what is good, honorable”), so that (Purpose & Result conj.) he may have (ἔχω, PASubj.3S, Static, Indefinite Local Clause where the action is expected

to take place in the future) abundant resources (ellipsis; could be goods, food, shelter, money) to share from time to time (μεταδίδωμι, PAInf., Iterative, Inf. as Dir. Obj. of a Verb) with him (Dat. Adv.) who has (ἔχω, PAPtc.DSM, Descriptive, Substantial) a need (Acc. Dir. Obj.; grace giving).

^{WHO} **Ephesians 4:28** ὁ κλέπτων μηκέτι κλεπτέτω μᾶλλον δὲ κοπιᾶτω ἐργαζόμενος ταῖς χερσὶν τὸ ἀγαθόν ἵνα ἔχη μεταδίδόναι τῷ χρείαν ἔχοντι

^{VUL} **Ephesians 4:28** qui furabatur iam non furetur magis autem laboret operando manibus quod bonum est ut habeat unde tribuat necessitatem patienti

^{LWB} **Eph. 4:29** Do not allow any false doctrine to proceed from your mouth [a challenge to pastor-teachers], but whatever is good of intrinsic value [true Bible doctrine] for the purpose of edification [advancement in the protocol plan of God] where it is necessary, in order that it [accurate teaching] may give [an opportunity of] grace orientation to those who hear.

^{KW} **Eph. 4:29** Every word that is rotten and unfit for use, out of your mouth let it not be proceeding, but whatever is good, suitable for edification with respect to the need, in order that it may impart grace to the hearers.

^{KJV} **Ephesians 4:29** Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

TRANSLATION HIGHLIGHTS

Paul now issues a prohibition (Imperative mood) to pastors and teachers that they do not allow (Aoristic Present tense) any false doctrine to proceed from their mouth. Both the “logos” (Greek) and the “sermon” (Latin) point to this as a teaching reference, not to daily speech between believers. Our speech in everyday life, to be sure, should also be free of false doctrine, but that is not the emphasis here. Pastor-teachers are here being challenged to be accurate and sound in their teaching. They are to preach only true Bible doctrine, with the emphasis on the intrinsic quality of that doctrine. Only doctrine that is true advances the hearers in their spiritual life. Only accurate Bible doctrine provides forward momentum in the protocol plan of God.

Pastors and/or teachers are to teach in this manner wherever they find an opportunity; it is to the mutual advantage of both the teacher and the listener. The end result is that their accurate teaching will find a home in the soul of an interested listener (Greek: acoustic, Latin: audio), and might provide an opportunity (Purpose & Potential Subjunctive) for grace orientation and a grace benefit to the hearer. Paul also adds the phrase “where it is necessary.” In the case of the recovering thief, a man in need provides the opportunity. In this verse, pastors and teachers may teach anywhere that they find a listener with positive volition. The recovering thief provides a material grace gift to someone in need, while in this verse, pastors and teachers provide an

interested listener with a spiritual grace gift. Each has his own sphere or function in meeting the needs of others in the church.

RELEVANT OPINIONS

Doctrine cannot be applied to optimum capacity apart from the Edification Complex and resultant spiritual maturity. This principle is verified in 1 Corinthians 14:26 and Ephesians 4:29, where edification, that is, maximum doctrine in the soul, is stated as the supreme goal in the Christian life. God is glorified when believers apply doctrine from the Edification Complex. Constructed through the function of the grace apparatus for perception (GAP) to furnish the believer with stability for every circumstance, the Edification Complex is the “backbone” of the soul – the bridge to the supergrace life ... On the foundation of the filling of the Holy Spirit, a five-story superstructure is erected in the right lobe of the soul: (1) doctrinal orientation, (2) genuine humility, (3) personal love for God, (4) impersonal love for all mankind, and (5) inner happiness or sharing the happiness of God. (R.B. Thieme, Jr.) Foul or inappropriate language is not only an insult to the hearer; it saddens the Holy Spirit by wounding Him and denying in practice the meaning of His indwelling and sanctifying presence in the believer, which is a token of his final redemption. (R. Martin)

Eph. 4:29 Do not (neg. adv.) allow (ἐκπορεύομαι, PMImp.3S, Aoristic, Prohibition, Deponent) any (Nom. Spec.) false (Attrib. Nom.; unsound, decayed, rotten, unwholesome) doctrine (Subj. Nom.) to proceed from your (Poss. Gen.) mouth (Abl. Source; a challenge to pastor-teachers to be accurate and sound in their teaching), but (contrast conj.) whatever (Subj. Nom.) is (ellipsis, verb supplied) good of intrinsic value (Pred. Nom.; true Bible doctrine) for the purpose of edification (Acc. Purpose; advancement in the protocol plan of God) where it is necessary (Adv. Gen. Advantage), in order that (Result conj.) it (accurate teaching) may give (δίδωμι, AASubj.3S, Constative, Potential & Purpose; provide an opportunity for) grace orientation (Acc. Dir. Obj.) to those (Dat. Adv.) who hear (ἀκούω, PAPtc.DPM, Static, Substantival).

^{WHO} **Ephesians 4:29** πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας ἵνα δῶ χάριν τοῖς ἀκούουσιν

^{VUL} **Ephesians 4:29** omnis sermo malus ex ore vestro non procedat sed si quis bonus ad aedificationem oportunitatis ut det gratiam audientibus

^{LWB} **Eph. 4:30** Furthermore, stop grieving the Holy Spirit [by perpetual living in the arrogance complex of sins] of God [deity of the 3rd Person of the Trinity] by Whom [Holy Spirit] you have been sealed to the day of redemption [ultimate sanctification].

^{KW} **Eph. 4:30** And stop grieving the Spirit, the Holy Spirit of God, with whom you were sealed with a view to the day of redemption.

^{KJV} **Ephesians 4:30** And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

TRANSLATION HIGHLIGHTS

Paul now issues a prohibition (Imperative mood) to stop grieving (Iterative Present tense) the Holy Spirit of God. The Holy Spirit is the 3rd Person of the Trinity and is therefore God, just like the Father and the Son, Jesus Christ. Jesus Christ purchased all believers from the slave market of sin by a ransom (Greek: apolutrosis, Latin: redemption). The Holy Spirit indwells each believer after regeneration. How do we grieve the Holy Spirit? We grieve the Holy Spirit when we interfere with His ministry of holiness in our lives; we do that by perpetual living in the arrogance complex of sins, sometimes called Cosmic 1. Since there is a divine sphere of power for us to live in, by God's mandates, you might have guessed that there is also a satanic sphere of power that is trying to enslave us 24-hours a day.

Actually, there are two spheres of satanic power: Cosmic 1 and Cosmic 2. Cosmic 1 is the arrogance complex; Cosmic 2 is the hatred complex. There are a variety of doors or gates by which we leave the divine sphere of power and enter into one of the satanic spheres of power. When we commit any of the myriad of arrogance sins, we leave the divine system and began residing and functioning in the satanic system, Cosmic 1. The Holy Spirit is "grieved" when this occurs, because we in effect shut down His ability to help us grow. The Holy Spirit is the gatekeeper, so to speak, of the divine system. He indwelled us at the point of the new birth; He assists us in our experiential sanctification on earth; and He guarantees our ultimate sanctification when we receive our resurrection bodies at the rapture of the Church.

RELEVANT OPINIONS

The Christian way of life is more demanding than the establishment life of the unbeliever. The Christian suffers from violations of establishment principles, as would any unbeliever, but he also suffers when he ignores the mandates of God's protocol plan. He is commanded to reside and function in the palace, the divine dynasphere, under the enabling power of God the Holy Spirit, but if he "quenches" or "grieves" the Holy Spirit through sin, he cuts himself off from God's purpose for his life and enters the dungeon of Satan's system. (R.B. Thieme, Jr.) A child of God lives either with a grieved or an ungrieved Spirit. A true spiritual life must depend then, to a large degree, upon the right understanding and adjustment concerning the issues of sin in the believer's daily life. God has provided that the sin of his child may be prevented, and He has also provided that the effect of sin, if it has been committed, may be cured. (L. Chafer)

Grieving the Holy Spirit is carnality, a one-time sin followed by rebound; quenching the Holy Spirit is perpetual carnality without rebound, which is reversionism. Carnality emphasizes the sin nature's trend toward sin, while reversionism is carnality which has intensified to include the trends toward human good and evil. The reversionist does not benefit from the filling of the Holy Spirit; no fellowship exists when human good and evil dominate the soul. As long as the reversionist is out of fellowship and ignores Bible doctrine,

he cannot look into the mirror of the Word and see the reflected glory of Christ. (R.B. Thieme, Jr.)

Therefore, experiential sanctification has both absolute and progressive aspects. The filling of the Spirit is an absolute status. At any given time, the believer is either 100% filled with the Spirit or he is not filled with the Spirit at all. Either he is in fellowship with God, or he is out of fellowship. If he has confessed his sins to God, the believer is entirely inside the divine dynasphere (1 John 1:9), but when he sins, and as long as he does not confess to God, he is entirely outside the divine dynasphere. Outside the divine dynasphere he “grieves” or “quenches” the Holy Spirit and resides instead in Satan’s cosmic system. This absolute but invisible status – in or out – has a cumulative effect, which is the progressive aspect of experiential sanctification. (R.B. Thieme, Jr.)

Eph. 4:30 Furthermore (continuative conj.), stop (neg. adv.) grieving (λυπέω, PAImp.2P, Iterative, Prohibition) the Holy Spirit (Acc. Spec.) Spirit (Acc. Dir. Obj.; by perpetual living in Cosmic I, the arrogance complex) of God (Gen. Rel.; deity of the 3rd person of the Trinity) by Whom (Instr. Agency; Holy Spirit) you have been sealed (σφραγίζω, API2P, Culminative; certified, marked, attested; signet ring) to the day (Acc. Extent of Time) of redemption (Adv. Gen. Ref.; purchased from the slave market of sin by a ransom; ultimate sanctification, when we receive our resurrection body at the rapture).

^{WHO} **Ephesians 4:30** καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως

^{VUL} **Ephesians 4:30** et nolite contristare Spiritum Sanctum Dei in quo signati estis in die redemptionis

^{LWB} **Eph. 4:31** All kinds of bitterness, both anger [rage from emotional revolt of the soul] and wrath [cruelty & revenge], both verbal brawling [quarrelling] and slander [defamation of character], must be removed from you [by confession of sin and post-salvation epistemological rehabilitation], along with all kinds of malice [manifestation of evil by a fragmented believer].

^{KW} **Eph. 4:31** All manner of harshness and violent outbreaks of wrath and anger and brawling and slanderous speech, let it be put away from you together with all manner of malice.

^{KJV} **Ephesians 4:31** Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

TRANSLATION HIGHLIGHTS

Paul now commands us (Imperative mood) to remove (Dramatic Aorist tense) certain sinful thoughts and behaviors from our life by the confession of sin (1 John 1:9) and post-salvation

epistemological rehabilitation. All of these sins cause us to leave the divine sphere of power and to enter into Cosmic 1, Satan's sphere of power or system of arrogance sins. When we are in the sphere of divine power, controlled by the Holy Spirit and Bible doctrine, our thoughts (epistemology) are being renovated and rehabilitated according to God's standards. When we are in one of Satan's spheres of power, controlled by sin, the flesh, and the devil along with doctrines of demons, our thoughts (epistemology) are being molded and fashioned according to worldly and satanic standards. When we first become believers (post-salvation), our thoughts hopefully begin the process of epistemological rehabilitation.

Several sins Paul wants us to remove from ourselves are: bitterness, anger, wrath, quarrelling, slander and malice. Anger is often expressed outwardly by tantrums and rage from a depraved mind in emotional revolt of the soul. Wrath (Latin: indignation) is cruelty and revenge tactics from the source of jealousy, vindictiveness and implacability. Verbal brawling (Latin: clamour) is quarrelling with others. Slander is defamation of character. Malice is the manifestation of evil by a fragmented believer. According to Paul, bitterness and malice are not just isolated sins, but these two in particular represent "categories" or "types" of sins. Satan's two spheres of power are therefore labyrinths of sin, with all kinds and levels of sub-sins. He has something in his system that will entice everyone, regardless of disposition or personality.

RELEVANT OPINIONS

The 10 Problem Solving Devices are your own personal shredder. Put your problems into the shredder (utilize them) and they are destroyed, not hashed over and over again (which is the modus operandi of psychology). Counselors and psychiatrists replace the divine mandates for marriage with their own opinions and standards, which are always inferior to divine policy. Psychology and sociology is selling your birthright (Bible doctrine) for a mess of pottage. Counseling subverts the believers' priestly function and his privacy. (R.B. Thieme, Jr.)

It is not enough to confess sin in general, we must confess particular sins. It is rather a dangerous thing to confess sin in general. We bring these things home to ourselves by confessing them in particular. And the Apostle teaches us to do so by giving us these lists. (D.M. Lloyd-Jones) "Pikria" denotes that fretted and irritable state of mind that keeps a man in perpetual animosity – that inclines him to harsh and uncharitable opinions of men and things – that makes him sour, crabbed, and repulsive in his general demeanor – that brings a scowl over his face, and infuses venom into the words of his tongue. (R. Earle)

I grant that there may be genuine grievances; but what makes us bitter is that we ponder them and meditate upon them and stay with them; in other words, we nurse our grievances, we dwell on them, we pay great attention to them, and if we are tending to forget them we deliberately bring them back and allow them to work us up again into a state of bitterness. The saddest people I know in this world are these bitter people; they make themselves miserable and for the time being they make everybody else miserable. It is a terrible thing to be nursing a grievance, real or imaginary. Put it away from you ... Evil speaking means the cool, deliberate saying of things that are harmful to others; it includes the enjoyment linked with slandering others,

deliberately saying or repeating things about others that are calculated to do them harm. (D.M. Lloyd-Jones)

Eph. 4:31 All kinds of (Nom. Spec.; categories, types) bitterness (Subj. Nom.), both (connective conj.) anger (Subj. Nom.; tantrums and rage from emotional revolt of the soul) and (connective conj.) wrath (Subj. Nom.; cruelty and revenge tactics from the source of jealousy, vindictiveness and implacability), both (connective conj.) verbal brawling (Subj. Nom.; quarrelling, clamor) and (connective conj.) slander (Subj. Nom.; malicious defamation of character - from implosion to explosion), must be removed (αἴρω, APImp.3S, Dramatic, Command) from you (Abl. Separation; by rebound and post-salvation epistemological rehabilitation) along with (Instr. Assoc.) all kinds of (Dat. Spec.; categories of) malice (Dat. Ind. Obj.; the manifestation of evil by a fragmented believer).

^{WHO} **Ephesians 4:31** πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ

^{VUL} **Ephesians 4:31** omnis amaritudo et ira et indignatio et clamor et blasphemia tollatur a vobis cum omni malitia

^{LWB} **Eph. 4:32** **But become kind [grace orientation & basic impersonal love] toward one another of the same kind [fellow believers], compassionate [advanced impersonal love], making it a practice to forgive each other [mutual removal of resentment and bitterness] just as God [the Father] also by means of Christ [salvation work on the cross] has forgiven us.**

^{KW} **Eph. 4:32** And be becoming kind to one another, tenderhearted, forgiving each other even as and just as also God in Christ forgave you.

^{KJV} **Ephesians 4:32** And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

TRANSLATION HIGHLIGHTS

Instead of being consumed with bitterness and malice, Paul commands us (Imperative mood) to become (Customary Present tense) kind (Latin: benign) towards fellow believers, as well as compassionate. There's more here than meets the eye. The Customary Present tense points to grace orientation (kindness) as the modus operandi of the Christian who is walking by the Spirit. This is how all believers operate when they are in fellowship. We also utilize basic impersonal love when being kind to others and advanced impersonal love when being compassionate to others. Paul is not telling us to merely adopt pleasing personality traits, but to utilize 3 of the 10 problem-solving devices. And key to the utilization of grace orientation, and basic and advanced

impersonal love, is making it a habit (Iterative Present tense) to forgive each other. “Each other” means mutual forgiveness, the removal of resentment and bitterness from both parties. Our standard of forgiveness is God the Father when He forgave us (Dramatic Aorist tense) by means of Christ’s work on the cross. If God can forgive us, how can we not forgive others?

RELEVANT OPINIONS

In humility you are teachable, your thinking adapts to His grace procedures, you grow spiritually. You realize that only the ability and power of God can meet your needs and provide answers and solutions to the problems of life. Since you are constantly treated with benevolence by the Lord, you begin to apply God’s charitable policy of undeserved favor to yourself and others. You become increasingly sensitive to and tolerant of the weaknesses of your fellow man. This attitude of grace orientation when linked with metabolizing Bible doctrine produces Christian virtue. (R.B. Thieme, Jr.)

Eph. 4:32 But (contrast conj.) become (γίνομαι, PMImp.2P, Descriptive, Command, Deponent) kind (Pred. Nom.; grace orientation as one of the problem-solving devices) toward one another of the same kind (basic impersonal love as the integrity envelope), compassionate (Pred. Nom.; advanced impersonal love), making it a practice to forgive (χαρίζομαι, PMPTc.NPM, Iterative, Modal, Deponent) each other (Dat. Adv.; mutual forgiveness; the removal of resentment and bitterness) just as (comparative adv.) God (Subj. Nom.; the Father) also (adjunctive) by means of Christ (Instr. Agency; salvation work on the cross) has forgiven (χαρίζομαι, AMI3S, Dramatic, Deponent) us (Dat. Adv.).

^{WHO} **Ephesians 4:32** γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοὶ εὐσπλαγχνοὶ χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἔχαρίσατο ὑμῖν

^{VUL} **Ephesians 4:32** estote autem invicem benigni misericordes donantes invicem sicut et Deus in Christo donavit nobis

CHAPTER 5

^{LWB} **Eph. 5:1** Therefore, become imitators of God, as beloved students [children, members of the royal family],

^{KW} **Eph. 5:1** Be becoming therefore imitators of God, as children beloved,

^{KJV} **Ephesians 5:1** Be ye therefore followers of God, as dear children;

TRANSLATION HIGHLIGHTS

Paul sums up the prohibitions and commands from the past few verses by commanding us (Imperative mood) to become imitators (Pictorial Present tense) of God. God should be our role model; what higher standard can we live by? He elaborates on our becoming imitators by comparing our “looking up to Him” as children “look up to their parents,” or as students “look up to their teachers.” The Greek word “teknon” is used for both children and students, young believers, members of the royal family under divine authority. Nothing thrills a parent or teacher than to see young children and students follow their lead. Nothing thrills the Lord like a believer who grows in grace and knowledge in the protocol plan. Our role model should be Jesus Christ, as opposed to the arrogant and unrealistic human standards we usually set before us – such as athletes, musicians, businessmen, politicians, etc. Jesus Christ should be our number one hero, not a fragmented believer or unbeliever with apparent success in the world.

RELEVANT OPINIONS

As members of the royal family of God, we are in the world, but not of the world. Our spiritual heritage is heavenly, not earthly, yet God preserves us alive in the devil’s world after salvation to represent the absent Christ. God does not totally separate us from the devil’s kingdom, but intends that we advance to spiritual maturity and become imitators of God and ambassadors of Christ in whatever circumstances we find ourselves. God is glorified by our lives in the devil’s world when we can be prospered with phenomenal blessings of supergrace in the midst of the failures, pseudo-blessings, pseudo-happiness, and misery that characterize Satan’s counterfeit systems, (R.B. Thieme, Jr.)

God has designed a unique life for the Church Age believer, part of which is experienced and part of which is not. The non-experiential aspect of the unique life includes the indwelling of all three members of the Trinity. This is the Church Age believer’s permanent status, not his progressive experience. The experiential aspect of the unique life is the glorification of Christ in the body of the believer. (R.B. Thieme, Jr.) Become imitators, mimics, of God. In what respect? In respect of the communicable attributes! The whole of our conduct and conversation must be carried on in the realm and in the sphere of love. (D.M. Lloyd-Jones)

Eph. 5:1 **Therefore** (inferential particle), **become** (γίνομαι, PMImp.2P, Pictorial, Command, Deponent) **imitators** (Pred. Nom.) **of God** (Adv. Gen. Ref.; as the role model to replace an arrogant, unrealistic, hero self-image which results from fragmentation), **as** (comparative adv.) **beloved** (Attrib. Nom.) **students** (Pred. Nom.; children, members of the royal family),

^{WHO} **Ephesians 5:1** γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητά

^{VUL} **Ephesians 5:1** estote ergo imitatores Dei sicut filii carissimi

LWB Eph. 5:2 And keep on walking [ordering your behavior] in the sphere of the love complex, just as Christ also loved you [believers only] and delivered Himself over [at the cross] as a substitute for us [the elect], as an offering and a sacrifice to God [propitiation], resulting in an aroma of fragrance [doctrine of satisfaction: effective work on the cross, i.e., definite atonement].

KW Eph. 5:2 And be ordering your behavior with the sphere of love, even as Christ also love you and gave Himself up in our behalf and in our stead as an offering and a sacrifice to God for an aroma of a sweet smell.

KJV Ephesians 5:2 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 sweetsmelling savour.

TRANSLATION HIGHLIGHTS

Paul also commands (Imperative mood) us to continue walking (Iterative Present tense) in the sphere of the love complex, also known as the sphere of power in other passages. “Walking” (Latin: *ambulate*) refers to ordering your behavior in a particular manner, in this case, according to Christian *modus operandi* outlined in the protocol plan of God. The love complex is the sphere of virtue love and power, the realm in which we are instructed to live in during our sojourn on earth. Jesus Christ also resided in the love complex and He exercised His love for us (Constatative Aorist tense) when He delivered Himself over (Culminative Aorist tense) as a Substitute for us on the cross. He exhibited this unparalleled love for us while residing in the *prototype* type sphere of love and power, while we are to follow Him by residing in the *operational* type sphere of love and power. Residence in the love complex is determined by the confession of sin and the resultant filling of the Spirit; function in the love complex is determined by the application of Bible doctrine in the filling of the Spirit.

Jesus Christ was an effective Substitute on the cross, which means every person He died for will become a believer in due time. He did not come to save humanity; He came to save His sheep. He is a Substitute for His elect; He is not a Substitute for unbelievers, Satan, or fallen angels. He became our Substitute without asking our opinion. He is not waiting for our volition to determine the results of His substitutionary work on the cross; that work is finished. Paul also uses the metaphorical words “offering” and “sacrifice” (Latin: *oblation*) to describe this finished work on the cross. The anger and wrath of God was removed by His propitiatory work on the cross. His finished work resulted in an aroma of fragrance (Latin: *odor*), reminiscent of the sacrifice and the altar of incense. It accomplished exactly what it was meant to accomplish, and He redeemed exactly those who were chosen in eternity past to be redeemed. God was satisfied because the work was effective for all those to whom it was intended, i.e., definite atonement.

RELEVANT OPINIONS

Experiential sanctification is called “godliness.” True godliness runs far deeper than the shallow legalisms that so many Christians practice. Genuine godliness is abiding in the sphere of Christ’s love, which He equated with obedience to His commandments. The sphere of Christ’s love is the

divine dynasphere. The commandments of the Christian way of life coalesce as one consistent system, a single complex of interrelated and manually supporting elements, an integrated sphere of divine power. This divine system of love and power is the place of godliness. The Christian way of life is life in the divine dynasphere. Here, in principle, is the answer to the question, "After salvation, what?" The Holy Spirit reproduces in us the virtues of Christ when we advance in the divine dynasphere ... God's commands for the royal family are classified as mandates for either residence or function. Residence in the divine dynasphere is exploited through function in the divine dynasphere. Rebound fulfills the mandate to reside in love; then in the strength of the filling of the Spirit, we generate Christian production as we "walk by means of love," obeying the functional mandates. (R.B. Thieme, Jr.)

Some Christians are said to be "carnal" because they can only receive the milk of the Word, in contrast to the strong meat; they yield to envy, strife and divisions, and are walking as men, while the true child of God is expected to "walk in the Spirit," to "walk in love," and to "keep the unity of the Spirit." (L. Chafer) God's pleasure is not so much in the suffering of the Son, considered in and of itself, but in the great success of what the Son would accomplish in His suffering. (J. Piper) The ointment compounded of principal spices, poured upon Aaron's head, answers to the various graces which qualified Him to "offer Himself a sacrifice for a sweet-smelling savour." Another prophecy by figure was "the sweet savour" which God smelled in Noah's sacrifice. (R. Jamieson) The saint is to order his behavior or manner of life within the sphere of divine, supernatural love produced in the heart by the Holy Spirit. When this love becomes the deciding factor in his choices and the motivating power in his actions, he will be walking in love. (K. Wuest)

You will never know the love of Christ truly until you have grasped the Christian doctrine of sin, until you realize the truth about yourself. If you feel yourself to be a very good person, who has lived a good life and done much good and has never done anybody any harm, well, of course, it would have been strange if He had not loved you, would it not? And that does not tell you much about His love. But when you realize that the truth about us is what Paul is telling us in the 5th chapter of Romans, it is then that you begin to see something of the love of God. What are we? We are not only without strength, we are ungodly, we are sinners, we are enemies of God, we are vile. It is only to the extent that we realize what horrible creatures we are by nature and as the result of sin, and as the result of our inheritance from Adam, that we begin to understand the meaning of the love of God and the love of the Lord Jesus Christ. (D.M. Lloyd-Jones)

You can only love all people through a mental attitude of impersonal love. Impersonal love for the entire human race does not require attraction, friendship, or even acquaintance with the object of love. This unconditional love that flows out of the integrity of the subject rather than the appeal of the object is the same love that God bestows on all unbelievers. God planned and executed salvation based on His perfect integrity. Such love is not sentimental or emotional but virtue-dependent. When you acquire spiritual self-esteem and develop personal love for God, you gain the virtue necessary to express impersonal love toward everyone in your periphery. The believer in the love complex is "walking in love" in Ephesians 5:2, "loving one another" (1 John 3:23), and "residing in the love complex" in John 15:9-10. The divine commands to establish and

increase your spiritual momentum summarize all the mandates related to the love complex. (R.B. Thieme, Jr.)

Eph. 5:2 And (continuative conj.) keep on walking (περιπατέω, PAImp.2P, Iterative, Command; ordering your behavior - Christian modus operandi) in the sphere of the love complex (Loc. Sphere; or the operational type divine dynasphere), just as (comparative adv.) Christ (Subj. Nom.) also (adjunctive) loved (ἀγαπάω, AAI3S, Constative) you (Acc. Dir. Obj.; the elect) and (continuative conj.) delivered Himself (Acc. Dir. Obj.) over (παραδίδωμι, AAI3S, Culminative; at the cross) as a substitute (prep.) for us (Gen. Adv.; the elect), as an (food) offering (Acc. Gen. Ref.) and (connective conj.) a sacrifice (Acc. Gen. Ref.; burnt) unto God (Dat. Ind. Obj.; the Father for propitiation), resulting in an aroma (Acc. Dir. Obj.) of fragrance (Descr. Gen.; the doctrine of satisfaction as taught by the effective work on the cross for the elect - definite atonement).

^{WHO} **Ephesians 5:2** καὶ περιπατεῖτε ἐν ἀγάπῃ καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ὑμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας

^{VUL} **Ephesians 5:2** et ambulate in dilectione sicut et Christus dilexit nos et tradidit se ipsum pro nobis oblationem et hostiam Deo in odorem suavitatis

^{LWB} **Eph. 5:3** **Fornication [normal sex] and all kinds of licentiousness [abnormal sex] or insatiable erotic desire [criminal sex] should not be mentioned among you [it might encourage immoral degeneracy] as is protocol for the saints;**

^{KW} **Eph. 5:3** But fornication and uncleanness, every kind of it, or covetousness, let it not be even named among you, just as it is befitting to saints,

^{KJV} **Ephesians 5:3** But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

TRANSLATION HIGHLIGHTS

Paul now issues a prohibition (Imperative mood) not only to avoid sexual sins, but to even talk about them (Static Present tense) with other believers. Talking about sexual sins is not a suitable practice for Christians, regardless of variety. Paul includes in this prohibition normal sexual sins between an unmarried man and woman, abnormal sexual sins such as homosexuality and lesbianism, and criminal sexual sins such as necromancy, bestiality and pederasty. Sexual sins lead to an immoral degeneracy that can be contagious when talked about and difficult to recover from if engaged in. Is Paul “picking on” this one category of sins in exclusion of others? No, there are other sins in subsequent verses that believers should also not talk about. Confessing your sins to others and mentioning the sins of others in conversation with Christians is not a

sanctioned practice for believers. I know, some of you might say, “But David confessed his sin openly to the nation of Israel.” Yes he did, but he was a king and was severely disciplined for his sins as a matter of public knowledge. Would you rather receive divine discipline in private or in public?

RELEVANT OPINIONS

Remember that the apostle was not trying to reform the world; he was writing to Christians. These words are addressed to members of the church at Ephesus, and other churches. They are not general, moral advice to the world outside, but words addressed to Christians; and therefore we deduce that Christians need such words to be addressed to them. And God knows this is still the case. (D.M. Lloyd-Jones) The assumption behind this prohibition is that thinking and talking about sexual sins creates an atmosphere in which they are tolerated and which can indirectly even promote their practice. (A. Lincoln)

Eph. 5:3 Fornication (Subj. Nom.; normal sex) and (connective conj.) all kinds of (Nom. Spec.) licentiousness (Subj. Nom.; abnormal sex) or (conj.) insatiable erotic desire (Subj. Nom.; criminal sex) should not (neg. adv.) be mentioned (ὀνομάζω, PPImp.3S, Static, Prohibition) among you (Dat. Assoc.; therefore cease in this whole gamut of sexual sins leading to Christian immoral degeneracy) as (comparative adv.) is protocol (πρέπω, PAI3S, Descriptive; fitting, suitable, proper) for the saints (Dat. Adv.);

^{WHO} **Ephesians 5:3** πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν καθὼς πρέπει ἀγίοις

^{VUL} **Ephesians 5:3** fornicatio autem et omnis inmunditia aut avaritia nec nominetur in vobis sicut decet sanctos

^{LWB} **Eph. 5:4** Neither obscene language nor suggestive talk [sexual teasing] nor coarse conversation [sexual jokes] which is not proper [conducive to the spiritual life], but rather thanksgiving [towards God].

^{KW} **Eph. 5:4** And obscenity and foolish talking or ribaldry, which things have not been seemly or fitting, but rather giving of thanks,

^{KJV} **Ephesians 5:4** Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

TRANSLATION HIGHLIGHTS

Paul continues his list of prohibitions in the sexual realm by including obscene language (Latin: turpitude; shameful, vile), sexual teasing by suggestive talk (Latin: stultify; stupid, foolish), and sexual (Latin: scurrilous; jesting) jokes. Neither overt sexual activity or even talking about such

activity is conducive (Latin: pertinent) to the spiritual life. It is carnal and often at the expense of someone else's privacy. The Descriptive Imperfect tense points to such conversations, even if they sound innocent, as sub-standard behavior according to divine protocol. The old sin nature revels in such jokes and conversation, as can be seen in movies, magazines, television and even the internet. But Paul says, "No;" instead of carnal conversation coming from your mouth you should be giving thanks (Greek: eucharisto) to God.

RELEVANT OPINIONS

The Greek word "eucharistia," though it usually signifies "thanksgiving," admits of being translated "grace." All our conversations ought to be, in the true sense of the words, sweet and graceful; and this end will be gained if the useful and the agreeable are properly mingled. (J. Calvin) Foolish talking means empty, frivolous, senseless, thoughtless, sinful talk and speech. Empty, thoughtless chatter, babbling, he says, does not belong to the Christian life either. Jestings is clever, polished, witty talk which has a harmful and sinful tendency. The original word has got the idea of turning in it – the turning of a phrase, the clever, sophisticated, witty, polished shafts which such people throw out, or any double meaning, any suggestiveness, anything which is ribald or scurrilous, in any sense. (D.M. Lloyd-Jones)

The sense of the word here is polished and witty speech as the instrument of sin; refinement and versatility without the flavour of Christian grace. Sometimes it is lodged in a sly question, in a smart answer, in a quirkish reason, in shrewd imitation, in cunningly diverting or cleverly retorting an objection: sometimes it is couched in a bold scheme of speech, in a tart irony, in a lusty hyperbole, in a startling metaphor, in a plausible reconciling of contradictions, or in acute nonsense. (M. Vincent) All three of these words are *hapax legomena*, and are found only here in the NT. They seem to indicate Paul's acquaintance with Greek literature. (R. Earle)

Eph. 5:4 Neither (neg. adv.) obscene language (Subj. Nom.) nor (neg. adv.) suggestive talk (Subj. Nom.; teasing sexually) nor (neg. adv.) coarse conversation (Subj. Nom.; attempts at sexual arousal by joking) which (Subj. Nom.) is not (neg. adv.) proper (ἀνήκω, Imperf.AI3S, Descriptive; conducive, suitable), but (adversative particle) rather (contrast conj.) thanksgiving (Subj. Nom.; towards God).

^{WHO} **Ephesians 5:4** καὶ αἰσχροῦτης καὶ μωρολογία ἢ εὐτραπεία ἃ οὐκ ἀνήκεν ἀλλὰ μάλλον εὐχαριστία

^{VUL} **Ephesians 5:4** aut turpitudinis aut stultiloquium aut scurrilitas quae ad rem non pertinent sed magis gratiarum actio

^{LWB} **Eph. 5:5** For you know this [by way of application], if you metabolized it [from my previous teaching], that every male prostitute [heterosexual or homosexual], either a pervert [sexual deviant] or a panderer [pimp], which is a form of idolatry [unlawful vice], will not have a share [allotment] in the royal power of Christ, even God [deity of Christ].

^{kw} **Eph. 5:5** For this you know absolutely and experientially, that every whoremonger or unclean person or covetous person, who is an idolator, does not have an inheritance in the kingdom of the Christ and of God.

^{KJV} **Ephesians 5:5** 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.

