

## Ephesians 1:1

### THE ARGUMENT

Ephesus was the most considerable city of the lesser Asia; famous, first for sin, witchcraft, Ac 19:19, idolatry (especially the worship of Diana, Ac 19:24), and persecution, 1Co 15:32 1Co 16:9; then for piety, having received the gospel by Paul's preaching, Ac 18:1-28, and showed great zeal, Ac 19:17,18, &c.; Re 2:2,3; but, lastly, it was noted for coolness and declining, Re 2:4, leaving her *first love*. The apostle seems to have foreseen this as like to come to pass among them by means of false teachers, *grievous wolves* that would not spare the flock, Ac 20:29, and some that would arise from among themselves *speaking perverse things*, Ac 20:30. Hereupon he not only admonished the elders of the church to look to themselves and all the flock, Ac 20:28; but afterward, when a prisoner at Rome, out of his care of these Ephesians, and concern for them, he writes this Epistle to them, to confirm and settle them in the faith they had received, and persuade them to a holy conversation, as best suited to a holy gospel. In the Epistle there are two principal parts:

1. Doctrinal, in the first three chapters, where he lays down and commends to them the doctrine of the grace of God in election, redemption, vocation, justification, adoption, Ga 1:1-23, illustrating it by the deplorable condition in which before their conversion they had been, Ga 2, and assuring them of the truth of their call, by asserting, against all objectors and cavillers, his apostleship with respect to them Gentiles, and his commission from God to *preach among them the unsearchable riches of Christ*, Ga 3:1-21.
2. Practical; in which he exhorts them to walk worthy of their calling in the diligent practice of Christian duties, whether more general, and which concern all believers, or special, such as belong to them in their several relations, especially economical, Eph 5:1-33 and Eph 6:1-24.

### Chapter Summary

Eph 1:1,2 After saluting the Ephesians,  
Eph 1:3-6 Paul blesseth God for his spiritual blessings on those whom he had chosen in Christ, and

predestinated to the adoption of children,  
Eph 1:7-10 for our redemption by his grace, according  
to his revealed purpose of gathering together all in  
one under Christ,  
Eph 1:11,12 for the inheritance already obtained by  
those who first trusted in Christ,  
Eph 1:13,14 and for the Spirit given to after  
believers, as an earnest of the same.  
Eph 1:15-19 He declareth his continual thankfulness to  
God for their faith, and his prayers that God would  
perfect them in the knowledge of those things which  
concerned their state in Christ,  
Eph 1:20-23 whom God had raised up, and exalted to be  
the supreme Head of his body the church.

Ver. 1. *The faithful*; this may be understood either:

1. By way of restriction, of those that are sincere and constant to Christ, and so not only saints by profession, but true to their profession; or rather:
2. By way of explication: he defines those saints he spake of, and calls them *faithful in Christ* here, whom he called saints before.

*Christ Jesus*; the Author and Fountain of that holiness which denominates them saints.

### Ephesians 1:2

Ver. 2,3. *Blessed be*; i.e. thanked, praised. We bless God when we praise him for, and acknowledge him in, his excellencies or benefits.

*Who hath blessed us*; hath vouchsafed or communicated, all spiritual blessings to us. God blesseth us when he doeth good to us: and so the word *blessed* is taken in a different sense from what it was in the former clause.

*With all*; of all sorts or kinds.

*Spiritual blessings*; in opposition to temporal and worldly, which the

carnal Jews principally expected, and the law mostly promised, (De 28:1-14), and which were but types and shadows of those spiritual blessings which immediately relate to the spiritual life and salvation of believers.

*In heavenly places*; Gr. supercelestial, or heavenly: understand either:

1. Things; and then it seems to be the same as spiritual blessings, only in other terms. Or:
2. Places, in opposition to earthly places, particularly the land of Canaan, in which God had formerly promised to bless his people. These spiritual blessings are in heavenly places, because, though they reach us here on earth, yet they are derived to us from God and Christ in heaven, and in heaven only have their full perfection and consummation hereafter.

*In Christ*; by or through Christ; upon the account of whose merit, and by whose efficiency, these spiritual blessings are derived from God to us. Or, in Christ as our Head, the repository and seat of all Divine blessings, from whom they flow down upon us as his members, receiving all we have out of his fulness. He seems to have respect to the promise made to Abraham, Ge 22:18: That in his seed all the nations of the earth should be blessed; pointing out Christ as that seed, and those blessings as spiritual. See Ac 3:25,26.

#### Ephesians 1:4

Ver. 4. God blesseth us with all spiritual blessings *according as he hath chosen us*; election being the fountain from whence those blessings come, so that God doeth nothing for us in carrying on the work of our salvation, but what he had in his eternal counsel before determined.

*Chosen us*; separated us in his purpose and decree from others, (whom he left out of that gracious act of his will), and determined that we should be holy and unblamable, &c.

*In him*; either:

1. By and through Christ, (as in the former verse), for his sake, and upon the account of his merit as the procuring cause, not of our election, but sanctification; q.d. God hath chosen us, that we should be made holy and unblamable by Christ. Or rather:
2. In Christ, as the foundation on which he would build us, (his spiritual house), and by which both we might be united to God, and he communicate his influence and grace to us; or as our Head, by which he might convey grace, and strength, and life to us as Christ's members.

*Before the foundation of the world;* either before God's decree of creating the world, or rather, before his executing that decree in the actual creation of it; i.e. from eternity, when neither we nor the world had a being.

*That we should be holy and without blame;* by inherent grace begun in regeneration, and carried on in sanctification and mortification in this life, though not perfected till the other. Holiness in us is declared here to be not the cause, but the effect of our election; we are chosen that we may be holy, not because we are, or God foresees we will be holy.

*Before him;* in the sight of God, who is not deceived with an outward appearance, but looks to the heart.

*In love;* as a principal part of our sanctification, and the best evidence of the fear of God in us, and our obedience to the whole law.

### Ephesians 1:5

Ver. 5. *Having predestinated us unto the adoption of children;* having appointed us unto a state of sonship and right to glory. This seems to be more than the former, a greater thing to be the sons of God, and heirs of heaven, than to be holy.

*By Jesus Christ;* as Mediator, and Head of the elect, and the foundation of all spiritual blessings vouchsafed them, and so of this relation into which they are brought, by being united to him. The adopted children come into that state by the intervention of the natural Son.

*To himself; either:*

1. In himself, i.e. looking no farther than to himself for the cause of and motive to his adopting them. Or:
2. *To himself*, (according to our translation), i.e. to God. Or, rather:
3. For himself (as the Syriac renders it); God would have the honour of having many adopted children that shall all call him Father.

*According to the good pleasure of his will;* his sovereign grace and good will, as the only spring from which predestination issued, God being moved to it by nothing out of himself.

#### Ephesians 1:6

Ver. 6. *To the praise of the glory of his grace: glory of his grace,* by a usual Hebraism, for glorious grace, i.e. large, abundant, admirable. The praise of this grace the apostle makes the end of God's choosing and predestinating us to the adoption of children. God hath chosen us, &c., and therein manifested his grace to us, that such as it is in itself, such it may be acknowledged to be; and therefore praised and adored by us.

*Wherein;* in, or through, or by the same grace out of which he chose us.

*He hath made us accepted in the beloved;* having chosen us in Christ, he likewise favours us, is well pleased with us in Christ, to whom we are united, whose members we are, and in whom God looks upon us. We are hateful in ourselves as sinners, but accepted in Christ as sons.

#### Ephesians 1:7

Ver. 7. *In whom;* in Christ, God-man, the immediate worker of this redemption; for though the Father and the Spirit concurred to it, yet the redeeming work was peculiarly terminated in the Second Person. The other two Persons have a right of propriety to redeem us; Christ only a right of propinquity, as assuming our nature, and being of kin to us.

*We;* we elect, before mentioned.

*Have redemption;* freedom from the wrath of God, and curse of the law, to which we are obnoxious, and consequently the power of sin and tyranny of Satan, as the effects of the former.

*Through his blood;* i.e. by the sacrifice of his death upon the cross, where his blood was shed. This was the price of redemption paid to God for us, and wherewith his justice being satisfied, we could no longer be detained under the custody of the devil, or the dominion of sin.

*Even the forgiveness of sins;* redemption is not formally forgiveness, but causally, forgiveness being the effect of it; and it is mentioned not as the only or adequate, but the prime and principal fruit of redemption, and upon which the other depend.

*According to the riches of his grace:* what he called glorious grace, Eph 1:6, here he calls *riches of grace*, meaning plentiful and superabundant grace, by a phrase frequently used by him elsewhere in the same sense, Ro 9:23 2:4,7.

### Ephesians 1:8

Ver. 8. *Wherein,* in which grace before mentioned, *he hath abounded toward us;* i.e. out of abundance of grace in himself, (called *riches of grace*, Eph 1:7), he hath bestowed upon us wisdom and prudence. The like expression we have, 1Ti 1:14.

*In all wisdom;* this denotes either, the perfections or excellency of it, being instead of all other wisdom, and more excellent than all else; or *all* in comparison of what was under the Old Testament. They then had Divine truths revealed but by parts and parcels, and so a more sparing measure of spiritual wisdom; but under the gospel, believers have it more fully and largely, the Spirit of wisdom and revelation being poured out on them.

*Wisdom and prudence;* either the doctrine of the gospel, which contains

more perfect and higher wisdom than that the Greeks sought after, 1Co 1:22, and for lack of which they counted the gospel *foolishness*; or rather, by *wisdom* is understood that knowledge or faith whereby we receive spiritual truths revealed to us, and to be believed by us, so as to their excellency, and have our hearts affected with them; and by *prudence*, the knowledge of the rule of our duty, with skill to govern ourselves according to it: and so *wisdom* is no other than faith, and *prudence* the same in effect with holiness; the former relates to the things we are to believe, the latter to the things we are to do. In the working these two in the soul, consists inward and effectual calling, which the apostle mentions in this verse, as he doth the outward likewise, by the preaching the word of the gospel, in the next.

### Ephesians 1:9

Ver. 9. *Having made known unto us*; having revealed to us outwardly by the preaching of the gospel; inwardly, by the illumination of the Spirit.

*The mystery of his will*; the whole doctrine of grace and salvation by Christ, which is a secret to others, and had still been so to us, had not God discovered it to us in the gospel.

*According to his good pleasure*; the good pleasure of God is the fountain of all spiritual blessings which flow out to us, as well as it is of our being first chosen and appointed to be the subjects of them.

*Which he hath purposed in himself*; this signifies a firm, settled will in God, either merely of God, and moved by nothing out of himself, or his keeping this purpose in himself till the time appointed for the publication of it.

### Ephesians 1:10

Ver. 10. Some copies join the last clause of the former verse with this, leaving out the relative *which*, and concluding the sentence at *good pleasure*, and then read: *He purposed in himself, that in the dispensation, &c.*; but most read it as our translators have rendered it, only some

understand an explicative particle, to wit, in the beginning of this verse, to wit, *that in the dispensation, &c.*; but either way the scope of the words is the same, viz. to give the sum of that *mystery of God's will*, mentioned before.

*In the dispensation;* in that administration or distribution of the good things of God's house; which he had determined should be in the fulness of time. It is a metaphor taken from a steward, who distributes and dispenseth according to his master's order to those that are in the house, Lu 12:42. The church is the house of God, God himself the Master of the family, Christ the Steward that governs the house; those *spiritual blessings*, mentioned Eph 1:3, are the good things he gives out. These treasures of God's grace had been opened but to a few, and dispensed sparingly under the Old Testament, the more full communication of them being reserved till the fulness of times, when they were to be dispensed by Christ.

*The fulness of times;* the time appointed of the Father for the appearance of Christ in the flesh, (according to former promises), the promulgation of the gospel, and thereby the gathering together in one all things in Christ. It is spoken in opposition to the times and ages before Christ's coming, which God would have run out till the set time came which he had pitched upon, and believers expected: see Ga 4:2,4.

*Gather together in one;* to recapitulate; either to sum up as men do several lesser numbers in one total sum, which is the foot of the account, but called by the Greeks the head of it, and set at the top; or as orators do the several parts of their speeches in fewer words; thus all former prophecies, promises, types, and shadows centred, and were fulfilled, and as it were summed up, in Christ: or rather, to unite unto, and gather together again under, one head things before divided and scattered.

*All things;* all intellectual beings, or all persons, as Ga 3:22.

*In Christ;* as their Head, under which they might be united to God, and to each other.

*Which are in heaven;* either saints departed, who have already obtained salvation by Christ, or rather the holy angels, that still keep their first



station.

*Which are on earth;* the elect of God among men here upon earth in their several generations. The meaning of the whole seems to be, that whereas the order and harmony of God's principal workmanship, intellectual creatures, angels and men, had been disturbed and broken by the entering of sin into the world; all mankind, and many of the angels, having apostatized from him, and the remnant of them being in their own nature labile and mutable; God would, in his appointed time, give Christ (the Heir of all things) the honour of being the repairer of this breach, by gathering together again the disjointed members of his creation in and under Christ as their Head and Governor, confirming the good angels in their good estate, and recovering his elect among men from their apostate condition. Though it be true, that not only believers under the Old Testament were saved, but the elect angels confirmed before Christ's coming, yet both the one and the other was with a respect to Christ as their Head, and the foundation of their union with God; and out of whom, as the one, being lost, could not have been restored, so the fall of the other could not have been prevented, nor their happiness secured.

### Ephesians 1:11

Ver. 11. *In whom we;* we apostles and others elect of the Jewish nation, *we who first trusted in Christ,* Eph 1:12.

*Have obtained an inheritance;* are called, or brought into the participation of an inheritance, or have a right given us to it as by lot: in allusion to the twelve tribes having, in the division of the land of Canaan, their inheritances assigned them by lot. He shows that they did not first seek it, much less deserve it, but God cast it upon them: their lot fell in the heavenly inheritance, when others did not.

*Being predestinated;* this, as well as the forementioned privileges, was designed to us by eternal predestination, and though it be free, and without our procuring, yet in respect of God it is not casual, but of his ordering.

*Who worketh all things,* powerfully and effectually, *after the counsel of his own will;* i.e. that infinite wisdom of God, which is always in

conjunction with his will, whereby he acts wisely as well as freely, and though not by deliberation, which falls beneath his infinite perfection, yet with his greatest reason and judgment.