TRANSLATION HIGHLIGHTS

Paul tells the Ephesian believers that they should already know these things (Gnomic Perfect tense) due to their application of doctrine. None of these teachings on illicit sex should come as a surprise to them if (Conditional Participle) they had paid attention to his earlier teachings on the subject. Maybe they paid close attention to Paul when he spoke about this earlier, and maybe they didn't. The use of the Perfective Present tense means He indeed covered this topic in great detail and they should be able to discern the rest with great skill, filling in the missing pieces. But since Ephesus was a city inundated with temples to the phallic cult, the practice of illicit sex was rampant as a form of "worship service" to the gods. These temples had male prostitutes in them, including the homosexual variety. There were also sexual perverts and pimps present on every street corner, so to speak. All of these illicit sexual activities in Ephesus were part of a category of unlawful vices connected to idolatry. The participants were in effect engaged in spiritual adultery and were immersed in immoral degeneracy.

Please remember that Paul was not writing the epistle to Ephesian unbelievers, but to believers. So the only reason he would be warning about this illicit sexual behavior is because some believers were still indulging in such behavior. Paul adds that anyone who participates in such activities will not have (Static Present tense) a share in the royal power of Christ. The translation of the Greek word "basileia" as "kingdom" has confused many readers to think this is a reference to loss of salvation. Believers who sin do not lose their salvation, even if it is an illicit sexual sin. This is not a loss of our eternal position in Christ, but a loss of our temporal fellowship with Christ that is based on functioning in the sphere of His royal power. If you commit any sin, you are automatically outside the sphere of Christ's royal power and therefore out of the spiritual life altogether. This is not a passage which can be used to keep sex offenders out of heaven, nor can it be used to deprive them of entering the kingdom. The practice of these activities will prevent a believer from growing spiritually in time, thus disabling him from partaking in the royal power of Christ (living a victorious life on earth as well as ruling in the future kingdom), characterized by the life of a "winner".

There is a difference, noted by Dillow below, between "entering into" the kingdom or royal power and "inheriting" the kingdom or royal power. "Entering into" the royal power is our residence in it, while "inheriting" the royal power is our function in it. If you are a believer in the Lord Jesus Christ, you have the indwelling of all three members of the Trinity. You reside in the sphere of power given to you at the new birth. But if you live carnally, you are out of fellowship with the members of the Trinity, and are not functioning in the power of the Spirit. This non-functioning has both temporal and eternal consequences. Temporally, you lose the blessings of a

Spirit-filled life; eternally, you lose your share of the inheritance, your rewards which are held in escrow in heaven waiting for you to claim them - by living a life inside the sphere of Christ's royal power. Also, the ascensive use of the conjunction "kai" points to the deity of Christ.

RELEVANT OPINIONS

Once saved, always saved, but our inheritance in God's kingdom may change considerably. (R.T. Kendall) The loss of one's inheritance is not the same as a loss of salvation ... There is no contextual justification for assuming that those in danger of losing their inheritance are non-Christians who have only professed faith in Christ. If inheriting the kingdom in this text refers to going to heaven, then the apostle's sublime exhortation to these believers is reduced to the banal observation: "Remember, non-Christians do not go to heaven." A profound thought! (J. Dillow) No one of this sort has any place reserved in the eschatological kingdom. The inheritance is a present title to a future position. This cannot be acquired by the disobedient. (F. Gaebelein) Whoremonger is a man who prostitutes his body to another's lust for hire, a male prostitute, a man who indulges in unlawful sexual intercourse. (K. Wuest)

While entering the kingdom has often been equated with inheriting the kingdom, there is no semantic or exegetical basis for the equality. Entering the kingdom is simply our residence in it; inheriting the kingdom is owning and ruling in it. Inheriting the kingdom is conditioned on obedience and service to the King (Matt. 25:34) and should be given its full sense of reward for faithful service as the context requires. Entrance is through rebirth (John 3:5) which is ours solely through believing in His Name (John 1:12-13). (J. Dillow) Inheriting is conditioned upon obedience. (K. Lamb) How is covetousness to be regarded as idolatry? It is to make a god of our possessions and to give them the homage of our hearts. The covetous man transfers to riches the love, desire, joy, trust, and labour which God demands for himself. (W.G. Blaikie)

Sexual reversionism is degeneracy through licentious and lascivious behavior. Such decadence is found throughout the Bible, but its practice flourished as a religion with the idolatrous Canaanites before the Israelites occupied the Land. (R.B. Thieme, Jr.) Is it necessary for me to point out that the evils listed in our Epistle are becoming increasingly evident in the life of our country today? It does not matter what it is, anything that you and I tend to set up as the big thing, the central thing, in our lives, the thing about which we think and dream, the thing that engages our imagination, the thing that we live for, the thing that gives us the biggest thrill; if it is anything other than God, it is idolatry. (D.M. Lloyd-Jones) The Greeks, among whom the Ephesians lived, openly approved of such practices as prostitution and homosexuality. In fact, in Athens a great temple to Aphrodite, the goddess of love, was built with the profits from the brothels, which were established in the city with this objective. (J. Boice)

Eph. 5:5 **For** (explanatory conj.) **you know** (οἶδα, Perf.AI2P, Gnostic) **this** (Acc. Dir. Obj.; principle of application), **if you metabolized it** (γινώσκω, PAPtc.NPM, Perfective,

Conditional; from my previous teaching; discriminate, discern with skill), **that** (demonstrative conj.) **every** (Nom. Spec.) **male prostitute** (Subj. Nom.; homosexuals in the temple of the phallic cult), **either** (disjunctive particle) **a pervert** (Subj. Nom.) **or** (disjunctive) **a panderer** (Subj. Nom.; a pimp), **which** (Nom. Appos.) **is** (εἰμί, PAI3S, Descriptive) **idolatry** (Pred. Nom.; included in the category of unlawful vices, i.e. spiritual adultery or immoral degeneracy), **will not** (neg. adv.) **have** (ἔχω, PAI3S, Static) **a share** (Acc. Dir. Obj.; allotment, inheritance) **in the royal power** (Loc. Sph.; kingdom) **of Christ** (Poss. Gen.), **even** (ascensive) **God** (Adv. Gen. Ref.; deity of Christ proved by the Granville Sharp Rule).

^{WHO} **Ephesians 5:5** τοῦτο γὰρ ἵστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης ὁ ἐστὶν εἰδωλολάτρης οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ

^{VUL} **Ephesians 5:5** hoc enim scitote intellegentes quod omnis fornicator aut immundus aut avarus quod est idolorum servitus non habet hereditatem in regno Christi et Dei

^{LWB} **Eph. 5:6** Let no one deceive [seduce] you with empty [deceitful] words [false teaching], for because of these things [sins or immoral degeneracy], divine discipline from God will come upon the sons of disobedience [reversionistic believers].

^{KW} **Eph. 5:6** Let no one keep on deceiving you by means of empty words, for because of these things there comes the wrath of God upon the sons of the disobedience.

^{KJV} **Ephesians 5:6** Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

TRANSLATION HIGHLIGHTS

Paul pleads with the Ephesian believers (Imperative of Entreaty) to be on guard for those who are constantly trying to seduce them (Gnomic Present tense) with false teachings about sexual immorality. There were a number of false teachers in Ephesus who did not like their business in temple prostitution to lose ground to the new religion of Christianity. Other religions of the time did not interfere with such “entertainment.” But Christianity stood unyieldingly opposed to such practices. Paul did not want his new converts to fall back into their previous practices. He told them that divine discipline from God would certainly come (Futuristic Present tense) upon those who entered into such practices. God is opposed to such practices no matter what philosophy they were packaged under.

A new Christian who still had the longings for his previous life in degeneracy would have no problem finding a pastor or teacher somewhere in Ephesus who would tell him there was no problem with such a lifestyle. We have them in churches today! In spite of repeated prohibitions in the Bible, there are teachers today who not only condone homosexuality, but also “ordain”

some of them as ministers of God. Both today and in Paul's time, these teachers called immoral degeneracy an "alternative lifestyle" instead of sin. Paul said anyone who engaged in such activities was being disobedient to the will of God. He knew that before long, those believers who fell back into such sins would enter reversionism and face divine judgment. These people (notably pastors and teachers) have violated the trust of teaching true doctrine and have opted (for one reason or another) for false (even deceitful) doctrine, which "disqualifies them for the work which, in a proper state of mind, they could probably do." (Scribner Bantam Dictionary)

RELEVANT OPINIONS

There can never be any gray in the realm where God reigns, it is one thing or the other, black or white, and they can never be mixed. The whole situation today is being regarded from the standpoint of psychology, and we are told that words like sin and punishment are ugly words which ought to be banished from our vocabulary. There is nothing that shows so clearly that all this is but the deceit of Satan and but empty, vain words. I have no doubt at all that when future historians come to write the history of this era in which we live, they will come to the conclusion that the whole cause of our trouble was that the authorities allowed themselves to be influenced by the psychological attitude towards life, at the expense of the scriptural view of life. Education, the home, hospitals, the prisons – in fact the whole of life – is being governed by this false psychology, which sets aside the idea of man as a being created in the image of God and responsible to God. All this has been put aside and man is regarded in this new psychological manner. Man is therefore still being deceived by the vain words put forward by Satan. As an angel of light he puts the new idea very cleverly into the mouths of educationists, sociologists, and such-like people; yes, it sounds so good and so wonderful, it is so nice and so kind, it seems so much better than the old idea of discipline and order and punishment, and the division into natural and unnatural, and into truth and crime. It is plausible, it seems very interesting and attractive, but the only term to describe it, I say, is found in my test – vain words. The downgrade has set in and it will get worse and worse. Men of the world can bring in their psychology and do many other things, but they will not find a remedy – God gave them over to a reprobate mind! (D.M. Lloyd-Jones)

Eph. 5:6 Let no one (Subj. Nom.) deceive (ἀπατάω, PAImp.3S, Gnostic, Entreaty; seduce) you (Acc. Dir. Obj.) with empty (Instr. Measure; without truth, deceitful) words (Instr. Means; false teachings), for (explanatory conj.) because (causal conj.) of these things (Acc. Gen. Ref.; the sins of immoral degeneracy and the false teachings that issue from them), divine discipline (Subj. Nom.; wrath) from God (Abl. Source) will come (ἔρχομαι, PMI3S, Futuristic, Deponent; these believers will not escape judgment) upon the sons (Acc. Disadv.; believers who went into reversionism) of disobedience (Adv. Gen. Ref.; distrust, diffidence, obstinate opposition to the divine will).

^{WHO} **Ephesians 5:6** Μηδείς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας

^{VUL} **Ephesians 5:6** nemo vos seducat inanibus verbis propter haec enim venit ira Dei in filios diffidentiae

^{LWB} **Eph. 5:7** Therefore, stop being joint-participants with them [in immoral degeneracy],

^{KW} **Eph. 5:7** Stop therefore becoming joint-participants with them;

^{KJV} **Ephesians 5:7** Be not ye therefore partakers with them.

TRANSLATION HIGHLIGHTS

Paul issues a prohibition (Imperative mood) to the Ephesian believers to stop being joint-participants in immoral degeneracy. The Iterative mood points to this activity as being commonplace and continuous in Ephesus. The prohibition to “stop it” means it was already going on and he knew about it. The Middle Voice and the use of a deponent verb also points to this activity as being engaged in by the believers Paul is addressing. He is not telling those who have never thought of engaging in this sinful practice to avoid it; he is telling those who are living this sinful lifestyle to stop it. His reference to “them” is a reference to those believers and unbelievers who are completely engulfed in immoral degeneracy and who are attempting to win converts to their life of sin.

RELEVANT OPINIONS

Everybody today who is alive and doing this or that is proclaiming exactly what he or she thinks! Everybody is a philosopher, everybody has got a philosophy of life, and we show what our philosophy of life is by the way in which we live. Our actions always correspond to what we think and what we believe. Therefore, if people are living a superficial, bubble kind of existence, they do so because that is the sort of mind they have. It is their failure to think that causes them to live a superficial kind of life. (D.M. Lloyd-Jones) While we maintain our contacts with non-Christians for the good of their souls and for their salvation, we do not have any fellowship in their outlook, or in their talk. We can discuss other matters with them, but if they tend to bring in ugly and unclean things we are to show our disapproval, we are to show that we have no fellowship with them, we do not enjoy such things any more. This line is sometimes a difficult one to draw, but I think we will always know when the time comes to do that. We can have fellowship with them without enjoying the things they are doing. (ibid)

Eph. 5:7 Therefore (inferential), stop (neg. adv.) being (γίνομαι, PMImp.2P, Iterative, Prohibition, Deponent) joint-participants (Pred. Nom.) with them (Gen. Rel.; in immoral degeneracy),

^{WHO} **Ephesians 5:7** μή οὖν γίνεσθε συμμετοχοὶ αὐτῶν·

^{VUL} **Ephesians 5:7** nolite ergo effici participes eorum

^{LWB} **Eph. 5:8** For you were once in the status of darkness [spiritual death], but now you are in the status of light in the Lord [positional sanctification]; begin walking as children of light [experiential sanctification: executing the protocol plan of God],

^{KW} **Eph. 5:8** For you were at one time darkness, but now you are light in the Lord. As children of light be habitually conducting yourselves;

^{KJV} **Ephesians 5:8** For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

TRANSLATION HIGHLIGHTS

Paul reminds the Ephesian believers of their positional status in order to motivate them to continue their walk in the spiritual life. Before they became believers in the Lord Jesus Christ, they were (Descriptive Imperfect tense) in the status of darkness, or spiritual death. After they believed in Christ Jesus, they were transferred into the status of light, or spiritual life. This transfer from darkness to light is called positional sanctification. Because of who they are positionally, Paul commands them (Imperative mood) to start living like it! The use of the Tendential Present tense means each believer has the choice on whether to order their behavior according to darkness or light. For those believers who have not yet begun to execute the protocol plan of God, he orders them to get cracking!

This could also be translated as an Iterative Present; some believers in Ephesus had started to execute the protocol plan of God, but they were having problems with consistency. Paul was in effect telling them to “keep on” executing the plan of God in spite of all obstacles. Since they were all positionally sanctified in the light, the idea is to follow through by living experientially in the light. Children or students of the light are those believers who are truly engaged in executing the protocol plan of God in their daily lives. This applies to those who have not yet started as well as those who are already making progress. Contextually, a lifestyle of immoral degeneracy is a life lived in darkness. The Greek words themselves have a certain rhyme to them, “skotos” and “photos,” even though they are opposites.

RELEVANT OPINIONS

Previously, we were at enmity against Him, hating His sovereignty, His strictness, His severity; but now we perceive the surpassing beauty of His every attribute and are in love with His whole person and character. No greater change than this can be conceived of. Though the children of God are “light in the Lord” and have a general understanding of the way of godliness, yet much ignorance and darkness still remains in them, and therefore in order to keep a steady and constant course of obedience they need to be guided by the Holy Spirit, so that their light may be both directive and persuasive. (A.W. Pink) Darkness shows itself in the mind, in the intellect and understanding. It adversely affects all the faculties that are concerned with knowledge; and the Bible of course, above everything else, uses the term in this respect. (D.M. Lloyd-Jones)

Darkness clouds our vision, and hides from us the world in which we live. Man in an unregenerated state is in the moral world as a man in midnight. “Light” is a symbol of intelligence. Darkness is depressing. Even the irrational creatures feel its dejecting power. Sin is sadness; true religion is joy. We are told that there is “no night in heaven.” It means that there is no immorality, no ignorance, no sorrow there. How great the change that has taken place in a true Christian man! Don’t go back into darkness. Don’t remain in the twilight of Christian experience, but step farther and farther into the day. Leave the valleys, scale the hills, and come more directly under the broad beams of day. To walk in the light is to walk intelligently, safely, and joyously. (D. Thomas)

Eph. 5:8 For (explanatory conj.) you were (εἰμί, Imperf.AI2P, Descriptive) once (Enclitic Particle of Time) in the status of darkness (Pred. Nom.; spiritual death), but (contrast conj.) now (Adv. Time) you are (ellipsis) in the status of light (Pred. Nom.) in the Lord (Loc. Sphere; positional sanctification); begin walking (περιπατέω, PAImp.2P, Tential or Iterative, Command; ordering your behavior experientially) as (comparative particle) children (Pred. Nom.; students) of light (Adv. Gen. Ref.; by executing the protocol plan of God),

^{WHO} **Ephesians 5:8** ἦτε γάρ ποτε σκότος νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε

^{VUL} **Ephesians 5:8** eratis enim aliquando tenebrae nunc autem lux in Domino ut filii lucis ambulate

^{LWB} **Eph. 5:9** (For the production [fruit] of the light [Christian way of life] is in the sphere of all intrinsic goodness [inherently moral and ethical] and righteousness [meets divine standards] and absolute truth [Bible doctrine]),

^{KW} **Eph. 5:9** For the fruit of this light is in the sphere of every beneficence and righteousness and truth,

^{KJV} **Ephesians 5:9** (For the fruit of the Spirit is in all goodness and righteousness and truth;)

TRANSLATION HIGHLIGHTS

The production or fruit of the Christian way of life is in the sphere of three things: goodness, righteousness and truth. The “fruit of the light” refers to any production that is acceptable to God. Human good, efforts made in the flesh without the filling of the Spirit, does not qualify. Human good is carnal and is rejected by the Supreme Court of Heaven. “Fruit” is internal and external production that comes from adhering to strict divine protocol. “Works” are internal and external production that comes from living according to the dictates of the world, the flesh and the devil. In order to be classified as “fruit,”

internal and external production must be intrinsically good (Latin: bonified), righteous (Latin: justice), and absolutely true (Latin: veracity).

Fruit or production must be done in the sphere of three things in order to be classified as “of the light.” It must be intrinsically good, meaning moral and ethical by its very nature as spiritual phenomenon. It must be righteous, meaning acceptable to divine standards. And it must be in the sphere of absolute truth, which means it must align with Bible doctrine. If it does not meet these three criteria, it is not “of the light” but rather “of darkness.” Thieme says (a) intrinsic goodness is Christian virtue and integrity directed towards others by means of impersonal love, (b) righteousness is activity directed towards oneself by adhering to the protocol plan of God, and (c) absolute truth is activity directed towards God by the perception, metabolization and application of Bible doctrine.

RELEVANT OPINIONS

All three are in the Locative of Sphere and are anarthrous in construction. (R.B. Thieme, Jr.) There is no value to be found in a life lived in darkness. That is the appalling thing about this life of sin, this life of darkness. It is of no value to the man himself. It does not add to his mind, his understanding, his knowledge, his purity, his cleanliness. It takes his money, his energy, and leaves him an exhausted hulk at the end of his life. The life that started with such glamour may end in a gutter. The beauty with which it started becomes just a raddled face. It never leads to any kind of growth except the growth of some noxious weed. So how does light manifest itself? It does so, first and foremost, in the mind. Biblical truth comes primarily to the mind, to the intellect, to the understanding; it is not some sort of vague feeling people get. Vague feelings may have nothing to do with Christianity at all. This is always a matter of truth, so we start with the mind. Darkness is characterized by ignorance: light is characterized by knowledge and understanding and, above all, by a knowledge of God. (D.M. Lloyd-Jones)

Eph. 5:9 [**for** (explanatory conj.) **the production** (Subj. Nom.; fruit) **of the light** (Adv. Gen. Ref.; divine good) **is** (ellipsis, verb supplied) **in the sphere of all** (Instr. Measure) **intrinsic goodness** (Loc. Sphere; Christian virtue and integrity directed towards others by means of impersonal love) **and** (connective conj.) **righteousness** (Loc. Sphere; directed towards oneself by adhering to the protocol plan of God) **and** (connective conj.) **absolute truth** (Loc. Sphere; directed towards God by the perception, metabolization and application of Bible doctrine)],

^{WHO} **Ephesians 5:9** ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ

^{VUL} **Ephesians 5:9** fructus enim lucis est in omni bonitate et iustitia et veritate

^{LWB} **Eph. 5:10** Constantly finding out [by examination and approval] what is pleasing to the Lord [meets divine standards, adheres to divine protocol];

^{KW} **Eph. 5:10** Putting to the test and then approving what is well pleasing to the Lord.

^{KJV} **Ephesians 5:10** Proving what is acceptable unto the Lord.

TRANSLATION HIGHLIGHTS

Verse 9 is a parenthesis, therefore verse 10 continues immediately after the thought in verse 8. As we begin or continue to walk in the light, we are to constantly examine the truth and approve our internal and external activities (Iterative Present tense) to ascertain whether they meet divine standards or not. How do we constantly examine the truth? We do this by the daily intake, metabolization and application of Bible doctrine – which is Absolute Truth. How do we approve or disapprove our internal and external production? If we are filled with the Spirit, our production is in the sphere of the light and is spiritual. If we are not filled with the Spirit, our production is in the sphere of darkness and is carnal. What is pleasing to the Lord? The only internal and external production that is pleasing to the Lord are those things done while we are filled with the Spirit. Some of these “pleasing” activities are residing and functioning inside the sphere of divine power, utilizing the 10 problem-solving devices, executing the protocol plan of God, using our invisible assets given to us at the point of salvation, and passing momentum tests as we grow in the grace and knowledge of our Lord Jesus Christ.

By definition, you must be filled with the Spirit to legitimately engage in any of these activities; if you are not filled with the Spirit, you are deluding yourself if you think there is anything “pleasing to God” in your daily activities. There is a divine plan and a divine method of protocol for everything in God’s system, including the provisions and goal of our individual spiritual lives. The Lord did not place us positionally in Christ and then leave our experience of this relationship in the air. There is an experiential plan and purpose and method that is as precise as His positional plan. What do I mean by internal and external production? External production is activities that others can see; internal production is activities that people cannot see. “What you think” is just as important as “what you do.” Thoughts that align with Bible doctrine (internal production) will be rewarded at the Evaluation (Judgment) Seat of Christ in the same manner as activities that people can see you doing (external production). The spiritual life is thinking first and acting second; don’t put the cart before the horse!

RELEVANT OPINIONS

The participial sentence defines the walk which was enjoined in respect of the way in which it is to be made good. It is a walk which is to be taken up and carried out in the light of a constant trial of what pleases the Lord. (W.R. Nicoll) Usually when we talk about knowing God’s will, we stress knowing Scripture, for God’s character and precepts are disclosed there as they are disclosed nowhere else. If we want to know what God’s will is, we do not need some special mystical experience or revelation. We can find it by studying the Bible, allowing the Holy Spirit to illuminate it to our understanding and apply it to our heart and circumstances. But in this passage I believe Paul is interested in

more than knowing God's will as revealed in Scripture. He is concerned with our perception of what God is doing in history and with our wise response to it. (J. Boice)

Eph. 5:10 Constantly finding out (δοκιμάζω, PAPTc.NPM, Iterative, Circumstantial; examining and approving the Truth on a daily basis) what (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) pleasing (Pred. Nom.) to the Lord (Dat. Adv.; i.e. residence and function inside the divine dynasphere, utilizing the 10 problem-solving devices, becoming an invisible hero, executing the protocol plan, using your invisible assets, and passing momentum tests);

^{WHO} **Ephesians 5:10** δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ

^{VUL} **Ephesians 5:10** probantes quid sit beneplacitum Deo

LWB Eph. 5:11 Also [you members of the congregation] stop your habitual participation in the useless deeds of darkness [moral & immoral degeneracy], but instead even expose it [point out the negative results of degeneracy to others],

κω Eph. 5:11 And stop having fellowship with the unfruitful works of this darkness, but rather be rebuking them so as to bring out confession and conviction.

KJV Ephesians 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

TRANSLATION HIGHLIGHTS

Paul issues another prohibition (Imperative mood) to the Ephesian believers, this time to stop their habitual participation in the fruitless deeds of darkness. He is addressing this to believers, not unbelievers. The Iterative Present tense points to this degenerate behavior as a pattern, a sinful lifestyle that has continued in spite of their new position in Christ and the availability of divine assets to live the spiritual life. The “useless deeds of darkness” is primarily a reference to the sexual sins Paul has been discussing. However, there are two poles in Christian degeneracy: legalism and antinomianism, or moral degeneracy and immoral degeneracy. Both fall short of divine standards and should be exposed as sin whenever they are found (Iterative Present tense). This is not an option; this is a command (Imperative mood). Obviously there is a correct and incorrect manner of exposing these sins.

Believers are commanded to bring to light the sins of degeneracy (non-fruit). This should be done first in your own life, in order to bring about confession of sin and a change of course in your life. All believers are called upon to understand the difference between “skotos” and “photos,” deeds of darkness and deeds of light. The Greek word “elegko” has the historical meaning of “pointing a finger at something.” I can see the self-righteous legalist seizing this as his new calling in life. No! This is not an official badge that gives you the authority to become a licensed “fruit inspector.” Do you want to bring divine discipline down on your head? Then go

ahead and start invading the privacy of other Christians by running around pointing out their sins to others. Exposing and expounding upon a person's useless deeds of darkness is best left to the pastor-teacher, the person with ultimate authority in the assembly, as is intimated in the warning that even talking about the sins of these people (verse 12) is disgraceful.

The last phrase has no direct object, so one must be supplied. By ellipsis, I have supplied "it" as a reference to categories of degenerate deeds, not "them" as a reference to individual people and their useless deeds. If someone close to you is currently engaged in an unwholesome practice that is jeopardizing their spiritual life, you should point this out to them in Scripture in a kind and compassionate manner. This obviously requires considerable fear and trepidation, so that (a) you do not invade their God-given privacy of the priesthood, and so that (b) you do not commit the sin of meddling in another person's affairs and receive their divine discipline. And since gossiping and maligning are both verbal sins with double discipline associated with them, pointing these sins out to someone who is involved in them should not be a public event.

RELEVANT OPINIONS

In the mechanics of blackout of the soul, negative volition toward doctrine opens a vacuum in the left lobe called "mataiotes" in the Greek of Ephesians 4:17. Translated "vanity" in the KJV and "futility" in the NASB, "mataiotes" is a technical word which must be correlated with the context. In this case, since it pertains to the soul, it refers to "emptiness" in the soul. Into this void are drawn thoughts contrary to divine viewpoint – satanic propaganda, the doctrine of demons, and every aberration of human viewpoint in life. Demons function as communicators in this vacuum and they transmit evil. Satan's sphere, the kingdom of darkness, is thus transferred into darkness in the soul of the believer. (R.B. Thieme, Jr.) Christians, by conducting themselves as "children of light," expose the "deeds of darkness." These deeds, however, refer here to the deeds of other believers who are not walking in the light. This is because only God can expose and convict unbeliever's deeds. Believers, on the other hand, can expose evil deeds among other Christians within the church. This the Corinthians (1 Cor. 5) failed to do. (H. Hoehner)

Proverbs 9:7 and 15:12 warn against verbal correction of outsiders. It is more likely that "elegko" refers to exposure of the sinner's deeds, and since verse 12 discourages even speaking about such deeds, this exposure is meant to take place through the reader's behavior. As they refuse to join in evil actions and display a different quality of life, they cast their illuminating beam into the dark recesses of the surrounding society and will invariably show up its immoral practices for what they are. (A. Lincoln) There was a tendency among the saints in Ephesus to keep up with the old associations. Some of them had not made a complete break with the world. So he wrote them, saying, "Stop having constant fellowship with the works of darkness." (K. Wuest) Exposing them does not mean denunciation, but of setting evil in the light of truth, so that every attempt to justify or palliate it is made transparent, and it is seen in its true nature. A negative attitude of abstention from evil is not sufficient; the Christian must bring the light of his own nature to bear upon them. (F.W. Beare)

Eph. 5:11 Also (adjunctive; you members of the congregation) stop (neg. adv.) your habitual participation in (συγκοινωνέω,

PAImp.2P, Iterative, Prohibition; having fellowship with) the useless (Dat. Disadv.; fruitless) deeds (Dat. Ind. Obj.) of darkness (Adv. Gen. Ref.; referring to the two poles of Christian degeneracy), but (contrast conj.) instead (comparative particle) even (ascensive conj.) expose (ἐλέγχω, PAImp.2P, Iterative, Command; bring to light, convict, point out to someone) it (ellipsis, Dir. Obj. supplied; Christian degeneracy and its end results),

^{WHO} **Ephesians 5:11** καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκούτου μᾶλλον δὲ καὶ ἐλέγχετε

^{VUL} **Ephesians 5:11** et nolite communicare operibus infructuosis tenebrarum magis autem et redarguite

^{LWB} **Eph. 5:12** For it is disgraceful to even speak about the things [immoral degeneracy] which are continually being done by them [reversionistic believers in Ephesus] in secret.

^{KW} **Eph. 5:12** For concerning the things done in secret by them it is shameful to be speaking.

^{KJV} **Ephesians 5:12** For it is a shame even to speak of those things which are done of them in secret.

TRANSLATION HIGHLIGHTS

The moral degenerates in Ephesus are maligning and slandering the immoral degenerates. Both are categories of sinful believers, with one group habitually practicing (Iterative Present tense) sins of antinomianism while the other group gossips and maligns (Customary Present tense) them in self-righteous legalism. Paul obviously condemns the degenerate acts of the immoral believer, but he also addresses the self-righteous believer by calling their verbal sins a disgrace. There's no breathing room for any believer who is out of fellowship, regardless of which category of sin he is involved in.

RELEVANT OPINIONS

Better wording: "For it is disgraceful to even speak about the things which are being done by them in secret" - the moral degenerate slanders the immoral degenerate. (R. B. Thieme, Jr.) The friendship of the world can only be purchased at the cost of the Father's friendship. (T. Croskery)

Eph. 5:12 For (explanatory) it is (εἶμι, PAI3S, Descriptive) disgraceful (Pred. Nom.; ugly, shameful) to even (ascensive conj.) speak about (λέγω, PAInf., Customary, Inf. as Dir. Obj. of Verb) the things (Acc. Dir. Obj.; the categories of degeneracy being acted out by believers in Ephesus who are out of fellowship) which are continually being done (γίνομαι,

PMPTc.APN, Iterative, Attributive, Deponent) by them (Abl. Agency) in secret (Adv.; the moral degenerate maligning and slandering the immoral degenerate).

^{WHO} **Ephesians 5:12** τὰ γὰρ κρυφῆ γινόμενα ὑπ αὐτῶν αἰσχρόν ἐστὶν καὶ λέγειν

^{VUL} **Ephesians 5:12** quae enim in occulto fiunt ab ipsis turpe est et dicere

^{LWB} **Eph. 5:13** However, all things [both moral and immoral degenerate behavior] when they are exposed by the light [divine standards] will be made manifest [Bible doctrine will convict the believer of sin].

^{KW} **Eph. 5:13** But all the aforementioned things, when they are reprov'd by the light, are made visibly plain,

^{KJV} **Ephesians 5:13** But all things that are reprov'd are made manifest by the light:

TRANSLATION HIGHLIGHTS

Nobody gets away with sin, no matter how they hide it. Both moral and immoral degenerate behavior will eventually be exposed (Pictorial Present tense) by the divine standard of Scripture. When the light (luminosity) of Scripture convicts a believer of sin, it will be manifest (Futuristic Present tense) to the believer in the privacy of his priesthood. Bible doctrine not only makes the sin known, but it also prescribes the temporal cure: confession of sin in 1 John 1:9. All the gossiping, maligning, and bullying will not correct the situation. Only doctrine in the privacy of one's priesthood is able to turn a reversionistic believer around and set him on the course of recovery.

RELEVANT OPINIONS

They had been brought up in heathen darkness. It was that in which they lived and moved and had their being. And so, by appropriation, it was more or less embedded in their nature. But now, living and moving and having their being in the Lord, that is, in light, and being enlightened by Him through His gospel and Spirit, they were light. And such being their state, there was a call to walk as children of light. (R. Finlayson)

Eph. 5:13 However (explanatory conj.), all (Nom. Spec.) things (Subj. Nom.; moral and immoral degenerate behavior), when they are exposed (ἐλέγχω, PPPTc.NPN, Pictorial, Temporal; made known, convince or convict someone) by the light (Abl. Means; doctrine convicts a believer of sin and provides the means to correct cosmic behavior), will be made manifest (φανερῶ, PPI3S, Futuristic; gossiping, maligning, activism, and legalistic bullying never correct the situation, only doctrine in the privacy of one's priesthood does).

^{WHO} **Ephesians 5:13** τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται

^{VUL} **Ephesians 5:13** omnia autem quae arguuntur a lumine manifestantur

^{LWB} **Eph. 5:14** For while each thing [every act of degeneracy] is being exposed, the light [Scripture] is present, saying: Wake up [rebound: confession of sin], you who are sleeping [in reversionism], and rise out from the realm of dead things [temporal, spiritual death], and then Christ will shine upon you [through the Bible doctrine in your soul].

^{KW} **Eph. 5:14** For everything that is being made plain is light. Wherefore He says, Be waking up, he who is sleeping, and arise from the dead, and there shall shine upon you the Christ.

^{KJV} **Ephesians 5:14** For whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

TRANSLATION HIGHLIGHTS

The light of Scripture is present (Static Present tense) when each and every act of moral or immoral degeneracy is being exposed (Perfective Present tense). The Word of God is constantly there, telling you (Iterative Present tense) to wake up (Imperative of Command) from the state of sin you are wallowing in. The phrase “wake up” is a command to confess your sin to God and reenter fellowship. You cannot begin recovery from reversionism until you name your sins to God and He forgives you (1 John 1:9). Following the metaphor, the reversionistic believer is sleeping (Descriptive Present tense) in a state of sin. This believer is in one of two polarized states of fragmentation: legalism or antinomianism.

The fragmented believer is not only commanded to wake up (confession of sin), but he is also commanded (Imperative mood) to rise up from the realm of dead things. This means the believer is to keep moving in the Christian life, not looking back at past sins or failures. The “realm of dead things” is a temporal spiritual life that has ceased because of sin. Such sin must be isolated, confessed, and then the believer leaves the realm of temporal, spiritual death and reenters the realm of temporal, spiritual life. Fellowship with the Father, Son and Holy Spirit is restored. Christ will then begin to shine upon you (Predictive Future tense) once again, because the Bible doctrine that has been metabolized in your soul will come forth from the cloud of sin.

RELEVANT OPINIONS

“Awake thou that sleepest, and arise from the dead” may not be construed as a command to the spiritually dead sinner to come to life. It is clear that the entire passage of which this exhortation is a part was addressed to believing saints. They were saints living in evil surroundings. Worse than that, they were being influenced adversely by their environment. They were slumbering Christians, so to speak. Therefore the apostle enjoined them to awake from their sleep and to arise from among their spiritually dead

neighbors. (R.B. Kuiper) “Rise up from the dead” is used here to express spiritual life out of the deadness of sin. (J.D. Pentecost) Everywhere the Bible represents sin as a state of death. The sinful soul is like a corpse. It is odious and the victim of external forces. Such is the world of wicked men around us. It is worthless, clandestine, shameful, sleepy, and mortal. (D. Thomas)

Eph. 5:14 **For** (explanatory conj.) **while** (concurrent, at the same time) **each thing** (Subj. Nom.; each and every act of moral or immoral degeneracy) **is being exposed** (φανερῶ, PPpTc.NSN, Perfective, Temporal; made known, manifested), **the light** (Subj. Nom.; Scripture) **is present** (εἰμί, PAI3S, Static), **saying** (λέγω, PAI3S, Iterative): **Wake up** (ἐγείρω, PAImp.2S, Static, Command; rebound as the beginning of reversion recovery), **you** (Subj. Nom.) **who are sleeping** (καθεύδω, PAPtc.VSM, Descriptive, Substantival; believer in polarized fragmentation), **and** (continuative conj.) **rise** (ἀνίστημι, AAImp.2S, Constative, Command; get moving) **out from the realm of dead things** (Abl. Separation; death), **and then** (result conj.) **Christ** (Subj. Nom.) **will shine upon** (ἐπιφάυσκω, FAI3S, Predictive) **you** (Dat. Adv.; because Bible doctrine has been metabolized in your soul).

^{WHO} **Ephesians 5:14** πᾶν γάρ τό φανερούμενον φῶς ἐστίν διὸ λέγει Ἔγειρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν καὶ ἐπιφάυσει σοι ὁ Χριστός

^{VUL} **Ephesians 5:14** omne enim quod manifestatur lumen est propter quod dicit surge qui dormis et exsurge a mortuis et inluminabit tibi Christus

^{LWB} **Eph. 5:15** **Therefore, understand [discern] how accurately you must continually walk [live & function], not as fools [without doctrine: wrong priorities], but as wise believers [positive towards doctrine: correct priorities],**

^{KW} **Eph. 5:15** Be constantly taking heed therefore how accurately you are conducting yourselves, not as unwise ones but as wise ones,

^{KJV} **Ephesians 5:15** See then that ye walk circumspectly, not as fools, but as wise,

TRANSLATION HIGHLIGHTS

Since all acts of moral and immoral degeneracy will be exposed, and the reversionistic believer lives in temporal spiritual death and receives continued divine discipline if he refuses to confess sin to the Lord, an obvious conclusion should be inferred. Paul commands (Imperative mood) us all to understand with great accuracy how we must continually live and function (Iterative Present tense) in God’s plan. The protocol plan of God is precise. Remaining in fellowship in the sphere of divine power is a moment-by-moment process. Walking in the Spirit is crucially important to spiritual fruit-bearing.

There is no one-shot decision in experiential sanctification. There is no instantaneous enlightenment, as offered by many satanic cults. Paul commands us to walk as wise (Greek: Sophia) believers, being positive towards Bible doctrine and having divinely structured priorities. He uses the Potential Indicative mood expressing command, which means as the “apostle to the Gentiles” he orders us to walk (Latin: ambulate) in this precise manner, but he knows we have the ability to say YES or NO to his command. Many believers ignore Bible doctrine and walk as fools (Greek: asophia), having their priorities in life all fouled-up.

RELEVANT OPINIONS

Not even the cruelest tyranny can remove your freedom to think doctrine, nor can any extenuation relieve you of your responsibility for “redeeming the time” inside the sphere of divine power. (R.B. Thieme, Jr.) Nothing is of more value than fixed principles for guiding our life. One settled conviction may be of inestimable value; the conviction that nothing can come to any good in the end which is against the will of God. Whenever greatness is achieved in any sphere of life it is through the force of well-kept rules. Every great author, artist, statesman, has owed his success to certain principles of action to which he has rigidly adhered. What we need is convictions, and pre-eminently the conviction that the only true, safe, and blessed rule of life is to follow implicitly the will of God. (W.G. Blaikie) We think of conversation as being only a matter of speaking, but conversation, like walk, is an inclusive term which takes in the whole of one’s behavior and activity, the whole of one’s life amongst other people. That is our walk. (D.M. Lloyd-Jones) True wisdom is knowing and applying the truths and principles from the Word of God. (J. Bond)

Eph. 5:15 Therefore (inferential conj.), understand (βλέπω, PAImp.2P, Static, Command; discern) how accurately (adv.) you must continually walk (περιπατέω, PAI2P, Iterative, Potential Ind. expressing Command; live and function), not (neg. adv.) as (comparative adv.) fools (Pred. Nom.; without doctrine and with wrong priorities), but (contrast conj.) as (comparative adv.) wise believers (Pred. Nom.; positive toward doctrine and with divinely structured priorities),

^{WHO} **Ephesians 5:15** Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε μὴ ὡς ἄσοφοι ἀλλ ὡς σοφοί

^{VUL} **Ephesians 5:15** videte itaque fratres quomodo caute ambuletis non quasi insipientes sed ut sapientes

^{LWB} **Eph. 5:16** Constantly buying time [logging hours inside the sphere of God’s power], because the days [allotted to each believer] are evil [opposed to the divine plan].

^{KW} **Eph. 5:16** Buying up for yourselves the opportune time, because the days are pernicious.

^{KJV} **Ephesians 5:16** Redeeming the time, because the days are evil.

TRANSLATION HIGHLIGHTS

How do we walk as wise believers and not fools? Paul says we are to constantly buy time (Iterative Present tense), which means we should be logging as many hours inside the sphere of God's power (dynamosphere) as possible. The amount of days allotted to each believer to fulfill the protocol plan of God are not only a finite number, but those days on earth are also evil. The world we live in is under the temporary usurped authority of Satan. The days we spend on earth are full of opposition to the divine plan. It is a daily struggle to stay inside of God's sphere of power when Satan has such a tempting labyrinth of sin for us to engage in. When we get to the Judgment Seat of Christ, we will be evaluated for how much doctrine we metabolized in our soul and how much doctrine we applied in our daily life. There will be rewards for both internal intake and external application of that doctrine. How many hours did we spend in fellowship and how many hours did we spend in carnality and reversionism. That is what is meant by "constantly buying time."

RELEVANT OPINIONS

The most important aspect of worship, which makes all other worship possible, is the perception of Bible doctrine. God gives us time, one day at a time; we "redeem the time" by devoting a portion of each day to the intake of His Word. Concentration in learning the Word of God is the highest form of worship directed toward God. Your use or misuse of the truth you have learned determines whether or not you will grow at this particular stage in your Christian life. If you fail, you regress spiritually and must fall back and regroup for an opportunity to learn more and be tested again at a later time. But you have missed the chance to accelerate your capacity for life. You cannot afford to flunk too many tests if you hope to advance all the way to maturity. God gives each believer only a finite number of days, and you must continually learn and apply the truth, redeeming the time. (R.B. Thieme, Jr.)

The right management of our time is what we are particularly to look to. The idea is that every moment has its own duty assigned to it. By doing the duty in the moment, we make a purchase of the opportunity, we turn it into a gain. We keep abreast of time; we avoid subsequent collision of duties. We are to make our moments as they pass, rich in all the gains of a good life. If we would redeem the time in its days, then we must anticipate them by wise economical arrangements. We must see them coming, and know how we are to fill them up. The light that we have got from past days we are to put into some workable scheme for the days to come. To the excellence of a day-plan it is essential that we rightly proportion between the various duties of life, so that none are left out or do not get their proper place. We are to keep up the right proportion between our severer and our lighter engagements. It behooves every one to have a task, a definite task, a task that taxes his energies. But it is not good for the bow to be always bent, and if we manage well, we shall find time to relax ourselves in social enjoyment. We are also to keep up the right proportion between our religious and our secular duties. The latter, as a general arrangement, must take up a large proportion of our time. Six to one is the proportion indicated in the command. But in every well-planned life there will be found ample time for religious duties. (R. Finlayson)

We have lost much time already. We do not know how much time yet remains to us. We have to give an account of all our time and opportunities. Time must not be lost if the evil is to be quickly and effectively counteracted. The days were evil, not in themselves, but by reason of man's wickedness and folly. It is the evil of sin, rather than the evil of punishment, that is meant. It is part of the evil that men do not see it at all. It is part of the evil that they do not mourn over it. It is part of the evil that they will do nothing to remove it. There is, therefore, all the more reason for Christians bestirring themselves in all seasons and spheres of action to counteract the evil of the days. (T. Croskery) An individual may become so occupied with his livelihood that he neglects his spiritual or physical health. He may ask God's forgiveness, but forgiveness gives no one assurance that his physical health shall be restored. God may curse his blessings so that he becomes poor in wealth, sick in health, or a failure in success. Christians must place preeminence on spiritual things. They cannot expect to reap a harvest of usefulness and fruitfulness if they neglect the Lord. Redeeming the time is of utmost importance. Days that are past cannot be redeemed. One must take advantage of present opportunities. (W.E. Best)

Morning devotions alone will not make the day good. The evening may be utilized for self-improvement and ministries to others. And the day is to end, as it began, with God. It is only by such planning (in the name of Him who is not the author of confusion), that we can expect to be like merchants accumulating a large fortune. The days are evil because many of them are lost already. We have known the degeneracy of the days in our own experience. We are to take revenge upon ourselves that we have given so much of our valuable strength and time to our adversary. The workman knows what it is to make up lost time. When he falls behind with his talk of work, he has to work longer hours or to apply himself with double energy when he is at it. So, because our days have been ill spent in the past are we to work with redoubled energy in the future. (R. Finlayson)

Eph. 5:16 Constantly buying (ἐξαγοράζω, PMPTc.NPM, Iterative, Circumstantial, Deponent) time (Acc. Dir. Obj.; logging hours inside the divine dynasphere), because (causal conj.) the days (Subj. Nom.; allotted to each believer to fulfill the protocol plan of God) are (εἰμί, PAI3P, Descriptive) evil (Pred. Nom.; full of opposition to the divine plan).

^{WHO} **Ephesians 5:16** ἐξαγοραζόμενοι τὸν καιρὸν ὅτι αἱ ἡμέραι πονηραὶ εἰσιν

^{VUL} **Ephesians 5:16** redimentes tempus quoniam dies mali sunt

^{LWB} **Eph. 5:17** **Therefore, stop becoming unwise believers [because of you negative attitude towards daily Bible study], but keep on understanding what is the will [purpose, plan] of the Lord.**

^{KW} **Eph. 5:17** On this account stop becoming those who are without reflection or intelligence, but be understanding what the will of the Lord is.

^{KJV} **Ephesians 5:17** Wherefore be ye not unwise, but understanding what the will of the Lord is.

TRANSLATION HIGHLIGHTS

Paul issues a prohibition (Imperative mood) to stop becoming unwise believers. Unwise believers are those who reject the daily intake, metabolization and application of Bible doctrine. Unwise believers are those who think a 30-minute sermon once a week on Sunday will get them through the next 6 days. Unwise believers rarely study the Bible or listen to sound teaching during the work week. Unwise believers are distracted by a multitude of things in the world and are not truly interested in the Word of God. What we are called to do is to keep on understanding (Iterative Present tense) what the will, plan and purpose of the Lord is. The only way we can fulfill this command (Imperative mood) is by the consistent, daily intake, metabolization and application of Bible doctrine (Latin: intelligence). If the Word of God is not continually cycling in your thinking, you cannot perceive or understand what the Lord is doing in your life and in the world around you.

RELEVANT OPINIONS

Contemplating them as in the Christian position Paul charges them not to suffer themselves to slip back again into folly – a thing inconsistent with the walk required of the Christian. As distinguished from “ginoskein,” “sunienai” expresses intelligent, comprehending knowledge, more than acquaintance with a thing or mere matter of knowledge. (W.R. Nicoll) He whose “delight is in the law of the Lord, and who meditates in it day and night” (Psalm 1:2) will triumph over every obstacle which Satan can oppose to his progress. Whence comes it that some wander, others fall, others strike against a rock, others go away – but because we allow ourselves to be gradually blinded by Satan, and lose sight of the will of God, which we ought constantly to remember? Observe, that Paul defines wisdom to be understanding what the will of the Lord is. (J. Calvin)

There are so many people who are governed entirely by their feelings and they do not want to use their minds and their brains. Even in a religious service they just want happiness and enjoyment. They want to have a good time, as they call it, to get excited, to work themselves up by singing hymns and songs and choruses, and to keep on repeating and repeating until they are in a state of mental intoxication. They do not want to be made to think. Life is hard enough as it is, they say, without having to struggle with this thought and that, so let us have more singing and less preaching and so on. Feelings! Just a riot of enjoyment – that is a foolish person. Do you see the relevance of all this to the state of the church today? It does not matter how crowded your churches are in whatever country you belong to. What I want to know is, what happens when the crowd gets there? How is the time spent? And, alas, one sees and hears more and more music and entertainment and less and less of teaching and doctrine and true understanding. That is one of the characteristics of folly. (D.M. Lloyd-Jones)

Eph. 5:17 **Therefore** (inferential conj.), **stop** (neg. adv.) **becoming** (γίνομαι, PMImp.2P, Descriptive, Prohibition, Deponent) **unwise believers** (Pred. Nom.; because of your current negative volition towards inculcating Bible doctrine), **but** (contrast conj.) **keep on understanding** (συνίημι,

PAImp. 2P, Iterative, Command; knowledge, perception, discernment) **what** (Subj. Nom.) **is** (ellipsis, verb supplied) **the will** (Pred. Nom.; purpose, plan) **of the Lord** (Poss. Gen.).

^{WHO} **Ephesians 5:17** διὰ τοῦτο μὴ γίνεσθε ἄφρονες ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου

^{VUL} **Ephesians 5:17** propterea nolite fieri imprudentes sed intellegentes quae sit voluntas Domini

^{LWB} **Eph. 5:18** Also stop making a habit of becoming intoxicated with wine [any substance that can destroy your life by addiction], by which is dissipation [wild, drunken lifestyle], but be continually filled by the Spirit [residence and function in your spiritual palace].

^{KW} **Eph. 5:18** And stop being intoxicated with wine, in which state of intoxication there is profligacy. But be constantly controlled by the Spirit,

^{KJV} **Ephesians 5:18** And be not drunk with wine, wherein is excess; but be filled with the Spirit;

TRANSLATION HIGHLIGHTS

Paul issues a prohibition (Imperative mood) to stop living a lifestyle of continual intoxication (Iterative Present tense) with wine. This excessive use of wine includes any substance that can destroy your life by addiction or dependency (Latin: inebriation). Any life that is centered on chemical abuse is (Descriptive Present tense) dissipation, a wild uncontrolled existence as a drunk or lush. Instead of being filled with a recreational substance that causes us to lose control of our thinking, Paul commands us (Imperative mood) to be continually filled (Iterative Present tense) by the Holy Spirit. The filling of the Spirit increases mental activity, not decreases it. The filling of the Spirit increases thought control over our lives, not diminishes it. Being filled by the Spirit is a divine command for living the Christian way of life - residence and function inside our very own spiritual palace – as opposed to living a life of melancholy - “face-down and muddy drunk” in a gutter.

RELEVANT OPINIONS

The Holy Spirit’s communication ministry is powerful but deliberately invisible. The teaching is spotlighted, not the Teacher. He operates in silent support of the normal, human learning process. As far as conscious experience is concerned, the believer listens to Bible teaching, thinks about it, mulls it over, accepts what he believes is true, and lives by the truth. He recognizes the importance the Bible gives to remaining filled with the Spirit, so he obeys this mandate by faith. The Holy Spirit’s indispensable aid operates below the surface. The Spirit glorifies Christ rather than Himself. He illuminates the “mind of Christ.” The Church Age believer “knows” the Spirit but “beholds” Christ, in contrast to the world which neither beholds nor knows the Holy Spirit. (R.B. Thieme, Jr.) To be filled with the Spirit is not the same as being “sealed” with the Spirit, which I would regard as synonymous with being “baptized with the Spirit.” And I say that for this reason, that the apostle is

exhorting people to become, and to go on being “filled with the Spirit” of whom he has already said in the first chapter that they have been “sealed” with the Spirit. (D.M. Lloyd-Jones)

The first gate of the palace, the divine dynasphere, is the power gate – the silent, invisible, enabling ministry of the Holy Spirit. Omnipotent God the Holy Spirit sustains the believer, supplying the supernatural means of executing the supernatural Christian way of life. The Holy Spirit fills the believer to provide the dynamics for living the spiritual life and to nullify the control of the sin nature. The Holy Spirit empowers you to apply Bible doctrine, execute God’s plan, become an invisible hero, and glorify God by utilizing all the assets He has provided. This filling that controls your soul after rebound energizes the problem-solving devices and supports your resistance to the temptations of the sin nature. His virtues become our virtues, His great capacity for life and happiness becomes our capacity, His integrity becomes our integrity. (R.B. Thieme, Jr.) The Holy Spirit is a Person. He is not a substance, not a liquid, and not a power like electricity. The Holy Spirit is the 3rd Person in the blessed Holy Trinity. Our ideas about being “filled with the Spirit” go entirely wrong just because we have forgotten that He is a Person. But if that is so, why does the Bible use the terms “poured out,” “shed forth,” and so on? These are but figures, of course. The Scriptures are anxious to convey the idea that the influence of the Spirit upon us is a power. (D.M. Lloyd-Jones)

The Bible describes the believer under the Spirit’s unseen, energizing control as being “spiritual,” filled with the Spirit, and walking in the Spirit. The grace apparatus of perception (GAP) can function only under the filling of the Holy Spirit. The filling of the Spirit is therefore the link between salvation and the eventual understanding of Bible doctrine that constitutes spiritual maturity. The filling of the Holy Spirit is mandatory for both the intake and the application of the Word of God. Even when you attend Bible class and are positive toward learning doctrine, it is impossible to assimilate the Word unless you are filled with the Spirit. You accomplish this by naming or citing your known sins privately to God the Father in accordance with 1 John 1:9. (R.B. Thieme, Jr.) The filling of the Spirit is not a critical experience; it is a state or a condition in which we are to live always, permanently. This is not something that happens to us; it is something which we control, and which we determine. We must get rid of all notions of passivity here; you do not just wait for this to happen. It is in your power and mine to determine whether we are filled with the Spirit or not. Is that clear? (D.M. Lloyd-Jones)

Wine is but a specimen of a class of stimulants. The stimulus may be afforded by almost any enjoyment of the senses. Drunkenness may come from anything wherein is excess – from over-indulgence in society, in pleasure, in music, and in the delight of listening to oratory, nay, even from the excitement of sermons and religious meetings. The prophet tells us of those who are drunken, and not with wine. This is based on passages that warn against excess of bodily exercise, excess of intellectual exercise, excess even in our hours of work, excess, in a word, so far as it militates against Christian sober-mindedness. (R. Edgar) It has its application to the intoxicating cup of the world in every form – to the intoxication of novel-reading, to the intoxication of keenness in business, to the intoxication of political excitement. It cannot be said that the use of wine at all is forbidden by this precept. There is a warning connected with the use of wine, but there is no warning connected with the reception of the exhilarating influences of the Spirit. We can never be too much abandoned to spiritual appetite; it can never grow in us to dangerous strength. (R. Finlayson)

The filling of the Spirit is the opposite of drunkenness. As the believer's IQ for spiritually discerning the truth of Bible doctrine, the filling of the Spirit contributes to concentration and mental focus, not to dissipation. Imbibing too much alcohol depresses the mentality, releasing uninhibited emotion; the filling of the Spirit supports lucid thinking and is undetectable, behind the scenes, and unrelated to emotion. We must also distinguish between the indwelling of the Spirit and the fifth ministry, the filling of the Spirit. Indwelling in His residence in the body; filling is the Spirit's control of the soul. We never lose the indwelling presence of the Holy Spirit, but when we sin, we lose the filling of the Spirit. Hence, we are commanded to be filled with the Spirit – a command to rebound whenever we sin – but we are never ordered to be indwelt; the indwelling of the Spirit is our permanent possession. Even if we are not positive toward the Word of God, we are still indwelt by both the Holy Spirit and Jesus Christ. (R.B. Thieme, Jr.) Scripture never demands total abstinence from intoxicants, but it often speaks against drunkenness. (K. Wuest) In many forms of religion (particularly in orgiastic cults of this period associated with Dionysus) intoxication is regarded as a means of communion with the divine. Hence it is here opposed to the condition of true inspiration. (C. Dodd)

Eph. 5:18 Also (adjunctive) stop (neg. adv.) making a habit of becoming intoxicated (μεθύσκω, PPImp.2P, Iterative, Prohibition; inebriated) with wine (Instr. Means; or any other chemical substance which can destroy your life by addiction/dependency), by which (Instr. Means) is (εἰμί, PAI3S, Descriptive) dissipation (Pred. Nom.; referring to the wild lifestyle of the habitual drunk or Christian lush), but (contrast conj.) be continually filled (πληρώω, PPImp.2P, Iterative, Command) by the Spirit (Instr. Agency; residing in your palace).

^{WHO} **Ephesians 5:18** καὶ μὴ μεθύσκεσθε οἴνω ἐν ᾧ ἐστὶν ἀσωτία ἀλλὰ πληροῦσθε ἐν πνεύματι

^{VUL} **Ephesians 5:18** et nolite inebriari vino in quo est luxuria sed implemini Spiritu

^{LWB} **Eph. 5:19** **Make it a practice to speak to each other by means of psalms and hymns and spiritual songs, singing and playing musical instruments with your mentality [doctrine and music combined] to the Lord.**

^{KW} **Eph. 5:19** Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord,

^{KJV} **Ephesians 5:19** Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

TRANSLATION HIGHLIGHTS

Paul uses an Imperatival Participle to encourage us to practice speaking (Iterative Present tense) to each other by means of psalms and hymns and spiritual songs. He is drawing a contrast

between the uplifting spiritual songs of Christians and the obscene degenerate songs often sung at drunken parties. Being a member of a college fraternity in my younger years, I know exactly what Paul is referring to here! If a social occasion calls for singing, odes of praise to the Lord are preferred over “rowdy rugby songs.” Some commentators lump all three types of songs into one category, but if that were the case, why bother enumerating them with different Greek words? There are different types of praise songs to the Lord and Paul is merely including them all.

Paul also combines singing and playing music instruments (Customary Present tense) to the chagrin of certain legalistic churches today who insist on singing ocapello only. There are so many verses in the OT that refer to musical instruments that you would think these legalists would have given up their unscriptural traditions, but they still exist all over the country. The holy-rollers also grab part of this verse as a means of encouraging their repetitive, nonsensical tunes where they wave their hands in the air in a trance-like state. But Paul says this singing and playing musical instruments is to be “with the mentality of your soul.” This means your thoughts must be engaged; this is not some emotional gushing melody that you repeat over-and-over again like a Hindu mantra from the Sama Vedas.

In my early Christian days, I attended several assemblies where one short sentence with virtually no doctrinal concept was repeated over-and-over again to a catchy tune for perhaps ten minutes without ceasing. It was touted as worship, but it did not meet Paul’s qualifications as being “with your mentality.” There was no doctrinal content in it whatsoever. We have many psalms to sing from the Psalms themselves. We have many hymns handed down to us from prior generations, although the words of many of them need to be changed to reflect Biblical truth instead of the heresies some of them contain. And there are many odes, ballads and stories about the Lord and His mighty men of old that still grace some song books. The one requirement that Paul places on them is that the mind is engaged and that they communicate something to each other.

RELEVANT OPINIONS

True worship is a priestly function. Assembling in the local church, singing hymns, offering prayer, giving money – these are all aspects of worship. Worship always involves giving back to God something we possess from Him. (R.B. Thieme, Jr.) By “spiritual songs” are meant the same Psalms of David, Asaph, and the titles of many of them are songs, and sometimes a psalm and song, and song and psalm, a song of degrees. They are called “spiritual” because they are indited by the Spirit of God, consist of spiritual matter, and are designed for spiritual edification. (J. Gill) The appellation “spiritual,” given to these songs, is strikingly appropriate; for the songs most frequently used are almost always on trifling subjects, and very far from being chaste. (J. Calvin)

Luther greatly advanced the cause of the Reformation by his hymns, which were sung at the firesides of the people. (R. Finlayson) Psalms are religious songs, especially those sung to musical accompaniment, and par excellence an OT psalm; hymns are properly speaking songs of praise; song, the most general term, are applicable to all kinds of songs, secular or sacred, accompanied or unaccompanied. The three words are brought together here with a view to rhetorical force, and it is precarious, therefore, to build much upon supposed differences between them. (K. Wuest) Most of the destructive errors of the day are based on or supported by popular hymns. (A.E. Knoch) The

etymological derivation of the term “psalmos” suggests that these were primarily stringed instruments. (R. Earle)

Eph. 5:19 Make it a practice to speak (λαλέω, PAPTc.NPM, Iterative, Imperative) to each another (Dat. Adv.) by means of psalms (Instr. Means) and (connective conj.) hymns (Instr. Means) and (connective conj.) spiritual (Dat. Ref.) songs (Instr. Means; odes of praise), singing (ᾄδω, PAPTc.NPM, Customary, Circumstantial) and (connective conj.) playing musical instruments (ψάλλω, PAPTc.NPM, Customary, Circumstantial) with your (Poss. Gen.) mentality (Instr. Manner; doctrine and music put together from the right lobe of your soul) to the Lord (Dat. Ind. Obj.).

^{WHO} **Ephesians 5:19** λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ

^{VUL} **Ephesians 5:19** loquentes vobismet ipsis in psalmis et hymnis et canticis spiritalibus cantantes et psallentes in cordibus vestris Domino

^{LWB} **Eph. 5:20** Always thanking God, even the Father, for all things [both suffering for blessing as well as divine discipline], through the person of our Lord Jesus Christ.

^{KW} **Eph. 5:20** Giving thanks always concerning all things in the Name of our Lord Jesus Christ to God, even the Father,

^{KJV} **Ephesians 5:20** Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

TRANSLATION HIGHLIGHTS

We should always thank God the Father (Gnomic Present tense) for all things, even including divine discipline and suffering for blessing. We are to offer this thanksgiving through our Lord Jesus Christ in prayer and praise. This is not easy to do. It’s not difficult to thank the Lord when He blesses us, but when He places us in situations to test our spiritual growth, thanksgiving is tough to remember. When was the last time you thanked the Lord for a pressure test at work? I’m in one of those situations myself, right now. I have to force myself to thank Him for these daily tests, in spite of the fact that I know they are for my benefit. My natural man revolts at the mere prospect of thanking Him for this suffering for blessing, because I don’t like to be tested all the time! The “all things” also includes divine discipline. Ouch! When was the last time you thanked the Lord for spanking you when you got out of line? Paul says we should “always” thank Him for these things.

RELEVANT OPINIONS

This thanksgiving is described as a constant duty, being in place here where, as in the case of joy and prayer, the matter is one primarily of attitude or spirit. The “all things” is taken by many in its widest possible extent, as including things evil as well as good. (W.R. Nicoll) The grumbling spirit is not compatible with the Holy Spirit. Grumbling was one of the besetting sins of the people of Israel; they were always murmuring against the Lord and against Moses. But the Spirit-filled believer is full not of complaining, but of thanksgiving. (J. Stott)

Eph. 5:20 Always (Adv. Time) thanking (εὐχαριστέω, PAPTc.NPM, Gnostic, Circumstantial) for all things (Gen. Spec.; both divine discipline and suffering for blessing) God (Dat. Ind. Obj.), even (ascensive conj.) the Father (Dat. Ref.), through the person (Instr. Agency; name) of our (Gen. Rel.) Lord (Descr. Gen.) Jesus Christ (Adv. Gen. Ref.).

^{WHO} **Ephesians 5:20** εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρὶ

^{VUL} **Ephesians 5:20** gratias agentes semper pro omnibus in nomine Domini nostri Iesu Christi Deo et Patri

^{LWB} **Eph. 5:21** **Be under legitimate authority [to those with jurisdiction and responsibility, i.e., your pastor] with others of the same kind [fellow Christians, i.e., in your congregation] because of respect for Christ.**

^{KW} **Eph. 5:21** Putting yourselves in subjection to one another in the fear of Christ.

^{KJV} **Ephesians 5:21** Submitting yourselves one to another in the fear of God.

TRANSLATION HIGHLIGHTS

If you read commentaries, you will find page-after-page of idiotic sentiments that have nothing to do with the context of this verse. The context is authority orientation and the location is the local assembly. If you are reading a translation that says “one to another” the commentator will invariably wax eloquent on how we are all supposed to submit to each other. That is ludicrous. When I get to heaven, I’m going to look for the misguided believer who first thought that one up! You don’t submit to your next door neighbor; that’s insanity! Millions of Christians submitting to each other is chaos! No, no, no! That is not what this verse is teaching. This is a verse about LEGITIMATE authority, and legitimate authority must have “jurisdiction” and “responsibility.” Does your neighbor have jurisdiction or responsibility over you? Absolutely not. But when you are in church, the pastor-teacher does have jurisdiction and responsibility over you. If you want to grow in the grace and knowledge of our Lord Jesus Christ, you must be (Customary Present tense) under his authority so you may grow spiritually. By definition, legitimate authority requires jurisdiction and responsibility.

Paul is going to cover several areas of legitimate authority and he uses 5 imperatival in verses 19-21 to encourage believers to understand this legitimate authority. In this verse, believers are to be under

the authority of their pastor-teacher when they are in church; that means sit down, shut up, listen, take notes, read Scripture, etc. We are to place ourselves under his authority with “others of the same kind,” meaning other Christians in our local assembly. Why are we encouraged to do this? We are encouraged to do this because of our respect for Christ. When entering church, we have the option of accepting or rejecting the pastor’s authority. Accepting his authority is not only good protocol, but it also shows respect for the Lord and is the only way we may hear a message that may enable us to grow spiritually. Paul lists other forms of legitimate authority in coming verses, such as husband over wife, parents over children, employer over employee. They are all compared to Christ over His Church. Other spheres of legitimate authority are judges over criminals, government over citizens, coaches over athletes, generals over privates (military sphere), etc.

If authority orientation seems like a fuzzy concept to you and you aren’t sure when submission is called for or not, ask yourselves the jurisdiction and responsibility question. If you are a citizen of the United States and you are drafted for war, does the government have jurisdiction and responsibility over you? Yes. If you have committed a crime and your case is before a judge, does he have jurisdiction and responsibility over you? Yes. If you are a parent, do you have jurisdiction and responsibility over your children? Yes. Do you have jurisdiction and responsibility over children that are not your own? Yes, if it has been delegated to you by their parents, such as the authority of teachers over students; No, if they happen to be hanging out in a shopping mall and are just irritating you. If you work for a mean and nasty boss, does he have jurisdiction and responsibility over you? Yes, and if you can’t take it any longer, quit and find a new job. If you are a wife, does your husband have jurisdiction and responsibility over you? Yes, the Bible tells us so. And nowhere in the Bible does the Lord reverse those roles and place a husband under the authority of his wife. If you are a man, do you have jurisdiction over another man’s wife? No.

Is the concept of jurisdiction and responsibility beginning to make sense? If you are in church, you should voluntarily accept the authority of your pastor-teacher. If you are at home, the wife should voluntarily accept the authority of her husband. If you are at work, you should voluntarily accept the authority of your boss. If you are children, you should voluntarily accept the authority of your parents. You may, of course, reject legitimate authority and react to the person with anger, resentment, implacability, even hatred. Now you’re really in trouble, as mental attitude sins will take over your soul and ruin your entire day! Are you supposed to accept legitimate authority only when you agree with it? There’s no stipulation for that here; show me the verse and we’ll discuss the notion further. The rule of thumb here is whether submitting to a legitimate authority will cause you to sin or violate your conscience. If your boss tells you to steal something from the company, you do not follow his command. If your husband tells you to quit going to church, you do not follow his command. If the person sitting next to you in church tells you to do something, you ignore him, because he has no jurisdiction or responsibility over you. Do you see how common sense must enter into the issue of authority orientation?

RELEVANT OPINIONS

This may be understood in a political sense, of giving honour, obedience, and tribute, to civil magistrates, since they are set up by God for the good of men, and it is for the credit of religion for the saints to submit to them. Members of churches should be subject to their pastors, not in the same

sense as they are to Christ, the head, nor are they obliged to believe or do everything they say, right or wrong; yet honour and esteem are due them, and submission and obedience should be yielded to their doctrines, precepts, and exhortations, when they are agreeable to the Word of God; since God has set them in the highest place in the church, called them to the highest service, and the most honorable work, and bestowed on them the greatest gifts; the younger members should also submit to the elder, and the minority to the majority. (J. Gill)

Eph. 5:21 Be under legitimate authority (ὑποτάσσω, PPPTc.NPM, Customary, Imperatival; to the appropriate person: your pastor-teacher; under obedience, subjection) with others of the same kind (Instr. Assoc.; Christians in your assembly) because of respect (Instr. Cause; "with respect", Instr. Means) for Christ (Obj. Gen.).

^{WHO} **Ephesians 5:21** ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ

^{VUL} **Ephesians 5:21** subiecti invicem in timore Christi

^{LWB} **Eph. 5:22** **You wives, render obedience [as a private obeys his drill sergeant] to your own husbands, as unto the Lord [dual authority: husband and Jesus Christ].**

^{KW} **Eph. 5:22** The wives, be putting yourselves in subjection with implicit obedience to your own husbands as to the Lord,

^{KJV} **Ephesians 5:22** Wives, submit yourselves unto your own husbands, as unto the Lord.

TRANSLATION HIGHLIGHTS

Paul starts his discussion on legitimate authority in the prior verse, where he treats the topic in a general, common sense manner. Now he begins a series of examples on legitimate authority so we may all have a good understanding of the concept. The concept of "legitimate" authority is to protect us from the kooks and legalistic busybodies of this world who would love to tell you how to run your life. The concept of obedience by way of military terminology is to cause us to think twice before becoming rebels against legitimate authority. There is no verb in this verse; it is supplied elliptically from the previous verse. Paul's first example is that wives are under the authority of their own husbands. And the phrase "as unto to the Lord" implies dual authority: the leadership of her husband and the leadership of Bible doctrine from the Lord. The military term "hupotasso" means obedience as a private gives to his drill sergeant. Does that mean husbands are supposed to treat their wives like drill sergeants? No, keep reading.