### Ephesians 1:12

Ver. 12. *That we should be to the praise of his glory;* either:

1. Passively, that the excellency and greatness of God's wisdom, power, grace, mercy, &c. might be shown forth in us by our being predestinated, called, sanctified, saved: or rather:
2. Actively, that we, by the holiness, obedience, and fruitfulness of our conversations, suitable to such privileges, might manifest and set forth the glory of him that vouchsafed them to us.

*Who first trusted in Christ;* who were the fruits of the New Testament church, the gospel having been first preached to the apostles by Christ himself, and by them to the Jews, (their own nation), and having been first believed by them.

### Ephesians 1:13

Ver. 13. *In whom ye also;* here is a defect of the verb in the Greek, which may be supplied either from Eph 1:11, which seems to be the principal verb in the sentence, and then it must be read: *In whom ye also have obtained an inheritance;* or from Eph 1:12, *trusted*, which is the nearest verb; so our translation: *In whom ye also trusted;* but neither way makes any difference in the scope of the words.

*Ye;* ye Ephesians and other Gentiles.

*The word of truth;* the gospel, so called, either:

1. By a usual Hebraism, from the true word; or:
2. By way of eminency, as containing the most excellent and necessary of

all truths, the doctrine of righteousness and life by Jesus Christ; or:

3. With respect to the law and its shadows, the truth and substance of which is held forth in the gospel.

*The gospel of your salvation:* both in respect of the matter contained in it, the doctrine of salvation, and in respect of its efficiency, as being the means whereby God works faith, and brings to salvation, Ro 1:12 Heb 2:3.

*In whom also after that ye believed; in whom* either is to be referred to believers; q. d. After ye believed in Christ: or to sealing; and then it shows by virtue of whom this benefit of sealing is bestowed, viz. by virtue of Christ.

*Ye were sealed with that holy Spirit;* ye were secured and ascertained of your right to the inheritance; which we may understand to be done either by the Spirit's impressing upon the soul the image of God in the work of regeneration, or (because that cannot so well be understood to be after believing) rather by his testimony in men's own consciences afterward; whether immediate, by an overpowering light shining into the soul, and filling it with assurance of its interest in Christ and heaven; or mediate, enabling a man to discern that image of God in his soul, by which the Spirit bears witness to his interest in the inheritance, and assures him of it: see Eph 4:30 Ro 8:16 Ga 4:6.

*Of promise;* because the Spirit's coming was before promised, or because he verifies and confirms the promises in and to the hearts of believers.

#### Ephesians 1:14

Ver. 14. *Which is the earnest of our inheritance:* the Spirit, given to and dwelling in believers by his gifts and graces, is the earnest or pledge whereby their inheritance is secured to them; as men are secured the payment of a promised sum, by a part given beforehand in earnest for the rest.

*Until the redemption of the purchased possession;* either:

1. The redemption of the possession is put for the possessing of the redemption, (by an hypallage), viz. full and final redemption from sin, and death, and hell, and Satan; which redemption though perfectly wrought by Christ, is but in part applied in this life, and is to be fully enjoyed in the other: or rather:
2. (Though to the same sense), To the full and final redemption in the end of the world, of all God's people, who are here called his *purchased possession*: see the same word so taken, [Ac 20:28](#) [1Pe 2:9](#).

*Unto the praise of his glory*; the final salvation and complete redemption of God's people, will be especially for the glory of God, [2Th 1:10](#).

### Ephesians 1:15

Ver. 15. *After I heard*; he was an eye-witness of their first believing, but here he speaks of their increase and constancy in the faith since, of which he had heard by others.

*Of your faith in the Lord Jesus*; i.e. not barely a belief of Christ's excellencies, but a belief of his being their Saviour, their receiving and relying on him as such, and so a believing in him as the immediate object of their faith, and him by whom they believed in God, [1Pe 1:21](#).

*And love unto all the saints*; this is added to show the truth of their faith, which works by love.

*Love to the saints* is mentioned, as an evidence of their love to God; and to *all the saints* to show the sincerity of that love, in its not being partial, but respecting all saints, and therefore saints as saints.

### Ephesians 1:16

Ver. 16. *Cease not to give thanks for you*; for your faith and love, and all the spiritual blessings God hath bestowed upon you.

*Making mention of you in my prayers*; I not only acknowledge what ye

have received, but pray that what is yet lacking in you may be made up.

Ephesians 1:17

Ver. 17. *That the God of our Lord Jesus Christ;* he is the God of Christ not according to Christ's Divine nature, but his human, and as Mediator, in which respect he was subject to the Father.

*The Father of glory;* the most glorious Father, and the Author of all glory and glorious things, and to whom all glory is due.

*May give unto you the spirit of wisdom;* a greater measure (for some they already had) of faith, (as Eph 1:8, where it is called *wisdom*), or of the knowledge of the things of God, whereof the Spirit is the Author. God is said to give or send the Spirit, where the Spirit works effectually; and, so to give the Spirit of wisdom, where the Spirit effectually works that wisdom.

*And revelation:* by *revelation* he means not extraordinary, such as the prophets had, but ordinary, such as was common to believers, and expresseth the manner of the Spirit's working this wisdom, that he doth it by removing the covering or veil of natural ignorance, (Ps 119:18 Lu 24:45), shining into the mind, and making it see what before it saw not; sometimes new objects, sometimes new excellencies in objects before known. Thus the Spirit works not only in the beginning of faith and spiritual knowledge, but in its further progress he lets in new light into the mind, and removes some remaining degree of natural darkness.

*In the knowledge,* or acknowledgment, which may imply an owning, approving, and embracing things before known.

*Of him;* i.e. God or Christ, or God in Christ: and so either he declares here wherein the wisdom he mentioned consists, viz. the knowledge of God and Christ, in whom are hid all the treasures of wisdom and knowledge: or rather, the end of that wisdom and revelation, viz. the acknowledgment of God or Christ, when we so know him, as to own him as ours, to embrace, and love, and wholly subject ourselves to him, Col 1:9,10.

## Ephesians 1:18

Ver. 18. *The eyes of your understanding being enlightened,* viz. by that *spirit of revelation:* and so this clause explains the former. What the eye is to the body, that the understanding is to the soul. He prays for a further degree of illumination for them.

*That ye may know what is the hope of his calling;* either:

1. The object of hope, the thing hoped for, as Col 1:5 Ga 5:5; and then the meaning is, what it is to the hope of which God hath called you by the gospel. Or:
2. The grace of hope: q. d. That ye may know how great, and sure, and well grounded that hope is, which by the gospel is wrought in you.

*And what the riches of the glory;* the glorious riches, or the abundant glory; *riches of glory,* and *riches of grace,* Eph 1:7, and *riches of glory,* Ro 6:23.

*Of his;* because he is the Father of it: he gives this glory as the Father of glory. As men give inheritances suitable to their estates, so God, as the God of glory, and Father of glory, gives a glorious inheritance.

*Inheritance;* heaven, called an *inheritance* both in respect of believers' title to it by virtue of their adoption, being heirs of God; and in respect of the perpetuity of their enjoying it, on which account it is called an *eternal inheritance,* Heb 9:15.

*In the saints;* or, among the saints, those, namely, that are perfect, who alone are possessed of the inheritance, which saints on earth have only in hope.

## Ephesians 1:19

Ver. 19. *And what is the exceeding greatness of his power to usward who believe;* he means that power of God which is put forth in the whole of

our salvation, from first to last: not that absolute power whereby he can do whatsoever is possible to be done; but his ordinate power, or power joined with his will, whereby not only he will work in raising us up at last, and finally saving us, but hath wrought in begetting faith in us, and doth work in still preserving that faith, (1Pe 1:5), and carrying us on in the way of salvation. And this he speaks for the encouragement of the Ephesians, that they should not fear falling short of the riches of the glory of the inheritance mentioned, seeing God, who hath by his power brought them to Christ, is able likewise by the same power to bring them to glory.

*According to the working of his mighty power:* some point the words after *us-ward*, and read them, *who believe according to the working of his mighty power, &c.*; and then the meaning must be, that the working faith in believers, is an instance of his mighty power; he hath shown his power in working faith, and therefore will show it in the remainder of salvation which is to follow. But our translation favours the former sense, and then, as in the preceding clause he shows the greatness of God's power, so in this latter the efficacy of it in its actual operation, particularly the raising up Christ from the dead.

### Ephesians 1:20

Ver. 20. *Which he wrought in Christ, when he raised him from the dead;* i.e. the power God exerciseth toward believers is such as that was whereby he raised up Christ from the dead.

*And set him at his own right hand;* hath invested him with the greatest honour, dignity, and power, as princes set the next in honour and authority to themselves at their right hands: see Mt 20:21.

*In the heavenly places;* in the highest heaven, called *the third heaven*, 2Co 12:2, and *paradise*, 2Co 12:4.

### Ephesians 1:21

Ver. 21. *Principality, and power, and might, and dominion:* these terms are sometimes applied to magistrates and men in authority here in the

world, Tit 3:1 Jude 1:8 sometimes to angels; to good ones, Col 1:16; to evil ones, Eph 6:12 Col 2:15; though with allusion to powers in the world, or because by them God puts forth and exerciseth his power and dominion. By these, then, the apostle understands good angels, as Eph 3:10; or, comprehensively, all sorts of powers, both visible and invisible, as Col 1:16 1Pe 3:22.

*And every name that is named;* lest any might think he had not named all above whom Christ is exalted, he adds this, to take all in.

*Every name,* that is, every person, and every thing which hath a name; whatever hath any dignity or excellency.

*Not only in this world, but also in that which is to come;* because, though it hath a being at present, yet it is future to us who are not yet possessed of it. Either this clause relates to Christ's sitting at his Father's right hand, and then it notes the perpetuity of his reign, that his kingdom is an everlasting kingdom, Lu 1:33; or rather, to the words immediately going before: q. d. If there be any name, any dignity, or excellency, not known in this life, and which shall be known in the other; yet, be they what they may, Christ is above them all.

### Ephesians 1:22

Ver. 22. *All things;* either all his enemies, as Ps 110:1, all except the church, which is said to be his body; or all things more generally, of which he spake before, angels and men; all are made subject to Christ, 1Pe 3:22.

*Hath put all things under his feet;* put them into a perfect and full subjection to him.

*Objection.* All things are not yet put under him.

*Answer.*

1. All things are so put under him that he can do with them what he please, break all his enemies in pieces when he will, though for many reasons he yet doth it not.



2. They are begun to be subjected to him, and by degrees shall be further subjected, till they be perfectly and absolutely subjected unto him, *de facto*, as already they are *de jure*.

*And gave him;* appointed, or constituted, or made him.

*To be head;* a mystical head; such a one not only as a king is to his subjects, to rule them externally by his laws, but such as a natural head is to the body, which it governs by way of influence, conveying spirits to it, and so causing and maintaining sense and motion in it, Eph 4:16 Col 2:19.

*Over all things;* either:

1. God hath chiefly, and above all before mentioned, given Christ to be the Head of the church; q. d. Though he be King and Lord of all, yet God hath made him the only proper Head to the church only; God hath set him above principalities and powers, but especially hath appointed him to be the Head of the church. Or:
2. *Over all things* may be meant, for the communication of all good things to the church, and performing all offices of a Head to her; a Head to the church, with a power over all things for her good.

*To the church;* the catholic church, or whole collection of believers throughout the world, and in all ages of it. *things under his feet;* put them into a perfect and full subjection to him.

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### Ephesians 1:23

Ver. 23. *Which is his body;* i.e. a mystical one, whereof every member is influenced by the Spirit of Christ the Head, as in the natural body the members are influenced by spirits derived from the natural head.

*The fulness of him:* the church is called the fulness of Christ, not personally, but relatively considered, and as Head of the church. The head is incomplete without the body; Christ in his relative capacity as a Head, would not be complete without his mystical body the church.

*That filleth all in all:* lest Christ should be thought to have any need of the church, because of her being said to be his fulness, it is added, that she herself is filled by Christ. Christ fills all his body, and all the members of it, with the gifts and graces of his Spirit, Eph 4:10.

## Ephesians 2:1

### Chapter Summary

Eph 2:1-3 Paul setteth before the Ephesians their former corrupt heathen state,

Eph 2:4-7 and God's rich mercy in their deliverance.

Eph 2:8-10 We are saved by grace, not of works, yet so as to be created in Christ unto good works.

Eph 2:11-18 They who were once strangers, and far from God, are now brought near by Christ's blood; who having abolished the ritual law, the ground of distinction between Jew and Gentile, hath united both in one body, and gained them equal access to the Father.

Eph 2:19-22 So that the Gentiles are henceforth equally privileged with the Jews, and together with them constitute a holy temple for the habitation of God's Spirit.

Ver. 1. *And you hath he quickened;* this verb *quickened* is not in the Greek, but the defect of it may be supplied from Eph 1:19, thus: *The greatness of his power to us-ward, and to you that were dead in trespasses and sins;* the remaining part of that chapter being included in a parenthesis, which, though long, yet is not unusual. Or rather, as our translators and others do, from Eph 2:5 of this chapter, where we have the word *quickened*. It imports a restoring of spiritual life by the infusion of a vital principle, (in the work of regeneration), whereby men are enabled to walk with God in newness of life.

*Who were dead;* spiritually, not naturally; i.e. destitute of a principle of spiritual life, and so of any ability for, or disposedness to, the operations and motions of such a life.

*In trespasses and sins:* the preposition *in* is wanting in the Greek by an ellipsis, but the expression is full, Col 2:13; this dative case therefore is to be taken in the sense of the ablative. By these words he means either all sorts of sins, habitual and actual, less or greater; or rather, promiscuously and indifferently, the same thing several ways. expressed. Sin is the cause

of spiritual death; where sin reigns, there is a privation of spiritual life.

Ephesians 2:2

Ver. 2. *Wherein in time past ye walked;* conversed in a continual course of life. They were alive *to* sin, when dead *in* sin; or by sin dead to spiritual good.

*According to the course of this world;* either according to the age of the world that then was, or men then in the world, or according to the custom and mode, the shape and fashion, of the world. The same word here translated *course* is rendered *world*, Ro 12:2:

*Be not conformed* (configured or fashioned) *to this world*, i.e. to the ways and manners of it. So here, *according to the course*, is, according to the ways of men in the world, both in manners and religion.