RELEVANT OPINIONS

This whole notion of the headship of the man, the husband, in the married relationship is comparable in many ways to that of troops to their leader. An army would be completely chaotic if each one had the right to decide what is going to be done next. No woman, whatever her gifts,

has a right even to contemplate marrying a given individual unless she is prepared to submit in that way. Unless she is convinced that she can submit herself to this man, she should not marry him. If she enters into marriage with any other idea, it is against the will of God, and she is committing sin. (D.M. Lloyd-Jones) God designed one specific man for one specific woman. He assigns authority to the husband who is mandated to love his wife and to assume the responsibility to guard and maintain her freedom. To fulfill this obligation, the husband must possess and express from his soul virtue, honor, and integrity. (R.B. Thieme, Jr.)

If he were laying anything sinful or purely arbitrary and tyrannical upon her, she would be justified in resisting him, appealing from him to Christ. But if it is within his right, and what he judges important, then even when she cannot give her approval, she should be willing to fall in with his arrangement. (R. Finlayson) A Christian husband still exercises an authority which the wife must forgo. Many a modern marriage has been wrecked by unwillingness on the part of the wife to accept the sacrifices involved in the husband's choice of a profession or of a geographical location. (F.W. Beare) The submission of the wife is to be matched by the Christ-like love and consideration of the husband, and similarly in the other groups. Failure on the part of one does not justify it on the part of the other, though it necessarily makes success more difficult. (G. Harpur)

It is not servitude. It is not like the obedience of servants to masters, nor even like that of children to parents. It is a submission that recognizes the husband's rule as just, tender, and wise. It is a wise and loving obedience. There is to be no dual authority in the family. It is an obedience within limits, though the wives are enjoined to be subject to their husbands "in everything," that is, in everything within the due sphere of a husband's authority, for they are not to obey him in anything contrary to God and His law. It is an obedience fashioned in its conditions and spirit upon the subjection of the Church to Christ. This implies that the wife's obedience is not to be forced or feigned, but springing naturally out of her affection to her husband, and her dependence upon him, and her recognition of the just grounds of his superior position. A religious wife loves and honors her husband all the more from the very intenseness of her love to Christ. Her very obedience, too, fashioned upon the obedience of the Church to Christ, becomes tributary to her influence over her husband. Christianity has lifted woman to a high place, but without unsexing her. The old pagan writer, Libanius, might well exclaim, "Oh, what women these Christians have!" (T. Crosker)

Christian women should not fear this command to submission. Submission does not make them less than equals, it does not humiliate them, and it surely does not limit their potential either in the home or outside of it. According to the pattern in these verses, doing what she intended and desired at the altar, to do good things for the one she loved and to hold him in esteem, is far from demeaning to women. In fact, it is a biblical affirmation to keep the honeymoon going strong. It must be noted that some do deny submission on the grounds that the biblical commands are culturally oriented, that is, they applied to the first century but not to today. This point of view is rejected on the basis that the texts involved do not hint at this limited application. (D. Wretling) The basic problem in the world today is the problem of authority. The chaos in the world is due to the fact that people in every realm of life have lost all respect for authority, whether it be between nations or between parts of nations, whether it be in industry, whether it be in the home,

whether it be in the schools, or anywhere else. The loss of authority! And in my view it all really starts in the home and in the married relationship. (D.M. Lloyd-Jones)

Eph. 5:22 You (Voc. Address) wives (Voc. Appos.), render obedience (ellipsis, supplied from previous verse; as a private obeys his drill sergeant) to your own (Gen. Rel.) husbands (Dat. Adv.), as (comparative adv.) unto the Lord (Dat. Adv.; the wife is under dual authority: leadership of her husband and Bible doctrine from the Lord),

^{WHO} **Ephesians 5:22** Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ

^{VUL} **Ephesians 5:22** mulieres viris suis subditae sint sicut Domino

^{LWB} **Eph. 5:23** **Because the husband is the head [legitimate jurisdiction] of the wife, as Christ also is the [federal] Head of the Church, He Himself being the Saviour of the Body [responsibility goes with authority].**

^{KW} **Eph. 5:23** Because a husband is head of the wife as the Christ is Head of the Church, He Himself being the Saviour of the Body.

^{KJV} **Ephesians 5:23** 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.

TRANSLATION HIGHLIGHTS

Why does Paul command wives to be obedient to their own husbands? Because in the divine organization of life, the husband was made the head of the wife. This means he is in first or supreme command in the household. He is the absolute authority. Paul compares this authority to that exercised by Christ over the Church. This legitimate authority is often called federal headship. Jesus Christ is the federal Head over the Church; husbands are federal heads over their wives. Paul also calls Jesus Christ the Saviour of the Body. Jesus is the Deliverer and Preserver of His body, the Church. This points to the responsibility of the husband to lead his marriage by virtue love inside the sphere of divine power – called the “integrity envelope” by R.B. Thieme, Jr.

Christ is to be the example of marital leadership for husbands. He always functioned as a leader from within the prototype power system in the filling of the Spirit. The husband must always function as a leader in his marriage from within the operational type power system in the filling of the Spirit. Husbands have legitimate, delegated jurisdiction over their wives from the Lord; husbands also have responsibility for how they exercise that authority. There is a high standard given to both husband and wife to live up to in the marriage relationship; both must operate in their designed spheres towards the other inside the integrity envelope.

RELEVANT OPINIONS

Because God is forming the Church in honor of Christ's victory on the cross, the glorified Christ is called the Head of the Church. While on earth, the Church is called the "Body of Christ;" in heaven, the Church becomes the "Bride of Christ." (R.B. Thieme, Jr.) A matriarchal society with the woman as the head and center of the home is a denial of the biblical teaching, and is, indeed, a repetition of the old sin of Eve. (D.M. Lloyd-Jones) The woman was made for the man (Gen. 2:18; 1 Tim. 2:13), showing the Divine purpose that the man should be the head and center of the household, and that the position of the wife, as wife, should be one of subordination. Parallel to this arrangement is the relation of Christ to the Church. In words, at least, all admit the headship of Christ, and the subordination of the Church to Him. The Christian household, on a much lower level, should exemplify the same relation. (W.G. Blaikie)

Emotional activity is designed to operate in subordination to the absolutes of Bible doctrine that reside in the mentality of the right lobe of the soul. Just as God created the man as the authority over the woman, so He has designed the mentality of the right lobe of the soul to govern emotion. Doctrine in the right lobe is analogous to the husband, while emotion is analogous to the wife. The wife was created to respond to her husband, just as emotion is intended to respond to the content of the right lobe. (R.B. Thieme, Jr.) Although the Church is not actually called the bride, the symbolism used in Ephesians of the husband and wife relationship and the marriage recorded in Revelation 19:7-9 indicate that the Church is the bride of Christ. (C. Ryrie) Dr. Wayne Grudem, in a careful study of 2,336 instances of "kephale" from classical Greek literature, says, "No instances were discovered in which "kephale" had the meaning "source, origin." Wive's usurpation of their husband's headship – or the opposite, servility to his sinfulness – is sin. (R. Hughes)

Marriage Guidance Councils and suchlike bodies generally approach marital problems in terms of psychology. Yet if you examine the married life of many of these psychologists you get a shock. These people who give advice as to how marriages are to be entered into, how they are to be preserved and kept, cannot apply the teaching in their own marriages. Of course they cannot! It is not a matter of psychology. What is needed is not just a little common sense and wisdom and the spirit of comradeship, and give and take. Men and women know all about that, and have known all about it always; but they cannot practice it. No, there is only one hope. Until God is the Authority, and man and wife submit themselves to Him, until they do all things as unto the Lord, and realize that it is the same sort of headship as that of God over Christ, and Christ over man, there is no hope. (D.M. Lloyd-Jones)

Eph. 5:23 **Because** (causal conj.) **the husband** (Subj. Nom.; your hero) **is** (είμι, PAI3S, Descriptive) **the head** (Pred. Nom.; first or supreme in command, absolute authority) **of the wife** (Gen. Rel.), **as** (comparative adv.) **Christ** (Subj. Nom.) **also** (adjunctive) **is** (ellipsis, verb supplied) **the Head** (Pred. Nom.) **of the Church** (Gen. Rel.; federal headship), **He Himself** (Subj. Nom.) **being** (ellipsis, verb supplied) **the Savior** (Pred. Nom.; Deliverer, Preserver) **of the Body** (Gen. Rel.; the church - points to the responsibility of the husband to

lead his marriage by virtue love inside the integrity envelope).

^{WHO} **Ephesians 5:23** ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναίκος ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας αὐτὸς σωτὴρ τοῦ σώματος·

^{VUL} **Ephesians 5:23** quoniam vir caput est mulieris sicut Christus caput est ecclesiae ipse salvator corporis

^{LWB} **Eph. 5:24** **Certainly, just as the church is under subjection to Christ, so also you wives are under subjection to your husbands in everything.**

^{KW} **Eph. 5:24** Nevertheless, as the Church subjects itself in obedience to the Christ, in this manner also the wives should subject themselves in obedience to their husbands in all things.

^{KJV} **Ephesians 5:24** Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

TRANSLATION HIGHLIGHTS

Paul compares the subjection of the church to Christ with the subjection of wives to their husbands. This is not an outdated historical practice; this is a divine standard of subordination that lasts (Gnomic Present tense) for as long as we live on earth. As long as a husband is alive, his wife is always under the delegated authority of her husband. If she refuses to abide by this delegated authority, she will be disciplined. In the same manner, when the church refuses to submit to the authority of Christ, He disciplines each and every one of us. Is a wife supposed to submit to her husband only when she agrees with him? No, Paul says she is under subjection to her husband in “everything.” There is no pick-and-choose option presented to wives in Scripture. The only justification for a wife to refuse to submit to her husband is if he is encouraging her to sin. You single ladies: If you can’t imagine submitting to the guy you are dating, don’t marry him!

RELEVANT OPINIONS

The husband is the bishop of his wife’s soul. She must freely surrender her soul first to the Word and then to her husband in impersonal love. If she doesn’t, she will enter Satan’s cosmic system, scarring her soul and destroying her inner beauty. For the husband who continues in doctrine, this will leave him little to respect and nothing for soul rapport. If you (wives) nag your husband, ignore Bible doctrine and defy his authority, you will destroy all soul rapport in your marriage, destroy your inner beauty and your husband will end up hating you. (R.B. Thieme, Jr.) What the wife is required to keep her eye on, in maintaining the harmony, is the element of submission; while the husband has to keep his eye on the element of love. So Paul is picking out the chief characteristic, the chief contribution that is to be made by each of the partners in this wonderful relationship which can demonstrate the glory of the Christian life so clearly. (D.M. Lloyd-Jones)

One act of disobedience by the wife can destroy her marriage. If she does not have Occupation With Christ, she will not have proper authority orientation in or out of her home. She will be a mule harnessed to a race horse. She will make herself bored, depressed and unhappy by her own negative volition to doctrine and then transfer all her symptoms to her husband. (R.B. Thieme, Jr.) Of the three wills that may be in collision (God's, the husband's, and the wife's), the duty of the wife is to take them in this order, having regard first to God's, next to her husband's, and last to her own. (W.G. Blaikie) No woman need accept the proposal of any man. However, if she does voluntarily accept that proposal and enters into matrimony, she thereby accepts the headship of her husband over her and promises submission to him. We know that there are thousands of women who rail against this, and there are thousands of men who obviously give them just cause. But a Christian woman will nevertheless desire and seek to live up to God's standard. (J. Boice)

Eph. 5:24 Certainly (affirmative conj.), just as (comparative adv.) the church (Subj. Nom.) is under subjection to (ὑποτάσσω, PPI3S, Gnostic; subordination, obedience) Christ (Dat. Adv.), so (correlative adv.) also (adjunctive) you (Voc. Address) wives (Voc. Appos.) are under subjection to (ellipsis, verb supplied) your (Instr. Assoc.) husbands (Dat. Adv.) in everything (Dat. Spec./Loc. Sph.).

^{WHO} **Ephesians 5:24** ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί

^{VUL} **Ephesians 5:24** sed ut ecclesia subiecta est Christo ita et mulieres viris suis in omnibus

^{LWB} **Eph. 5:25** **You husbands, love your wives [virtue love inside the integrity envelope], just as Christ also loved the Church and gave Himself as a substitute for her,**

^{KW} **Eph. 5:25** The husbands, be loving your wives with a love self-sacrificial in its nature, in the manner in which Christ also loved the Church and gave Himself on behalf of it,

^{KJV} **Ephesians 5:25** Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

TRANSLATION HIGHLIGHTS

Paul now commands husbands (Imperative mood) to love their wives. Does Paul tell husbands that they are to love their wives only when the wives behave well? No, the Gnostic Present tense means they are to “always” love their wives. The Greek word “agapao” means virtue love inside the integrity envelope. This love is only possible when you are filled with the Spirit, so if you aren’t filled with the Spirit, you are not fulfilling this mandate. Husbands: If you aren’t functioning inside the sphere of virtue love, how do you expect your wives to submit to you cheerfully? The Lord commands her to do so, but it isn’t easy! Would you rather your wife submit to you out of respect or because of sheer determination to make the Lord happy? Wives, if you don’t submit to your

husbands in the filling of the Spirit, how do you expect him to love you? The Lord commands him to do so, but it isn't easy! Would you rather he loved you personally, or would you rather that he loved you impersonally out of obedience to the mandates of Christ?

So what is the standard of virtue love that husbands are to strive for? Paul compares this virtue love to that which Christ exhibited when He loved the Church and gave Himself (Dramatic Aorist tense) as a substitute for her on the cross. When Christ voluntarily went to the cross for His Church, His bride, He was expressing His virtue love for her. Virtue love focuses on the subject who does the loving and not the object that is loved. When the wife is "lovable," it isn't difficult to have personal love for her. But when the wife is "unlovable," the husband must switch to impersonal love and try to maintain a relaxed mental attitude toward her. Virtue love encompasses both personal and impersonal love. Impersonal love, in particular, requires that the husband focuses on himself and his integrity rather than on his wife. Both husband and wife are to exercise impersonal love as a problem-solving device, and both are to show respect to each other, but the emphasis here is on the husband fulfilling his duty.

RELEVANT OPINIONS

Husbands - impersonal love inside the integrity envelope of spiritual self-esteem translates into personal love for your wives ... The Church exists to glorify Jesus Christ to the maximum. The doctrines of the Church depend on the glorification of Christ, which resulted from His work on the cross ... To establish a royal family for Christ's new aristocracy, God interrupted the Age of Israel and inserted the Age of the Church. Designated the body of Christ, the bride of Christ, and implied in the vocatives "beloved" and "brethren," the Church is His third royal family. (R.B. Thieme, Jr.) Jesus Christ transacted as a Shepherd on behalf of His sheep. If He died also for the goats and the wolves, then there was no point in saying He laid down His life for the sheep. He served in the relation of a Husband, showing singleness of affection, the exclusiveness of conjugal love! He sustained the relation of Head to His beneficiaries, there being a federal and legal unity between them. (A.W. Pink)

A husband's love is peculiar in its nature, unlike the love of parent or child, friend or neighbor. It is single, exclusive, and undivided in its object; for the husband is to devote to his one wife all the affection of his life. This fact is the condemnation of bigamy and polygamy. It is to be considerate and tender, excluding all bitterness. It is a love that will make it unnecessary for the husband ever to command his wife. It is to be mutual. The wife's love is presupposed, though elsewhere it is expressly commanded. It is to be constant and lasting, notwithstanding all the weaknesses or failings of the wife. The union implies such an identification of interest, property, and relationship to the world as to make them almost one person. The wife is the husband's other self. (T. Croskery) In so far as died for the sins of His people (Matt. 1:21) or for His sheep (John 10:15) or for His church (Eph. 5:25), thus far is His atoning sacrifice limited in its application. (A. Custance)

Eph. 5:25 **You** (Voc. Address) **husbands** (Voc. Appos.), **love** (ἀγαπάω, PAImp.2P, Gnostic, Command; impersonal love leading to personal love inside the integrity envelope) **your** (Acc. Gen.)

Ref.) wives (Acc. Dir. Obj.), just as (comparative adv.) Christ (Subj. Nom.) also (adjunctive) loved (ἀγαπάω, AAI3S, Dramatic) the Church (Acc. Dir. Obj.) and (continuative conj.) gave (παραδίδωμι, AAI3S, Dramatic) Himself (Acc. Gen. Ref.) as a substitute for (prep.) her (Obj. Gen.; as an expression of His impersonal love),

^{WHO} **Ephesians 5:25** Οἱ ἄνδρες ἀγαπάτε τὰς γυναῖκας καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς

^{VUL} **Ephesians 5:25** viri diligite uxores sicut et Christus dilexit ecclesiam et se ipsum tradidit pro ea

^{LWB} **Eph. 5:26** That, having purified her [positional sanctification from the baptism of the Holy Spirit], He might cause her [the Church] to be sanctified [experiential sanctification] by means of the washing [confession of sin] of the water [in the filling of the Spirit] with the Word [Bible doctrine],

^{KW} **Eph. 5:26** In order that He might sanctify it, having cleansed it by the bath of water in the sphere of the Word,

^{KJV} **Ephesians 5:26** That he might sanctify and cleanse it with the washing of water by the word,

TRANSLATION HIGHLIGHTS

Jesus Christ purified His church (Culminative Aorist tense) by the baptism of the Holy Spirit. This purification is known as positional sanctification. The purpose of that purification was so He might cause her to be experientially sanctified (Dramatic Aorist tense) by the washing of the water with the Word. “Washing” represents the confession of sin to the Father, also known as the rebound technique. “Water” represents the filling of the Holy Spirit. The “Word” is Bible doctrine communicated by a pastor or teacher. The Lord’s work was not complete when His church was sanctified positionally. By comparison, when you husbands get married, you not only want your wife to be set apart to you positionally, but you also want her to grow spiritually.

The phrase “to be sanctified” is a purpose clause. There is a purpose behind positional sanctification, the one-time cleansing or purification when we are baptized by the Holy Spirit. That purpose is for us to be continually filled with the Spirit and to daily learn Bible doctrine from our pastor-teacher. Our positional sanctification was a past event and is never repeated; it is certain and we can never lose that position in Christ. But our experiential sanctification is contingent on our making good daily decisions to be filled with the Spirit and to hear the Word of God taught on a consistent basis (Greek: rhema) by a qualified pastor-teacher. The purpose of our position is for us to take advantage of our spiritual assets and to grow experientially.

Husbands: The best thing you can do for your wife is to present her with every possible opportunity to learn the Word of God and to grow spiritually. That can either be a local church with a trained,

qualified pastor-teacher, or a tape ministry, television or radio study program. Don't stand in the way of her spiritual growth; encourage her to be continually sanctified by the confession of sin, the filling of the Spirit, and the metabolization of Bible doctrine. Wives: There is nothing you can do in life for yourself or your husband that is better than being continually sanctified. If your husband is positive towards Bible doctrine, there is no glue that will hold your marriage together better than regular confession of sin to the Lord, being filled with the Spirit, and studying the Word of God.

RELEVANT OPINIONS

“Water” represents salvation in Isaiah 55:1; the Holy Spirit in John 7:38-39; and Bible doctrine in Ephesians 5:26. (R.B. Thieme, Jr.) In many NT passages the relation between Christ and the Church is revealed by the use of the figures of the bridegroom and the bride (John 3:29; Rom. 7:4; 2 Cor. 11:2; Eph. 5:25-33; Rev. 19:7-8, 21:1-22:7). At the translation of the church Christ is appearing as a bridegroom to take His bride unto Himself, so that the relationship that was pledged might be consummated and that the two might become one. (J.D. Pentecost) The “word” (rhema) is a sound produced by the voice, a declaration, doctrine or instruction, or a saying, whether in the form of a message, a command, or a promise. Here it may be taken to refer either to a word of promise or to the preached gospel. (W.R. Nicoll) The process of sanctification which is carried on by the Lord Jesus Christ through the instrumentality of the Holy Spirit whom He has sent, is done by, and in, and through the Word. (D.M. Lloyd-Jones)

It is always dangerous to separate the Holy Spirit from the Word. Many have done this, and there have often been grievous excesses. There are some who have emphasized the Holy Spirit to such an extent that they have separated Him from the Word. They do not want to be taught, they do not want instruction; they live in the realm of feelings and moods and experiences, and go off into ecstasies that often lead not only to the shipwreck of their faith, but to gross immorality and excesses and failures. The Word and the Holy Spirit generally go together. The Word by which we are sanctified is the whole of the biblical teaching. It is, in particular, all the great doctrines which are taught throughout the Bible. The Word about which the apostle is speaking here, is the entire Word of the Scripture – every doctrine, the whole of redemption from beginning to end, the entire Bible. (D.M. Lloyd-Jones)

How comes it that superstitious men are confounded by signs, but because their minds are not directed to the Word, which would lead them to God? Certainly, when we look to anything else than to the Word, there is nothing sound, nothing pure; but one absurdity springs out of another, till at length the signs, which were appointed by God for the salvation of men, become profane, and degenerate into gross idolatry. (J. Calvin) The cleansing is effected with the washing of water by the Word, a proof that it is a continuous and continuing process. The instrument which is used by the Holy Spirit in our cleansing is the Word. And let us emphasize that this is a process. It is a progressive cleansing until we shall be free from every spot, or wrinkle, or any such thing. (D.M. Lloyd-Jones) The inward ethical purification is accomplished by the Word of God having liberty in the heart of the Spirit-filled believer, displacing sin and substituting in its place, righteousness. (K. Wuest)

Eph. 5:26 **That** (Purpose conj.), **having purified** (καθαρίζω, AAPTc.NSM, Culminative, Circumstantial; cleansed) **her** (Acc. Dir. Obj.; positional sanctification from the baptism of the Holy Spirit), **He might cause her** (ellipsis, Dir. Obj. implied; the church) **to be sanctified** (ἀγιάζω, AASubj.3S, Dramatic, Purpose clause; states a present reality [experiential sanctification from the filling of the Spirit and the daily intake of Bible doctrine] with the certainty of a past event [positional sanctification] combined with an element of contingency [volitional element] on the part of the church relating to her present reality) **by means of the washing** (Instr. Means; cleansing, rebound technique) **of the water** (Abl. Agency; filling of the Holy Spirit) **with the Word** (Instr. Assoc.; Bible doctrine communicated by a pastor-teacher),

^{WHO} **Ephesians 5:26** ἵνα αὐτὴν ἀγιάσῃ καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι

^{VUL} **Ephesians 5:26** ut illam sanctificaret mundans lavacro aquae in verbo

^{LWB} **Eph. 5:27** **That He Himself [Jesus Christ] might cause the Church to be presented [ultimate sanctification in our resurrection bodies] to Himself [anticipates the wedding feast of the Lamb after the rapture], having no stain [no sin in the resurrection body] or wrinkle [no human good] or any such categories of things [other lust patterns], but that she [the Church] should be holy [ultimate sanctification] and blameless [absence of the old sin nature and human good].**

^{KW} **Eph. 5:27** In order that He might himself present to himself the Church glorious, not having spot nor wrinkle nor any such things, but in order that it might be holy and unblamable.

^{KJV} **Ephesians 5:27** 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.

TRANSLATION HIGHLIGHTS

Another part of the purpose clause is that Jesus Christ might cause the Church to be presented to Himself (Culminative Aorist tense) at the wedding feast of the Lamb after the rapture. At that time the Church will receive her resurrection body and will have entered ultimate sanctification. She will have no stain, which means the resurrection body is without sin. She will have no wrinkle, which means any human good will be rejected. She will have no categories of things that even remotely resemble these things, which means other forms of evil and lust patterns will also be absent. In place of these carnal things, the Church will be holy and blameless, which means she will have entered ultimate sanctification and there will be no more old sin nature and no more human good. The parallel, of course, is that the husband also wants to present his wife (Latin: exhibit) without sin, human good, or any lust pattern (Latin: immaculate). He wants her to be filled with the Spirit, full of Bible doctrine, and ready to receive rewards and decorations at the Judgment Seat of Christ.

RELEVANT OPINIONS

During the Church Age, God is forming a royal family to complement the new royal title awarded to Jesus Christ as a result of the cross. When the royal family is complete, the Rapture will occur. At the Rapture every Church Age believer, whether dead or still living, whether winner or loser, will receive his resurrection body. At that moment, the Church as a spiritual building is transformed into a spiritual temple. The Rapture achieves ultimate sanctification for every member of the royal family. (R.B. Thieme, Jr.) The Christian is exhorted to think and to understand, and is given a basis on which he can do this. That is the meaning and purpose of this teaching which is provided for us; so we are left without excuse if we neglect it. (D.M. Lloyd-Jones)

Eph. 5:27 That (Purpose conj.) He Himself (Nom. Appos.; Jesus Christ) might cause (παρίστημι, AASubj.3S, Culminative, Purpose) the church (Acc. Dir. Obj.) to be presented (ultimate sanctification in our resurrection bodies) to Himself (Dat. Ind. Obj.; anticipates the wedding feast of the Lamb after the rapture), having (ἔχω, PAPtc.ASF, Descriptive, Circumstantial) no (neg. adv.) stain (Compl. Acc.; the resurrection body without sin) or (connective conj.) wrinkle (Compl. Acc.; human good as our clothing is rejected) or (connective conj.) any (Adv. Gen. Ref.) such categories of things (Compl. Acc.; other forms of evil, lust patterns, etc.), but (adversative conj.) that (Result conj.) she (the Church at rapture and after) should be (εἰμί, PASubj.3S, Descriptive, Substantival) holy (Pred. Nom.; ultimate sanctification) and (connective conj.) blameless (Pred. Nom.; absence of the old sin nature and all forms of human good).

^{WHO} **Ephesians 5:27** ἵνα παραστήσῃ αὐτὸς ἐαυτῷ ἕνδοξον τὴν ἐκκλησίαν μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος

^{VUL} **Ephesians 5:27** ut exhiberet ipse sibi gloriosam ecclesiam non habentem maculam aut rugam aut aliquid eiusmodi sed ut sit sancta et immaculata

^{LWB} **Eph. 5:28** So husbands ought also to love their own wives [virtue love in spiritual self-esteem] as their own bodies. He who loves his own wife loves himself [virtue goes both ways],

^{KW} **Eph. 5:28** In this manner ought also the husbands to love their wives as their own bodies. The one who loves his own wife loves himself,

^{KJV} **Ephesians 5:28** So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

TRANSLATION HIGHLIGHTS

In the same manner as Christ loves the Church and presents her to Himself in a sinless resurrection body, husbands should (Tendential Present tense) also love (Durative Present tense) their own wives. This virtue love is exhibited when the believer enters the stage of spiritual growth called spiritual self-esteem. Believers in this stage are able to consistently use the problem-solving device of impersonal love, also called a relaxed mental attitude. Husbands are to love their own wives as they do their own bodies. Since the two are indeed “one flesh,” this exercise of virtue love is the goal of marriage. The man who loves (Durative Present tense) his own wife in effect loves himself (Perfective Present tense). This is a reflexive pronoun, which means virtue love goes both ways – to his wife and to himself since they are one flesh.

RELEVANT OPINIONS

The relation of head and body means that the wife is part of the husband’s self. To love his wife, therefore, in this character as being his body, is to love himself. It is a love, consequently, not merely of duty, but of nature. (W.R. Nicoll)

Eph. 5:28 so (correlative adv.) husbands (Subj. Nom.) ought (ὀφείλω, PAI3P, Tendential) also (adjunctive; it wasn't currently being practiced in Ephesus) to love (ἀγαπάω, PAInf., Durative, Inf. as Dir. Obj. of Verb) their own (Gen. Rel.) wives (Acc. Dir. Obj.; impersonal love in spiritual self-esteem) as (comparative adv.) their own (Poss. Gen.) bodies (Acc. Dir. Obj.); he (Subj. Nom.) who loves (ἀγαπάω, PAPtc.NSM, Durative, Substantival) his own (Gen. Rel.) wife (Acc. Dir. Obj.) loves (ἀγαπάω, PAI3S, Perfective) himself (Acc. Dir. Obj.; reflexive - virtue goes both ways),

^{WHO} **Ephesians 5:28** οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα ὃ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ

^{VUL} **Ephesians 5:28** ita et viri debent diligere uxores suas ut corpora sua qui suam uxorem diligit se ipsum diligit

^{LWB} **Eph. 5:29** For no one ever hated his own flesh [the husband’s authority is to be exercise in love, not anger], but continually nourishes and provides tender care [with a sense of responsibility] for her, just as Christ also [nourishes and provides tender care for] the Church,

^{KW} **Eph. 5:29** For no one ever yet hated his own flesh, but nourishes and cherishes it, even as the Christ, the Church,

^{KJV} **Ephesians 5:29** For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

TRANSLATION HIGHLIGHTS

Paul explains in common sense fashion that no one hates (Constative Aorist tense) his own flesh but nourishes it (Iterative Present tense) and takes care of its needs with care (Iterative Present tense) day after day. And since the husband and wife are “one flesh,” the husband should exercise his authority over her with virtue love as if she were indeed his own body. He should take care of her just like he takes care of himself. This continual nourishment (Latin: nutrition) and care is part of daily life when a believer operates in spiritual self-esteem. Paul compares the practice to Christ providing nourishment and tender care for His Church. This is indeed a high standard for husbands to live by, and something quite uncommon in his day. Women, including wives, were treated about the same as livestock in Paul’s day. Christianity brought in a new standard of honor and respect for women.

RELEVANT OPINIONS

Christ never hated His Church and people; for His love is not only a love of benevolence, but of complacency and delight: there is a difference between anger and hatred, Christ may be angry with them, but not hate them; and there is a difference between persons and actions, Christ may hate their actions, but not their persons; and there is a difference between desert and the fact, they may be deserving of His wrath and hatred, but are not the objects of it in fact; and there is a difference between what is real, and what is imaginary, they may imagine themselves to be hated by Him, when they are not; and there is a difference between hatred, and a non-discovery of love, Christ may not manifest His love, and yet not hate; as He never does His own people, for His love is everlasting and unchangeable. (J. Gill)

Eph. 5:29 For (inferential conj.) no one (Subj. Nom.) ever (Adv. Time) hated (μισέω, AAI3S, Constative) his own (Poss. Gen.) flesh (Acc. Dir. Obj.; the husband's authority is exercised in impersonal love, not anger or hate), but (contrast conj.) continually nourishes (ἐκτρέφω, PAI3S, Iterative) and (connective conj.) provides tender care (θάλπω, PAI3S, Iterative; with a sense of responsibility) for her (Acc. Rel.; in spiritual self-esteem), just as (comparative adv.) Christ (Subj. Nom.) also (adjunctive; nourishes and provides tender care for) the church (Acc. Rel.),

^{WHO} **Ephesians 5:29** οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν

^{VUL} **Ephesians 5:29** nemo enim unquam carnem suam odio habuit sed nutrit et fovet eam sicut et Christus ecclesiam

^{LWB} **Eph. 5:30** Because we are members of His body [Church Age believers are the body of Christ].

^{KW} **Eph. 5:30** Because members are we of His body.

^{KJV} **Ephesians 5:30** For we are members of his body, of his flesh, and of his bones.

TRANSLATION HIGHLIGHTS

Church Age believers are (Descriptive Present tense) members of the body of Christ. And by comparison, wives are members of the husband's body. The principle Paul is reiterating is that husbands should treat their wives with as much care as they treat their own bodies, because after all, the wife IS part of their own body. The Latin Vulgate adds "of his flesh" and "of his bones," but these additions are not in the original Greek text.

RELEVANT OPINIONS

In reality, with no fanfare or emotional folderol, God the Holy Spirit places each Church Age believer into union with Christ at the moment of salvation. This is an actual, as opposed to a ritual, identification ... The baptism of the Holy Spirit is the permanent identification that distinguishes Christianity from religion. Christianity is our relationship with God by virtue of being in union with the God-Man, Jesus Christ; religion is always some system of futile human attempts to gain the approbation of God. (R.B. Thieme, Jr.) The reference is to the original formation of woman as narrated in Genesis 2. Her very name indicated that she was "taken from man." She was taken from him and given to him. So the Church is taken from Christ and given to Him. Taken from His body, sprung from His incarnation and His crucifixion and resurrection, the spiritual offspring of His humanity, and then given to Him, to be his servant, nay, above a servant, His companion, friend, and confidant for evermore. As Eve came from the opened side of Adam, so figuratively the Church springs from the pierced side of Jesus. (W.G. Blaikie)

Eph. 5:30 Because (causal conj.) we are (εἰμί, PA1IP, Descriptive) members (Pred. Nom.) of His (Poss. Gen.) body (Obj. Gen.; Church Age believers as the body of Christ).

^{WHO} **Ephesians 5:30** ὅτι μέλη ἐσμέν τοῦ σώματος αὐτοῦ

^{VUL} **Ephesians 5:30** quia membra sumus corporis eius de carne eius et de ossibus eius

^{LWB} **Eph. 5:31** For this reason, a man will leave father and mother and he will have face-to-face sexual intercourse [adhesion] with his own wife, and they two [husband & wife] shall become one flesh.

^{KW} **Eph. 5:31** Because of this a man shall leave behind his father and his mother and shall be joined to his wife, and the two shall become one flesh.

^{KJV} **Ephesians 5:31** 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.

TRANSLATION HIGHLIGHTS

A husband and wife become one body, just as the Church becomes the body of Christ. For this reason, a man (and woman) will leave his father and mother (Gnomic Future tense) when he (she) gets married. “Leaving” the parents behind does not mean total abandonment, but rather a drastic change in priorities. The number one priority for both husband and wife (after the Lord, of course) is their spouse. Parents drop down the scale of priorities when their children leave the home and are married. “Momma’s boy” and “daddy’s girl” are replaced by the new bond of matrimony. The new husband and wife will then have face-to-face sexual intercourse (Gnomic Future tense, Latin: adhesion) and the two of them in this process become (Gnomic Future tense) one flesh. As R.B. Thieme, Jr. says: “Sexual intercourse in the marriage relationship is the invisible walls of the castle which separate a married couple from all other people.”

RELEVANT OPINIONS

What is basically a divine ordinance is graciously designed for mutual satisfaction and delight. “United” means closely joined (literally “glued”) and taken in conjunction with the reference to “one flesh,” can refer only to sexual intercourse, which is thus hallowed by the approval of God Himself. (F. Gaebelien) It must be a union of body with body, first of all, which is to say there must be a valid sexual relationship. For this reason all branches of the Christian church have acknowledged that a marriage has not actually taken place until the sexual union is consummated. If sexual union does not take place or cannot take place, then the marriage can be annulled as invalid. According to the Bible, neither the man nor the woman is to defraud the other of the sexual experience. The quickest way for the marriage to end up in trouble is for the wife to have a headache every night and go to sleep early to avoid sex or for the husband to lose interest in his wife romantically and spend his nights elsewhere. Sex must be a regular expression of the relationship. (J. Boice)

Eph. 5:31 For this (Adv. Gen. Ref.) reason (Adv. Equivalency), a man (Subj. Nom.; generic term for both man and woman, but with emphasis on the man) will leave (καταλείπω, FAI3S, Gnomic) father (Acc. Dir. Obj.) and (connective conj.) mother (Acc. Dir. Obj.) and (continuative conj.) he (the future husband) will have face-to-face sexual intercourse (προσκολλάω, FPI3S, Gnomic, Deponent; adhesion) with his own (Gen. Rel.) wife (Acc. Rel.), and (Result conj.) they two (Nom. Spec.; both husband and wife) shall become (είμι, FMI3P, Gnomic) one (Acc. Spec.) flesh (Compl. Acc.; the invisible walls of the castle which separate a married couple from all other people).

^{WHO} **Ephesians 5:31** ἀντὶ τούτου καταλείψει ἄνθρωπος [τὸν] πατέρα καὶ [τὴν] μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν

^{VUL} **Ephesians 5:31** propter hoc relinquet homo patrem et matrem suam et adhaerebit uxori suae et erunt duo in carne una

LWB **Eph. 5:32** This mystery [doctrine of sex between husband and wife creating one flesh] is great, but I am speaking with reference to Christ and the Church [as parallels to the marriage relationship].

KW **Eph. 5:32** This mystery is great. However, I am speaking with regard to Christ and the Church.

KJV **Ephesians 5:32** This is a great mystery: but I speak concerning Christ and the church.

TRANSLATION HIGHLIGHTS

The mystery of sex between husband and wife and how they become one flesh is indeed a great one, but Paul is also speaking (Static Present tense) with reference to Christ and the Church. Christology and Ecclesiology are parallels to the marriage relationship.

RELEVANT OPINIONS

The organic unification of biblical eras tends to diminish the scriptural emphasis on Church Age doctrine, making believers less appreciative of God's special role for the royal family in the glorification of Christ. To the Christian's enormous disadvantage, the false view muddles the doctrine of the mystery. The blending of Israel and the Church tends to tolerate the legalism of preserving obsolete forms of worship rather than encouraging among Christians a vigorous love for the truth of Bible doctrine. The assertion that the Church is "Israel" also can generate a potentially disastrous political activism as believers work to establish the kingdom of God on earth. Only Jesus Christ, not fallible Christians (nor Satan), can bring about the Millennium. (R.B. Thieme, Jr.)

There is an amazing unity in marriage. The sexual union entails mysterious and sacred depths. That men and women become "one flesh" suggests an exchange of soul and indicates that something of the psychological depth of the marital union. Marriage ideally produces two people who are as much the same person as two people can be. Old couples with extraordinarily different physical appearances yet often look so much alike – they are one flesh. There has been an exchange of soul. (R. Hughes) To press woodenly the marital relationship of both Israel and the Church to the Lord would be to say that God is a bigamist. Scripture is careful to indicate that Israel is the wife of the Lord in the OT, and the church is the Bride of Christ, never Israel. (C. Feinberg)

Eph. 5:32 This (Nom. Spec.) mystery (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) great (Pred. Nom.; doctrine of sex between husband and wife), but (adversative conj.) I (Subj. Nom.) am speaking (λέγω, PAI1S, Static) with reference to Christ (Acc. Gen. Ref.) and (connective conj.) the Church (Acc. Gen. Ref.; Christology and Ecclesiology as parallels to the marriage relationship).

WHO **Ephesians 5:32** τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ [εἰς] τὴν ἐκκλησίαν

^{VUL} **Ephesians 5:32** sacramentum hoc magnum est ego autem dico in Christo et in ecclesia

^{LWB} **Eph. 5:33** Nevertheless, in any case, each one of you [husbands] individually, love his own wife as himself [a product of spiritual self-esteem], and the wife, that she respects her husband [also a product of spiritual self-esteem].

^{KW} **Eph. 5:33** Nevertheless, also as for you, let each one in this manner be loving his own wife as himself, and the wife, let her be continually treating her husband with deference and reverential obedience.

^{KJV} **Ephesians 5:33** Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

TRANSLATION HIGHLIGHTS

Even though Paul has been drawing comparisons between Christ and the Church with the marriage relationship between husbands and wives, he can summarize it all in two sentences – one addressed to husbands and another addressed to wives. Each husband should continually love (Iterative Present tense) his own wife as he does himself. Each wife should respect (Durative Present tense) her husband. The best way for each to fulfill his or her part of the marriage mandate is by growing in the grace and knowledge of our Lord Jesus Christ. When they each reach the status of spiritual self-esteem, there should be no issues – the husband will love his wife and the wife shall respect her husband.

RELEVANT OPINIONS

The woman must also possess virtue in her soul. She is mandated to “respect” the authority of her husband to whom she willingly surrenders her freedom. This respect is the highest form of a woman’s love in marriage. (R.B. Thieme, Jr.) The apostle returns to his former subject, and recapitulates the mutual duties of husband and wife, after he had enforced them from the instance and example of Christ, and His church. (J. Gill) Properly understood, submission simply affirms for the woman what she herself affirmed at the wedding altar. (D. Wretlind) The “hos” means not merely that each husband is to love his wife as he loves himself, but that he is to love her as being himself, part and parcel of himself according to the Divine idea of the marriage union. (W.R. Nicoll)

At the time of Christ a Jewish woman was not a person, but a thing, regarded as property. A woman had no legal rights whatever, and a wife could be dismissed at will. Moreover, a woman had no right of divorce. The result was that marriage was in peril in Judaism. Demosthenes had said, “We have courtesans for our pleasure, concubines for daily cohabitation, and wives for the purpose of having children legitimately and of having a faithful guardian for our household affairs.” In Greece a married woman had no part in a man’s life. She was not even a true companion to her husband. She was to run his home and care for his children. A Greek husband was expected to find companionship elsewhere. And what of Rome? Rome was the sewer of the ancient world. Martial tells of a woman who had ten husbands. Juvenal tells of one who had eight husbands in five years. Jerome tells of one

Roman matron who was married to her 23rd husband, and she was his 21st wife. Sexual perversions were rampant, and profligacy was widespread. It was against that background that Paul writes. He was calling men and women to a new fidelity and a new purity and a new fellowship in the married life. (J. Boice)

Eph. 5:33 Nevertheless (adversative conj.), in any case ("breaking off and passing to a different subject" conj.), each (Nom. Spec.) one (Subj. Nom.) of you (Adv. Gen. Ref.; husbands) individually (Nom. Appos.; uniquely), love (ἀγαπάω, PAImp.3S, Iterative, Command) his own (Gen. Rel.) wife (Acc. Rel.; virtue love) as (comparative adv.) himself (Acc. Gen. Ref.; spiritual self-esteem), and (continuative conj.) the wife (Subj. Nom.), that (Purpose conj.) she respects (φοβέομαι, PMSubj.3S, Durative, Volitive, Deponent) her (Acc. Rel.) husband (Acc. Rel.; elliptical imperative).

^{WHO} **Ephesians 5:33** πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν ἢ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα

^{VUL} **Ephesians 5:33** verumtamen et vos singuli unusquisque suam uxorem sicut se ipsum diligit uxor autem ut timeat virum

CHAPTER 6

^{LWB} **Eph. 6:1** You children, make it a practice to obey your parents [authority orientation] because of the Lord, for this [obedience to divine authority] is [a sign of] integrity.

^{KW} **Eph. 6:1** The children, be always obedient to your parents in the Lord, for this is a righteous thing.

^{KJV} **Ephesians 6:1** Children, obey your parents in the Lord: for this is right.

TRANSLATION HIGHLIGHTS

Paul addresses children in his next example of authority orientation. He commands (Imperative mood) all children to make it a habit to obey (Iterative Present tense) their parents. This is a mandate from the Lord and a sign of obedience to divine authority. It is also a sign of integrity, because children who obey their parents may grow up with an honorable orientation to life.

RELEVANT OPINIONS

If your parents were to forbid you to worship and follow Christ in your heart, this you could not obey. It must have been just such a situation as this that Jesus had in mind when He warned of family conflict in which parents and children would be opposed to one another and our enemies would belong to our own household. In such circumstances, however painful or perilous, our loyalty to Christ must come first. If we love even our parents more than Him, He said, we are not worthy of Him. (J. Stott) Both parents are mentioned in verse 2, though in verse 4 only fathers are given instructions as to reciprocal behavior. Since he is the head of the family, the husband acts representatively for his wife (as mother) as well as on his own behalf. (F. Gaeblein) As long as a child resides under his parents' roof or receives their financial support, he is subject to their jurisdiction. Hopefully, parents are more discerning, prudent, and disciplined than their minor children, but this head start quickly disappears as the child approaches adulthood. (R.B. Thieme, Jr.) The human mind recoils from the idea of subjection, and with difficulty allows itself to be placed under the control of another. Experience shows how rare this virtue is; for do we find one among a thousand that is obedient to his parents? (J. Calvin)

I must say a word on the matter of the child's own responsibility. Children are their own people, and they have their own set of responsibilities both before God and others. Consequently, although they may be taught wisely and raised morally and that instruction be supported by parental example, they nevertheless sometimes do go astray, and that is not necessarily the parent's fault. Adam and Eve were undoubtedly model parents. They were highly intelligent and knew God intimately. There is no question but that they raised their children to know and honor God. Yet in spite of this, their first child, Cain, turned out to be a murderer. Why? The Bible says it was the result of the outworkings of his own sinful heart. So I say to parents: If your child has abandoned the Lord and is living a worldly life, it is not necessarily your fault. It may be, but not necessarily. On the other side, I want to say a word to children who have not had godly parents. The fact that your parents did not teach you about the Lord or lead a consistently godly life is unfortunate for them and a handicap for you, but it is not an excuse for your failing to be what God would have you be as His followers ... Sometimes those who are properly raised go astray, and sometimes those who are spiritually disadvantaged are models of Christian life and character. (J. Boice)

Eph. 6:1 You (Voc. Address) children (Voc. Appos.), make it a practice to obey (ὑπακούω, PAImp.2P, Iterative, Command; submit to) your (Gen. Rel.) parents (Dat. Adv.) because of the Lord (Instr. Cause; authority orientation), for (explanatory conj.) this (Subj. Nom.; obedience to divine authority) is (εἰμί, PAI3S, Descriptive) integrity (Pred. Nom.; how right orientation to life begins; justice and righteousness kiss each other; honorable).

^{WHO} **Ephesians 6:1** Τὰ τέκνα ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ·] τοῦτο γάρ ἐστιν δίκαιον

^{VUL} **Ephesians 6:1** filii oboedite parentibus vestris in Domino hoc enim est iustum

LWB **Eph. 6:2** **Respect your father and mother, which is the first commandment with a promise,**

kw **Eph. 6:2** Be always honoring your father and your mother, which is a commandment of such a nature as to be the first commandment with a promise,

KJV **Ephesians 6:2** Honour thy father and mother; (which is the first commandment with promise;)

TRANSLATION HIGHLIGHTS

Paul continues to address children by commanding them (Imperative mood) to respect (Durative Present tense) their father and mother. Notice that in the prior verse, he commands them to obey and in this verse he commands them to respect. Both of these are parallels to the commands given to wives in regard to their husbands. Why is this? Because obedience and respect to legitimate authority is crucial to a good life. And the same common sense approach should be applied to obeying your parents as to wives obeying their husbands: you don't follow through if your parents are encouraging you to commit sin. It is also the first commandment with a promise attached to it. Parents are the guardians of their children until they reach the age where they leave the home and strike-out on their own. In most cases, they are far better equipped to guide you in the right direction and to teach you the life skills you will need in the future.

RELEVANT OPINIONS

Children are not in a position to know all the sacrifices their parents make for them, and the amount of thought that is bestowed on them, and the prayers that are put up for them. But they will never have on earth better friends, greater benefactors, than Christ has given them in their parents. Let them value this gift. Those who are dutiful to their parents are likely to grow up good members of society. They are not likely to bring their life to an untimely end in disgraceful quarrels or by crime. They are not likely to shorten their days by intemperance or by idleness. They are likely, too, to grow up good members of the Church, and may have their lives prolonged to them because of their usefulness. (R. Finlayson) Take it at its face value as promising well-being and long life on the earth and to judge that, since it had been introduced to reinforce the commandment, the writer may not have integrated its Jewish this-worldly perspective consistently with his interpretation of inheritance in the first half of the letter. (A. Lincoln)

In the child's early, formative years, the father and mother must exploit their advantages to establish an environment of authority in which their children can grow and mature. Certainly love is not excluded from the training process, but parents properly express their love and instill a true sense of adventure, self-esteem, and personal destiny in their children only when the family organization establishes, enforces, and maintains high standards of thought and action. Within this structure of stability and discipline, the parents treat the child as a person, not as an achiever who must constantly prove himself, earn his parents' love and approbation, and uphold the family name. When excessive pressure to justify himself is removed, the child has maximum opportunity to live his own life and develop capacity for happiness and freedom as an adult. (R.B. Thieme, Jr.)

Eph. 6:2 Respect (τιμάω, PAImp.2S, Durative, Command; honor) your (Gen. Rel.) father (Acc. Dir. Obj.) and (connective conj.) mother (Acc. Dir. Obj.), [which (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) the first (Nom. Spec.) commandment (Pred. Nom.) with a promise (Dat. Accompaniment)],

^{WHO} **Ephesians 6:2** τίμα τὸν πατέρα σου καὶ τὴν μητέρα ἧτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ

^{VUL} **Ephesians 6:2** honora patrem tuum et matrem quod est mandatum primum in promissione

^{LWB} **Eph. 6:3** So that it may become well for you [mental and spiritual prosperity] and so that you might have a long life on earth.

^{KW} **Eph. 6:3** In order that it may be well with you, and in order that you may live long on the earth.

^{KJV} **Ephesians 6:3** That it may be well with thee, and thou mayest live long on the earth.

TRANSLATION HIGHLIGHTS

What promise is attached to the commandment for children to obey and respect their parents? The purpose or promise is so that the child may prosper mentally and spiritually (Constative Aorist tense). A child who rejects training at home and at school will not prosper mentally. But a child who is obedient to authority will learn proper behavior, a healthy appetite for learning, and if this obedience and respect is also exercised in church – a spiritual outlook on life and the means to apply problem-solving devices according to divine protocol. There is also an attached possibility that by doing so you might have (Potential Indicative mood) a long life (Latin: longevity) on earth. Children, and in particular teenagers, have a tendency to rebel against all authority. Many children destroy their capacity for the future by rejecting their parents, teachers and pastor. They engage in dangerous activities with highly questionable friends and they may end up poverty stricken, imprisoned, or tragically dead.

RELEVANT OPINIONS

Teaching methods during the last twenty years or so have been determined almost entirely by a new outlook, by a new psychology which regards human nature as essentially good. The idea is that you must not compel or coerce the child. You should allow children to decide for themselves, and choose for themselves, what they want to learn. Human nature, it is claimed, is essentially good, and you have but to appeal to that which is best and highest in it. You need never punish, you need never restrain, you need never exercise discipline. Such is the controlling idea today with regard to the treatment of crime and its punishment, too. Capital punishment has been abolished, all forms of corporal punishment must be abolished, indeed any kind of severity must be abolished; the whole emphasis is on this treatment by psychiatry – the psychological approach, the building up, the

working on this positive something that is there in human nature. And of course, the same idea comes into the handling of children. In some cases, this is done in the name of Christianity, and with the plea that it is NT as against the OT. This is a view that infidels are advocating and supporting. I do not hesitate to assert that the biblical and Christian attitude toward these two extremes is that they are both wrong. (D.M. Lloyd-Jones)

What is promised is not so much long life to each child who obeys his parents, as social stability to any community in which children honour their parents. (J. Stott) The OT had legislated the death penalty for the dishonoring of parents (Lev. 20:9, Deut. 21:18-21), and this was reemphasized as a punishment for children who failed to demonstrate thoroughgoing obedience to their parents. In Roman society, as far as the bringing up and the education of children was concerned, the father's influence was paramount. Although the mother was the main influence on a son for his first seven years, the father, particularly in the early days of the empire, then took over as his teacher and close companion. This continued until the boy was about sixteen, when he was placed in the charge of some distinguished or trusted friend for a year or two. The father was always considered to be the child's real teacher, and an important part of education was the "praecepta paterna," the paternal precepts. Severe discipline and beatings (Prov. 13:24, 23:13-14, 19:18, 29:15, 17) were seen as part of an upbringing that had the child's ultimate moral and well-being at heart. (A. Lincoln)

Modern teaching displays a complete misunderstanding of the biblical doctrine of God. This is a desperately serious thing. Modern man does not take his picture of God from the Bible; he takes it from his own brain and heart. Man has been creating a god in his own image, a god who must be the exact antithesis of the Victorian father. These moderns have no right to claim that the new line is Christ's. It is not His teaching; it is their own teaching. The Apostle Paul teaches explicitly in the Epistle to the Romans (1:18-32) that God punishes sin, and does so sometimes by abandoning the world to its own evil and iniquity. And it is becoming increasingly clear that He is doing so at this present hour, but men blinded by modern psychology cannot see it, for they do not understand the biblical truth about God. God is punishing us by abandoning us to ourselves, because we have refused to submit to Him and to His holy and righteous laws. There is complete failure to realize what sin has done to man. The modern notion that man is fundamentally and essentially good ... is a rejection of the biblical doctrine of sin. There is also a complete misunderstanding of the doctrine of the atonement and of redemption, and of the cardinal doctrine of regeneration. I still have to meet a pacifist who understands the doctrine of the atonement! I still have to meet the man who holds the modern view about discipline and punishment who understands the doctrine of the atonement. (D.M. Lloyd-Jones)

Eph. 6:3 so that (explanatory conj.) it may become (γίνομαι, AMSubj.3S, Constative, Purpose Clause, Deponent) well (Descr. Adv.; that you may prosper mentally and spiritually) for you (Dat. Adv.) and (continuative conj.) so that (ellipsis, duplication of conj.) you might have (εἰμί, FMI2S, Gnostic, Potential Ind.; possess, live) a long life (Pred. Nom.) on earth (Gen. Place).

^{WHO} **Ephesians 6:3** ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς

^{VUL} **Ephesians 6:3** ut bene sit tibi et sis longevus super terram

^{LWB} **Eph. 6:4** **And you fathers [highest authority in the family], stop provoking your children to anger [physical or mental child abuse], but always rear them by instruction [inculcation of establishment principles] and training [correction & reproof] according to the Lord.**

^{KW} **Eph. 6:4** And the fathers, stop provoking your children to anger, but be rearing them in the discipline and admonition of the Lord.

^{KJV} **Ephesians 6:4** And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

TRANSLATION HIGHLIGHTS

Paul has covered the role of fathers as being the highest authority in the family unit, but that doesn't mean there is no responsibility to go with that authority. Evidently there were some Ephesian fathers who were either tyrants over their children, or who completely ignored them and left the rearing of their children to somebody else. Paul issues a prohibition (Imperative mood) to fathers to stop provoking (Iterative Present tense) their children to anger. There are two kinds of child abuse, active and passive. Active child abuse is physical while passive abuse is mental. In other passages of Scripture, especially in Proverbs, corporal punishment (spanking) is mandated by the Lord in order to correct inappropriate behavior. Scripture goes much further than just recommending it; one verse says a parent who opts out or refuses to spank their children when they need it actually "hates" their children. Let me put this into perspective.

The vast majority of psychological practices today are satanic to the core and are totally opposed to the Word of God. The use of "time-outs" for younger children and "grounding" for teenagers have their place, but only as "cooling off periods" before spanking or "loss of privileges" that are accorded only to responsible adults. What is happening today in crisis proportions is a refusal by parents to submit to God's authority as outlined in the Word of God. This arrogant rebellion is manifested in two ways: (1) by crossing the line when spanking and physically abusing a child, and (2) by refusing corporal punishment entirely and passively abusing a child by parental neglect. Physical abuse is hard to hide in the long run, and we tend to hear more about these extreme cases from doctors and television programs. Passive abuse by replacing biblical mandates with psychological panaceas is not covered by the media, even though it is epidemic in proportion.

As a general observation, it appears that fathers have the tendency to go overboard and use spanking without teaching the child what he did wrong (training) and what he should have done in a given situation (instruction). The father who physically abuses his children provokes them to anger; the father who neglects his children also provokes them to anger. Why is this addressed to fathers? It is addressed to fathers because they are the highest authority in the family unit. The same warnings apply to mothers as well, but they are 2nd in command in the family unit. Child rearing is a continuous (Iterative) and non-ceasing (Durative) endeavor. Paul commands us (Imperative mood)

to rear our children by instruction and training. Instruction refers to the positive side of child rearing; it should emphasize divine establishment principles and the use of the 10 problem-solving devices. Training refers to the negative side of child rearing; it emphasizes correction, reproof, and corporal punishment when necessary.

Spanking without training (what they did wrong) and instruction (what they should do in the future) does not pass the test of child rearing. Time-outs, grounding, and 1-on-1 discussions do not pass the test of child rearing, either. As a parent, if you spank your children (Latin: discipline) without correcting them and providing instruction (Latin: education), you are a failure in rearing your children because you have neglected ½ of the divine formula. As a parent, if you refuse to spank your children (Latin: discipline) and opt for some psychological panacea (not according to the Lord), you are a failure in rearing your children (Latin: no correction). Time-outs and grounding do not curb the old sin nature; they merely provide an opportunity for the child to think up even greater acts of disobedience. Both active and passive child abuse are condemned by God. Neither extreme is able to teach authority orientation because the parent himself/herself is guilty of rebellion to God's authority. Even young children can "smell" hypocrisy. They know when their punishment is too severe, and they know when they should be spanked but aren't.

There is another important phrase at the end of this verse: "according to the Lord" or "concerning the Lord" or "about the Lord" or "from the Lord." The Lord spans His children (training) when we (all believers) are out of line and He needs to get our attention. The Lord also provides instruction in the Word of God to teach us correct behavior. He does this on a continual basis to those whom He loves. If you have not been spanked by the Lord (divine discipline), you are either not a Christian at all, or you are so deep in apostasy and reversionism that you don't know the difference between a spanking from the Lord and your own self-induced misery. Child rearing is to be done according to the Lord's mandates. If you abuse your children, you are defying His mandates. If you replace corporal punishment with psychological panaceas, you are defying His mandates. In either case, you are arrogantly proclaiming that God is wrong and you are right. You are either arrogantly going beyond His prescribed limits in child-rearing or you are falling way short of the mark by sparing the rod.

RELEVANT OPINIONS

Authority demands responsibility, but no parent is perfect; all make mistakes from time to time. God's system of enforced humility in the home does not require perfection. Certainly every responsible parent strives to be as fair as possible, but most important is a consistent system of authority. The objective of enforced humility, implemented by his parents, gives the child a stable, external support on which to grow and learn. The child himself is unstable enough without having to contend with weakness, permissiveness, vacillation, and continual inconsistency from his parents. When a child responds positively to parental discipline and respects authority in the home, he becomes teachable. This genuine humility gives him the capacity to learn from his parents; he is receptive to being inculcated with truth. All parents are responsible for teaching their children to be thoughtful, courteous, and respectful of the privacy, property, and authority of others, as demanded by the laws of establishment. (R.B. Thieme, Jr.)

The biblical teaching is that because man is a fallen creature, because he is a sinner and a rebel, because he is a creature of lust and passion, and governed by them, he must be forcibly restrained, he must be kept in order. Try any other method and you will have a return to chaos, as we are already beginning to experience. The modern notion, although it often claims the name of Christ, is a denial of all the basic and fundamental doctrines of the Christian faith. It is not surprising that infidels are advocating it very loudly with respect to capital punishment, to war, to education, to prison reform, and much else. It is not surprising, I say, that they are advocating it, because we do not expect Christian and biblical understanding of them. But a Christian should and must understand. Discipline is essential and must be enforced; but the Apostle exhorts us to be very careful as to how we exercise it. (D.M. Lloyd-Jones) It is not the will of God that parents, in the exercise of kindness, shall spare and corrupt their children. Let their conduct towards their children be at once mild and considerate, so as to guide them in the fear of the Lord, and correct them also when they go astray. That age is so apt to become wanton, that it requires frequent admonition and restraint. (J. Calvin)

How then should parents rear their children? The second word (*nouthesia*), whether translated “instruction” or “warning,” seems to refer primarily to verbal education, while the first word (*paideia*) means training by discipline, even by punishment. On the need for discipline and punishment the OT was clear. “He who spares the rod hates his son, but he who loves him is diligent to discipline him.” Again, “Folly is bound up in the heart of a child, but the rod of discipline drives it far from him.” In our generation, on the other hand, we have witnessed an over-reaction leading to excessively *laissez-faire* permissiveness. To the one extreme we need to say: “The opposite of wrong discipline is not the absence of discipline, but right discipline, true discipline.” To the other extreme we need to say: “The opposite of no discipline at all is not cruelty, it is balanced discipline, it is controlled discipline.” One popular contemporary fashion is to urge parents to be totally “non-directive” and to leave their children to find their own way. Paul is of a different mind. (J. Stott)

“Fathers” is inclusive of mothers, to whom the practical administration of the household and training of the children so much belong. (W.G. Blaikie) As the *pater familias*, the Roman father had absolute power over his family. He could sell them as slaves, he could make them work in his fields even in chains, he could take the law into his own hands, for the law was in his own hands, and punish as he liked, he could even inflict the death penalty on his child. Completely different was the Christian father. (J. Stott) Parents should care more for the loyalty of their children to Christ than for anything besides, more for this than for their health, their intellectual vigour and brilliance, their material prosperity, their social position, and their exemption from great sorrows and great misfortunes. (F. Foulkes) By the “rod” we do not mean corporal punishment alone; we simply say that one ought not to exclude it (Prov. 23:14), and that there are some cases where nothing else will do. (W.G. Blaikie)

Psychologists may well plead for the liberation of childhood from many stupid parental and schoolroom tyrannies once accepted as normal by earlier generations. But to absolutize child freedom is in its turn dangerous. If adult human nature is not angelic and therefore not to be trusted with tyrannical powers over the child, is not the converse even greater folly? A child is not an angel either. A child merely exhibits our human inheritance of original sin – think of the

egotism of desire – in pygmy size. A child hungers for a solid moral universe under its feet as well as for a stable physical home. Even punishment for disobedience is not long resented if the child comes to see that its own welfare is at stake. A household in which moral chaos rules is tragedy for a child. A child expects maturity. A youth is an amateur adult. To be cheated of instruction – with all the discipline and even punishment necessarily involved – can produce a lifelong anger. (F.W. Beare)

The omission of the mention of mothers after this has been explicit, because in the ancient world in both Greco-Roman and Jewish writings it is fathers in particular who are held responsible for the education of the children. This makes it far more likely that Ephesians is in conformity with this way of thinking and is addressing male heads of households in their role as fathers. Fathers were made responsible for ensuring that they do not provoke anger in their children. This involves attitudes, words, and actions which would drive a child to angry exasperation or resentment and thus rules out excessively severe discipline, unreasonably harsh demands, abuse of authority, arbitrariness, unfairness, constant nagging and condemnation, subjecting a child to humiliation, and all forms of gross insensitivity to a child's needs and sensibilities. (A. Lincoln)

Parents are mandated to instill in their children norms and standards. Authority in the family is vested in the parents. Parents must teach children obedience, the difference between right and wrong, and inculcate them with the principles of self-discipline, manners, and respect for others. Training and correction within the family convey stability to the individual, as well as to the national entity. While parents have numerous responsibilities, children have only one responsibility within the family – to respect and obey their parents. Once a child learns to obey his parents and understands the principle of authority, he is prepared to respect all other authorities in life, including those appointed over him in a military organization. When basic principles of authority and self-discipline are not taught early in a child's life, they often reject all forms of authority as teenagers and young adults. If a significant number of young people defy authority, mindless rebellion overwhelms an entire generation. (R.B. Thieme, Jr.)

Eph. 6:4 And (continuative conj.) you (Voc. Address) fathers (Nom. Appos.; highest authority in the family unit), stop (neg. adv.) provoking your (Gen. Rel.) children (Acc. Dir. Obj.) to anger (παροργίζω, PAImp.2P, Iterative, Prohibition; active/physical child abuse or passive/mental child abuse through neglect), but (contrast conj.) always rear (ἐκτρέφω, PAImp.2P, Durative, Command; continuous education, without ceasing) them (Acc. Dir. Obj.) by instruction (Instr. Means; emphasis on a systematic set of establishment principles combined with the 10-problem solving devices; basic child training) and (connective conj.) training (Instr. Means; emphasis on correction and reproof; thinking on their own) according to the Lord (Abl. Norms & Standards; "concerning" the Lord, Abl. Purpose; "about" the Lord, Obj. Gen.; "from" the Lord, Abl. Source).

^{WHO} **Ephesians 6:4** Καὶ οἱ πατέρες μὴ παροργίζετε τὰ τέκνα ὑμῶν ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου

^{VUL} **Ephesians 6:4** et patres nolite ad iracundiam provocare filios vestros sed educate illos in disciplina et correptione Domini

^{LWB} **Eph. 6:5** You labor [slaves], obey your management [masters] according to the flesh [those with legitimate authority] with respect and maximum effort [motivation] by means of integrity [properly focused] from your mentality as to Christ [doctrinal application],

^{KW} **Eph. 6:5** The slaves, be constantly obedient to those who, according to the flesh, are your masters, with fear and trembling, in singleness of your heart as to the Christ,

^{KJV} **Ephesians 6:5** 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;

TRANSLATION HIGHLIGHTS

Paul gives yet another example of obedience to legitimate authority, this time between masters and slaves. Now if you're looking at the KJV, you're probably asking yourself some of the same questions I asked when I first looked at this verse. First, since slavery was abolished in this country long ago, why bother reading this verse anymore? Second, why would the Bible tell a slave to obey his master? Isn't the Bible against the terrible institution of slavery? It sounds like they are condoning it! Believe it or not, there were cases in which slavery was not a bad thing. Some individuals who had a business venture that went bankrupt would voluntarily place themselves in slavery to another in order to pay their bills and clean the slate, so to speak. I'm afraid we have read only those stories in which cruel masters beat their poor helpless slaves, a one-sided version of the truth.

The Bible does not condone or dismiss slavery. Take the book of Philemon, for instance. Paul urges a runaway slave to return to his master and ask for forgiveness. But Paul also uses his friendship with the master to try to get him not only to treat his runaway slave graciously, but perhaps to think about letting him go free. The Bible is not a book on social reform; it is a book of redemption. The Lord wants us to grow in the grace and knowledge of Him whether we are masters or slaves or free men. In this passage, Paul commands (Imperative mood) slaves to obey their masters (Durative Present tense). "According to the flesh" is a reference to those human beings who have legitimate authority over you. Now we're getting somewhere. The translation of "doulos" as "slave" and "kurios" as "master" is too rigid for the day in which we live. Following Thieme's lead, a better translation for our age is "labor" and "management."

Slaves were, in fact, labor; and masters were, in fact, management. It's etymologically sound, and by far more conducive to modern day application in the world of work. It's also perhaps the most difficult verse for me to apply in my sphere of activity. I have a number of college degrees, including multiple graduate degrees. I am by far more highly educated than those individuals that I work for in the finance and computer world of business. I see terrible mistakes and detrimental decisions being

made nearly every day, and it is a struggle for me to think I'm supposed to submit to such "morons," to use a word Paul was fond of. But Paul commands me here to not only submit to their authority when I'm on the job, but also to treat my boss with respect. Believe me, there are days when this is extremely difficult for me to do, especially when my boss is not a Christian and has no concern for me above what I do to get him his next promotion.

But Paul says I am to treat him with respect anyway, and also to give my maximum effort on the job. How am I to do this, when "the company" sees me only as "headcount" or another FTE (full time equivalent) with an employee number? The answer, in the form of a question, is: Who am I really working for? Has the Lord left His throne? Is He still in charge of the universe and the daily operations in it? No, He is still in charge, and for some reason that escapes me at the moment, He has me working in this company for this person. So ultimately, I'm working for the Lord. And when I'm working for the Lord, I should be doing so by utilizing the Bible doctrine in my soul. I should be properly focused in my job and I should be performing it as best I can to make Him happy. I should do this as a matter of daily practice (Iterative) so that hopefully it will become a part of my thinking from this day forward (Durative).

Does this mean I abandon my priorities in order to give my boss my best? No, my priorities should still be: God (His Word) is #1, my wife is #2, my family is #3, and then my job is #4. When I'm at work, I am under the legitimate authority of upper management. When I leave my job, their authority ceases. We should give our employer our best when we are on the job, but return to more important priorities when we are off the job. Are there going to be conflicts between what my boss wants and what the Lord tells me my priorities should be? Of course! The company, meaning upper management, is not truly interested in my private life and does not really care what I do in my spare time. In fact, they would reduce my spare time and my more important priorities to virtual non-existence if they could. There lies the daily struggle of all of us who work for a living. Paul tells us to work for our employers as if we were working for Christ, because ultimately we are.