*According to the prince;* the devil, or, as Mt 12:24,26, *the prince of devils*.

*Of the power; power for powers,* as they are called, Eph 6:12: those devils, or powers of darkness, are marshalled under him as their prince, who sets up a kingdom to himself in opposition to Christ.

*Of the air;* that are in the air, this lower region, (by God's permission), that they may be ready and at hand to tempt men, and do mischief in the world. Or, that work so many effects in the air, raise storms and tempests, &c., as in the case of Job and his children.

*The spirit that now;* even at this time, since the coming of the gospel, still continues to work.

*Worketh in;* effectually works in; rules, and governs, and acts them, 2Ti 2:26.

*The children of disobedience,* by a Hebraism; they that are addicted to disobedience, i.e. obstinate sinners.

### Ephesians 2:3

Ver. 3. *Among whom also we all;* we apostles and believers of the Jews. Either Paul by a *coenosis* reckons himself among them, though not guilty with them; or rather, though he were not an idolater as the Ephesians, yet he had been *a blasphemer, and a persecutor*, 1Ti 1:13; and though he were blameless as to the righteousness of the law, Php 3:6, yet that was only as to his outward conversation, and still he might fulfil the desires of a fleshly mind.

*Had our conversation;* walked in the same way after the course of the world, &c.

*In the lusts of our flesh:* *flesh* is here taken more generally for depraved natures, the whole principle of corruption in man.

*Fulfilling the desires of the flesh;* the inferior and sensitive faculties of the soul, as appears by the opposition of the *flesh* to the *mind*.

*And of the mind;* the superior and rational powers, to denote the deprivation of the whole man even in his best part, and which seems to have rectitude left in it: to the former belongs the *filthiness of the flesh*, to the latter that of the *spirit*, 2Co 7:1: see Ro 8:7 Ga 5:19-21.

*And were by nature;* not merely by custom or imitation, but by nature as now constituted since the fall.

*The children of wrath,* by a Hebraism, for obnoxious to wrath; as sons of death, 1Sa 26:16, for worthy of or liable to death.

### Ephesians 2:4

Ver. 4. *Rich in mercy;* abundant. Riches of mercy here, as riches of grace, Eph 1:7; see Ps 51:1 86:5.

*For his great love;* the fountain from whence his mercies vouchsafed to us proceed; riches of mercy from great love: God shows mercy to us miserable creatures in time, because he loved us from eternity, viz. with a

love of good will.

*Wherewith he loved us,* both Jews and Gentiles; there being the same original cause of the salvation of both.

Ephesians 2:5

Ver. 5. *Hath quickened us;* hath raised us up from the death of sin to the life of righteousness, not only in our justification, in which God frees us from our obnoxiousness to eternal death, and gives us a right to eternal life, who before were dead in law, (though this may be included), but especially in our regeneration, by the infusion of a vital principle.

*Together with Christ;* either:

1. God, in quickening Christ, hath also quickened us; Christ's quickening, or receiving his life after death, being not only the type and exemplar of our spiritual enlivening or regeneration, but the cause of it, inasmuch as we are quickened, as meritoriously by his death, so effectively by his life: Christ, as having died and risen again, exerciseth that power the Father gave him of quickening whom he will, Joh 5:21. Or:
2. In Christ as our Head virtually, and by the power of his resurrection actually. Or:
3. By the same power whereby he raised up Christ from the dead, Eph 1:20. See the like expression, Col 2:13.

*(By grace are ye saved);* some read the words without a parenthesis, supplying by whose, and so refer them to Christ, *quickened us together with Christ, by whose grace ye are saved;* but if the parenthesis stand, yet here seems to be a connection with the foregoing words, at least a reason of the apostle's bringing in these; for having mentioned God's *great love*, Eph 2:4, as the cause of their spiritual enlivening here, which is the beginning of their salvation, he infers from thence that the whole of their salvation is of grace, i.e. alike free, and as much out of God's great love, as the beginning of it, viz. their quickening, is.

### Ephesians 2:6

Ver. 6. *And hath raised us up together;* either this may be understood of a further degree of spiritual life in the progress of sanctification vouchsafed to believers in this world; or rather, of the resurrection of the body, which is said to be raised together with Christ, because it is to be raised by the same power that raised him up, and by virtue of his resurrection, in which we have fellowship with him, as being united to him.

*And made us sit together in heavenly places in Christ Jesus,* as our Head, and representative. Our spiritual enlivening (Eph 2:5) we have not only fundamentally in Christ when restored to life, but actually begun in ourselves in our effectual calling; but the resurrection of our bodies, and our sitting in heaven, we have not as yet actually fulfilled in ourselves, yet have it in Christ our Head, who rose for us and we in him, and sits in heaven for us, and we in him may be said to sit there too, by reason of our union with him, and being members of him.

### Ephesians 2:7

Ver. 7. *That in the ages to come;* in all succeeding generations while the world continues.

*He might show, &c.;* as in an instance or specimen, 1Ti 1:16: q.d. God's *kindness to us* believers in this age, since Christ's coming, is such an instance of *the exceeding riches of his grace*, as may be an encouragement to future generations to embrace the same Christ in whom we have believed.

*Through Christ Jesus;* by and through whom God conveys all saving benefits to us.

### Ephesians 2:8

Ver. 8. *For by grace,* the free favour of God, as Eph 2:5, *are ye,* even ye Ephesians, Gentiles, who had not such promises made to you as the Jews

had, Eph 2:12, *saved*, from first to last, from your calling, Eph 2:5, to your glorification, Eph 2:6.

*Objection.* How are believers said to be saved, when they are not yet glorified?

*Answer.*

1. Because Christ their Head is glorified.
2. Because their salvation, begun in their effectual calling, shall be as certainly accomplished in them as it is begun in them, and perfected in their Head, Christ.

*Through faith;* by which ye lay hold on the grace offered you in the gospel. Faith is not considered here as a work done by us, but as an instrument or means applying the grace and salvation tendered to us.

*And that not of yourselves;* not for your own worth, nor by your own strength.

*It is the gift of God;* that ye are saved is the gift of God, and therefore free and purely by grace.

*God* is opposed to self: *gift* relates not merely to faith immediately preceding, but to the whole sentence.

### Ephesians 2:9

Ver. 9. *Not of works;* any works whatever, and not only works of the ceremonial law: for if they only were excluded, the opposition between God and man, grace and works, were not right, which yet we find so often elsewhere; (see Ro 11:6); men might not be saved by works of the ceremonial law, and yet still be saved by works, and of themselves.

*Lest any man should boast;* glory in their own works or worth, as men are apt to do when they think they have any thing of their own which contributes to their salvation see Ro 3:27 4:2.



## Ephesians 2:10

Ver. 10. *For we,* we believers, both Jews and Gentiles, are his workmanship; not only as men, but especially as saints, which is the proper meaning here. The Israelitish people formerly were God's work, De 32:6 Isa 43:21 44:21; so are believers under the gospel, being new creatures, Ga 6:15. The apostle confirms what he said before, that *by grace we are saved,* and *not of works,* in that we are God's workmanship, and are formed by him ere we can do any good work; and his forming us in our regeneration is a part of the salvation mentioned Eph 2:8.

*Created in Christ Jesus;* who, as our Head, enlivens us, as members united to him by faith. As the first creation was by Christ as the Second Person in the Trinity, Joh 1:3, so the second creation is by the same Christ as Mediator, the Lord and Head of the new creation, in whom we live, and move, and have our new being, and not in ourselves, 2Co 5:17.

*Unto good works:* as the immediate end for which we are new-created. We receive our new being that we may bring forth new works, and have a carriage suitable to our new principle.

*Which God hath before ordained;* or rather, as the margin, prepared, i.e. prepared and fitted us for them, by enlightening our minds to know his will, disposing and inclining our wills, purging our affections, &c.

*That we should walk in them;* i.e. that we should glorify God in a holy conversation, agreeable to that Divine nature, whereof we are made partakers in our new creation.

## Ephesians 2:11

Ver. 11. *In the flesh;* either:

1. Carnal, unregenerate, as Ro 8:8,9. Or rather:
2. Uncircumcised in the flesh, as well as in heart, Eze 44:7; such as neither

had the grace signified, nor the sign representing it.

*Who are called Uncircumcision*, by way of reproach; to be uncircumcised being the badge of them that were not Israelites, and so were not in the number of God's people.

*By that which is called the Circumcision in the flesh made by hands*; i.e. by those that are circumcised; the abstract here, as in the former clause, being put for the concrete. He means the carnal Jews, who had the circumcision of the flesh which was made with hands, but not that of the heart, Ro 2:29, *made without hands*, Col 2:11.

### Ephesians 2:12

Ver. 12. *That at that time ye were without Christ*; i.e. without knowledge of him, or interest in him. This is the foundation of all other miseries, as Christ is the foundation of all saving good, and therefore the apostle begins with this.

*Being aliens from the commonwealth of Israel*; the church of God, confined formerly to the Israelites: their church and state was the same body, and God the founder of and lawgiver to them in both respects.

*And strangers from the covenants of promise*; those covenants in which the great promise of Christ and salvation by him was made. The covenants were several, as that with Abraham, and that by Moses, and differ in some accidents, but the promise in them was one and the same, which was the substance of each.

*Having no hope*; viz. beyond this life; as they could not but be who were without Christ, and without the promises.

*And without God*; not without some general knowledge of a God, but without any saving knowledge of him, as not knowing him in Christ: or they lived as without God, neglecting him, and being neglected by him, and suffered to walk in their own ways.

*In the world*; which is the congregation of the wicked, and is here

opposed to the church.

### Ephesians 2:13

Ver. 13. *But now in Christ Jesus;* either in the kingdom of Christ, or gospel administration, Ga 5:6; or, ye being in Christ, united to him by the Spirit and faith. Being *in Christ*, here, is opposed to being *in the world*, Eph 1:12.

*Ye who sometimes were far off;* far from God, from his church, from his promises, &c., having no communion with him by his Spirit. He means a spiritual distance, yet seems to allude to Isa 49:1,12; those Gentiles there mentioned being estranged from God in their hearts, as well as removed from his people in place.

*And made nigh;* brought into a state of communion with God and his people, and participation of their privileges, and right to the promises.

*By the blood of Christ;* the merit of his death expiating sin, (which caused this distance), and so making way for their approach to God, and enjoyment of gospel blessings.

### Ephesians 2:14

Ver. 14. *For he is our peace;* i.e. Peace-maker, or Mediator of peace, both between God and man, and between Jew and Gentile. He is called *our peace*, as elsewhere our righteousness, redemption, salvation. God is said to reconcile us, 2Co 5:19, but Christ only to be our peace.

*Who hath made both one;* i.e. one body, or *one people, or one new man*, Eph 3:15.

*And hath broken down the middle wall of partition between us;* having taken away the ceremonial law, which was as a wall of separation between Jew and Gentile, as appears in the next verse. It seems to be an allusion to that wall of the temple which parted between the court of the people into which the Jews came, and the outmost court, that of the Gentiles, who,

when they came to worship, might not come into the other court, and were excluded by this wall.

### Ephesians 2:15

Ver. 15. *Having abolished;* abrogated, taken away the power of binding men.

*In his flesh;* not the flesh of sacrificed beasts but his own flesh: before he mentioned his blood, and now his flesh, to imply the whole sacrifice of Christ, comprehending his flesh as well as blood. The ceremonies had their accomplishment in Christ, and so their abolishment by him.

*The enmity;* by a metonymy he so calls the ceremonies, which were the cause and the sign of enmity between Jew and Gentile: the Jews hated the Gentiles as uncircumcised, and the Gentiles despised the Jews for being circumcised.

*Even the law of commandments contained in ordinances:* either, by *the law of commandments*, the apostle means the law of ceremonial rites, and by the word which we render *ordinances*, he means doctrine, and then (the word *contained* not being in the Greek) the sense is, that Christ, by his doctrine or commandments, abolished those ceremonial rites: the word *commandments* seems thus to be used, De 16:12 1Ki 2:3 Eze 18:21. Or else (which yet comes to the same) the word rendered *ordinances* signifies such ordinances as depended upon the sole will of the lawgiver; and is, Col 2:14, taken for ceremonial ones, and so is to be taken here. This the apostle seems to add, to show what part of the law was abrogated by Christ, viz. nothing of the moral law, but only the ceremonial.

*For to make,* or create, or form, in opposition to abolish.

*In himself;* by union with himself, as the Head, in which the several members agree.

*Of twain;* two bodies, or two people, Jews and Gentiles.

*One new man;* i.e. new body, or new (viz. Christian) people. As the body

of a commonwealth is one civil person, so the body of the church is in a like sense one person.

*So making peace,* between Jew and Gentile, having taken away those ceremonial laws, which were the cause of the difference between them.

### Ephesians 2:16

Ver. 16. *And that he might reconcile both unto God;* another end of Christ's abolishing the ceremonial law, viz. that he might reconcile both Jew and Gentile (all the elect together) unto God: and in this respect especially he is our peace.

*In one body;* either both people united as one mystical body, or rather this *one body* here, is the body of Christ offered up to God as the means of reconciliation, Col 1:22.

*By the cross;* i.e. by the sacrifice of himself upon the cross.

*Having slain the enmity thereby;* the enmity between God and man, by the expiation of sin, the cause of it. Of this enmity the ceremonial law was a witness, Col 2:14, as well as a sign of that between Jew and Gentile.

### Ephesians 2:17

Ver. 17. *And came;* partly in his own person, as to the Jews, and partly by his apostles, whom he appointed to preach the gospel to the Gentiles: so 2Co 13:3.

*And preached peace to you which were afar off;* far from the knowledge of the truth, from Christ, and salvation by him, as Eph 3:13.

*And to them that were nigh;* nigh in comparison of the Gentiles, nigh by the knowledge of God and his law, and the promises of the Messiah: see Isa 57:19.

### Ephesians 2:18

Ver. 18. *For through him,* as our Mediator and Peace-maker, who hath reconciled us to God, *we both have access,* are admitted or introduced, *by one Spirit unto the Father;* by the Holy Ghost, who is our Guide to lead us to the Father, as Christ is the way by which we go to him, Joh 14:6. As there is but one Mediator through whom both Jews and Gentiles come to God, so but one and the same Spirit, Eph 4:4.