RELEVANT OPINIONS

The teaching of the apostle assumes that Christians have a knowledge of doctrine, and the ability to work out that doctrine. The NT does not come to us and say, "As a Christian you are bound to have certain problems and difficulties. You will want to know how to behave as an employee, how to behave as an employer, what you are to do. Ah, the only thing is to take it to the Lord, just pray about it, and then He will show you what to do; indeed He will do it for you." That is not what the NT is teaching at all. In NT teaching we are first of all given the doctrine, the teaching; then we are told that we have to apply that to our personal circumstances. Obviously, if we do not know the doctrine we cannot apply it; if we lack an understanding of the teaching we cannot put it into operation. First of all we have the instruction; we must receive it and understand it; then we say, "Now in the light of this, this is what I have to do." That is the NT doctrine of sanctification. But without a knowledge and belief of the doctrine it cannot be done. (D.M. Lloyd-Jones)

It has been computed that in the Roman Empire there were 60,000,000 slaves. They constituted the work force, and included not only domestic servants and manual laborers, but educated

people as well, like doctors, teachers and administrators. The institution of slavery was a fact of Mediterranean economic life so completely accepted as a part of the labour structure of the time that one cannot correctly speak of the slave “problem” in antiquity ... The NT does not explicitly condemn slavery, it does not condone it either. Its evil lies neither in the servitude it involves, nor even in the element of compulsion, but rather in the ownership by one human being of others, which degrades them into subhuman goods to be used, exploited and traded, and in the cruelty which often accompanied this ... The lack in antiquity of any deep abhorrence of slavery as a social and economic evil may be explained in part by the fact that the change of legal status out of slavery into liberty by way of manumission was constant and easy. Romans of the 1st century treated their slaves well and released them in great numbers. (J. Stott)

The attitude to work and the spirit demanded of masters and those under them are just as relevant in a free society as in a slave economy. Honesty of purpose and wholehearted effort must characterize the Christian employee. (F. Foulkes) A member of my congregation once remarked that all too often young Christians interpret a difficulty in their work or schooling as an indication that what they are doing is not God’s will for them when, actually, it is probably God’s indication that they should work harder at it. This verse tells us that God wants us to do well in everything we are given to do. This guideline is especially for those who have a difficult boss or a difficult teacher. The Bible says it is God’s will that you should avoid gossiping about him or her and instead work as well as you are able. (J. Boice) When I turn to Paul’s specific teaching about slaves, I speak of the duty of employees – not because being a working person is the same thing as being a slave or to make light of slavery, but because it is in the arena of employee-employer relationships that these principles need to be applied today. What does an employee owe an employer? Obedience, respect, sincerity, loyalty, and good will. (ibid)

Eph. 6:5 You (Voc. Address) labor (Nom. Appos.; slaves), obey (ὑπακούω, PAImp.2P, Iterative & Durative, Command) your (Dat. Rel.) management (Dat. Adv.; masters) according to the flesh (Prep. Acc.; human beings who have authority) with respect (Abl. Means) and (connective conj.) maximum effort (Abl. Means; which requires motivation based on personal love for Jesus Christ) by means of integrity (Instr. Means; singleness, properly focused) from your (Gen. Poss.) right lobe (Abl. Source; doctrine in your soul) as (comparative adv.) to Christ (Dat. Adv.),

^{WHO} **Ephesians 6:5** Οἱ δοῦλοι ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότῃ τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ

^{VUL} **Ephesians 6:5** servi oboedite dominis carnalibus cum timore et tremore in simplicitate cordis vestri sicut Christo

^{LWB} **Eph. 6:6** Not on the basis of eye service [attracting attention to oneself] as men-pleasers [trying to get promoted by flattery and brown-nosing], but as servants of Christ continually executing the will of God out from the soul,

κω **Eph. 6:6** Not in the way of eye service as men-pleasers, but as Christ's bondslaves, doing the will of God from the soul,

κἰν **Ephesians 6:6** Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

TRANSLATION HIGHLIGHTS

The corporate world has gone mad with advice on how to get ahead in life. Go to any bookstore and browse the business section, and the impression you will get is that the world of commerce is run by dogs and if you don't become one, your career is doomed. The most important thing a person must do, according to the world of international finance that I live in, is to advertise yourself and your accomplishments at every opportune time. The rationale of executive management is: If "they" don't see you and don't know what you've accomplished, you will not get promoted. Let me translate that statement for those of you who are new to the business world: "Management in our company is no longer responsible for you as an employee; you are on your own." There is a trend today of total abdication of leadership and responsibility on the part of executive management. So what are ambitious employees doing to get ahead? They are attracting attention to themselves by any means possible, on every occasion possible. Paul says we are not to work for our employers on the basis of eye service; we are not to attract attention to ourselves in order to get promoted.

"Eye service" means being seen (Latin: oculist; Greek: ophthalmologist) by those who are in power to make decisions that affect your career. In spite of Paul's advice, my fellow employees are constantly jockeying to position themselves for their next promotion. The majority of them have escalated their office politics, euphemistically called "self-advertising" and "networking," to the next level. Approximately 3/4 of those who have been promoted in the last 20-years where I work did so through flattery and brown-nosing – not by continual, day-in and day-out hard work and loyalty to the firm. This state of affairs has been pointed out to executive management for over a decade in annual employee surveys. The two lowest ratings are always "meritocracy" and "loyalty" – failure to promote those who work hard and refusal by management to take care of loyal employees. Paul also says we are not to be men-pleasers; we are not to be flatterers or brown-nosers in order to move up in the company. From a human perspective, what Paul is telling us to avoid in our daily work life is career suicide. Is he opposed to Christians getting promoted?

Christians have a divine standard to adhere to, regardless of what the non-Christian world tells us is necessary protocol. We are to continually execute (Iterative Present tense) the will of God from our soul in our jobs as if we were working for Jesus Christ. After all, we are ultimately working for Him, are we not? If Christ was our boss, would we be promoting ourselves by networking and flattery and brown-nosing to get ahead? Is it true that the squeaky wheel always gets the most grease? In Satan's system, these appear to be the rules of the game. Each of us has to decide whether we are going to perform our job with proper motivation and trust in the Lord or try to push ahead by following the rules of Satan's cosmic system. It's not an easy decision to make, especially when you see fellow employees getting promoted by nefarious means. The Christian solution is to utilize the faith-rest drill and trust in the Lord rather than in the methodology of the world. You are not going to receive

any rewards from God in heaven for the promotions you receive on earth by using human techniques.

I would rather remain in my current position in the company and execute my job according to divine principles than to move up the ladder by self-promotion, flattery and brown-nosing. This is one of my scriptural passages for such a decision. As Thieme often says: “You are not promoted until God promotes you.” The flesh hates this kind of thinking. The flesh thinks it deserves promotion after promotion! But God may have other plans for your life. He may want you to live in a different sphere of life than the one you are ascending to. There may be surprises along the way. If you need examples, I recommend that you study the lives of Moses, David, Joseph and Daniel for starters. They were all servants of Christ; they all encountered surprises and difficulties in the workplace; they were all promoted by God without having to resort to self-promotion, flattery and brown-nosing. Satan’s cosmic system is a tough place to work in, is it not?

RELEVANT OPINIONS

“Not with eye-service” means they must not merely do the minimum, just sufficient to keep themselves out of trouble. There is a type of servant who, whatever he may be doing, always has his eye on the master, waiting to see whether he is coming or watching. If no one is watching he either does nothing or else does the bare minimum; but when the master is present he works hard, and gives the impression that he is a very dutiful servant. That is eye-service, and the Apostle says that the Christian must never behave in that way, doing the least possible that is compatible with his receiving his salary or any kind of reward. We are to do what we have to do with undivided attention and effort. Our motive should be to do the best work possible, in order that we may do it the best way possible, and above all for the sake of pleasing the Master. (D.M. Lloyd-Jones)

If the aim of employees is to be men-pleasers, they will give service only in the things that are seen by men. The Christian’s ideal is for his daily work, seen or unseen by men, to be accepted as the will of God, rejoiced in, and done not by constraint or carelessly but because it is His will. Christian employees are servants, even slaves, not merely of men, but of Christ. The conviction of the Christian workman is that every single piece of work he produces must be good enough to show to God. In everything the spirit of the work, and not merely the output as man sees it, is what matters – what is done, is to be done from the heart and with good will. Then a man will give loyal service and give his very best to his master whatever attitude his master takes to him. (F. Foulkes)

Eph. 6:6 Not (neg. adv.) on the basis of eye service (Prep. Acc.; attracting attention to oneself in order to get promoted) as (comparative adv.) men-pleasers (Nom. Appos.; gaining ascendancy through flattery, placating and brown-nosing), but (contrast conj.) as (comparative adv.) servants (Nom. Appos.) of Christ (Poss. Gen.) continually executing (ποιέω, PAPtc.NPM, Iterative, Modal; performing) the will (Acc. Dir. Obj.; protocol plan) of God (Poss. Gen.) out from the soul (Abl. Source, Means),

^{WHO} **Ephesians 6:6** μὴ κατ' ὀφθαλμοδοσίαν ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δοῦλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς

^{VUL} **Ephesians 6:6** non ad oculum servientes quasi hominibus placentes sed ut servi Christi facientes voluntatem Dei ex animo

^{LWB} **Eph. 6:7** **Making it a practice to serve [work] with proper motivation [loyalty & enthusiasm], as to the Lord and not to man [not concerned with the approbation or praise of men],**

^{KW} **Eph. 6:7** With good will rendering a slave's service as to the Lord and not as to men,

^{KJV} **Ephesians 6:7** With good will doing service, as to the Lord, and not to men:

TRANSLATION HIGHLIGHTS

Paul also recommends that we make it a daily habit to serve (Iterative Present tense) our employer with proper motivation. What is proper motivation? First of all, it means we do our job with loyalty and enthusiasm. Dragging our butt to the office and “gutting it out” everyday does not qualify as proper motivation for a Christian. Paul adds the missing perspective. We are to serve our employer as if we were working for the Lord and not a mere man. That means we should not be concerned with approbation, praise or pats on the back from men. If we are waiting for our employer to give us these things, we are not operating from divine perspective in the filling of the Spirit. Proper motivation for a Christian requires the filling of the Spirit. If you do not like your job, and you only show up for a paycheck, you are not serving the Lord in your workplace.

RELEVANT OPINIONS

Bad work is the worst possible recommendation for Christianity; negligent work, scamped work, hurried work, half-hearted work is a thoroughly bad testimony. That is how the man of the world works! He does the minimum for the maximum reward. But the Christian is the exact opposite of that. (D.M. Lloyd-Jones) Many slaves in the Greco-Roman world enjoyed more favorable living conditions than many free laborers. Contrary to the supposition that everyone was trying to avoid slavery at all costs, it is clear that some people actually sold themselves into slavery in order to climb socially, to obtain particular employment open only to slaves, and to enjoy a better standard of living than they had experienced as free persons. Being a slave had the benefit of providing a certain personal and social security. (A. Lincoln)

The Roman slave, far from living in perpetual servitude, could look forward to a day of opportunity. It became the common practice of the Romans to free their slaves and then establish them in a trade or profession. Many times the former slave became wealthier than his patron ... More humane legislation was already being introduced in the Empire at the time when the gospel arrived to accelerate and extend the process. (J. Stott) Dibelius-Greeven cite an interesting commentary on this phrase from a papyrus dated a century or so later than Paul in which a slave is set free in his master's will because of his “cheerfulness and affection” in service rendered. Not all slave-owners were the

monsters of popular imagination, however degrading the principle of the institution seems to us today. (R. Martin)

Eph. 6:7 Making it a practice to serve (δουλεύω, PAPTc.NPM, Iterative, Circumstantial; working) with proper motivation (Abl. Means; loyal devotion and an enthusiastic mindset), as (comparative adv.) to the Lord (Dat. Adv.) and (connective conj.) not (neg. adv.) to man (Dat. Disadv.; not concerned with the approbation or praise of men),

^{WHO} **Ephesians 6:7** μετ εὐνοίας δουλεύοντες ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις

^{VUL} **Ephesians 6:7** cum bona voluntate servientes sicut Domino et non hominibus

^{LWB} **Eph. 6:8** **Because you understand that each person [Church Age believer], if he produces any divine good [fruit, not works], for this he himself shall be rewarded [distribution of blessings in time and eternity] from the Lord, whether he is an employee [labor] or an employer [management].**

^{KW} **Eph. 6:8** Knowing that each one, whatever good he may do, this he will receive from the presence of the Lord, whether he is a slave of whether he is free.

^{KJV} **Ephesians 6:8** Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

TRANSLATION HIGHLIGHTS

By now, Paul expects the Ephesian believers to understand (Customary Perfect tense) the basic principles of fruit versus works and the rewards that accrue from walking and working in the Spirit. Every Church Age believer who produces (Constative Aorist tense) divine good will be rewarded (Predictive Future tense) by the Lord. The 3rd class conditional clause with the Potential Subjunctive mood means producing divine good and receiving rewards is a possibility, but not a guarantee. In order to produce divine good, a believer must consistently reside in the sphere of God's power. If the believer is out of fellowship, he produces dead works, not fruit. There is no intrinsic value in works performed out of fellowship. There is no temporal or eternal reward for activity done in the sphere of Satan's cosmic system.

The Lord will reward fruit (divine production) with a distribution of escrow blessings in both time and eternity. If the believer resides and functions inside the love complex (maybe he will, maybe he won't), the Lord promises to distribute a reward for such activity. Divine good can be produced by both labor and management. It doesn't matter whether you are an employee or an employer, or a slave or a master, you still have the opportunity of producing the fruit of the Spirit and receiving rewards from the Lord. In Paul's day, slaves produced fruit by being obedient and conscientious in their work for their master. Masters (free men) produced fruit by treating their slaves with respect and impersonal love. Today, the term "slave" (Latin: serve) is more appropriate toward the majority

of us who work for a living. The term “free” (Latin: liberty) would refer to an executive officer, a retiree with ample resources, an entrepreneur, a commanding officer, etc.

RELEVANT OPINIONS

During the past one hundred years many of our nonconformist fathers forgot the Gospel and really believed that the Liberal Party (Democratic Party in the U.S.) was going to introduce the kingdom of heaven on earth by social legislation. The Christian should never be guilty of such a colossal error. (D.M. Lloyd-Jones) As a royal priest, each Church Age believer represents himself before God. This is the basis for the believer’s spiritual privacy, in which he lives his own life before the Lord. The believer’s priesthood is also grounds for offering effective prayer. Furthermore, the faithful intake of Bible doctrine, which is the basis for spiritual growth and the attainment of spiritual adulthood, is a priestly function. (R.B. Thieme, Jr.)

There can be no place in the Christian employee’s life for subtle insubordination toward his employer or for cleverly concealed contempt or sardonic humor. God’s Word says that as employees we must conduct ourselves with respect toward our earthly employers – not because we think they have earned it, but because they are in that position. If you are working at what you consider to be a “nothing” job, you are nevertheless called to work energetically all the time, whether the boss is there or not. Our work is to be rendered with good cheer because we know that the Lord will reward everyone for whatever good he does. What a motivation for pleasantness as we do the drudgeries of life. (R. Hughes)

Eph. 6:8 Because you understand (οἶδα, Perf.APt.c.NPM, Customary, Causal) that (explanatory conj.) each person (Subj. Nom.; church age believer in any generation), if (protasis, 3rd class condition, “maybe he will, maybe he won’t”) he produces (ποιέω, AASubj.3S, Constative, Potential) any (Acc. Spec.) divine (of intrinsic value) good (Acc. Dir. Obj.; fruit, not dead works), for this (Acc. Gen. Ref.; apodosis) he himself shall be rewarded (κομίζω, FMI3S, Predictive; distribution of escrow blessings in both time and eternity) from the Lord (Abl. Source), whether (comparative adv.) he is (ellipsis) a slave (Pred. Nom.; member of the labor pool) or (comparative adv.) a free person (Pred. Nom.; an executive, entrepreneur or commanding officer).

^{WHO} **Ephesians 6:8** εἰδότες ὅτι ἕκαστος εἴαν τι ποιήσῃ ἀγαθόν τοῦτο κομίσεται παρὰ κυρίου εἴτε δοῦλος εἴτε ἐλεύθερος

^{VUL} **Ephesians 6:8** scientes quoniam unusquisque quodcumque fecerit bonum hoc percipiet a Domino sive servus sive liber

^{LWB} **Eph. 6:9** **And you managers, be doing the same things to them [treat labor with respect]; cease from bullying [those under your command], knowing that both their Lord**

and yours is in heaven and there is no partiality [favoritism] associated with Him [Jesus Christ as the Judge in the Supreme Court of heaven].

^{KW} **Eph. 6:9** And the masters, be practicing the same things toward them, giving up your threatening, knowing that also their Master and yours is in heaven, and there is not partiality with Him.

^{KJV} **Ephesians 6:9** 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.

TRANSLATION HIGHLIGHTS

Paul now turns his attention from labor to management. He commands (Imperative mood) management to make it a habit to do the same things (Iterative Present tense) to labor as labor does for them. This means management must treat labor with the same respect and integrity that labor does them. In other words, this is a command for mutual respect, a reciprocal relationship. Employers are commanded to treat their employees with dignity and respect. In Paul's day, this meant masters were to treat their slaves with dignity and respect. Management is also commanded to quit (Modal Participle) bullying their employees. In modern vernacular, this means a boss is to quit treating his employees like "dog meat." It also means officers should quit (Latin: remit) micro-managing those under their command. Management, employers and masters are expected to command their subordinates inside the sphere of God's power. Paul also expects management to understand (Customary Present tense) that their Lord is the same Lord that rules over their employees.

Jesus Christ is not Lord over masters, management or employers only. He is also Lord over slaves, labor and employees. There is only one Lord in heaven who rules over both categories of men, and there is no double standard. The Lord will hold managers responsible for their command and respectful behavior just as he holds labor responsible for their obedient and respectful behavior. There is (Static Present tense) no partiality in the Supreme Court of heaven for employers. There is no favoritism in the Supreme Court of heaven for employees. Jesus Christ is the Judge in the Supreme Court of heaven and he evaluates the production (fruit) of all categories of men by the same divine standard. This verse has absolutely nothing to do with predestination. It is an experiential sanctification verse, dealing with evaluation for rewards, not determining who goes to heaven and who goes to hell. I've actually encountered some misguided Arminian believers who tried to use this verse as a prooftext against the doctrines of sovereign grace.

RELEVANT OPINIONS

Employers and employees alike have duties – the employee to give good work and the employer to pay a just wage. Then each person's duty becomes the other person's right. If it is the employee's duty to give good work, it is the employer's right to expect it. If it is the employer's duty to pay a fair wage, it is the employee's right to expect it. Paul, however, reverses the emphasis. He urges each side to concentrate on its responsibilities, not on its rights. (J. Stott) Threatening came very easily to the lips of the master of slaves in the ancient world, and the slave could not answer back. The

employer may still today speak and act as the one who has the “whip-hand.” But the Christian master is reminded that all that he says or does to his servant must be said or done remembering that he has a Lord and Master. (F. Foulkes)

Eph. 6:9 And (continuative conj.) you (Voc. Address) managers (Nom. Appos.; masters), be doing (ποιέω, PAImp.2P, Iterative, Command) the same (Acc. Spec.; reciprocal) things (Acc. Dir. Obj.) to them (Acc. Gen. Ref.; management must treat labor with integrity as well); cease (ἀνίημι, PAPtc.NPM, Static, Modal; desist, abstain) from bullying (Acc. Dir. Obj.; those under your command), knowing (οἶδα, Perf.APtc.NPM, Customary, Circumstantial) that (explanatory conj.) both (conj.) their (Gen. Rel.) Lord (Subj. Nom.) and (connective conj.) yours (Gen. Rel.) is (εἰμί, PAI3S, Static) in heaven (Loc. Place), and (continuative conj.) there is (εἰμί, PAI3S, Static) no (neg. adv.) partiality (Pred. Nom.; favoritism) associated with Him (Dat. Assoc.; Jesus Christ as the Judge in the Supreme Court of heaven).

^{WHO} **Ephesians 6:9** Καὶ οἱ κύριοι τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς ἀνιέντες τὴν ἀπειλήν εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς καὶ προσωποληψία οὐκ ἔστιν παρ αὐτῷ

^{VUL} **Ephesians 6:9** et domini eadem facite illis remittentes minas scientes quia et illorum et vester Dominus est in caelis et personarum acceptio non est apud eum

^{LWB} **Eph. 6:10** From now on [in the future], start becoming strong by means of the Lord [utilizing the divine power available to the Church Age believer in a defensive stand against the enemy] and by the ruling power of His inherent omnipotence.

^{KW} **Eph. 6:10** Finally, be constantly strengthened in the Lord and in the active efficacy of the might that is inherent in Him.

^{KJV} **Ephesians 6:10** Finally, my brethren, be strong in the Lord, and in the power of his might.

TRANSLATION HIGHLIGHTS

The ruling power and omnipotence of the Lord has been delegated to all Church Age believers. Each of us has the opportunity to utilize that power (Tendential Present tense) to withstand the daily attacks of our enemy, Satan. Paul commands us to start becoming strong (Imperative mood) by residing and functioning in this sphere of divine power. His adverb of time could be translated as “any time now.” In other words, we have the tools, so what are we waiting for? Let’s get with the program! We are to abandon our human efforts and receive divine power from the Lord, because the enemy we are fighting cannot be fought with mere human power.

Does this mean we are to launch an attack on Satan? The Passive Voice means we are to reside and function in the sphere of divine power as a defensive maneuver, not an offensive one. Stay away

from any crazed, maniacal believer who thinks we are to provoke or attack Satan. This is a command for defensive action in the angelic conflict, not offensive action. Also notice that Paul uses three different words for “power” or “might” in this verse. “Dunamis” means to become spiritual strong by walking in the Spirit. “Kratos” is the ruling power exhibited by Jesus Christ as He controls and holds the universe together. “Ischys” is the Lord’s divine attribute of omnipotence.

RELEVANT OPINIONS

As Christian people we are set in this tremendous conflict, wrestling, standing against, withstanding an enemy that is attacking. The first thing you have to do is to repulse the attacks, and you have to keep on doing so because he continues to be the enemy. And even though you get a temporary victory you do not say, “Well, it is all over, I can take my ease now, and go away on holiday.” Not at all! The idea is that this is a relentless war. As long as we are in this life and world we have to be aware of the fact that we are engaged in a fight, a struggle, a conflict. The more you advance in the Christian life, the hotter will the fight become. (D.M. Lloyd-Jones) A thorough knowledge of the enemy and a healthy respect for his prowess are a necessary preliminary to victory in war. Similarly, if we underestimate our spiritual enemy, we shall see no need for God’s armor, we shall go out to the battle unarmed, with no weapons but our own puny strength, and we shall be quickly and ignominiously defeated. (J. Stott)

Notice the contrast between the Apostle’s method and that which is becoming increasingly popular – indeed the vogue – at the present time under the name of “counseling.” There is no admixture here of the psychological and medical with the spiritual. I do not deny that occasionally such elements do enter in; but today they tend to obscure and replace what used to be described as “spiritual direction.” Much that passes among Christians now as psychological problems is essentially spiritual and due to a lack of spiritual understanding. The Apostle emphasizes that the spiritual warfare must be fought in a spiritual manner; and I have tried to show the way in which the great principles he lays down should be worked out in practice ... Christianity is not a form of psychology. You do not just walk along the road saying, “Be strong in the Lord, and in the power of His might,” using it as some kind of incantation, or auto-suggestion, repeating the phrases to yourself. That is not Christianity at all! It is true of the cults, of course; it is the psychological method. You repeat the phrases such as, “Every day, and in every way, I am getting better and better.” You persuade yourself, and you think less and less about your health, and you therefore begin to feel better. Up to a point it works, but only up to a point. But in any case, as I say, it is not the Christian message. So often we are in danger of abusing the Scriptures in this way. Scripture is not a drug which gives you temporary relief without your knowing why or how ... And we have to realize that we are called, in the Christian life, to a battle, not to a life of ease; to a battle, to a warfare, to wrestling, to a struggle. (D.M. Lloyd-Jones)

There are people who do not want to learn, who are not interested in knowledge, who say that they are just practical people. There are others who live on their feelings, and who imagine that, unless they have a riot of feelings nothing has happened. They are already deep enmeshed in the wiles of the devil. People who refuse to think and to use their minds in connection with their Christian faith are in the most dangerous condition possible. They are obvious prey for the next cult that gains currency, or the latest excitement. These people ultimately have a problem with authority. What is

the ultimate authority with respect to truth? This is absolutely fundamental. According to the teaching of the Bible from beginning to end our supreme authority is God's revelation. It is precisely at this point that the wiles of the devil prove so deceptive. The devil introduces philosophy, psychology and mysticism. He teaches that it is possible to have an immediate and direct knowledge of God in a much easier manner than that which is taught in Scripture. Beware of this vain philosophy and deceit, this attempt to short-cut the NT, and to arrive by some mystical procedure at this wonderful, immediate, direct knowledge and experience of God. There is nothing that is attacking the church in a more subtle manner than this "philosophy and vain deceit" at the present time. Let us not make the mistake of regarding the psychological as spiritual. (D.M. Lloyd-Jones)

Have you ever asked yourself the question, Why did God give us the Bible? What is the purpose and the object of the Bible? This is the answer. It was given to strengthen us, to build us up in our most holy faith. Obviously, therefore, the more we partake of it the stronger we shall be. So if we want to be "strong in the Lord, and in the power of His might," one of the first things we have to do is to read and to take in and to masticate thoroughly this Book. You may have read your daily portion, but have you got the Truth, have you really taken it in? You must not bolt this food. You have to chew it and to masticate it, so that it may be thoroughly digested and become a part of your constitution and build you up. The Bible gives us knowledge, and knowledge builds us up. True understanding, true knowledge, is something that makes us strong and builds us up and establishes us in the faith. Whatever your condition and state at this moment there is the appropriate food and drink for you in the Word. There are different types and grades of food in the physical realm. And it is exactly the same in the Christian life ... Exercise is also of vital importance in the spiritual life. The same idea is to be found in the 12th chapter of Hebrews: "Let us run with patience the race that is set before us." Nothing is more important in such a race than that we should keep ourselves fit, that we should be taking exercise. There are many people who are failing in their spiritual life because they do not take exercise, and many who are confused. There is nothing more important than that we should take exercise regularly, because the Christian life is a life of activity, a life of vigour, a life of exertion. (D.M. Lloyd-Jones)

Satan's antithetical methods of operation are employed not only by his human emissaries, but also by his vast, highly organized, well-led army of angelic subordinates, known as demons. Satan does not lead a mob. He understands authority; in fact, he is a tyrant who wants to superimpose his authority over God's. Satan orders some of his demons operating on the earth to be eloquent and magnetic in order to deceive people of culture and enlightenment. Many smart Germans who were not impressed – who were even repelled – by the emotionalism of Hitler's National Socialistic Party were nonetheless drawn in by his demonic charisma. Other demon organizations are charged with confusing and enslaving the simple, the emotional, the ignorant. Such people are impressed by the weird, extranatural phenomena of telepathy, mind-reading, and disembodied spirits associated with certain Hindu sects; by the voodoo victim's ritual sacrifice of himself without any symptoms of pain; by the Sudanese dervishes who with bullets in their heads and hearts continued to charge the British formations; by the sex orgies and human sacrifice of children in the phallic cult; by the ecstatic manipulation of the vocal chords among some modern Pentecostals. Demons can unlawfully isolate the dormant faculties of those unbelievers who permit the mentality to lapse into disuse and who are therefore ruled by emotion. (R.B. Thieme, Jr.)

There is no doubt but that the most unhappy and discouraged Christians today are those who do not exercise their senses with respect to this Word of God. We cannot live on snippets in the spiritual realm. We have to get down to these profound truths of the Scripture; we have to make time to read them and to read books about them. The trouble today, as it has been for so many years, is that Christian people have not been reading their Scriptures, not troubling to understand them. They say, "Oh, I am too busy, I have too many things to do, and life is very harnessing at the present time." But our forefathers, who worked much harder, and for much longer hours, and for much smaller wages, found the time. Those men used to read their Scriptures and study them. They generally bought a Bible which had a commentary at the bottom of each page, and they studied it and spent time with it. They also read other books which helped them to understand the Scriptures. They were "exercising their senses;" that is what made them strong. You and I must behave in a like manner ... instead of being a slack Christian, a miserable Christian – grumbling and complaining, asking why this and why that. The answer to that is to take more exercise, and exercise your senses on the Word, and to come and listen to the exposition of the Word, and avail yourself of every opportunity of doing so. (D.M. Lloyd-Jones)

Eph. 6:10 From now on (Adv. Time; "in the future"), start becoming strong (ένδυναμόω, PPImp.2P, Tendential, Command; passive voice emphasizes the defensive nature of our stand) by means of the Lord (Instr. Means; utilizing the divine power available to the Church Age believer inside the divine dynasphere instead of human efforts) and (connective conj.) by the ruling power (Instr. Means) of His (Poss. Gen.) inherent omnipotence (Adv. Gen. Ref.; almighty divine attribute, defensive action in the angelic conflict).

^{WHO} **Ephesians 6:10** Τοῦ λοιποῦ ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ

^{VUL} **Ephesians 6:10** de cetero fratres confortamini in Domino et in potentia virtutis eius

^{LWB} **Eph. 6:11** Start putting on the full armor from God [Bible doctrine in the soul] so that you yourself might be able to hold your ground [offensive action in the angelic conflict] against the strategies [demonic *modus operandi*] of the devil [gates of the cosmic system],

^{KW} **Eph. 6:11** Clothe yourselves with the full armor of God to the end that you will be able to hold your ground against the stratagems of the devil,

^{KJV} **Ephesians 6:11** Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

TRANSLATION HIGHLIGHTS

Paul continues his description of the battle we all face (the angelic conflict) by using a string of military metaphors. His first command (Imperative mood) is for us to start putting on the full armor (Ingressive Aorist tense) from God. The full armor from God is Bible doctrine in the soul. When

Paul addresses new believers like those in Ephesus, he commands them to “start” putting on the armor; when he addressed seasoned believers, he would be commanding them to “keep” putting on the armor of God. In other words, there is never a point of time in the angelic conflict when we do not need more doctrine in the soul. Bible doctrine in the soul is the only armor that enables us to hold our ground (Culminative Aorist tense) in the spiritual battle we fight every day. As believers, we are to put this armor on ourselves (Middle Voice), with the hope that we are able to hold our ground when under assault. Armor is a defensive system against an attack, so this is a defensive action in the angelic conflict. The Tential Present tense means it is up to each believer to put that armor on: maybe you will, maybe you won’t.

What exactly are we holding our ground against? Paul says we are constantly under attack by the strategies of the devil. The “devil” is one of the names of Satan; he does not look like the caricature on a bottle of Louisiana hot sauce. He is a commander of legions of demons and he utilizes his cosmic system to capture and enslave believers so their witness on earth is quenched. He has a genius *modus operandi* for luring each of us into sin. There are many gates or entrances into his sphere of cosmic activity, depending on your personality type, your strengths and your weaknesses. He has had thousands of years of practice designing and refining his slick methodology of trapping us. If we have a tendency toward antinomianism, he has gates or entrances into his cosmic system such as sexual arrogance, monetary reversionism, drug addiction and the occult. If we have a tendency toward legalism, he has gates or entrances into his cosmic system such as self-righteous arrogance, anthropocentric academic speculation, political activism and utopian socialism.

He has something for everybody, and Bible doctrine is our only armor against these attacks. The phrase “hold your ground” points to our being under attack by the enemy at this very moment. Most believers, including those Paul was addressing, have not yet clothed themselves with the armor of God. The attack is on and they have been caught completely by surprise. There is no Bible doctrine resident in their soul to understand or withstand the strategic assaults (Greek: methodology, Latin: insidious ways) of the devil and his legions. In this passage, Bible doctrine provides us with the ability to merely hold our ground; Paul has not yet addressed the possibility of our counter-attacking the devil. At this stage of growth, he is primarily concerned that we are not completely destroyed in our Christian walk. Unfortunately, the state of being without armor (doctrine in the soul) represents about 95% of all believers. We have the ability to withstand (Latin: possibility), but collectively we are not heeding Paul’s command to saturate our souls with Bible doctrine.

RELEVANT OPINIONS

Scripture makes it clear that we must think of the devil in a personal sense. It is wrong to simply think of him as a force or a power. The same error is committed with regard to the Holy Spirit. There are many who do not believe in the Person of the Holy Spirit; they talk about “It.” But the Holy Spirit is a Person, the Third Person in the Holy Trinity. The Holy Spirit is not merely a power, not just an influence. Many of our errors in connection with the doctrine of the Spirit and of sanctification arise from a fundamental failure to realize that the Holy Spirit is personal. The Holy Spirit is a Person. So is the devil. Hence we have to start by realizing that he has personality, and is a distinct and separate entity. Not only so, we are given to understand very clearly that the devil is a super-human personality, bigger than man, stronger than man, greater than man. Yet, at the same

time it is made plain and clear that he is not divine. He is less than divine, he is a created being. (D.M. Lloyd-Jones) You must not be worried about anything, you must not get into a dither about anything – it does not matter what it is. Repel anxious care, do not get alarmed and excited, do not get into a dither. Worry in reference to the future is a waste of energy, and it is a sheer waste of time. Pull yourself up, address yourself, shake yourself, reprimand yourself, see how foolish you are to allow the devil to work you up into a frenzy over mere possibilities, and how you are paralyzed in the present! The whole art of defeating the wiles of the devil is to see that he is at the back of it all, and then to look at yourself and to say, “What a fool I am to listen to him and to be deceived again.” (ibid)

The language of the apostle implies that these spirits have a hierarchy of their own of different orders, that their malignant activity is exercised in the world of men under a reign of darkness, that their moral character is wickedness, and they seem to have their abode or the scene of their activity in the atmosphere that surrounds our earth. (W.G. Blaikie) We do not have things put before us in their true character. There are illusory views of life which are presented to us. There are fallacies with which we are plied, in our reading, or in our intercourse with men, or from our own hearts, the danger of which is that they chime in with our natural inclinations. What are these but the wiles of the devil? And there lies the need for our being armed as warriors, at every point, with the armor of God. (R. Finlayson) The fourfold use of “against” stresses the determined hostility confronting the Christian soldier. The commander-in-chief of the opposing forces is the devil himself, the sworn enemy of the church. He is a master of ingenious stratagems and his tactics must not be allowed to catch us unawares. Paul had his own experience of such ploys. (F. Gaebelein) We are never to forget that we are individual units in a great army. We are not fighting some personal, private war. That is not the position at all. We are simply individual soldiers in a great army which is fighting a great campaign. In other words, the real, the ultimate issue is not so much my fighting with the devil, as God’s fight with the devil. That is the way to look at it. (D.M. Lloyd-Jones)

The man of the world boasts about his freedom and talks about “free thought.” It is the supreme achievement of the devil, to persuade man that at the point where he is most muddled and enslaved he is most free! Think of the many thousands, indeed millions, in the world at this moment who are rejoicing in the fact that they are not Christian because of their great minds, great brains and great understanding. How tragic it is! They have been blinded by the god of this world. He has created an artificial mist, this obscurity; he has put these opacities into their very eyes, and they cannot see. They are blinded. And it is the god of this world, the devil, who has done it. We should feel sorry for them. They are the dupes, the slaves of the devil; they cannot use their minds aright because the devil makes it impossible for them to do so. He is at his very cleverest when he persuades people that there is no devil. When he can persuade the Church, especially, that there are no such beings as the devil and principalities and powers and demons, everything is going perfectly well from his standpoint. The Church is drugged and deluded; she is asleep, and is not aware of the conflict at all. (D.M. Lloyd-Jones) Though it is our activity, the Lord provides the power for the activity. Paul does not tell us to do nothing. Indeed he tells us to exert ourselves for all we are worth, but that the power given to us to do so is His, and from Him, and that we must learn increasingly to rely upon that power ... The idea that the Christian just does nothing and sits back passively and all is done is the very antithesis of the biblical teaching which teaches that the Christian is suddenly charged with

power and feels himself to be a colossus, and that there is nothing he cannot do – strong in the Lord. (ibid)

In order to meet our spiritual foe, we need to take to ourselves all that God provides for living and for overcoming, expressed in a telling figure drawn from the world of soldiery. The figure of the Christian as a warrior with his arms, wages, etc., occurs repeatedly in the Pauline writings ... No doubt the Roman soldier is particularly in view. (K. Wuest) Paul suggests that “stratagems” would give the required combination of tactical shrewdness and ingenious deception. It is because the devil seldom attacks openly, preferring darkness to light, that when he transforms himself into an “angel of light” we are caught unsuspecting. We must imagine, therefore, that open persecution and open temptation to sin are his only or even his commonest weapons; he prefers to seduce us into compromise and deceive us into error. (J. Stott) Day by day the apostle, at this time of his confinement, was in all probability chained to a Roman soldier. His mind must often have turned from the thought of the soldier of Rome to the soldier of Christ, and from the soldier to whom he was bound, to the heavenly Warrior to whom his life was linked by more real, though invisible, bonds. (F. Foulkes) God’s own armor has been forged and furnished by Him for our use so that we may obey His injunction to stand firm. Only spiritual weapons are of value in this deadly struggle. (D.A. Carson)

Some Christians are given to worry and to anxiety, and the devil, knowing this, presses them along that very line. He knows that they are conscientious, sensitive, highly-strung people who are never content with their achievements. He knows them to be perfectionists, never content with anything but the best, so he comes and accuses them of continual failure to rise to the height of their ideal, and they end in the state and condition in which everything, practically, becomes a problem and a burden. The Bible has much to say on this matter. It gives frequent warnings against what it calls “the cares of this world.” Clearly it is something that has always afflicted God’s people, and this type of person in particular. A classic example of this is the case of Martha. Our Lord turned to her and said, “Martha, Martha, thou art careful and troubled about many things.” The word means “distracted,” “turning hither and thither” so that she scarcely knew what she was doing. The devil fills the mind and the consciousness with these cares, these legitimate matters, so that they not only become a burden but crowd out spiritual thoughts and realities. Though the person is a Christian, the main outlook on life, and the main tenor of the life, almost ceases to be a spiritual one at all, and the time is given exclusively to these problems and cares. If the devil can keep our minds from God and from the Lord Jesus Christ, if he can keep us from thinking about the soul, and about our growth and development, he is more than satisfied. And that is what he does with this type of person. (D.M. Lloyd-Jones)

There is much dissipation of energy, sheer waste of energy, in pointless disputations and wranglings. If you are not growing as the result of your activity in that respect you had better start examining yourself again. People who enjoy a kind of spiritual dog-fight, wondering who was to “have it” next, who was to be attacked, is a mentality we must avoid. We can spend too much time in wrong company. I do not mean of necessity bad company. I am thinking of company that is not really positively helpful in a spiritual sense. The danger is that you spend too much time with them, just talking, not about bad things, but about things that really do not matter very much. If you spend too much of your time in a worldly atmosphere you will find that the edge of your spiritual life will

become dulled ... Also avoid bad reading – I mean general reading, polluting reading. There is much nonsense being talked about at this present time. You need not know the details, you do not gain anything by knowing them. In fact you will nearly always suffer harm as the result of reading them. Let us watch our general reading. (D.M. Lloyd-Jones) The relationship between the first and the second exhortation (verses 10 and 11) is precisely that between strategy and tactics in the art or science of war. You should always start with strategy and not with tactics ... Both call for a different type of mind, and demand a different outlook. In any case, we shall see that this armor consists partly in the understanding of doctrine and the right use of it. (ibid)

If you are to be a soldier in this army, if you are to fight victoriously in this crusade, you have to put on the entire equipment given to you. That is a rule in any army. You cannot select which parts of your uniform you are going to put on. If you say, “I do not think this is going to suit me, I do not quite like that,” you know exactly what will happen to you. And that is infinitely more true in this spiritual realm and warfare with which we are concerned. The moment you begin to say, “I need this helmet, but I do not need the breastplate,” you are already defeated. You need it all, the WHOLE armor of God, because your understanding is inadequate. It is God alone who knows your enemy, and He knows exactly the provision that is essential to you if you are to continue standing. Every single part and portion of this armor is absolutely essential; and the first thing you have to learn is that you are not in a position to pick and choose. This means that we take the whole body of Christian doctrine; we do not concentrate on particular parts of it. There is no part of Christian doctrine that you and I can afford to ignore. We must study every part of Scripture: and it is good to read the whole Bible every year. Leave nothing out, read the history, read everything. Take every part and portion of the doctrine. Do not stop at evangelism, do not stop at justification, do not stop at sanctification; take in glorification, study prophecy, take the whole doctrine. (D.M. Lloyd-Jones)

Eph. 6:11 Start putting on (ἐνδύω, AMImp.2P, Ingressive, Command) the full armor (Acc. Dir. Obj.) from God (Abl. Source; Bible doctrine in the soul) so that (Gen. Adv. & Purpose) you yourself might be able (δύναμαι, PMInf., Tential, Purpose, Deponent; have the power) to hold your (Acc. Dir. Obj.; “yourself”) ground (ἵστημι, AAInf., Culminative, Temporal; defensive action in the angelic conflict) against the strategies (Acc. Rel.; demonic methodologies, *modus operandi*) of the devil (Poss. Gen.; the gates of the cosmic system),

^{WHO} **Ephesians 6:11** ἐνδύσαθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου·

^{VUL} **Ephesians 6:11** induite vos arma Dei ut possitis stare adversus insidias diaboli

LWB Eph. 6:12 Because our warfare [wrestling match] is not against blood [human soul] and flesh [material body], but against rulers [demon generals], against authorities [demon officer’s corp], against the world rulers [demon ambassadors] of this darkness [national blackout], against spirit forces of evil [rank & file demon troops] in the heavenlies [all three locations].

κω **Eph. 6:12** Because our wrestling is not against blood and flesh, but against the principalities, against the authorities, against the world rulers of this darkness, against spirit forces of perniciousness in the heavenly places.

^{KJV} **Ephesians 6:12** 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.

TRANSLATION HIGHLIGHTS

Why is Paul so insistent that we saturate our minds with Bible doctrine? Why is this armor of God so important? We can do battle at work and on the street with our own skill and ingenuity, can't we? Maybe we could in that sphere of operation, but not in the sphere of the angelic conflict. The warfare Paul is referring to is not against blood (Latin: sanguine) and flesh (Latin: carnal), but against demonic forces in the heavenlies. In this context, "blood" is a representative analogy for the human soul while "flesh" is a representative analogy for the human body. The forces we are doing battle with do not have human souls or human bodies; they are demonic forces controlled by Satan. Whether we see them or not is irrelevant; we struggle with them every day. They operate in an invisible realm in the atmosphere around the earth, in the stellar universe, and in the presence of God (Latin: celestials). They operate best in the sphere of darkness, Satan's cosmic system.

These demonic forces must be engaged with the indwelling and filling of the Spirit. We do not have the supernatural power to fight them if we are not filled with the Spirit. And depending on the geographical location we find ourselves in, the battle is against different levels of demonic command and expertise. There is a hierarchy of demons just like there is a hierarchy of angels. There are two demon rulers, Apollyon and Beelzebub, who are Satan's demon generals. Directly under them are demon authorities, often referred to as the demon officer's corp. Under the officers are the spirit forces of evil, or the rank and file demon troops. They are dispatched wherever needed, along with world rulers or demon ambassadors that operate over each national government. So what Paul is trying to communicate to us is that the evil forces against us have supernatural power and they are very organized. They have had centuries to train in urban warfare, so they are crack troops. If you think you can resist them without the Spirit and Bible doctrine, you are in for a big surprise!

RELEVANT OPINIONS

Ephesians 6:12 underscores the reality of our engagement with the powers of darkness. There will be no cessation of hostilities until our departure to be with Christ or His return, whichever is sooner. Our struggle is not with human beings but with supernatural intelligences. Our enemies are not human but demonic, and they are powerful, wicked and cunning. But the power of God is stronger and we are to make use of it to the full. (D.A. Carson) Conceptual parallelomania is particularly inviting to those who have taken advanced training in a specialized field (psychology, sociology, some area of history, philosophy, education) but who have no more than a Sunday-school knowledge of the Scriptures. Many of the specialists who fall into these fallacies are devout believers who want to relate the Bible to their discipline. They think they have a much firmer grasp

of Scripture than they do; and the result is frequently appalling nonsense. (ibid) Doctrine merges into the Christian walk which immediately encounters struggling with the forces of evil. Satan is called a strong man and a roaring lion. He leads sinners captive at his will. However, his power is derived and limited. He cannot do what he will and shall not do what he can. Rulers of darkness are in Satan's empire, but his empire is restricted by time. He is already judged, convicted, and condemned, but his execution is stayed until the consummation of all things. (W.E. Best)

The Apostle is emphasizing that all these powers are personal. They are spiritual cohorts of evil, battalions, legions. That is the thought. Their nature is evil, their commission is evil, and their work is evil. They are evil in their object and purpose, and in all that they bring to pass. Angels do not speak disparagingly and jocularly about the devil and demons. There is nothing more monstrous than that people should joke about the devil, and regard as subject of mirth and jocularly any talk about demons and evil spirits. Their main tactic is to produce confusion, trouble and chaos. Above everything else their supreme ambition is to separate man from God, and to do everything in their power to hinder man from worshipping God, obeying God, and living to the glory of God. We must also never forget about the permissive will of God. He allows the devil to do certain things. And indeed, there is very clear teaching in Scripture that God does this at times in order to punish the foolish human race. He as it were abandons them to the devil in order to bring them to their senses. Thus, you see, God can even use the devil, and has often done so, to bring His own purposes to pass, and also to punish His recalcitrant people. (D.M. Lloyd-Jones)

The designation of these angels indicates that they form a vast organized hierarchy as "cosmocrats." Whatever the exact designation of the angels, there is a great demonic enemy with a defined and disciplined chain of command. The evil described here is not the trivialized, pallid Satan of folklore commanding a gang of spirits that look like winged possums! Satan's cosmocrats are strategically positioned in the world's culture, both secular and ecclesiastical. Their lieutenants are likewise well-schooled and well-placed so as to best spread their cancer. The consensus of Scripture is that this world is the *cosmos diabolicus*. There is nothing in Satan which is redeemable. There is no virtue, but only a dark, cannibal void. He has been honing his methods for millennia. His emissaries visited the church councils. He sat in on medieval faculty meetings. He is an accomplished philosopher, theologian, and psychologist. He has had thousands of years to study ... to master the human disciplines, and when it comes to human subversion, he is the ultimate manipulator. (R. Hughes) Demons function as communicators in the vacuum or emptiness of the human soul and they transmit evil into the soul. Satan's sphere, the kingdom of darkness, is thus transferred into darkness in the soul of the believer. (R.B. Thieme, Jr.)

When we consider that the loser in a Greek wrestling contest had his eyes gouged out with resulting blindness for the rest of his days, we can form some conception of the Ephesian Greek's reaction to Paul's illustration. The Christian's wrestling against the powers of darkness is no less desperate and fateful. (K. Wuest) Does God intend His reconciled and redeemed people to live together in harmony and purity? Then the powers of hell will scatter among them the seeds of discord and sin. It is with these powers that we are told to wage war, or, to be more precise, to wrestle. This metaphor is not necessarily incompatible with that of the armed soldier which Paul goes on to develop, as if he "changed the scenery from that of the battlefield to that of the gymnasium." He is simply wanting to emphasize the reality of our engagement with the powers of evil, and the grim necessity of hand-to-

hand combat. We need to accept the implications of this concluding passage of Paul's letter. It is a stirring call to battle. Do you not hear the bugle, and the trumpet? We are being roused, we are being stimulated, we are being set upon our feet; we are told to be men. The whole tone is martial, it is manly, it is strong. Moreover, there will be no cessation of hostilities, not even a temporary truce or cease-fire, until the end of life or of history when the peace of heaven is attained. (J. Stott)

God is omnipresent, that is, God is everywhere at once. This cannot be said of Satan. Satan can only be in one place at one time. Consequently, he must either tempt one person in one place at one time, or he must extend his influence through one of the other spiritual beings that fell with him. The result is that, although the devil's influence is widespread, it is probably the case that neither you nor anyone you know has ever been tempted by the devil directly. In fact, in all the Bible we know of only six individuals who were tempted by Satan himself: Eve (but not Adam), Job, Jesus Christ, Judas, Peter, and Ananias (but not his wife Sapphira). No doubt there have been many others, but these are the only ones the Bible tells us of specifically. (J. Boice) Christianity is far from a peaceful "opiate for the people." It is not withdrawal from struggle. The symbols of rest and peace have their place in Christian imagery also. But those of battle take priority. (F.W. Beare) The devil cross-examines the mature believer through suffering. By using divine resources to pass evidence testing, the invisible hero has far-reaching, unseen impact among the angels. (R.B. Thieme, Jr.)

You will find, very often, that if such persons who embrace psychology are Christians, their real trouble is that they have a very incomplete understanding of the truth. They have had an experience, but they have not been taught much, they have remained where they were as babes in Christ. Inevitably they get into trouble through the sheer lack of knowledge and of instruction. They need both, so do not send them back to the psychologist; teach them the doctrines of the Bible, and you will find that what appeared at first sight to be a great psychological problem vanishes and disappears in a most amazing manner. The devil is meanwhile rejoicing because they have regarded what is a pure spiritual problem as if it were psychological. The whole tendency to evade the spiritual in terms of the psychological is rampant at the present time. Whatever the particular form in which the enemy is attacking you at this moment, do NOT flee to a psychologist! You are a Christian, and God can deal with your problems. Do not explain away spiritual problems in terms of the psychological or the physical only. The devil comes along these lines. (D.M. Lloyd-Jones)

These world-rulers of the darkness of this age, the spiritual powers of wickedness, who are here to wage a ceaseless conflict against us, cannot be overcome by human strategy or strength. The Bible lends no sanction to foolish suppositions that the devil will flee at the mere resistance of a determined human will ... Demon influence, like the activity of Satan, is prompted by two motives: both to hinder the purpose of God for humanity, and to extend the authority of Satan. They, therefore, at the command of their king, willingly cooperate in all his God-dishonoring undertakings. Their influence is exercised both to mislead the unsaved and to wage an unceasing warfare against the believer. We must view sin and evil in its larger proportions as a kingdom that embraces the subtlety, craft, ingenuity, power, and unremitting activity of Satan and his legions. (J. Murray) Human history is the appeal trial of the angelic conflict. As the appeal trial of Satan unfolds, the grace of God and the perfect justice of His verdict are proven again and again. God introduces changes into His administration of human history in order to present His case, disprove Satan's case,

and deliver a decisive closing argument. These changes produce the dispensations. (R.B. Thieme, Jr.)

Eph. 6:12 Because (causal conj.) our (Dat. Poss.) warfare (Subj. Nom.; angelic conflict, struggle, wrestling match) is (είμι, PAI3S, Descriptive) not (neg. adv.) against blood (Acc. Rel.; representative analogy for the human soul) and (connective conj.) flesh (Acc. Rel.; a material body), but (contrast conj.) against rulers (Acc. Rel.; Apollyon/Abaddon and Beelzebub as the two demon generals), against authorities (Acc. Rel.; the demon officers' corp), against the world rulers (Acc. Rel.; demon ambassadors functioning over national governments) of this (Gen. Spec.) darkness (Adv. Gen. Ref.; blackout of the soul), against spirit forces (Acc. Rel.) of evil (Adv. Gen. Ref.; rank and file demon troops) in the heavenlies (Loc. Place; the band of atmosphere around the earth, the stellar universe and the presence of God).

^{WHO} **Ephesians 6:12** ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα ἀλλὰ πρὸς τὰς ἀρχάς πρὸς τὰς ἐξουσίας πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου πρὸς τὰ πνευματικὰ τῆς ποιηρίας ἐν τοῖς ἐπουρανίοις

^{VUL} **Ephesians 6:12** quia non est nobis conluctatio adversus carnem et sanguinem sed adversus principes et potestates adversus mundi rectores tenebrarum harum contra spiritualia nequitiae in caelestibus

^{LWB} **Eph. 6:13** **Because of this [spiritual battle], pick up and put on the full armor from God [all categories of Bible doctrine, not just a select few], so that you may be able to hold your ground [defensive action] in the evil day [during demonic assault], even after you have done everything to stand your ground [having maximum doctrine in your soul, you are ready for action].**

^{KW} **Eph. 6:13** On this account, take to yourself, at once and for all, the complete armor of God in order that you may be able to resist in the day, the pernicious day, and having achieved all things to stand.

^{KJV} **Ephesians 6:13** 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.

TRANSLATION HIGHLIGHTS

Because the battle we are in is spiritual, Paul commands us (Imperative mood) to pick up and put on the full armor (Constative Aorist tense) from God. By “full” armor, he means we need every category of doctrine stored in our soul, not just a few pet doctrines. We are not to pick and choose our favorite topics, because the next spiritual battle may require application of a doctrine that isn’t one of our favorites! To quote Thieme, this is “a military field order to fully arm yourself with the 10

problem-solving devices,” so that you may be able to hold your ground (Culminative Aorist tense). As we mentioned before, “holding your ground” in the spiritual life is a defensive action; do not attempt to attack the devil. And Paul uses the Potential Subjunctive mood because he knows our success in the angelic conflict is conditioned on our utilizing this full armor from God. Maybe we will arm ourselves with the Word of God in our soul, and maybe we won’t. Victory over evil is possible, but not guaranteed.

The “evil day” is not a particular day in the distant future; it could be tomorrow! The “evil day” is any day in which you are influenced by demonic forces to enter Satan’s cosmic system. Paul isn’t commanding us to put on the full armor of Bible doctrine for a battle that might be 20-years from now. There are skirmishes every day, so we need doctrine every day. So we need to be totally prepared (Culminative Aorist tense) for the next day of evil, so we are able to stand our ground (Culminative Aorist tense) with maximum doctrine in the soul (Latin: resistance). This preparation, as we have studied earlier in this epistle, can only be obtained by the consistent, daily intake, metabolization and application of Bible doctrine. That is what Paul means by having done “everything.” All the doctrines we need to know are at our fingertips. We have practiced and drilled with all 10 problem-solving devices, and now we are able to stand firm when Satan’s demon forces come our way.

RELEVANT OPINIONS

Invariably cults start on the practical level. “Those people in the churches,” they say, “preach doctrine, always doctrine, remote from life, something entirely intellectual. It doesn’t help you. What you need is practical help.” But to start on the practical level is always dangerous because you will have no standard of judgment. The moment you start with the pragmatic, the utilitarian, you are already defeated by the devil. The NT never starts with the practical. Here we are dealing with false teachers who are not interested in theology and doctrine. The whole of their emphasis falls on practice, on conduct, on behavior and morality. They have no liking for reading and the study of doctrine, or for people who get excited about it. The man who really matters in life is the man who “gets things done,” a man of his word, an honest man, a good man, a moral man, a man who does good. “What is the point of preaching about high doctrines while so many problems are pressing round and about us, statesmen failing us, the clash of nations and the trouble with nations? Why don’t you do something?” they ask. So they spend their time in “doing things” and imagine that that is the sum total of Christianity. These are the ways in which the devil by his wiles comes in and upsets the balance. (D.M. Lloyd-Jones)

Even in common parlance we speak of “the battle of life.” Even for ordinary purposes we have to fight against indolence, evil lusts, dishonest tendencies, and many other things in ourselves; and against opposition, ill treatment, temptation on the part of others, and the depressing effects of trial and disappointment. All hard work is a fight; we have to fight against the sense of monotony, against the feeling of weariness, against the longing for ease; and when we are sick, or feeble, or depressed, it is often hard to hold on to the straight path of hard duty and turn away from the allurements of pleasure. But much more is the Christian life a battle. The chief enemies are unseen. It is impossible to pursue an aimless, careless life and be a Christian. We are to be advancing in spite of hosts of spiritual foes, those who are working unseen, sapping and mining our Christian life, trying to

entangle and enslave us in every way; this can be no easy task; it is a veritable battle, demanding constant vigilance and incessant care. There are spirits of evil hovering about us, trying to obscure and pervert the truth, to blind us to the fruits of sin, to dazzle our eyes with the glory of earth, to entangle us in subtle temptations, to fill our minds with doubts and fears and evil forebodings, luring us to the edge of the precipice, and ready, if they should get their way, to burst into their bitter scornful laugh, as they behold us, through their wiles, weltering in the gulf of despair. Nature cries out for an easy life, for a truce with the world, the devil, and the flesh. In this sense our motto must be war, not peace; for in this sense Christ came, not to send peace on earth, but a sword. (W.G. Blaikie)

The state (government) knows nothing about the spiritual background, for it knows nothing about the devil and the principalities and powers. And that is why it continues to believe that education can really solve the problem, and reform persons. That is why it evokes the aid of psychotherapy and various other expedients in prisons. But the more it does so the more the problem seems to increase. It is all due to the fact that men do not realize the spiritual character of the problem. (D.M. Lloyd-Jones) Satan attacks: (1) when the Christian is newly converted, (2) when the Christian is afflicted, (3) when the Christian has achieved some notable success, (4) when the Christian is idle, (5) when the Christian is isolated from others who share his faith, and (6) when the Christian is dying. Satan is subtle in his attacks. He is also crafty in how he attacks. He attacks: (1) as a roaring lion, (2) as a friend, with an offer to help out, and (3) as an angel of light, promising to bring enlightenment. (J. Boice)

Depression is always wrong. A Christian has no right to be depressed. I put it like that deliberately because the realization of the truth is often the door of escape and of liberty. The tragedy is that when the devil plagues us and gets us into this state, we are not aware of it. We are so pre-occupied with self-analysis, and the cataloguing of the details of our deficiencies, that we do not see ourselves as a whole. We are utterly useless. Not only so, we realize that we are also obviously giving the impression that there is not much point in being Christian if this is what it leads to. The devil's objective is to get us to entertain such a feeling ... Instead of sitting down and condemning yourself, and moaning and groaning and bewailing your failures, and spending your time turning in on yourself and then discovering yet more defects, and continuing in this process of utter condemnation – instead of doing that, with the list of sins and failure in your hand, go to God. Confess it. Do not sit in a corner going round and round in that whirlpool, that vortex of failure and defeat and self-condemnation. Introspection and morbidity are wrong, and indeed sinful, and the Christian has no right to be depressed in that way. Deliverance comes as you realize what the devil is trying to do with you, and that he has blinded you temporarily. Do not try to be something you are not meant to be; do not be jealous of someone who seems to be bigger or greater than yourself. Be faithful with your one talent, it does not matter what it is, use it to the utmost. Be faithful you're your five talents, if five are given to you. (D.M. Lloyd-Jones)

The Christian is to take up and put on all the armor of God as a once-for-all act and keep that armor on during the entire course of his life, not relaxing the discipline necessary for the constant use of such protection. (K. Wuest) Some Christians are so self-confident that they think they can manage by themselves without the Lord's strength and armor. Others are so self-distrustful that they imagine they have nothing to contribute to their victory in spiritual warfare. Both are mistaken. Paul

expresses the proper combination of divine enabling and human co-operation. (J. Stott) The evil day, to which particular reference is made, indicates a time when the conflict will be most severe, due both to persecution from without and trial from within the Christian fellowship. (F. Foulkes) The prevailing materialistic, mechanistic thinking of our age leaves no room for the supernatural, or indeed for anything without a physical cause. Sadly, many Christians are so influenced by this thinking that even though they give conscious voice to their belief in Satan and spiritual warfare, their lives show no evidence of this reality. They actually live in unconscious disbelief. For such persons this passage provides a much-needed antidote. (R. Hughes)

Our present struggle against the principalities and powers is the spiritual counterpart to Israel's struggle against her enemies after having entered the land. Like Achan and the exodus generation before him, some Christians will not finish the battle. They are out of Egypt and in the kingdom (in its present form), but they never obtain an inheritance there and will never enter into rest. When the battle is won and when, unlike Achan, we persevere in obedient faith to the end, we receive the inheritance, our rewards in heaven. We have completed our work, and we enter into rest. (J. Dillow) Do you not know that human life is a warfare? That one man must keep watch, another must go out as a spy, and a third must fight? Every man's life is a kind of warfare, and it is long and diversified. You must observe the duty of a soldier and do everything at the nod of the general; if it is possible, divining what his wishes are: for there is no resemblance between that general and this, neither in strength nor in superiority in character. Being appointed to such a service, do I still care about the place in which I am, or with whom I am, or what men say about me? And do I not direct my thoughts to God and to His instructions and commands? (A. Lincoln)

What does the apostle mean by the "evil day?" The evil day means a Satanic attack. There are days in the lives of Christian people when hell is, as it were, let loose, when the devil seems to marshal all his forces against us from all directions. It is something unusual and exceptional. There is no need to be alarmed, for it is all catered for; but let us not forget it. The greatest saints have given descriptions of these evil days, when the devil, having failed to catch them along the usual lines, made an unusual effort so that they were not given a moment's peace. It might go on for weeks with scarcely any intermission at all. That evil day! How do you react to all this? Are you discouraged and depressed by it all? If you are discouraged and depressed the fact is that you have not understood the truth; you have missed the whole point of the message. The apostle not only warns us, he also shows us how all these problems can be dealt with. He does not remind us of them to depress us, but in order to show us the way of triumph and victory. (D.M. Lloyd-Jones)

Eph. 6:13 Because (causal conj.) of this (Acc. Gen. Ref.; spiritual battle), pick up and put on (ἀναλαμβάνω, AAImp.2P, Constative, Command) the full armor (Acc. Dir. Obj.) from God (Abl. Source; a military field order to fully arm yourself with the 10 problem-solving devices), so that (purpose conj.; "for the objective") you may be able (δύναμαι, AMSubj.2P, Culminative, Potential, Deponent) to hold your ground (ἀνθίστημι, AAInf., Culminative, Inf. as Dir. Obj. of Verb; take defensive action) in the evil (Loc. Sph.) day (Loc. Time; demon influence upon the believer), even (ascensive

conj.) after you have done (κατεργάζομαι, AMPtc.NPM, Culminative, Temporal, Deponent) everything (Acc. Dir. Obj.) to stand your ground (ἵστημι, AAInf., Culminative, Inf. as Dir. Obj. of Verb; maximum doctrine on the launching pad of your soul due to consistent daily metabolism).

^{WHO} **Ephesians 6:13** διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στήναι

^{VUL} **Ephesians 6:13** propterea accipite armaturam Dei ut possitis resistere in die malo et omnibus perfectis stare

^{LWB} **Eph. 6:14** Therefore, hold your ground after you have buckled your combat gear around your waist with truth [Bible doctrine belted into your soul], and having put on the breastplate of righteousness [function of integrity in spiritual self-esteem],

^{KW} **Eph. 6:14** Stand therefore, having girded your loins in the sphere of truth, and having clothed yourself with the breastplate of righteousness,

^{KJV} **Ephesians 6:14** Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

TRANSLATION HIGHLIGHTS

Paul now commands us (Imperative mood) to hold our ground (Constative Aorist tense) after we have buckled our combat gear around our waist (Culminative Aorist tense) with truth. The combat gear of “truth” (Latin: veracity) is a metaphor for Bible doctrine belted into our soul. Doctrine is not only our defensive armor that protects us from Satan’s attacks, it is also our combat gear that we buckle around our waist (Latin: lumbar). Then Paul tells us to put on (Culminative Aorist tense) the breastplate of righteousness (Latin: justice). This is a metaphor for the function of integrity in the spiritual life, a function particularly associated with believers who have reached the stage called spiritual self-esteem. As you can see, battling demonic power requires a full set of battle gear, all of which is provided by the Lord Jesus Christ. All we have to do is put His divine gear on and use it.

RELEVANT OPINIONS

The righteousness here is not justifying righteousness given the believing sinner when he first believes, but the sanctifying righteousness, the product of the Holy Spirit in the life of the yielded saint. (K. Wuest) Paul is urging those who already are Christians to put on God’s armor. If they are Christians, they already have been clothed with God’s righteousness in the first sense. Therefore the only thing they can put on is practical holiness expressed in righteous thoughts and deeds. (J. Boice) Paul illustrates the Christian way of life through an analogy to the Roman soldier’s uniform – his belt, breastplate, sandals, shield, helmet, and sword. The panoply of God consists of separate items of spiritual armor and weaponry, each of which contributes to the believer’s victory in spiritual combat. The directive to “don the full armor of God” requires you to skillfully wield an array of offensive and defensive weapons against the enemy. (R.B. Thieme, Jr.)

The metaphor of girding is so often used in the Bible because it describes a preparatory action necessary for a person with the flowing garments or those days before work could be done, a race run, or a battle fought. (F. Foulkes) Truth is our proper girdle, because we fight for a God of truth and against Satan the father of lies. Without it we are spiritless, heartless, and weak. (W.G. Blaikie) The belt tied tightly around the waist indicated that the soldier was prepared for action. To slacken the belt was to go off duty. The belt was not an ornament, but served an essential purpose. It gathered in the short tunic and helped keep the breastplate in place when the latter was fitted on. From it hung the scabbard in which the sword was sheathed. (F. Gaebelien) In all dispensations the Lord Jesus Christ is the key to history; Jesus Christ controls history and personally entered history to defeat Satan at the Cross. The glorification of Christ is the purpose of man's existence, and in bringing in all things into conformity with the divine objective, God treats each person on an individual basis. (R.B. Thieme, Jr.)

Truth holds the spiritual armor in place and safeguards against deadly entanglements. To what truth is he referring? It is the eternal, Biblical truth revealed in the Scriptures. Without cinching ourselves tightly with the truth of Scripture, the other weapons of our warfare will clatter in disarray. Those who have stood firm as great warriors for Christ have been men and women of the Word and so were filled with the eternal truth of Scripture. (R. Hughes) You should be careful that the devil in his wiliness does not come in and make you content with a mere mechanical reading of the Scriptures without really looking at them, and meditating upon them without realizing what they are saying, and without drawing lessons for yourself, and praying about the exercise. It takes time to read Scripture properly. It is very easy to read a number of verses and rush off to catch your bus or train. That is not reading the Scriptures; that may be quite useless. You must stop and look and think. (D.M. Lloyd-Jones)

The truth of God can refer to Christian doctrine or the specific content of God's revelation in the Bible. It is dangerous to rush into battle without having the great doctrines of the faith firmly fixed in our understanding. Americans especially should hear this, for we have a tendency to think that activity is the important thing and that convictions or truth do not matter or are at least of secondary importance. That is probably not a good approach in any discipline, and it is certainly not a good approach in Christianity. In Christianity truth comes first, then action follows. Without truth, without the doctrines, without the knowledge of who God is, who we are, what we have become in Christ, and what we have been called to – without this we really do not know what kind of activity in which to engage, and we will be vulnerable to Satan's onslaughts and wiles. (J. Boice)

I interpret the word "truth" in this context to mean a belief in, and a knowledge of, the truth as it is in Christ Jesus. It is the objective truth. It means a mastery of the truth. Truth is the first thing we put on. Without it we are completely lost. We have to be equipped with this if we are going to meet the enemy. We need to have the whole truth in our minds. All our thinking must be governed by it, so that when an attack comes we have the answer, and are ready ... Emotionalism is always wrong, and they of all people are the ones who are most deluded by the devil. His special strategy is to try to make us rely unduly upon our feelings and sensations and sensibilities. The subjective must always follow the objective. The tragedy is that people often put the subjective before the objective. (D.M. Lloyd-Jones)

Eph. 6:14 **Therefore** (inferential particle), **hold your ground** (ἵστημι, AAImp.2P, Constative, Command) **after you have buckled your** (Poss. Gen.) **combat gear** (Acc. Dir. Obj.) **around your waist** (περιζώννυμι, AMPtc.NPM, Culminative, Temporal) **with truth** (Dat. Accompaniment; Bible doctrine belted into your soul), **and** (continuative conj.) **having put on** (ἐνδύω, AMPtc.NPM, Culminative, Circumstantial; clothed yourself with) **the breastplate** (Acc. Dir. Obj.) **of righteousness** (Descr. Gen.; the function of integrity in spiritual self-esteem),

^{WHO} **Ephesians 6:14** στήτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης

^{VUL} **Ephesians 6:14** state ergo succincti lumbos vestros in veritate et induti lorica iustitiae

^{LWB} **Eph. 6:15** **And after you have put combat footwear [GI boots, sandals] on your feet as preparation [doctrine before Christian service] for the gospel [witnessing] of peace [reconciliation].**

^{KW} **Eph. 6:15** And having sandaled your feet with a firm foundation of the good news of peace;

^{KJV} **Ephesians 6:15** And your feet shod with the preparation of the gospel of peace;

TRANSLATION HIGHLIGHTS

The most important work in this passage is the word “after” supplied by the Temporal Participle. “After” you have put combat boots on your feet (Culminative Aorist tense), then comes the gospel of peace. Combat boots are, of course, a modern version of the Roman foot soldier’s sandals. Whether they are sandals, boots or other form of combat footwear is not as important as the fact that this spiritual foot equipment represents Bible doctrine. You don’t run into battle without your boots on. You don’t hit the streets witnessing until you have maximum doctrine in your soul. The “gospel” in this context is the spiritual warfare connected with witnessing. “Peace” is a reference to the reconciliation message of the gospel. The second most important word in this passage is “preparation.” You should always be prepared before going into battle, spiritual or otherwise. Even in the realm of spiritual warfare, you should be trained in the weapons of battle, inculcated with the strategy and tactics of the enemy, and disciplined by testing and field exercises. In other words, go to spiritual bootcamp before engaging in Christian service.