### Ephesians 2:19

Ver. 19. *Now therefore ye are no more strangers and foreigners;* such are they that may dwell in a city, but are not free of it. He means the same as Eph 3:12, they were not now *aliens from the commonwealth of Israel, &c. But fellow citizens with the saints;* members of the same spiritual society or corporation with other saints, patriarchs, prophets, &c. The church of God is compared to a city, of which every saint is a member or free-man, Php 3:20.

*And of the household of God:* the church is here compared to a house, as 1Ti 3:15. They are said to be of the household that belong to it, but especially the children. Among men, servants are counted domestics; but with God, none but his children.

### Ephesians 2:20

Ver. 20. *And are built upon the foundation of the apostles and prophets;* the foundation which the apostles and prophets laid by their preaching, viz. Christ, whom they held forth as the only Mediator between God and man, the only Saviour and head of the church: see 1Co 3:11.

*Foundation,* in the singular number, to imply the unity of their doctrine centring in Christ: *apostles and prophets,* whose office was to preach, not kings and patriarchs.

*Jesus Christ himself being the chief corner-stone;* as both supporting the building by his strength, and uniting the several parts of it, Jew and

Gentile: see Mt 21:42 Ps 118:22. They that are of chief authority are called the corners of a people, as sustaining the greatest burden, 1Sa 14:38 Isa 19:13.

*Objection.* If Christ be the corner-stone, how is he the foundation?

*Answer.* The same thing may have different denominations in different respects; Christ is called a *foundation*, 1Co 3:11, a *corner-stone*, 1Pe 2:6, a *temple*, Joh 2:19, a *door*, Joh 10:7, a *builder*, Mt 16:18; so here again a *corner-stone*, and yet laid *for a foundation*, Isa 28:16.

### Ephesians 2:21

Ver. 21. *In whom;* or upon whom, viz. Christ the foundation.

*All the building;* whatsoever is built on Christ the foundation, and so all particular believers, as the several parts of the building.

*Fifty framed together;* joined and united both to Christ the foundation by faith, and to each other by love.

*Groweth;* either:

1. Ariseth; the building goeth on till it comes to be a temple. Or:
2. It notes the stones or materials of the house to be living ones, receiving life from Christ, 1Pe 2:5. Growth supposeth life. The verb is in the present tense, to signify that the builders are still at work, and this temple not yet finished.

*Unto an holy temple;* in allusion to the temple at Jerusalem; whereas the holy of holies was a type of heaven, so the temple itself was a type of the church, both as it was the place of God's presence, and of his worship.

*In the Lord:* either this must be joined to *groweth*, and then it is a pleonasm, the antecedent being here repeated, though the relative had been expressed, and it implies the growth of believers (the materials of this spiritual building) to be from Christ; or it may be joined with *holy*, and

then it signifies that they have their holiness from Christ; or it may be read, *holy to the Lord*, and then it expresses the nature of this temple, that it is undefiled, consecrated to the Lord, and meet for him.

### Ephesians 2:22

Ver. 22. *An habitation of God*; a temple where God may dwell. Not only the whole collection of believers is called the temple of God, but particular churches and particular saints are so called, because of God's dwelling in them by his Spirit: see 1Co 3:16,17 6:19.

*Through the Spirit*: this may relate either to the words immediately going before, *an habitation of God*, and then the meaning is, an habitation or temple in which God dwells by his Spirit; or to the verb *builded*, and then they import the building of them into a temple to be the operation of the Spirit, working that faith and love in them whereby they are united to Christ the foundation, and to the several parts of the building.

### Ephesians 3:1

#### Chapter Summary

Eph 3:1-6 Paul, in bonds for preaching Christ to the Gentiles, showeth that the mystery of their calling, heretofore hidden, had been revealed to him,

Eph 3:7-12 that by his ministry God's gracious purpose might be universally known, and the Gentiles be assured of their acceptance by faith.

Eph 3:13 He desireth his Ephesian converts not to be discouraged at his sufferings on their account,

Eph 3:14-19 and prayeth that God would strengthen their faith and knowledge of the infinite love of Christ.

Eph 3:20,21 He giveth glory to God for his power in the church by Christ Jesus.

Ver. 1. *For this cause*; i.e. that ye may be further confirmed in the faith of Christ, and more and more built up in him as *an habitation of God*, Eph 2:22.



*The prisoner of Jesus Christ;* for Christ's sake, for asserting his cause and honour: see 2Ti 1:8 Phm 1:1,9.

*For you Gentiles;* for your cause and salvation; having preached and declared the grace of God to be free, and to belong to you Gentiles as well as to the Jews, (the middle wall of partition being taken away), and so equalled you with them. There is no small difference among expositors about the connection of these words: the fairest and easiest seems to be, either:

1. That the substantive verb *am* be here supplied, and the word read, *I Paul am the prisoner of Jesus Christ;* q.d. I have for some time been and still am the prisoner of Jesus Christ. Or:
2. That this verse be joined to the Eph 3:14, (all the rest, Eph 3:2-13, being included in a parenthesis), where he begins with the same words as here; and so we may read it thus, Eph 3:1:

*For this cause I Paul, the prisoner,* &c.; and then, Eph 3:14, I say: For this cause I bow my knees, &c., viz. praying that ye may be strengthened with might by his Spirit, &c.; i.e. that they might be more and more built up on Christ, on whom they were founded, and had begun to be built.

### Ephesians 3:2

Ver. 2. *If ye have heard;* this doth not imply doubting, but rather the apostle takes the thing for granted; q.d. Seeing ye have heard; and so some render it. See the like, 1Pe 2:3.

*Of the dispensation of the grace of God:* either by *grace* he means his apostleship, as Ro 1:5 Ga 2:9; or the free grace of God for salvation revealed in the gospel which he was to preach; and then by *dispensation* we must understand his commission or ordination of God to that work, via. to publish that grace whereof the ministers of the gospel are the dispensers, 1Co 4:1.

*Which is given me to you-ward;* to you Ephesians and other Gentiles, for whom particularly I am appointed an apostle, Ac 9:15 26:17,18 Ga 2:7.

### Ephesians 3:3

Ver. 3. *By revelation;* not by man, but immediately, Ac 9:15 Ga 1:12.

*He made known unto me the mystery;* viz. of calling the Gentiles to salvation by faith in Christ, without the works of the law, Eph 3:6.

*As I wrote afore;* in the two former chapters of this Epistle.

### Ephesians 3:4

Ver. 4. *When ye read;* or, unto which attending.

### Ephesians 3:5

Ver. 5. *Which in other ages;* in the times before Christ's coming in the flesh.

*Was not made known unto the sons of men:* that the Gentiles should be called was formerly known and foretold, but not as since, viz. as to the time and manner of it, and the means whereby it should be effected.

*Prophets;* New Testament prophets, Eph 4:11 Ro 12:6 1Co 14:1,3.

*By the Spirit;* either by the Spirit's being poured out on the Gentiles, it was known that they should be co-heirs with the believing Jews; or rather, by the Spirit instructing the apostles and prophets, and immediately acquainting them with this mystery.

### Ephesians 3:6

Ver. 6. *That the Gentiles should be fellow heirs;* i.e. have an equal right to the heavenly inheritance with the believing Jews.

*And of the same body;* the same mystical body whereof Christ is the Head.

*And partakers of his promise;* the great promise of the covenant, which comprehends all the rest under it.

*In Christ;* in whom all the promises have their accomplishment, 2Co 1:20.

*By the gospel;* as the means or instrument by which God works faith, whereby they are made partakers of the promise, fellow heirs, &c.

### Ephesians 3:7

Ver. 7. *According to the gift of the grace of God;* either according to the free gift of God, and which was given merely of grace; or by *gift* he understands all those several gifts (as of knowledge, utterance, &c.) which were the necessary qualifications and furniture of an apostle for the due discharge of his office, all which were freely given to him.

*Given unto me by the effectual working of his power;* whereby God made him a preacher of the gospel, who had been a persecutor of believers, and wrought effectually by the Spirit with his preaching for the conversion of thousands, and spreading the gospel in many countries; and likewise wrought miracles for the confirmation of the truth, and conviction of hearers, Ac 19:12 28:8.

### Ephesians 3:8

Ver. 8. *Who am less than the least of all saints;* this the apostle speaks considering his former estate in Judaism, when he persecuted the church of Christ: so 1Co 15:9 1Ti 1:13,15. Thus modest is the apostle, when speaking of himself, and not of his office.

*The unsearchable riches of Christ;* all that grace of Christ which he was to make known to the Gentiles in his preaching, *wisdom, righteousness, sanctification, redemption,* 1Co 1:30.

### Ephesians 3:9

Ver. 9. *To make all men;* all those to whom the apostle was sent.

*See;* or, to enlighten them; i.e. ministerially, Ac 26:18; as to enlighten them principally belongs to Christ, Joh 1:9.

*What is the fellowship of the mystery;* or communication of the mystery, viz. concerning the salvation of the Gentiles without circumcision, or the works of the law which God now made known by Paul's ministry, contrary to what the Jews believed.

*Which from the beginning of the world hath been hid in God;* not revealed to men as to the circumstances and manner of it, but hid in the mind and purpose of God: see the like, Eph 1:9.

*Who created all things by Jesus Christ;* this may be understood either of the first creation, or the second, or immediately of the first, and by that of the second; as God created all things at first, (and so both Jews and Gentiles), and gave them their being, by Christ, Joh 1:3; so he recreates, regenerates, and gives them a new being, by Christ, that they may be of the same body under him: see the like, 2Co 4:6.

### Ephesians 3:10

Ver. 10. *Principalities and powers in heavenly places;* good angels, Col 1:16 1Pe 3:22.

*Might be known by the church;* not effectually, as a teacher or instructor of angels present in church assemblies; but objectively, as a mirror in which they might behold and contemplate the manifold wisdom of God.

*The manifold wisdom of God:* exceedingly, or many ways, various. The Divine wisdom is in itself one simple thing, but appearing in so great variety of works, it is said to be various. This may be best understood of the whole economy of men's redemption, and God's governing his church in several ages, the several forms of the church, the various ways of revealing the Divine will, the different measures of light let out in different

times, the different dispensations of the covenant of grace before the law, under the law, under the gospel, to the Jews, to the Gentiles, &c.

### Ephesians 3:11

Ver. 11. *According to the eternal purpose:* all that God doeth in the work of our redemption, whereby he sets forth his manifold wisdom, he doeth according to what he had from eternity purposed to do, and therein likewise shows his wisdom, to which it belongs to order and determine things before the doing of them, and then to do them as they have been ordered.

*Which he purposed in Christ Jesus our Lord;* not only as the eternal Wisdom of the Father, but as designed in God's decree to be the Head of the church, and he by whom God would in time execute his eternal purpose.

### Ephesians 3:12

Ver. 12. *In whom;* or by, or through whom, or into whom being ingrafted and incorporated.

*We have boldness,* or freeness of speech. It signifies that liberty and spiritual security, whereby we come to God as to a Father, in the freedom of children, not the fear of slaves, Ro 8:15 Ga 4:6 1Jo 3:21.

*And access;* not only in prayer, but all the communion we have with God by faith in Christ, 1Pe 3:18.

*With confidence;* either securely without fear, (as before), or with confidence of acceptance with God, and obtaining what we ask.

*By the faith of him;* i.e. faith in him, as Ro 3:22: see the like, Mr 11:22.

### Ephesians 3:13

Ver. 13. *Wherefore I desire;* I pray you. This is an exhortation to the Ephesians, not a prayer to God, for that follows, Eph 3:14.

*That ye faint not at my tribulations for you;* the truth I have preached to you being the cause of my sufferings, and your salvation (to which they tend as a means to confirm your faith) being the end of them.

*Which is your glory;* either he means, that their not fainting, or not falling away from Christ, by reason of his sufferings, was their glory; or rather, that his sufferings were their glory, in that he did by them seal the truth of the doctrine he had preached, being still ready to suffer for what he delivered to them.

#### Ephesians 3:14

Ver. 14. *For this cause;* this may be referred either to the former verse (Eph 3:13): *For this cause, viz. that ye faint not, &c.*; or rather to the 1st verse (Eph 3:1), the apostle here resuming what he had been beginning there.

#### Ephesians 3:15

Ver. 15. *Of whom;* either of God, or rather of Christ, last mentioned.

*The whole family,* or kindred, the church of God being his household, Eph 2:19.

*In heaven and earth;* all the saints, both which are already in glory, and which yet live upon the earth, wherever or whoever they be, Jews or Gentiles.

*Is named:* to be named, or called, implies the thing as well as the name, Isa 7:14 Lu 1:35. The whole family is named of Christ; i.e. of him they are, as well as are called, Christians, and the church of God. The Jews boasted of Abraham as their father; but now all believers, even Gentiles, are one family of God's people, and upon them the name of Christ is called.

### Ephesians 3:16

Ver. 16. *The riches of his glory;* i.e. the abundance of his power: see Ro 6:4.

*To be strengthened with might;* further degrees of spiritual strength, proceeding from God's power as the fountain.

*By his Spirit;* as the immediate worker of all inherent grace.

*In the inner man;* the reasonable powers of the soul as renewed by grace, the same as *heart* in the next verse, and *spirit*, 1Th 5:23: see 2Co 4:16.

### Ephesians 3:17

Ver. 17. *That Christ;* on whom this Spirit (who must strengthen you, as being a *Spirit of might*, Isa 11:2) resteth, Isa 61:1

*May dwell in your hearts;* may intimately and continually possess and fill, not your heads only with his doctrine, but your affections with his Spirit: see Joh 14:23.

*By faith;* whereby ye not only believe Christ's truth, but receive and apprehend himself, and which is the means by which ye have union and communion with him.

*That ye, being rooted and grounded in love:* either he means:

1. Our love to God and our neighbour; and then he prays that their love might not be slight and superficial, but strong and firm. Or:
2. God's love to us; and then he prays that the Ephesians, who had already tasted God's love to them in Christ, might be more fully strengthened in the persuasion of that love.