RELEVANT OPINIONS

Paul has in mind the caliga (half-boot) of the Roman legionary which was made of leather, left the toes free, had heavy studded soles, and was tied to the ankles and shins with more or less ornamental straps. These equipped him for long marches and for a solid stance. While they did not impede his mobility, they prevented his foot from sliding. (J. Stott) The moment you begin to compromise on

the Word of God you will soon be slipping and sliding both in doctrine and in practice. (D.M. Lloyd-Jones) The preparedness, the mental alacrity with which we are inspired by the Gospel with its message of peace with God, is to be to us the protection and equipment which the sandals that cover his feet are to the soldier. With this we shall be helped to face the foe with courage and with promptitude. (W.R. Nicoll)

Eph. 6:15 **And** (continuative conj.) **after you have put combat footwear** (ὑποδέω, AMPtc.NPM, Culminative, Temporal; GI boots) **on your** (ellipsis) **feet** (Acc. Poss.) **as preparation** (Dat. Dir. Obj.; spiritual foot equipment, doctrine before Christian service) **for the gospel** (Obj. Gen.; witnessing) **of peace** (Adv. Gen. Ref.; reconciliation).

^{WHO} **Ephesians 6:15** καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης

^{VUL} **Ephesians 6:15** et calciati pedes in praeparatione evangelii pacis

^{LWB} **Eph. 6:16** With all of these items [your combat gear], pick up and carry the shield of faith [Bible doctrine used in the faith rest drill], by which you yourself will be empowered to extinguish [intercept] all the flaming arrows [gates of the cosmic system] of the evil one [Satan's attempts to keep you out of fellowship],

^{KW} **Eph. 6:16** In addition to all these, taking to yourselves the shield of faith by means of which you will be able to quench all the fiery arrows of the pernicious one,

^{KJV} **Ephesians 6:16** Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

TRANSLATION HIGHLIGHTS

So far, all combat gear for spiritual warfare is on your body, protecting your vital spots. Paul now commands us (Imperatival Participle) to pick up and carry (Culminative Aorist tense) the shield of faith. The shield of faith is the utilization of Bible doctrine in the faith rest drill. It is your ability to reach into your soul and pull out those verses, precepts or principles of the Word of God that enable you to pass the next test. This application of doctrine shields you from satanic attack, in the same way that Christ shielded Himself from the temptations of Satan. This shield of faith will empower (Predictive Future tense) the believer to intercept (Culminative Aorist tense) the flaming arrows from Satan. The arrows are the gates of the cosmic system. They are the lures, temptations or distractions offered to each of us to get us out of fellowship and away from studying the Word of God. They are flaming arrows (Dramatic Perfect tense) because they have the potential of causing us to crash and burn.

They are also “flaming” arrows or missiles because they have been designed to cause maximum damage to our spiritual life. What was the purpose of a flaming arrow in warfare? The purpose of the flame was to burn down the structure that was protecting enemy soldiers. These arrows or gates of

the cosmic system are not only intended to strike our person, but they carry a flame that is intended to burn down our protective structure. This structure is metaphorically the Bible doctrine resident in our soul. Sin (an arrow) causes us to exit the divine power system, but we may realize our predicament and reenter the divine system rather quickly. But a lifestyle of sin (flaming arrow) eventually destroys the entire doctrinal edifice we have built in our soul. Satan bombards our soul with these flaming arrows, in an attempt to get us into his twin power spheres, arrogance and hatred. If he can get us to reside and function from one of his power spheres, we are mutually excluded from residing and functioning in the divine power sphere.

Satan's goal is not only to get us out of fellowship, but to keep us out of fellowship. His goal is not only to get us to sin, but to keep us living a life of sin. His goal is not only to distract us from doctrine, but to burn down the doctrinal structure in our soul that we have already built. The shield of faith can be used to protect us (Latin: extinguish) from the flaming (Latin: ignite) arrows of the devil. The use of the shield of faith is equivalent to a "Thus saith the Lord" response to the enemy. The Greek word "pistis" means faith – the objective content of faith (doctrine) and/or the subjective application of that faith to life. The shield of faith is not automatically protecting us. We are commanded to "pick it up and carry it" into battle. We are only empowered to distinguish the flaming arrows of the evil one when we pick the shield up and carry it. The shield is of no use to anyone sitting back in our tent. The contents of the Bible are of no use to anyone if they are not inculcated in our soul.

RELEVANT OPINIONS

The wiles of the devil Paul knew to include such fiery darts, the arrow tongues of men, the shafts of impurity, selfishness, doubt, fear, disappointment, that are planned by the enemy to burn and destroy. (F. Foulkes) The shield of faith is the armor of the armor, the protection of all the other parts of the armor mentioned within the context. The Christian is born a warrior. He is destined to be assaulted. His duty is to attack. The shield of faith is his defense against assault. The sword of the Spirit, which is the Word of God, is the weapon for the attack. The Christian life is to be both offensive and defensive. The child of God is responsible to take the things he has heard and make them his by studying the Word of God. (W.E. Best) "Thyreion" is derived from "a door" and refers to the large oblong or oval "scutum" the Roman soldier held in front of him for protection. It consisted of two layers of wood glued together, covered with linen and hide, and bound with iron. Soldiers often fought side-by-side with a solid wall of shields. But even a single-handed combatant found himself sufficiently protected. After the siege of Dyrachium, Sceva counted no less than 220 darts sticking into his shield. (F. Gaebelien)

There are many people who live on their own activities, and who are not aware at all of a spiritual conflict. Christianity is to them what they do. It is a part of the danger of conforming to type. It is sad to observe people who have recently come into the Christian life and to find them in a very short period of time repeating phrases and clichés. They have no idea what they mean; they are merely imitating someone else; they are picking up the language and the expressions and activities. And on and on it goes. One feels that they are not alive to the true situation. These strictures apply throughout the Church, to preachers as well as to congregations. There is nothing that I know of that is so utterly opposed to what the Apostle is teaching here as the professional preacher, the man who

adopts a manner and a voice, the so-called parsonic voice, and all the other characteristics of “the cloth.” The professional in a pulpit is a great curse. (D.M. Lloyd-Jones) Faith here means the ability to apply quickly what we believe so as to repel everything the devil does or attempts to do to us. Faith is always practical. Faith always applies the truth. Faith never points to itself, it always points to its object. That is absolutely crucial. The cults produce people who have faith in faith. But if you put your faith in faith you are eventually undone. There are people who try to work up faith, in themselves; but they will never succeed. That is Coueism, a thing purely psychological. We are not told to work up faith or to have our faith in faith. No, faith never points to itself. Faith points to His promises. (ibid)

Some of the most lethal arrows come from within our own camp. Unseen hands grasp the hands of our brothers and sisters, take their bows, dip them in tar, and with evil synergism send them flaming toward our hearts – arrows of rejection and criticism and hypocrisy. But the shield of faith goes up again. The Word of God has not left us ignorant of the human condition, but rather informs us about those “who sharpen their tongues like swords and arm their words like deadly arrows. They shoot from ambush at the innocent man; they shoot at him suddenly, without fear” (Psalm 64:3-4). Some of the arrows strike us, and they hurt, but the incendiary pain can be snuffed by the shield of faith. Through belief in God’s Word we forgive. (R. Hughes) By faith we repel the attacks of the devil, and by the Word of God the enemy himself is slain. If the Word of God shall have its efficacy upon us through faith, we shall be more than sufficiently armed both for opposing the enemy and for putting him to flight. (J. Calvin)

Eph. 6:16 With all (Dat. Spec.) of these items (ellipsis, Dat. Accompaniment supplied from context in previous verses; your combat gear), pick up and carry (ἀναλαμβάνω, AAPTc.NPM, Culminative, Imperative) the shield (Acc. Dir. Obj.) of faith (Adv. Gen. Ref.; use of Bible doctrine in the faith rest drill), by which (Instr. Means; shield) you yourself will be empowered (δύναμαι, FMI2P, Predictive, Deponent; able) to extinguish (σβέννυμι, AAInf., Culminative, Inf. as Dir. Obj. of Verb; intercept) all (Acc. Spec.) the flaming (πυρώω, Perf.PPtc.APN, Dramatic, Predicative) arrows (Acc. Dir. Obj.; missiles, gates of the cosmic system) of the evil one (Poss. Gen.; Satan's attempt to bombard the soul of the believer with arrogance and hatred),

^{WHO} **Ephesians 6:16** ἐν πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι·

^{VUL} **Ephesians 6:16** in omnibus sumentes scutum fidei in quo possitis omnia tela nequissimi ignea extinguere

LWB Eph. 6:17 **And grasp the helmet of deliverance [spiritual problem-solving devices], and the two-edged sword [offensive & defensive capabilities] of the Spirit, which is the Word of God [the completed canon of Scripture].**

^{KW} **Eph. 6:17** And take the helmet of salvation, and the sword of the Spirit which is the Word of God,

^{KJV} **Ephesians 6:17** And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

TRANSLATION HIGHLIGHTS

Paul completes his use of military metaphors by commanding us (Imperative mood) to grasp (Constativ Aorist tense) the helmet of deliverance. The helmet of deliverance is a reference to the ten problem-solving devices that enable us to defeat the enemy as he attacks our soul. The helmet protects our head, the vital point where our thinking occurs. The angelic conflict is a battle in our soul, not our body; the attacks of the devil are concentrated against our mind, our thinking. The verb “grasping” is a reference to post-salvation epistemological rehabilitation, also called experiential sanctification. We must grasp the helmet of deliverance, the 10 problem-solving devices, and use them by our own volition. The helmet is not automatically protecting our head; we have to put it on before we engage in spiritual battle. When we are attacked by evil, the 10 problem-solving devices do not automatically kick-in and protect us; we have to grab them and put them on.

The two-edged sword (Latin: gladiator) of the Spirit refers to its ability to be both an offensive and a defensive weapon. Swords can be used to pierce and cut, as well as block and parry. The sword of the Spirit is the Word of God, Bible doctrine in the canon of Scripture. Each individual component of our battle gear is part of the Word of God. The only weapons we have to defend ourselves from the assaults of the evil one are Bible doctrine and the filling of the Spirit. If we are not filled with the Spirit, Bible doctrine is not empowered to protect us. The filling of the Spirit is the energizing power behind Bible doctrine. If we have no doctrine in our soul, the filling of the Spirit has no combat gear to fight with. The power is there, but our weapons have been confiscated by the enemy. In other words, we must have the spiritual weapons (doctrines) and the power to wield them (Spirit) against the enemy.

RELEVANT OPINIONS

The Word of God serves for both attack and to parry the thrusts of the enemy. (M. Vincent) Of all the six pieces of armor or weaponry listed, the sword is the only one which can clearly be used for attack as well as defense. Moreover, the kind of attack envisaged will involve a close personal encounter, for the word used is “machaira,” the short sword. (J. Stott) In the Bible God’s own Word is also as a sword in His hand, a sword that lays bare, separating the false from the true, bringing judgment, but also bringing salvation. His Word can thus be wielded by His messengers in the lives of others, but here the thought is of the Word of God as a defensive weapon for the person who holds it. The Lord’s use of the Word of Scripture in His temptations (Matt. 4:1-10) is sufficient illustration and incentive for the Christian to fortify himself with the knowledge and understanding of the Word that he may with similar conviction and power defend himself by it in the onslaughts of the enemy. (F. Foulkes)

The Christian wields, as his only offensive weapon, the Word of God. The Christian who masters most thoroughly the Word of God will be the most powerful among his fellows. For after all, this inspired Word is ahead of all human wisdom. It is the crown and anticipation of human genius. If we have mastered it in the Spirit, we are ahead of our time and shall understand what we can best do for our generation. (R. Edgar) Satan's number-one objective is to destroy our joy of faith. We have one offensive weapon: the sword of the Spirit, the Word of God. But what many Christians fail to realize is that we can't draw the sword from someone else's scabbard. If we don't wear it, we can't wield it. If the Word of God does not abide in us (John 15:7), we will reach for it in vain when the enemy strikes. (J. Piper) Taking the offensive in the spiritual life increases the believer's ability to handle any suffering he encounters. Offensive action brings victory, while defensive action can only avoid defeat. (R.B. Thieme, Jr.)

It is amazing that a Christian can imagine that he or she can live a Christian life without regularly reading the Bible, for that is impossible! Our minds are such that they do not retain what we need to know. They need to be refreshed again and again. My experience is that though I have studied whole books of the Bible word for word, I soon forget so much. Five pages a day is a good place to start. Within a year you will have read the entire Bible. (R. Hughes) The spiritual application of the helmet is obvious; the Apostle is drawing attention to the head, to the mind, the brain, the understanding, the thinking of the Christian. (D.M. Lloyd-Jones) There is nothing more important in this fight against the devil and all these powers than that we should be clear as to God's Word and its authority and its meaning. It is the Spirit who inspired the men who wrote it; so it is "the sword of the Spirit" in that sense. It is also God's own out-breathed Word. We are not to fight the devil in our own strength or power, or with our own ideas; we are to fight him with this Word that the very Spirit of God Himself has produced. (ibid)

The believer has an objective in life, which is to know and love God. This personal objective implies that the believer must attain spiritual maturity, in which status his life glorifies God to the maximum. How does he reach his assigned objective? He goes on the offensive by metabolizing Bible doctrine while consistently living in the divine dynasphere. Doctrine gives him spiritual momentum. From doctrine he develops capacity to love God; he attains spiritual self-esteem. Spiritual self-esteem is a remarkable achievement. It is the giant step into spiritual adulthood, the first major intermediate objective along the route of advance to maturity. (R.B. Thieme, Jr.) Preoccupation with self leaves you indifferent to Bible doctrine. You may concede that doctrine is truth, but your priorities are faulty. You ignore the Word of God, and although not antagonistic, you render yourself defenseless in the spiritual conflict. Satan manipulates you when you cannot wield the "sword of the Spirit" against false doctrine. (ibid)

Eph. 6:17 And (continuative conj.) grasp (δέχομαι, AMImp.2P, Constativē, Command, Deponent; by post salvation rehabilitation) the helmet (Acc. Dir. Obj.) of deliverance (Adv. Gen. Ref.; the ten problem solving devices), and (connective conj.; elliptical: "draw the Roman short sword") the two-edged sword (Acc. Dir. Obj.) of the Spirit (Adv. Gen. Ref.), which (Subj. Nom.; sword) is (εἰμί, PAI3S, Descriptive)

the Word (Pred. Nom.) of God (Adv. Gen. Ref.; Bible doctrine in the canon of scripture).

^{WHO} **Ephesians 6:17** καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος ὃ ἐστὶν ῥῆμα θεοῦ

^{VUL} **Ephesians 6:17** et galeam salutis adsumite et gladium Spiritus quod est verbum Dei

^{LWB} **Eph. 6:18** During every prayer and supplication, pray regularly by means of the Spirit, and with reference to this [prayer in the Spirit], as regards all things [nothing is too small or too large to be included in your prayers], be constantly on the alert with persistent and humble entreaties for all the saints [fellow believers].

^{KW} **Eph. 6:18** Through the instrumentality of every prayer and supplication for need, praying at every season by means of the Spirit, and maintaining a constant alertness in the same with every kind of unremitting care and supplication for all the saints,

^{KJV} **Ephesians 6:18** Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

TRANSLATION HIGHLIGHTS

Although not an integral part of Paul's military metaphors, prayer is also one of our spiritual weapons. So Paul commands us (Imperative Participle) to make it a habit to pray (Iterative Present tense) by means of the Holy Spirit. If our prayers and supplication are not done by means of the Spirit, there is no power behind them. The Holy Spirit is the power behind prayer. Prayers without the backing of the Spirit go no higher than the ceiling; they are virtually useless. You must be filled with the Spirit when you pray. Paul also tells us how often we should pray: regularly. Nothing is too small or too large to be included in our prayers. This is what Paul means by praying about "all things." If the Lord controls the universe and takes notice of every sparrow, obviously we can pray about anything in the Spirit and He will hear us.

An essential part of our daily prayer life is the private confession of sin to the Father through the Lord Jesus Christ. If we want to stay in fellowship and have a spiritual life, we must follow this mandate in 1 John 1:9 in order to receive temporal forgiveness and reentry into the sphere of divine power. Once this has been accomplished, we are then commissioned to pray for our fellow believers. Paul commands us (Imperative Participle) to be constantly (Durative Present tense) on the alert (Latin: vigilant) for opportunities to pray for those in need. The enemy not only attacks us, but he also attacks our friends and loved ones. When we see one of them in need, we should pray for them persistently and with genuine humility. We cannot fight their battles for them, but we can pray for divine assistance in their spiritual struggles with the enemy.

RELEVANT OPINIONS

Prayer cannot quite be described as a part of the armor, but the description of the Christian's equipment for the conflict cannot but include the reference to prayer. The participle "praying" may in fact be taken with all the foregoing commands. The different parts of armor have been described, and in effect the apostle would say put each piece on with prayer. (F. Foulkes) Prayer and watchfulness are both vital in Christian warfare. When we call upon Him in prayer the principalities and powers are restrained. Such prayer will include intercession for all the saints. (D.A. Carson) We are not to regard prayer as a seventh weapon, but rather as exhibiting the spirit in which the Divine armor is to be assumed and the warfare carried on. (W.G. Blaikie)

Life is war. And we are not contending against flesh and blood ... Therefore prayer is a walkie-talkie for warfare, not a domestic intercom for increasing our conveniences. The point of prayer is empowering for mission. (J. Piper) The opposite of planning is the rut. If you don't plan a vacation you will probably stay home and watch TV. The natural unplanned flow of spiritual life sinks to the lowest ebb of vitality. There is a race to be run and a fight to be fought. If you want renewal in your life of prayer you must plan to see it. (R. Hughes)

Eph. 6:18 During (Temporal particle) every (Gen. Spec.) prayer (Adv. Gen. Time) and (connective conj.) supplication (Adv. Gen. Time), pray (προσεύχομαι, PMPTc.NPM, Iterative, Imperative, Deponent) regularly (Loc. Time) by means of the Spirit (Instr. Means; the power behind prayer), and (continuative conj.) with reference to this (Acc. Gen. Ref.; being filled with the Spirit when you pray), as regards all things (Dat. Ind. Obj.; nothing is too small or too large to be included in your prayers), be constantly on the alert (ἀγρυπνέω, PAPtc.NPM, Durative, Imperative), with persistent (Instr. Manner) and (connective conj.) humble (Instr. Manner) entreaties for all (Gen. Spec.) the saints (Gen. Adv.; fellow believers).

^{WHO} **Ephesians 6:18** διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκατεθήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων

^{VUL} **Ephesians 6:18** per omnem orationem et obsecrationem orantes omni tempore in Spiritu et in ipso vigilantes in omni instantia et obsecratione pro omnibus sanctis

^{LWB} **Eph. 6:19** Also pray for me [his ministry], so that pertinent doctrine might be given to me during the opening of my mouth, while I am communicating with confidence the mystery pertaining to the gospel,

^{KW} **Eph. 6:19** And on behalf of me, in order that there might be given me utterance in the opening of my mouth, in every fearless, confident freedom of speaking, to make known the mystery of the good news,

^{KJV} **Ephesians 6:19** And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

TRANSLATION HIGHLIGHTS

Paul also asks for the Ephesian believers to pray for him personally. He wants them to participate in his ministry by supporting it with their prayers. We should do likewise. If we don't have financial support to give to a ministry, we can pray for those involved in that ministry and still participate in its success and rewards. Paul asks them to pray that he might be given (Dramatic Aorist tense) the exact doctrines necessary (Latin: sermon) when he opens his mouth to preach (Constative Aorist tense) the gospel. The Potential Subjunctive mood means he understands that it might not always happen, because he is not confident in his own oratory skills, but is relying on the Spirit and their participatory prayers. Each person who hears him speak has their own unique situation in life and their own message they need to hear. Paul wants them to pray that his message is tailored to each individual present, so they might hear the gospel and believe in Christ Jesus. So he asks for their continued prayer support while he is preaching (Infinitive of Contemporaneous Time) the mystery of the gospel of grace and salvation.

RELEVANT OPINIONS

Boldness was needed because the message was so hateful to some and so contemptible to others. (W.G. Blaikie) He was aware of his position in the forefront of the battle, even though he was in prison, and of his vulnerability. His great desire was not that they should pray for his liberation, but rather that they should intercede for the great ministry of the word that was still his. Two things he craved for the task: wisdom and boldness. (F. Foulkes) Observe, Paul had a great command of language; they called him Mercury, because he was the chief speaker (Acts 14:12), and yet he would have his friends ask of God the gift of utterance for him. He was a man of great courage, and often signalized himself for it; yet he would have them pray that God would give him boldness. He knew as well what to say as any man; yet he desires them to pray for him, that he may speak as he ought to speak. (M. Henry)

Eph. 6:19 Also (adjunctive) pray (ellipsis, verb supplied from context in previous verse) for me (Gen. Adv.; participatory prayer in which the believer shares in the ministry of another believer), so that (purpose conj.) pertinent doctrine (Subj. Nom.) might be given (δίδωμι, APSubj.3S, Dramatic, Potential) to me (Dat. Adv.) during the opening (Loc. Time) of my (Poss. Gen.) mouth (Adv. Gen. Ref.), while I am communicating with confidence (γνωρίζω, AAInf., Constative, Contemporaneous Time) the mystery (Acc. Dir. Obj.) pertaining to the gospel (Adv. Gen. Ref.),

^{WHO} **Ephesians 6:19** καὶ ὑπὲρ ἐμοῦ ἵνα μοι δοθῇ λόγος ἐν ἀνοιξεί τοῦ στόματός μου ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον [τοῦ εὐαγγελίου]

^{VUL} **Ephesians 6:19** et pro me ut detur mihi sermo in apertione oris mei cum fiducia notum facere mysterium evangelii

^{LWB} **Eph. 6:20** On behalf of which [gospel], I am an ambassador in chains [in prison], in order that with reference to it [the gospel], I may speak fearlessly as it is necessary for me to speak [under his unusual circumstances].

^{KW} **Eph. 6:20** On behalf of which I am an ambassador in a chain, in order that in it I may speak with every fearless and confident freedom as it is necessary in the nature of the case for me to speak.

^{KJV} **Ephesians 6:20** For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

TRANSLATION HIGHLIGHTS

Paul was an ambassador (Descriptive Present tense) for Jesus Christ in chains, because at the time of this letter, he was confined in prison for preaching the gospel. He is explaining to the Ephesian believers that his unusual circumstances require their additional prayer support. He still wants to speak fearlessly (Futuristic Aorist tense) about the gospel even though he is in prison. This is not as easy a task as it might seem, since he was chained to a guard at all times, a common practice for a Roman citizen. If we were chained to a prison guard, we might not be so fearless when an opportunity arose to preach the gospel. Paul understood the tendency to be timid in such circumstances.

Paul realizes he may or may not (Potential Subjunctive mood) speak as fearlessly as he needed to under this trying situation. So he asks for special ministerial prayers so he will be able to speak (Constative Aorist tense) as he ought to speak when an opportunity presented itself. When you think about it, his only opportunities to preach the gospel were to prison guards and other prisoners in his periphery. Preaching under those circumstances could be quite dangerous to his well-being, but in order to continue his ministry, it was necessary (Pictorial Present tense) for him to speak boldly.

RELEVANT OPINIONS

Paul was not only physically helpless, but in danger of being subdued into tameness, the ordinary effect of captivity, and thus reduced to a spirit not befitting the bearer of a great message from the King of kings. (W.G. Blaikie) He may desire to inspire and encourage them by the realization that grace has been given to him gladly to bear such imprisonment, but above all he seeks that they should pray for him. Imprisonment brings its own special temptation to bow to the fear of man. (F. Foulkes) Paul was persecuted and imprisoned for preaching the gospel; though, notwithstanding, he continued in the embassy committed to him by Christ, and persisted in preaching it. (M. Henry)

The Christian's second warrant operates not toward God, but toward man. As a royal ambassador, every Church Age believer represents the Lord Jesus Christ to mankind on earth. The ambassadorship is inevitably related to confidence in the communication of doctrine. Once we know

doctrine, we can steadfastly declare God's plan, in both word and deed, assured that our purpose in life is upheld by the power of God. (R.B. Thieme, Jr.)

Eph. 6:20 On behalf of which (Adv. Gen. Ref.; gospel), I am an ambassador (πρεσβεύω, PAI1S, Descriptive) in chains (Loc. Sphere; even though Paul was confined in prison, he was treated as a VIP), in order that (purpose conj.) with reference to it (Dat. Ref.; the gospel), I may speak fearlessly (παρρησιάζομαι, AMSubj.1S, Futuristic, Potential; because of my mastery of absolute truth) as (comparative adv.) it is necessary (δεῖ, PAI3S, Pictorial) for me (Acc. Rel.) to speak (λαλέω, AAInf., Constative, Inf. as Dir. Obj. of Verb; "as I ought to speak").

^{WHO} **Ephesians 6:20** ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει ἵνα ἐν αὐτῷ παρρησιάζωμαι ὡς δεῖ με λαλῆσαι

^{VUL} **Ephesians 6:20** pro quo legatione fungor in catena ita ut in ipso audeam prout oportet me loqui

^{LWB} **Eph. 6:21** Now, in order that you may also come to know about my circumstances, how I am getting along [as a Roman prisoner], Tychicus, the beloved brother and faithful minister in the Lord [because of his daily studying and teaching], will make everything known to you,

^{KW} **Eph. 6:21** But in order that you also might come to know my circumstances, what I am doing, all things to you, Tychicus, the beloved brother and faithful ministering servant in the Lord, will make known,

^{KJV} **Ephesians 6:21** But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

TRANSLATION HIGHLIGHTS

Paul anticipates their shock at his being a Roman prisoner in the Praetorian camp, so he is sending Tychicus to them to give them an update. He wants them to come to know and understand (Consummative Perfect tense) all the details about his current imprisonment. This update or missionary report includes all information about his health and welfare, how he is getting along (Pictorial Present tense) as a prisoner. Tychicus is bringing a complete report to Ephesus (Predictive Future tense), so he describes Tychicus in glowing terms so the Ephesian believers will welcome him with open arms. He is a beloved brother and a faithful minister in the Lord. Paul may have called him "beloved" because it would take exceptional love and care to visit Paul in prison and be affiliated with him openly. He called him a faithful minister because Tychicus was diligent in studying the Word of God and he taught whenever the opportunity arises.

RELEVANT OPINIONS

Three times Paul reiterates his intention that Tychicus will bring his readers up to date with news of him. This no doubt explains the unusual absence at the end of the letter of personal messages and greetings. Tychicus will convey them by word of mouth. (J. Stott) He will pass on news Paul did not have time to include at the end of his letter, so that the readers may be brought up to date with details about his affairs and what he was doing. (F. Gaebelein)

Eph. 6:21 Now (temporal conj.), in order that (purpose conj.) you (Subj. Nom.) may also (adjunctive) come to know (οἶδα, Perf.ASubj.2P, Consummative, Potential) about my (Acc. Poss.) circumstances (Acc. Dir. Obj.; what I am doing - Paul's missionary report), how (Acc. Manner) I am getting along (πράσσω, PA1S, Pictorial; as a Roman prisoner in the Praetorian camp), Tychicus (Nom. Appos.), the beloved (Descr. Nom.) brother (Nom. Appos.) and (connective conj.) faithful (Descr. Nom.) minister (Nom. Appos.) in the Lord (Loc. Sphere; because of his daily studying and teaching), will make everything (Acc. Dir. Obj.) known (γνωρίζω, FAI3S, Predictive) to you (Dat. Adv.),

^{WHO} **Ephesians 6:21** ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ τί πράσσω πάντα γνωρίσει ὑμῖν Τυχικός ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ

^{VUL} **Ephesians 6:21** ut autem et vos sciatis quae circa me sunt quid agam omnia nota vobis faciet Tychicus carissimus frater et fidelis minister in Domino

LWB Eph. 6:22 Whom I have sent face-to-face to you for this same purpose, so that you may come to know about us and so that he might encourage the mentality of your soul.

KW Eph. 6:22 Whom I am sending to you for this same purpose in order that you might come to know our circumstances and in order that he might encourage your hearts.

KJV Ephesians 6:22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

TRANSLATION HIGHLIGHTS

Paul sent Tychicus (Epistolary Aorist tense) to Ephesus with his missionary report. He explains to the Ephesian believers the two reasons for sending him. First, so they may come to know (Ingressive Aorist tense) the nature of the circumstances they are going through. And second, so Tychicus might encourage (Perfective Present tense) the mentality of their souls (Latin: console). Both of these purposes are in the Potential Subjunctive mood, which means this is what Paul hopes Tychicus is able to accomplish. Maybe he will be successful in his endeavors, and maybe he won't. Since the letter did arrive in Ephesus, we may assume that Tychicus was in the group who delivered it to them. This would have given him the opportunity to fill in the details that Paul did not cover in his letter.

As to whether they were encouraged by his report, that remained an open question. Paul wanted their prayers, but he didn't want them to worry about him.

RELEVANT OPINIONS

The Church is an army of individuals. As the soldier in line of battle would faint were it not for the knowledge that comrades are fighting at his side, so the individual Christian lives on the Spirit-empowered faith and trust of the brotherhood of Christ. How desperately as Christian soldiers we need the fellowship of the Holy Spirit, our storm-tossed era will show. (F.W. Beare)

Eph. 6:22 Whom (Acc. Gen. Ref.) I have sent (πέμπω, AAI1S, Epistolary) face-to-face to you (Acc. Adv.) for this (Acc. Spec.) same purpose (Acc. Purpose; to deliver this circular letter), so that (purpose conj.) you may know (γινώσκω, AASubj.2P, Ingressive, Potential) about us (Adv. Gen. Ref.) and (continuative conj.) so that (ellipsis, purpose conj. supplied) he might encourage (παρακαλέω, PASubj.3S, Perfective, Potential) your (Poss. Gen.) the mentality of the soul (Acc. Gen. Ref.).

^{WHO} **Ephesians 6:22** ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα γινώτε τὰ περὶ ἡμῶν καὶ παρακαλέση τὰς καρδίας ὑμῶν

^{VUL} **Ephesians 6:22** quem misi ad vos in hoc ipsum ut cognoscatis quae circa nos sunt et consoletur corda vestra

^{LWB} **Eph. 6:23** Harmony among the brethren and virtue love with doctrine from God the Father and from the Lord Jesus Christ.

^{KW} **Eph. 6:23** Peace to the brethren and love with faith from God the Father and the Lord Jesus Christ.

^{KJV} **Ephesians 6:23** Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

TRANSLATION HIGHLIGHTS

Paul sends his salutation to the Ephesian believers. His threefold prayer for them is that they are able to live in harmony with each other, constantly able to exercise virtue love, and that these ambassadorial functions are accompanied by the fulfillment of their priestly function – having maximum doctrine in their soul. He acknowledges that all of these things have their source in God the Father and the Lord Jesus Christ.

Eph. 6:23 Harmony (Subj. Nom.) among the brethren (Dat. Association) and (connective conj.) virtue love (Subj. Nom.) with doctrine (Dat. Accompaniment) from God (Abl. Source) the

Father (Adv. Gen. Ref.) **and** (connective conj.) **from the Lord** (Descr. Gen.) **Jesus Christ** (Abl. Source).

^{WHO} **Ephesians 6:23** Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ

^{VUL} **Ephesians 6:23** pax fratribus et caritas cum fide a Deo Patre et Domino Iesu Christo

^{LWB} **Eph. 6:24** Grace associated with all [winner believers] who love [are occupied with] our Lord Jesus Christ with incorruptibility [cognitive invincibility].

^{KW} **Eph. 6:24** The grace be with all those who are loving our Lord Jesus Christ in sincerity.

^{KJV} **Ephesians 6:24** Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen. <To the Ephesians written from Rome, by Tychicus.>

TRANSLATION HIGHLIGHTS

Paul opened the epistle in the 2nd verse with grace and he closes the letter in this last verse with grace. This is not a reference to saving grace, but rather to sanctifying grace. This grace is for all believers who love (Descriptive Present tense) our Lord Jesus Christ. It is grace upon grace, an experiential grace on top of their positional grace. It is a special blessing for those who are occupied with Christ in the advanced stage of spiritual maturity. Then he adds a final qualifier to those whom he is sending this extra “dose” of grace – that they are the ones who love the Lord “with incorruptibility.” This state of incorruptibility is only indicative of those believers who have advanced to spiritual maturity. Only those winner believers who have successfully stood their ground against the evil forces against them by utilizing Bible doctrine and the filling of the Spirit achieved this state of cognitive invincibility. Paul is giving these particular, victorious believers one last pat on the back, one last salute - for a job well done, a battle well fought.

RELEVANT OPINIONS

“Grace to all those” who continue constant in their love to him, so as not to be corrupted out of it by any baits or seductions whatsoever, and whose love to him is uncorrupted by any opposite lust, or the love of anything displeasing to him. (M. Henry)

Eph. 6:24 **Grace** (Subj. Nom.) **associated with all** (Gen. Spec.; believers) **who love** (ἀγαπάω, PAPtc.GPM, Descriptive, Substantival, Articular; gate 7, occupation with) **our** (Poss. Gen.) **Lord** (Acc. Gen. Ref.) **Jesus Christ** (Acc. Assoc.) **with incorruptibility** (Instr. Manner; advancing to spiritual maturity and cognitive invincibility).

^{WHO} **Ephesians 6:24** ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ

^{VUL} **Ephesians 6:24** gratia cum omnibus qui diligunt Dominum nostrum Iesum Christum in incorruptione

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