### Ephesians 3:18

Ver. 18. *May be able to comprehend,* more fully and perfectly to perceive and understand, *with all saints,* which are or have been, *what is the breadth, and length, and depth, and height,* the immense vastness, dignity, and perfection; either:

1. Of redemption by Christ, extending both to Jew and Gentile, and so the mystery before mentioned. Or rather:
2. Of the love of Christ, as follows.

### Ephesians 3:19

Ver. 19. *And to know,* sensibly and experimentally to perceive in yourselves, *the love of Christ, which passeth knowledge;* which, though it may in a greater degree than hitherto be known and experienced, yet never can be in this life fully and absolutely understood and comprehended: see Eph 3:8, and the like expression, Php 4:7.

*That ye might be filled with all the fulness of God;* all that fulness of knowledge, faith, love, holiness, and whatsoever it is with which God fills believers gradually here, and perfectly hereafter, when *God shall be all in all,* 1Co 15:28.

### Ephesians 3:20

Ver. 20. *Now unto him;* i.e. God the Father.

*That is able to do exceeding abundantly above all that we ask or think;* and therefore is able to stablish you to the end, and do all for you that hath been desired. *According to the power that worketh in us; the exceeding greatness of his power,* Eph 1:19; whereby God works faith, and preserves to salvation, 1Pe 1:5, and enables to bear afflictions, 2Ti 1:8.



## Ephesians 3:21

Ver. 21. *Unto him be glory in the church;* the whole church of Jews and Gentiles. The church only knows the mystery and partakes of the benefits before mentioned, and therefore the church only can rightly glorify God for them.

*By Christ Jesus;* either in Christ, in whom the Father hath displayed all his love to us; or rather *by* (according to our version) Christ, as the Mediator between God and us; by whom we offer up our services to God, praises as well as prayers, Ro 1:8 7:25. Throughout all ages; or, through all generations.

## Ephesians 4:1

### Chapter Summary

Eph 4:1-6 Paul exhorteth to those virtues which become the Christian calling, particularly to unity,  
Eph 4:7-16 declaring that Christ gave his gifts differently, that his body the church might be built up and perfected in the true faith by the co-operation of the several members with one another, and with him their Head.

Eph 4:17-21 He calleth men off from the vain and impure conversation of the heathen world,

Eph 4:22-24 to renounce the old, and to put on the new, man,

Eph 4:25 to discard lying,

Eph 4:26,27 and sinful anger.

Eph 4:28 To leave off dishonest practices, and to gain by honest labour what they have occasion for,

Eph 4:29 to use no corrupt talk,

Eph 4:30 nor grieve God's Spirit.

Eph 4:31,32 To put away all expressions of ill-will, and to practise mutual kindness and forgiveness.

Ver. 1. *The prisoner of the Lord;* in the Lord, a Hebraism: it is as much as, for the Lord: see Eph 3:1.

*Beseech you that ye walk worthy;* proceed constantly and perseveringly in such ways as suit with and become your calling, 1Th 4:7 1Pe 1:15: see the like expression, Ro 16:2.

*Of the vocation wherewith ye are called;* both your general calling, whereby ye are called to be saints, and your particular callings, to which ye are severally called, as Eph 5:1-33 and Eph 6:1-24.

### Ephesians 4:2

Ver. 2. *With all lowliness,* or humility; submissiveness of mind, whereby we esteem others better than ourselves, Php 2:3. A virtue peculiar to Christians, unknown to philosophers: see Ac 20:19 Col 3:12,13.

*And meekness;* whereby we are not easily provoked, or offended with the infirmities of others: this is opposed to peevishness, as the former to pride.

*With long-suffering;* whereby we bear with greater or repeated injuries, 2Co 6:6.

*Forbearing one another;* or supporting, i.e. bearing with the infirmities, frowardness, or moroseness of others, so as not to cease to love them, and do them good.

*In love;* not out of any carnal affection, or for our own advantage, but out of love, which is wont to make men patient and long-suffering, 1Co 13:4.

### Ephesians 4:3

Ver. 3. *The unity of the Spirit;* either unity of mind, or spiritual unity, as being wrought by the Spirit, and then he means that unity he spoke of, Eph 2:14-16, and Eph 3:6, whereby is intended the mystical body of Christ.

*In the bond of peace;* i.e. in peace as the bond which keeps the members or parts of the church together, which by dissensions are dissipated and scattered. The first step to this unity is humility, for where that is not, there

will be no meekness nor forbearance, without which unity cannot be maintained.

#### Ephesians 4:4

Ver. 4. *There is one body;* i.e. the church of Christ, Eph 1:23: see Col 3:15.

*And one Spirit;* the self-same Spirit of Christ in that body by which all the members live and act, 1Co 12:11,13.

*Even as ye are called in one hope of your calling;* one inheritance in heaven, to the hope of which ye are called, Col 1:12.

*Hope,* for the thing hoped for, as Col 1:5: see 1Pe 1:3,4.

#### Ephesians 4:5

Ver. 5. *One Lord;* Christ, viz. as Redeemer, Head, and Husband of the church, to whom, by God's appointment, she is immediately subject, 1Co 8:6 Joh 13:13 Ac 2:36.

*One faith;* i.e. one object of the faith of all believers, viz. the doctrine of salvation, which is but one.

*One baptism;* both as to the outward symbol, and the thing signified by it.

#### Ephesians 4:6

Ver. 6. *One God;* God is here taken personally for the Father, the other two Persons being before mentioned, Eph 4:4,5.

*And Father of all;* of all believers.

*Who is above all;* not only in the excellencies of his nature, but especially in his sovereign dominion over the church.

*And through all;* by his special providence, through all the members of the church.

*And in you all;* by inhabitation, and the conjunction of believers with him. Though the former two may be applied to God's universal dominion and providence over all the creatures, yet, the apostle speaking of the conjunction of believers in one Father, they are both to be restrained according to this last clause.

#### Ephesians 4:7

Ver. 7. *But unto every one of us is given grace;* either by *grace* he means gifts which are not common to all believers, but proper to some, according to their various functions and places in the church, Ro 12:6 1Co 12:11. Or rather, more generally, it comprehends also those graces which are common to all believers as such, faith, hope, love, zeal, &c.; which though they are of the same kind in all, and have the same object, yet they are received in different degrees and measures.

*According to the measure of the gift of Christ;* in that measure in which it pleaseth Christ to give them, who gives to some one gift, to some another; to some one degree of grace to some another: all have not the same, but need the help of those that have what they want.

#### Ephesians 4:8

Ver. 8. *Wherefore he saith;* the psalmist.

*When he;* Christ, God manifested in the flesh: and then what was spoken by the psalmist prophetically in the second person, is spoken by the apostle historically in the third.

*Ascended up on high;* Christ ascended up on high after his death, both as to place, in his human nature, into heaven; and chiefly as to his state, in his being glorified.

*He led captivity captive;* either led those captive who had taken us captive, or rather led them captive whom he had taken captive; *captivity* being here put for captives, as elsewhere poverty for poor, 2Ki 24:14. This Christ did when, having conquered sin, death, Satan, he triumphed gloriously over them in his ascension, Col 2:15. It is spoken with allusion to conquering princes or generals, who in their triumphs had their captives attending upon their chariots.

*And gave gifts unto men;* he alludes in this likewise to the custom of conquerors casting money among the people that were the spectators of their triumphs, or giving largesses to their soldiers. Christ upon his ascension sent the Holy Ghost on the disciples, Ac 2:1-47, and continues ever since to furnish his church with gifts and graces: see on Ps 68:18.

#### Ephesians 4:9

Ver. 9. *Now that he ascended, what is it but that he also descended first?* The apostle interprets the psalmist, and concludes that David, when he foretold Christ's glorification, or ascending up to heaven, did likewise foresee his humiliation and descent to the earth: q.d. When David speaks of God in the flesh ascending up on high, he doth thereby imply, that he should first descend to the earth.

*Into the lower parts of the earth;* either simply the earth, as the lowest part of the visible world, and so opposed to heaven, from whence he came down, Joh 3:13 6:33,38,41,42,50,51; or the grave and state of the dead; or both rather, implying the whole of his humiliation, in opposition to his ascending, taken for the whole of his exaltation.

#### Ephesians 4:10

Ver. 10. *He that descended is the same also that ascended:* he saith not, he that ascended is the same that descended, lest it should not be thought that Christ brought his body with him from heaven; but, on the contrary, *he that descended is the same that ascended*, to show that the Son of God did not by his descent become other than what he was, nor the assumption of the human nature add any thing to his person, as a man is not made another

person by the clothes he puts on. Christ descended without change of place as being God, but ascended by changing place as man, yet, by communication of properties, whole Christ is said to have ascended.

*Far above all heavens;* all visible heavens, into the third heaven, or paradise. Ac 3:21 Heb 9:24.

*That he might fill all things;* all the members of his church, with gifts and graces. This began to be fulfilled, Ac 2:1-47, and still will be fulfilling to the end of the world: see Joh 7:39 16:7.

### Ephesians 4:11

Ver. 11. *And he gave;* distributed several gifts, (which are spoken of in general, Eph 1:7), according to his Father's appointment, who is said to set in the church what Christ is here said to give, 1Co 12:28.

*Objection.* Nothing is here said of gifts, but only of offices.

*Answer.* Christ never gave offices without suitable furniture; this diversity therefore of offices includes diversity of respective gifts.

*Apostles;* extraordinary officers, with an immediate call, universal commission, infallibility in teaching, and power of working miracles, appointed for the first founding the Christian church in all parts of the world, Mt 28:19 Ac 19:6.

*Objection.* The apostles were appointed by Christ before his death.

*Answer.* The apostle here speaks not of Christ's first calling them, but:

1. Of his fully supplying them with gifts necessary to the discharge of their office, which was after his resurrection, Ac 1:4 Joh 7:39. And:
2. Of their solemn inauguration in their office, by the pouring out of the Holy Ghost upon them in a visible manner, Ac 2:1-47.

*Prophets;* extraordinary officers who did by immediate revelation

interpret the Scriptures, 1Co 14:4,5, and not only such as did foretell things to come, Ac 11:27 21:10.

*Evangelists*; these were likewise extraordinary officers, for the most part chosen by the apostles, as their companions and assistants in preaching the word, and planting churches in the several places where they travelled. Such were Timothy, Titus, Apollos, Silas, &c.

*Pastors and teachers*; either two names of the same office, implying the distinct duties of ruling and teaching belonging to it; or two distinct offices, but both ordinary, and of standing use in the church in all times; and then *pastors* are they that are fixed to and preside over particular churches, with the care both of instructing and ruling them, 1Th 5:12 Heb 13:17; called elsewhere *elders*, and *bishops*, Ac 20:28 Php 1:1 1Ti 3:1 Tit 1:5,7 1Pe 5:1,2.

*Teachers*; they whose work is to teach the doctrine of religion, and confute the contrary errors.

#### Ephesians 4:12

Ver. 12. *For the perfecting of the saints*; either for the restoring and bringing them into right order, who had been, as it were, dissipated, and disjointed by sin: or rather the knitting together and compacting them more and more, both in nearer union to Christ their Head by faith, and to their fellow members by love: see 1Co 1:10.

*For the work of the ministry*; or, for the work of dispensation, i.e. for dispensing the word, and all those ordinances which it appertains to them to dispense; and so it implies their whole work. But there may be a trajection in the words, and then this clause is to be read before the former, and the meaning plainly is:

*For the work of the ministry*, which is to perfect the saints, and edify the body of Christ.

*For the edifying of the body of Christ*; the same in effect as *perfecting the saints*, viz. the building up the church, both in bringing in new members

to it, and strengthening those that are brought in already, in faith and holiness.

### Ephesians 4:13

Ver. 13. *Till we all come,* or meet; all we believers, both Jews and Gentiles, (who while in the world not only are dispersed in several places, but have our several degrees of light and knowledge), meet, or come together, in the unity of, &c.

*In the unity of the faith;* either that perfect unity whereof faith is the bond, or rather that perfect uniformity of faith in which we shall all have the same thoughts and apprehensions of spiritual things, to which as yet, by reason of our remaining darkness, we are not arrived.

*And of the knowledge of the Son of God;* or acknowledgment, i.e. not a bare speculative knowledge, but such as is joined with appropriation and affection.

*Unto a perfect man:* he compares the mystical body of Christ to a man, who hath his several ages and degrees of growth and strength, till he come to the height of both, and then he is a perfect man, or a man simply, in opposition to a child, 1Co 13:11. The church of Christ (expressed by a *man*, in the singular number, to show its unity) hath its infancy, its childhood, its youth, and is to have hereafter its perfect manhood and state of consistency in the other life, when, being arrived to its full pitch, it shall be past growing.

*Unto the measure of the stature of the fulness of Christ;* either actively, that measure of stature or age which Christ fills up in it, or hath allotted to it, Eph 4:7; or rather passively, that measure which, though it do not equal, yet it shall resemble, being perfectly conformed to the fulness of Christ. As in Eph 4:12 he showed the end of Christ's appointing officers in his church, so here he shows how long they are to continue, viz. till their work be done, the saints perfected, which will not be till they all come to the unity of the faith, &c.



## Ephesians 4:14

Ver. 14. *That we henceforth be no more children;* i.e. weak in the faith, unstable in judgment, *children in understanding,* 1Co 14:20; such as need teaching, and strengthening: see Ro 2:20 1Co 3:1 Heb 5:13.

*Tossed to and fro;* light and unconstant, like ships without ballast, tossed with every wave.

*And carried about with every wind of doctrine;* not only shaken and staggering as to our faith, (as in the former clause), but carried about to errors for want of judgment, by false doctrines, here compared to violent winds.

*By the sleight of men;* their sophistry, whereby they easily seduce those that are unskilful, as men easily cheat children in playing at dice, from whence this metaphor is taken.

*Cunning craftiness;* their skilfulness in finding out ways of deceiving, whereby they can make any thing of any thing.

*Whereby they lie in wait to deceive,* viz. as in ambush; the word here used, is translated *wiles*, Eph 6:11, against which the apostle would have them fenced with *the whole armour of God*, and seems to signify a laying in ambush, or assaulting a man behind his back; a secret and unseen way of circumventing, a laying wait to draw them that are weak from the truth.

## Ephesians 4:15

Ver. 15. *But speaking the truth in love;* or, following the truth in love: q.d. Not only let us not be seduced by the craftiness of men, but constantly adhere to, and persevere in, the belief of the truth, joining love with it, in which two the sum of Christianity consists; and this will be a means of our growing up, and being no more children.

*May grow up;* this is opposed to being children; we are not to stand at a stay, but grow to maturity, Heb 6:1.

*In all things;* in knowledge, faith, love, and all the parts of the new man.

*Into him which is the head, even Christ;* our growth must be with respect to Christ our Head, as the end of it; we must grow in our acknowledgment of him, and dependence on him, as he by whom we are influenced, and from whom all our proficiency and strength proceeds; so that whatever increase we make, must tend not to the magnifying ourselves, but exalting our Head.

### Ephesians 4:16

Ver. 16. *From whom;* Christ the Head, Eph 4:15.

*The whole body;* the mystical body, or church of believers, whereof every true saint is a member, Ro 12:4,5.

*Fitly joined together;* viz. in the right place and order, both in respect of Christ the Head, and of the members respectively. Some are eyes, some ears, some hands, some feet, 1Co 12:15,16.

*And compacted;* firmly knit, so as not to be separated.

*By that which every joint supplieth;* or, by every joint or juncture of administration; i.e. whose office is to administer spirits and nourishment to the body. *Bands* are added to joints, Col 2:19, which signifies the ligaments by which the joints are tied one to another, as well as the joints in which they touch.

*Question.* What are those joints and bands in the mystical body?

*Answer.* Every thing whereby believers are joined to Christ, or to each other as Christians; especially the Spirit of Christ, which is the same in the Head and all the members; the gifts of the Spirit, chiefly faith, whereby they are united to Christ, and love, whereby they are knit to each other; the sacraments, likewise, church officers, Eph 4:11, &c.

*According to the effectual working;* either the power of Christ, who, as a Head, influenceth and enliveneth every member; or *the effectual working*

of every member, in communicating to others the gifts it hath received.

*In the measure of every part;* according to the state, condition, and exigence of every part, nourishment is conveyed to it meet for it; yet more to one and less to another, according as more is required for one and less for the other, and so to all in their proportion. Or else as each part hath received, so it communicates to others; all have their use and helpfulness to others, but not all alike, or in the same degree.

*Maketh increase of the body:* either *body* here redounds by a Hebraism, and the sense is, the body (mentioned in the beginning of the verse) maketh increase of itself; or, without that redundancy, *increase of the body* is an increase meet and convenient for the body.

*Unto the edifying of itself:* the apostle here changeth the metaphor from that of a body to this of a house, but to the same sense, and shows the end of this nourishment they ministered from one member to another, viz. not its own private good, but the good of the whole body, for the benefit of which each part receives its gifts from Christ the Head.

*In love;* either by the offices of love, or it denotes the impulsive cause, whereby the members are moved thus to promote the common increase of the body, viz. love to the Head and each other.

#### Ephesians 4:17

Ver. 17. *This I say therefore, and testify in the Lord;* I beseech or adjure you by the Lord: see the like, Ro 12:1 Php 2:1.

*That ye henceforth walk not as other Gentiles walk, in the vanity of their mind;* their minds themselves, and understandings, the highest and noblest faculties in them, being conversant about things empty, transient, and unprofitable, and which deceive their expectations, and therefore vain, viz. their idols, their worldly enjoyments, &c.

#### Ephesians 4:18

Ver. 18. *Having the understanding;* the mind as reasoning and discoursing, and so their ratiocinations and discourses themselves.

*Darkened;* as to spiritual things.

*Being alienated from the life of God;* not only strangers to it, (for so are those creatures which are not capable of it), but estranged from it; implying, that in Adam originally they were not so.

*The life of God;* a spiritual life; that life which God commands, and approves, and whereby God lives in believers, and they live in him, Ga 2:19,20; and that both as to the principle of life, and the operations of it.

*Through the ignorance that is in them;* that ignorance which is naturally in them is the cause of their alienation from the life of God, which begins in light and knowledge.

*Because of the blindness of their heart;* or rather hardness: the Greek word signifies a *callum* or brawniness in the flesh, which is usual in the hands of labourers. Either this is set down as another cause of their estrangement from the life of God, or as the cause of their ignorance, which, though in part it be natural to them, yet is increased to further degrees by their own hardness and obstinacy, shutting their eyes voluntarily against the light.

#### Ephesians 4:19

Ver. 19. *Who being past feeling;* having lost all sense and conscience of sin: a higher degree or effect of the hardness before mentioned, 1Ti 4:2.

*Have given themselves over unto lasciviousness;* voluntarily yielded themselves up to the power of their own sensuality and lasciviousness, so as to be commanded by it, without resisting it.

*To work;* not only to burn with inward lusts, but to fulfil them in the outward acts.

*All uncleanness;* all sorts of uncleanness, even the most monstrous, Ro

1:24,26,27 1Co 6:9 Ga 5:19.

*With greediness;* either with covetousness, and then it respects those that prostituted themselves for gain; or rather with an insatiable desire of still going on in their filthiness.

Ephesians 4:20

Ver. 20. *But ye have not so learned;* so as to walk as other Gentiles walk, in the vanity of your minds, &c.

*Christ;* the doctrine of Christ, or rule of life prescribed by him.

Ephesians 4:21

Ver. 21. *If so be that ye have heard him;* either heard Christ speaking to you in the gospel, Heb 12:25, and then the sense will be the same as in the following clause; or heard him preached to you, and then it may refer to the outward hearing of the word.

*And have been taught by him;* or taught *in* him; *in* or *by*, as Col 1:16 Heb 1:2; and then this relates to the power of the word, and the impression made by it upon the heart: q.d. If ye have not only heard of him by the hearing of the ear, but have been effectually taught by the Spirit to know him, and receive his doctrine, Isa 54:13 Joh 6:45.

*As the truth is in Jesus;* as it really is, and hath been taught by Christ himself, both in his doctrine and example, viz. what is the true way of a Christian's living; as in the following verses: see Joh 17:17 Tit 1:1.

Ephesians 4:22

Ver. 22. *That ye put off;* a usual metaphor, taken from garments (implying a total abandoning, and casting away, like a garment not to be put on again): it is opposed to putting on, Eph 4:24, and is the same as mortifying, Col 3:5, crucifying, Ga 6:14.

*Concerning the former conversation;* the former heathenish life and manners, Eph 2:2. He shows how they should put off their old man, viz. by relinquishing their old manners; the same as putting off *the old man with his deeds*, Col 3:9.

*The old man;* the pravity of nature, or nature as depraved.

*Which is corrupt;* or, which corrupteth, i.e. tends to destruction, Ga 6:8; or, which daily grows worse and more corrupt by the fulfilling of its lusts.

*According to the deceitful lusts;* i.e. which draw away and entice men, Jas 1:14; or which put on a show and semblance of some good, or promise pleasure and happiness, but lurch men's hopes, and make them more miserable.

#### Ephesians 4:23

Ver. 23. *And be renewed;* viz. more and more, being already renewed in part.

*In the spirit of your mind;* i.e. in your mind which is a spirit: see 1Th 5:23, 2Ti 4:22. He means the superior powers of the soul, where regeneration begins, and which the philosophers magnified so much, and thought so pure.

#### Ephesians 4:24

Ver. 24. *And that ye put on;* the salnc metaphor of a garment as before, to show the intimateness of the new man with us, and its being an ornament to us.

*The new man;* i.e. a new disposition or constitution of the whole man, called the *new creature*, 2Co 5:17, and a *divine nature*, 2Pe 1:4.

*Which after God;* after God's image.

*Is created in righteousness and true holiness; either righteousness may relate to the second table, and holiness to the first, and so both contain our duty to man and to God; or righteousness may imply that Divine principle in us, whereby we perform our whole duty to God and the creature, and holiness that which denieth all mixture of corruption in our duty to God and man.*

*True; sincere and sound. As righteousness and holiness are opposed to lusts, Eph 4:22, so true here, to deceitful there.*

#### Ephesians 4:25

Ver. 25. *Wherefore putting away lying; all fraudulency and dissimulation, and whatever is contrary to truth.*

*Speak every man truth; not only speak as things are, but act sincerely and candidly.*

*For we are members one of another; i.e. to or for one another, and therefore must be helpful to each other.*

#### Ephesians 4:26

Ver. 26. *Be ye angry and sin not: by way of concession, rather than by way of command: q.d. If the case be such that ye must be angry, yet see it be without sin.*

*Let not the sun go down upon your wrath; if your anger is excessive, (for so this word signifies, being different from the former), yet let it not be lasting; be reconciled ere the sun go down.*

#### Ephesians 4:27

Ver. 27. *Do not give advantage to the devil to possess your hearts, and put you upon more and greater evils: see Lu 22:3 Joh 13:27 Ac 5:3.*

### Ephesians 4:28

Ver. 28. *Let him that stole steal no more;* stealing is understood largely for seeking our own gain by any way, defrauding others, whether by taking away, or unjustly detaining what is theirs.

*But rather let him labour;* i.e. diligently and industriously, as the word imports. Idleness is condemned as tending to theft.

*Working with his hands;* as the only instrument by which most arts and trades are exercised.

*The thing which is good;* not in any unlawful way, but in an honest calling.

*That he may have to give to him that needeth;* that he may have not only whereupon to live, and prevent stealing, but wherewith to help those that want, Lu 21:2.

### Ephesians 4:29

Ver. 29. *Let no corrupt communication;* unprofitable, unsavoury, not seasoned with the salt of prudence, Col 4:6: see Mr 9:50.

*To the use of edifying;* Gr. to the edification of use, by an hypallage, for, *to the use of edifying*, as our translators render it, implying, that the great use of speech is to edify those with whom we converse. But the same word translated *use*, signifies likewise profit, and necessity, and, by a Hebraism, this (as the latter substantive) may be instead of an adjective, and the words translated, to useful, or profitable, edifying, or, (according to the marginal reading), *to edify profitably*, with little difference of sense from the former: or, to necessary edifying; and then it respects the condition and necessities of the hearers, to which our discourse must be suited by way of instruction, reprehension, exhortation, or consolation, as their case requires.

*That it may minister grace to the hearers;* by which some grace may be



communicated to or increased in them, by instruction, reprehension, exhortation, &c.

### Ephesians 4:30

Ver. 30. *And grieve not the holy Spirit of God;* viz. by corrupt communication. The Spirit is said to be grieved when any thing is done by us, which, were he capable of such passions, might be matter of grief to him; or when we so offend him as to make him withdraw his comfortable presence from us: see Isa 63:10.

*Whereby ye are sealed;* set apart or marked for, and secured unto the day of redemption; see Eph 1:14 2Co 1:22: so, Eze 9:4, they are marked that are to be delivered; and Re 7:3, the servants of God are sealed that were to escape the following plagues.

*Unto the day of redemption;* i.e. full and final salvation at the resurrection: see Lu 21:28 Ro 8:23.

### Ephesians 4:31

Ver. 31. *Let all bitterness, and wrath, and anger;* these all seem to relate to the inward affection, as the two following to the effects of it in the words.

*Bitterness* may imply a secret lurking displeasure at another, or rather a confirmed and permanent one; *wrath*, the first boiling up of the passion, which affects the body in the commotion of the blood and spirits; and *anger*, a greater height and paroxysm of the same passion, or an eager desire of revenge: see Col 3:8.

*And clamour;* such inordinate loudness as men in anger are wont to break out into in their words.

*And evil speaking;* either with respect to God or man, though the latter seems particularly meant here; railing, reviling, reproaching, &c., the ordinary effects of immoderate anger.

*With all malice;* maliciousness, or malignity of heart, in opposition to kindness and tenderness, Eph 4:32: see Ro 1:29 1Co 5:8 14:20 Tit 3:3.

### Ephesians 4:32

Ver. 32. *And be ye kind;* sweet, amiable, facile in words and conversation, Lu 6:35.

*Tender-hearted;* merciful, quickly moved to compassion: so we have bowels of mercies, Col 3:12.

*Forgiving one another, even as God for Christ's sake hath forgiven you;* be placable, and ready to forgive, therein resembling God, who for Christ's sake hath forgiven you more than you can forgive to one another.

### Ephesians 5:1

#### Chapter Summary

Eph 5:1,2 Paul exhorteth to the imitation of God, and of the love of Christ,

Eph 5:3,4 to avoid fornication and all uncleanness,

Eph 5:5,6 which exclude from, the kingdom of God, and draw down God's wrath on unbelievers,

Eph 5:7-14 with whose works of darkness Christians, that have better light to inform and influence them, should have no fellowship,

Eph 5:15-17 to walk with prudence and circumspection,

Eph 5:18-20 not to drink wine to excess, but to be filled with the Spirit, singing psalms, and giving thanks to God,

Eph 5:21 and being in due subordination to one another.

Eph 5:22-24 The duty of wives toward their husbands,

Eph 5:25-33 and of husbands toward their wives, enforced by the example of Christ and his church.

Ver. 1. *Be ye therefore followers of God;* particularly in being kind, and forgiving injuries, Mt 5:45,48; so that this relates to the last verse of the former chapter.

*As dear children;* viz. of God. Children should imitate their fathers, especially when beloved of them.

### Ephesians 5:2

Ver. 2. *And walk in love;* let your whole conversation be in love.

*As Christ also hath loved us, and hath given himself for us;* viz. to die for us, Ga 2:20, as the greatest argument of his love, Joh 15:13 Ro 5:8.

*An offering and a sacrifice to God:* either *offering* signifies a meat-offering, which was joined as an appendix with the bloody sacrifice; or rather more generally, all the oblations that were under the law; and the word *sacrifice* either restrains it to those especially in which blood was shed for expiation of sin, or explains the meaning of it: q.d. Christ gave himself an offering, even a sacrifice in the proper sense, i.e. a bloody one.

*For a sweet-smelling savour;* i.e. acceptable to God; alluding to the legal sacrifices, (see Ge 8:21 Le 1:9), and intimating those other to have been accepted of God, only, with respect to that of Christ; and that as Christ dying to reconcile sinners to God was acceptable to him, so our spiritual sacrifices are then only like to be accepted of him, when we are reconciled to our brother, Mt 5:23,24.

### Ephesians 5:3

Ver. 3. *But fornication;* folly committed between unmarried persons, especially men's abuse of themselves with common strumpets, a sin not owned as such among the heathen.

*And all uncleanness;* all other unlawful lusts whereby men defile themselves.

*Or covetousness;* either an insatiable desire of gratifying their lusts, as Eph 4:19; or rather an immoderate desire of gain, which was usual in cities of great trade, as Ephesus was: see Eph 5:5.

*Let it not be once named among you;* not heard of, or not mentioned without detestation: see Ps 16:4 1Co 5:1.

*As becometh saints,* who should be pure and holy, not in their bodies and minds only, but in their words too.

#### Ephesians 5:4

Ver. 4. *Neither filthiness;* obscenity in discourse, *filthy communication,* Col 3:8.

*Nor foolish talking;* affectation of foolish, vain speech, (whether jocose or serious), unprofitable, to the hearers.

*Nor jesting;* either the same as the former, as may seem by the disjunctive particle *nor*, which may be by way of explication; or (which is of kin to it) scurrility in discourse, which is many times, by them that are addicted to it, called by the name of urbanity, or jesting: for all that jesting is not here condemned appears by 1Ki 18:27 Isa 14:11.

*Which are not convenient;* viz. for saints.

*But rather giving of thanks;* i.e. to God for mercies received, which will better cheer up and recreate the mind than foolish talking and jesting can.

#### Ephesians 5:5

Ver. 5. *Nor covetous man, who is an idolater;* because he serves Mammon instead of God, loves his riches more than God, and placeth his hope in them.

*Hath any inheritance;* without repentance; for he speaks of those that persevere in such sins, whom he calls children of disobedience, Eph 5:6.

*In the kingdom of Christ and of God;* not two distinct kingdoms, but one and the same, which belongs to God by nature, to Christ as Mediator. By this phrase he intimates, that there is no coming into the kingdom of God but by Christ.

### Ephesians 5:6

Ver. 6. *Vain words;* false and deceitful, which cannot secure to you the impunity they promise you, bearing you in hand, either that those things are not sins, or not so dangerous.

*The wrath of God;* viz. in the other world.

### Ephesians 5:7

Ver. 7. With those children of disobedience, who continue in the forementioned sins: see Job 34:8 Ps 50:18.

### Ephesians 5:8

Ver. 8. *For ye were sometimes darkness;* the same as in darkness, Ro 2:19 1Th 5:4; viz. the darkness of sin, ignorance, unbelief. The abstract being put for the concrete, shows the greatness of that darkness in which they were.

*But now are ye light in the Lord;* either now, being in Christ, ye are light, or rather, ye are enlightened or made light by Christ, being furnished with spiritual knowledge, faith, purity, and holiness.

*Walk as children of light;* a Hebraism; *children of light,* for those that are in the light, 1Th 5:5: q.d. Let your conversation be suitable to your condition and privileges: see 1Jo 1:7.

### Ephesians 5:9

Ver. 9. *The fruit of the Spirit;* either in the fruit or work of the new nature, or of the Holy Ghost, by whom we are made light in the Lord: see Ga 5:22.

*In all goodness;* either a general virtue in opposition to wickedness, or benignity and bounty.

*Righteousness;* in opposition to injustice, by covetousness, fraud, &c.

*Truth;* in opposition to error, lies, hypocrisy. He shows what it is to *walk as children of light*.

### Ephesians 5:10

Ver. 10. Searching what the will of the Lord is, and approving it by your practice as the rule of your walking, Ro 12:2.

### Ephesians 5:11

Ver. 11. *Have no fellowship with;* not only do not practise them yourselves, but do not join with others in them, by consent, advice, assistance, or any other way whereby ye may be defiled by them.

*The unfruitful;* by a meiosis, for bringing forth evil fruit, destructive, pernicious, Ro 6:21 Ga 6:8.

*Works of darkness;* wicked works, so called because they proceed from darkness in the mind, the ignorance of God, and men are put upon them by the devil, the prince of darkness, and because they are afraid of the light.

*But rather reprove them;* or convince them, viz. not only by your words, Le 19:17 Mt 18:15, but especially by your actions, which being contrary to them, will both evidence them to be, and reprove them as being, works of darkness.

### Ephesians 5:12

Ver. 12. *For it is a shame even to speak of those things;* much more to have fellowship with them in them.

*Which are done of them in secret;* the darkness adding boldness, as if what men did not see, God did not observe.

### Ephesians 5:13

Ver. 13. *But all things;* or all those things, viz. those unfruitful works of darkness, which are to be *reproved*.

*Are made manifest;* i.e. in the minds and consciences of the sinners themselves.

*By the light;* the light of doctrine in verbal reproofs, and of a holy life in real and practical ones.

*For whatsoever doth make manifest is light;* or, it is the light which manifests every thing, viz. which was before in the dark. The apostle argues from the nature and office of light; q.d. It is the property of light to discover and manifest what before was not seen, and therefore it becomes you who are light in the Lord to *shine as lights in the world*, Php 2:15, that ye may by your holy conversation convince wicked men of their wickedness, and deeds of darkness, which they did not before perceive in themselves.

### Ephesians 5:14

Ver. 14. *He saith;* either God by the prophets, of whose preaching this is the sum; it may allude in particular to Isa 60:1. Or, Christ by his ministers, in the preaching of the gospel, who daily calls men to arise from the death of sin by repentance, and encourageth them with the promise of eternal life.

*Awake thou that sleepest, and arise from the dead;* the same thing in two

different expressions. Sinners in some respects are said to be asleep, in others, to be dead. They are as full of dreams and vain imaginations, and as unfit for any good action, as they that are asleep are for natural; and they are as full of stench and loathsomeness as they that are dead. Here therefore they are bid to awake from sin as a sleep, and to arise from it as a death. The meaning is, that they should arise by faith and repentance out of that state of spiritual death in which they lie while in their sins.

*And Christ shall give thee light;* the light of peace and joy here, and eternal glory hereafter. The apostle intimates, that what is the way of Christ in the gospel should likewise be the practice of these Ephesians, whom he calls *light in the Lord*, viz. to reprove the unfruitful works of darkness, and awaken sleeping, dead sinners, and bring them to the light of Christ.

#### Ephesians 5:15

Ver. 15. *See then that ye walk circumspectly;* being called to reprove the evil conversation of others, see that ye walk exactly and accurately yourselves, avoiding extremes and keeping close to the rule. See the same word rendered *diligently*, Mt 2:8, and *perfectly*, 1Th 5:2.

*Not as fools;* who are destitute of spiritual wisdom, and through carelessness fall into sin or error, though in the light of the gospel.

*But as wise;* those that are taught of God, and are endued with wisdom from above.

#### Ephesians 5:16

Ver. 16. *Redeeming the time;* or, buying the opportunity: a metaphor taken from merchants, that diligently observe the time for buying and selling, and easily part with their pleasure for gain; q.d. Deny yourselves in your ease, pleasure, &c. to gain an opportunity of doing good.

*Because the days are evil;* either wicked, by reason of the wickedness of those that live in them, or troublesome, full of difficulties and dangers, by



reason of men's hatred of you, and so either depriving you of the opportunity of doing good, or exposing you to hazards for doing it.

### Ephesians 5:17

Ver. 17. *Understanding*, diligently considering, *what the will of the Lord is*, in the understanding of which your chief wisdom consists.

### Ephesians 5:18

Ver. 18. *Wherein*, in which drunkenness, *is excess*; profuseness, lasciviousness, and all manner of lewdness, as the effects of drunkenness, Pr 23:29, &c.

*But be filled with the Spirit*; the Holy Spirit, often compared to water; or the joy of the Spirit, in opposition to being filled with wine, Ac 2:13, and that carnal mirth which is caused by it: q.d. Be not satisfied with a little of the Spirit, but seek for a greater measure, so as to be filled with the Spirit. See Ps 36:8 Joh 3:34 Joh 4:14.

### Ephesians 5:19

Ver. 19. *Speaking*, &c.; in opposition to the vain chaff and lewd talkativeness of drunkards over their cups.

*To yourselves*; Gr. in yourselves, i.e. among yourselves, both in church assemblies and families.

*In psalms, and hymns, and spiritual songs*; under these names he comprehends all manner of singing to mutual edification and God's glory. The particular distinction of them is uncertain, but most take *psalms* to be such as anciently were sung with musical instruments; *hymns*, such as contained only matter of praise; *spiritual songs*, such as were of various matter, doctrinal, prophetic, historical, &c.: see on Col 3:16.

*Singing and making melody in your heart*; not only with your voice, but

with inward affection, contrary to the guise of hypocrites.

*To the Lord;* to the glory of God, not for the pleasure of the sense, or for gain, &c.

### Ephesians 5:20

Ver. 20. *Giving thanks always:* God still by fresh mercies gives fresh occasion for thanksgiving, and we must accordingly continue our thanksgiving through the whole course of our lives without weariness.

*For all things;* all sorts of mercies, among which afflictions may be reckoned, as working for good to them that love God, Ro 8:28.

*Unto God and the Father;* i.e. unto God even the Father, the Fountain of all our good.

*In the name of our Lord Jesus Christ;* in whose name, and by whose merit, all good things are given to us, and by whom we offer up all our prayers, and praises, and spiritual services, that they may be accepted of God.

### Ephesians 5:21

Ver. 21. *Submitting yourselves one to another,* viz. to those to whom ye ought to be subject in natural, civil, or church relations.

*In the fear of God;* either for fear of offending God, the Author of all power, who commands this subjection; or so far as is consistent with the fear of God, and so in those things which are not forbidden of him.

### Ephesians 5:22

Ver. 22. *Wives, submit yourselves unto your own husbands;* yielding honour and obedience to them.

*As unto the Lord;* for the Lord's sake who hath commanded it, so that ye cannot be subject to him without being subject to them: see 1Ti 2:12.

### Ephesians 5:23

Ver. 23. *For the husband is the head of the wife;* superior to her by God's ordination in authority and dignity, as the head in the natural body, being the seat of reason, and the fountain of sense and motion, is more excellent than the rest of the body.

*Even as Christ is the head of the church:* see Eph 1:22 Col 1:18. The particle *as* notes not equality, but likeness, Christ being the Head of the church in a more excellent way than the husband is of the wife.

*And he is the saviour of the body;* i.e. Christ is the Saviour of his church, implying that so likewise the husband is given to the wife to be a saviour to her, in maintaining, protecting, and defending her; and therefore the wife, if she regard her own good, should not grudge to be subject to him.

### Ephesians 5:24

Ver. 24. *As the church is subject to Christ,* viz. with cheerfulness, chastity, humility, obedience, &c.

*So let the wives be to their own husbands;* in imitation of the church's subjection to Christ, as a pattern of their subjection to their husbands.

*In every thing;* understand, to which the authority of the husband extends itself.

### Ephesians 5:25

Ver. 25. *Husbands, love your wives, even as Christ also loved the church,* viz. with a sincere, pure, ardent, and constant affection. As they resemble Christ in the honour they have of being the heads of their wives, so they must likewise in performing the duty of loving them, under which all

matrimonial duties are comprehended.

*And gave himself for it;* whereby he testified the greatness of his love.

### Ephesians 5:26

Ver. 26. *That he might sanctify;* purify from its filth, and consecrate unto God: implying the whole translation of it out of a state of sin and misery into a state of grace and life, consisting in the remission of sin, and renovation of nature.

*And cleanse it;* or, cleansing it, importing the means whereby he works the former effect.

*With the washing of water,* viz. in baptism, in which the external washing represents seals, and exhibits the internal cleansing from both the guilt and defilement of sin by the blood of Christ, Heb 9:14 Re 1:5.

*By the word;* the word of the gospel, especially the promise of free justification and sanctification by Christ, which received by faith is a means of this sanctification, and without which the external washing is ineffectual; the sign, without the word whereof it is a seal, being no sacrament.

### Ephesians 5:27

Ver. 27. *That he might present it to himself;* hereafter in heaven; that the whole church of the elect may be present with him, 2Co 5:6,8 1Th 4:17.

*A glorious church;* perfect in knowledge and holiness, shining with a heavenly glory, and fully conformed to himself, 1Joh 3:2.

*Not having spot;* spot of sin, in allusion to spots in garments.

*Or wrinkle;* any relic of old Adam, in allusion to wrinkles in the body, which are signs of old age, and imply deformity.

*Or any such thing, viz. which is contrary to the beauty of the church, and might make her unpleasing to Christ her Husband.*

*Without blemish; without any fault to be found in her. He seems to allude to the sacrifices, which were to be without blemish, Le 1:3: see So 4:7.*

### Ephesians 5:28

Ver. 28. *So ought men to love their wives as their own bodies; with the same kind of love wherewith they love their own bodies. The woman at first was taken out of the man, and on that account the wife may be said to be a part of her husband.*

*He that loveth his wife loveth himself; either this explains the former, and himself here is the same as their own bodies before; or it adds to it, and is as much as, his own person, the wife being another self, one flesh, the same person (in a civil sense) with her husband.*

### Ephesians 5:29

Ver. 29. *No man; none in his right senses; or no man hates his flesh absolutely, but the diseases or miseries of it.*

*His own flesh; his body.*

*Nourisheth and cherisheth it; feeds and clothes it, and supplies it with things necessary for it.*

*Even as the Lord the church, which he furnisheth with all things needful to salvation.*

### Ephesians 5:30

Ver. 30. *We are members of his body; his mystical body.*

*Of his flesh, and of his bones; as Eve was of Adam's, Ge 2:23; only that*

was in a carnal way, this in a spiritual, as by the communication of Christ's flesh and blood to us by the Spirit we are united to him, and members of him.

### Ephesians 5:31

Ver. 31. *For this cause;* because the woman was formed of the flesh and bones of the man. He refers to Adam's words, Ge 2:24.

*Shall a man leave his father and mother;* as to cohabitation, and domestic conversation; or, let a man rather leave his father and mother than not cleave to his wife. The apostle doth not cancel the obligations of other relations, but prefers this before them.

*They two shall be one flesh;* i.e. one body, or one man, viz. by the marriage bond, whereby each hath power over the other's body, 1Co 7:4.

### Ephesians 5:32

Ver. 32. *This is a great mystery;* either, this that was spoken before of a marriage union between Christ and the church, and its being of his flesh and of his bones, is a great mystery, and so in the latter part of the verse the apostle explains himself. Or, this that was said of the conjunction of Adam and Eve was a great mystery, (i.e. a great secret in religion), as being a type of Christ's marriage with his church; though not an instituted type appointed by God to signify this, yet a kind of natural type, as having a resemblance to it.

### Ephesians 5:33

Ver. 33. *Nevertheless;* q.d. Setting aside this mystery; or, to return to my former exhortation.

*Love his wife even as himself;* as her that is one flesh with him.

*Reverence her husband;* or fear, yet not with a servile, but ingenuous fear,

and such as proceeds from love.

## Ephesians 6:1

### Chapter Summary

Eph 6:1-3 The relative duties of children,

Eph 6:4 and parents,

Eph 6:5-8 of servants,

Eph 6:9 and masters.

Eph 6:10-17 Paul exhorteth the brethren to resist spiritual enemies by putting on the whole armour of God,

Eph 6:18-20 and by perseverance in prayer, which he requireth for all saints, and particularly for himself, that he might preach the gospel with due boldness.

Eph 6:21,22 He commendeth Tychicus,

Eph 6:23,24 and concludeth with good wishes to all sincere Christians.

Ver. 1. *Obey your parents;* with inward reverence and promptness, as well as in the outward act.

*In the Lord;* either, because the Lord commands it; or, in all things agreeable to his will: see Eph 5:21 Ac 5:29.

*For this is right,* or just, every way so, by the law of nature, of nations, and of God.

## Ephesians 6:2

Ver. 2. i.e. A special promise annexed to the particular duty commanded. There being promises added to only two commandments, viz. the second and this fifth; that which is annexed to the second commandment is a general one, and which relates to the whole law, but this a special one, and which respects this commandment in particular.

### Ephesians 6:3

Ver. 3. *That thou mayest live long and happily.* This promise is still fulfilled to believers, either in the thing itself here promised, or in a better way, God's giving them eternal life.

### Ephesians 6:4

Ver. 4. *Provoke not your children to wrath;* viz. by unreasonable severity, moroseness, unrighteous commands, &c.

*But bring them up in the nurture;* or correction, as the word signifies, Heb 12:6-8.

*And admonition;* this denotes the end of the former; instruction in their duty must be, as well as correction to drive them to it.

*Of the Lord;* the Lord Jesus Christ; and so it is either that admonition which is commanded by him, or whereby they are brought to be acquainted with him.

### Ephesians 6:5

Ver. 5. *Servants;* these servants were generally slaves: Christian liberty doth not take away civil servitude.

*Be obedient to them that are your masters;* whether good or bad, as 1Pe 2:18. is expressly said.

*According to the flesh;* as to your outward state, not as to your souls and consciences.

*With fear and trembling;* either with reverence and fear of offending them, and being punished by them, see Ro 13:4; or rather, with humility, as appears by Ps 2:11 1Co 2:3 2Co 7:15 Php 2:12: compare Ro 11:20.

*In singleness of your heart;* sincerity, and without guile.



*As unto Christ, who hath commanded this obedience, and whom ye obey in yielding it to your masters.*

Ephesians 6:6

Ver. 6. *Not with eyeservice;* not merely having respect to your masters' presence, and looking upon you in your work.

*As men-pleasers;* such as make it their only business to please their masters, right or wrong, and ingratiate themselves with them, though by offending God.

*But as the servants of Christ;* as becomes the servants of Christ, or as those that are the servants of Christ, and seek to please him.

*Doing the will of God;* performing obedience to your masters not barely as their will, but God's will, who requires it, as Eph 6:5.

Ephesians 6:7

Ver. 7. *With good will doing service;* not grudgingly or as of constraint, but freely and cheerfully.

*As to the Lord, and not to men;* not only regarding men your masters, but Christ your great Master. That which is done for the worst masters, and in the hardest things, is service done to Christ, when out of love to him servants bear their masters' folly or cruelty.

Ephesians 6:8

Ver. 8. *Whatsoever good thing any man doeth;* viz. as the servant of Christ and as unto the Lord.

*The same shall he receive of the Lord;* the reward of the same, by a metonymy.

*Whether he be bond or free:* Christ regards not those differences of men at the present, nor will in the day of judgment, 1Co 7:22 12:13 Ga 3:28 Col 3:11.

### Ephesians 6:9

Ver. 9. *And, ye masters, do the same things unto them;* not the same in special, which belong only to servants, but in general, which concern you no less than them, viz. do your duty to them with good will, with an eye to God and Christ, &c.; or rather, do your duty mutually to them, according to your condition and calling, Col 4:1.

*Forbearing threatening;* or rather, (as in the margin), moderating, or remitting; i.e. do not carry yourselves angrily to them, (which appears in vehement and frequent threatenings), when ye may otherwise maintain your authority over them.

*Knowing that your Master also is in heaven;* and therefore too strong for you, though you may be too hard for your servants.

*Neither is there respect of persons with him;* he is just as well as powerful, and will neither spare you because you are masters, nor punish them because they are servants: see Ac 10:34 Ga 2:6 Col 3:25.

### Ephesians 6:10

Ver. 10. *Be strong;* or, strengthen yourselves; i.e. be courageous, and constant in the practice of your duty, against the devil and all his assaults.

*In the Lord:* not in yourselves, but in the Lord Jesus Christ, in whom your strength lies, and from whom by faith you may obtain it: see Php 4:13 2Ti 2:1.

*And in the power of his might;* or mighty power, see Eph 1:19: q.d. Though your own strength be but weakness, yet Christ's power is mighty, and he can communicate enough to you.

### Ephesians 6:11

Ver. 11. *Put on the whole armour;* get yourselves furnished with every grace, that none be wanting in you, no part naked and exposed to your enemies.

*Of God;* i.e. not carnal, but spiritual, and given by God: see 2Co 10:3,4 1Th 5:8.

*That ye may be able to stand;* either to fight, or rather to overcome. He that loses the victory is said to fall; he that gains it, to stand: see Ps 89:43.

*Against the wiles of the devil:* the devil useth arts and stratagems, as well as force and violence, and therefore, if any part of your spiritual armour be wanting, he will assault you where he finds you weakest.

### Ephesians 6:12

Ver. 12. *We wrestle not;* not only, or not principally.

*Against flesh and blood;* men, consisting of flesh and blood, Mt 16:17 Ga 1:16.

*But against principalities, against powers;* devils, Col 2:15: see Eph 1:21.

*Against the rulers of the darkness of this world;* either that rule in the dark air, where God permits them to be for the punishment of men; see Eph 2:2: or rather, that rule in the dark places of the earth, the dark minds of men, and have their rule over them by reason of the darkness that is in them; in which respect the devil is called *the god of this world*, 2Co 4:4, and *the prince* of it, Joh 14:30. So that the dark world here seems to be opposed to *children of light*, Eph 5:8.

*Against spiritual wickedness;* either wicked spirits, or, emphatically, spiritual wickednesses, for wickednesses of the highest kind; implying the intenseness of wickedness in those angelical substances, which are so

much the more wicked, by how much the more excellent in themselves their natures are.

*In high places;* or heavenly, taking heaven for the whole *expansum*, or spreading out of the air, between the earth and the stars, the air being the place from whence the devils assault us, as Eph 2:2. Or rather, *in* for about heavenly places or things, in the same sense as the word rendered heavenly is taken four times before in this Epistle, Eph 1:3,20 2:6 3:10; being in none of them taken for the air; and then the sense must be, that we wrestle about heavenly places or things, not with flesh and blood, but with principalities, with powers, &c.

*Objection.* The Greek preposition will not bear this construction.

*Answer.* Let Chrysostom and other Greeks answer for that. They understood their language best, and they give this interpretation.

### Ephesians 6:13

Ver. 13. *In the evil day;* times of temptation, and Satan's greatest rage: see Eph 5:16.

*Having done all;* all that belongs to good soldiers of Jesus Christ, all that we can do being little enough to secure our standing.

*To stand;* as conquerors do that keep the field, not being beaten down, nor giving way.

### Ephesians 6:14

Ver. 14. *Stand therefore:* standing here (in a different sense from what it was taken in before) seems to imply watchfulness, readiness for the combat, and keeping our places, both as to our general and particular callings: if soldiers leave their ranks they endanger themselves.

*Having your loins girt about with truth:* having exhorted to put on the whole armour of God, he descends to the particulars of it, both defensive

and offensive. We need not be over curious in inquiring into the reason of the names here given to the several parts of a Christian's armour, and the analogy between them and corporal arms, the apostle using these terms promiscuously, 1Th 5:8, and designing only to show that what bodily arms are to soldiers, that these spiritual arms might be to Christians; yet some reason may be given of these denominations. He begins with the furniture for the loins, the seat of strength, and alludes to the belt or military girdle, which was both for ornament and strength; and so is *truth*, understood either of the truth of doctrine, or rather, (because that comes in afterward under the title of the sword of the Spirit), of soundness, and sincerity of heart, than which nothing doth more beautify or adorn a Christian. He alludes to Isa 59:17: see 2Co 1:12 1Ti 1:5,19.

*And having on the breastplate of righteousness*; righteousness of conversation, consisting both in a resolvedness for good, and repentance for evil done, which is as a breastplate (that piece of armour which covers the whole breast and belly) to a Christian; that resolvedness against sin fencing him against temptation, and the conscience of well-doing against the accusations of men and devils: see 1Co 4:3,4 1Jo 3:7.

#### Ephesians 6:15

Ver. 15. *Your feet shod*; in allusion to the greaves or military shoes with which soldiers covered their feet and legs. A Christian's way lies through rough places, through briars and thorns, and therefore he needs this piece of armour. He must be prepared to hold the faith, and confess Christ in the most difficult times.

*With the preparation of the gospel of peace*; with that furniture which the gospel affords him, which being a *gospel of peace*, and bringing the glad tidings of reconciliation to God by Christ, prepares men best to undergo the troubles of the world: see Joh 16:33.

#### Ephesians 6:16

Ver. 16. *Above all*; chiefly, Col 3:14; this he sets, as the principal part of the Christian armour, against the greatest temptations, fiery darts, 1Pe

5:8,9 1Jo 5:4.

*Taking the shield of faith:* faith, as receiving Christ and the benefits of redemption, is compared to a shield, (under which soldiers were wont to shelter themselves against their enemies' darts), as being a sort of universal defence covering the whole man, and guarding even the other parts of our spiritual armour.

*Fiery darts;* it seems to be an allusion to the poisoned darts some barbarous nations were wont to use, which inflamed the bodies they hit. By them he means all those violent temptations which inflame men's lusts. These fiery darts of temptations faith is said to *quench*, when, by the help of grace obtained of Christ, it overcomes them.

*Of the wicked;* the devil, Mt 13:19.

Ephesians 6:17

Ver. 17. *Take the helmet of salvation: salvation, for the hope of salvation, 1Th 5:8.* This follows faith, and is of kin to it. Soldiers dare not fight without their helmet: despair, to which the devil tempts us, makes us quit our combat; whereas hope of salvation makes us lift up our heads in the midst of temptations and afflictions. This likewise alludes to Isa 59:17.

*The sword of the Spirit;* either the spiritual sword, the war being spiritual, and the enemy spiritual, or rather the sword which the Spirit of God furnisheth us with, and makes effectual in our hands.

*Which is the word of God;* the doctrine of God in the Scripture, called a *two-edged sword*, Re 1:16 2:12; which enters into the soul, and divides between the most inward affections, Heb 4:12, and cuts the sinews of the strongest temptations, Mt 4:4,7,10; and conquers the devil, while it rescues sinners from under his power. This relates to Isa 49:2.

Ephesians 6:18

Ver. 18. *Praying always;* i.e. in every opportunity, so often as our own or

others' necessities call us to it, 1Th 5:17.

*With all prayer and supplication;* prayer, when opposed to supplication, seems to signify petitioning for good things, and supplication the deprecating of evil, 1Ti 2:1.

*In the Spirit;* either our own spirit, with which we pray, so as not to draw nigh to God with our mouth only, as Isa 29:13; or rather, the Holy Spirit of God, by whose assistance we pray, Ro 8:26,27 Jude 1:20.

*Watching thereunto;* to prayer, in opposition to sloth and security: see Mt 26:41 Col 4:2 1Pe 4:7.

*With all perseverance;* constancy and continuance in prayer in every condition, adverse as well as prosperous, though prayer be not presently answered, Lu 18:1.

*And supplication for all saints;* not only for ourselves, but for our brethren in the world, none being in so good a condition but they may need our prayers.

### Ephesians 6:19

Ver. 19. *Utterance,* or speech, viz. both the things I am to speak, and the faculty of speaking as becomes the matter I deliver.

*That I may open my mouth;* or, in or unto the opening of my mouth, i.e. full and free profession of the truth, without shame or fear.

*Boldly;* either, freely and confidently, the same as before in other words; or, openly and plainly, in opposition to speaking closely and in secret, Mr 8:32 Joh 11:14; and so it may have respect to the removing of his bonds, which were the present impediment of his so speaking.

### Ephesians 6:20

Ver. 20. *For which I am an ambassador in bonds;* for which gospel I still

continue, though a prisoner, in the embassy committed to me by Christ.

*That therein I may speak boldly;* this may imply not only free speaking, but free acting in all things whereby the gospel may be propagated.

### Ephesians 6:21

Ver. 21. *But that ye also,* as well as other churches, *may know my affairs,* how I am used by the Romans in my bonds.

*How I do,* or rather, what I do, i.e. how I behave myself: see Ac 28:30,31.

*Faithful minister:* *minister* is here taken in a large sense, for any that labour in the gospel, such as were not only ordinary pastors, but evangelists and apostles themselves.

### Ephesians 6:22

Ver. 22. That ye might not *faint at my tribulations,* Eph 3:13. It might be a comfort to them to hear that Paul was well used, (setting aside his bonds), and had liberty to preach to those that came to him.

### Ephesians 6:23

Ver. 23. He prays for their continuance and increase in these graces, which already were begun in them.

### Ephesians 6:24

Ver. 24. This is more extensive than the former, he prays here for all true believers every where.

*In sincerity;* or, with incorruption, i.e. so as that nothing can draw them off from the love of Christ, and so it implies constancy as well as sincerity.



Written from Rome unto the Ephesians by Tychicus.