

CLASS NOTES - EPHESIANS

Taught By Robert Stapleton



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CLASS INSTRUCTIONS EPHESIANS

Robert Stapleton

CLASS DESCRIPTION:

1. This class will provide a verse-by-verse study of the book of Ephesians.
 - A. Emphasis will be given to the various problems addressed in the books.

COURSE ASSIGNMENTS:

1. The book of Ephesians is to be read weekly during the quarter with a reading log kept.
2. Instructions concerning reading log.
 - A. Keep a typewritten log of your reading, with dates and chapters read.
 1. Your log should be turned in to instructor no later than the beginning of class day during the finals week.
 - B. Your log will count for 10% of your total course grade.
3. Read and Critique the book, The Glorious Church by Wilbur Fields, with a reading log kept.
 - A. Instructions concerning critique.
 1. Critique should be a three to five page double-spaced paper, Times New Romans, 12 font, 1-inch top, and bottom and side margins.
 - A. Watch your grammar and spelling.
 2. Critique and reading log should be turned in to instructor no later than the beginning of class day during the finals week and will count for 20% of your total school.
4. Tests:
 - A. Two scheduled tests will be administered.
 1. Each will account for 35% of your total score.
 2. Any additional credit will be at the instructor's discretion.
5. Memory Verses:
 - A. The following verses are to be committed to memory:

Ephesians 1:3, 7
Ephesians 1:22, 23
Ephesians 2:8, 9
Ephesians 3:11
Ephesians 4:4-6
Ephesians 4:15
Ephesians 5:22, 25
Ephesians 6:1, 4

- B. Memory work must be done in the American Standard Version, English Standard Version, King James Version, or New King James Version unless the instructor grants permission to use another version.

EPHESIANS

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INTRODUCTION:

1. Ephesians is one of four books commonly referred to as Paul's Prison Epistles.
 - A. They are: Ephesians, Philippians, Colossians and Philemon.
 - B. All four were written while Paul was imprisoned his first time at Rome - Acts 28:30, 31.
 - C. Three were written to congregations or individuals within the same area.
 1. Ephesus and Colossae were in Asia.
 2. Philemon lived in Colossae.
 3. Tychicus probably took the letters to their recipients - Ephesians 6:21; Colossians 4:7, 8.
 4. Their contents are similar.
 - A. Especially Ephesians and Colossians, which have been called "twin epistles."
 5. All four refer to Paul's imprisonment in Rome - Ephesians 3:1; 4:1; 6:18-20; Philippians 1:12, 13; 4:22; Colossians 4:2-4; Philemon 1, 10, 22, 23.
2. The book of Ephesians has been referred to as "Paul's greatest treatise on the church."
 - A. Christ is set forth as the Head of the church in Colossians.
 - B. The church is set forth as the body of Christ in Ephesians.

BODY:

1. WHO WROTE THE BOOK?

- A. External evidence pointing to Paul is strong.
 1. "Even as the blessed Paul declares in his Epistle to the Ephesians..." Irenaeus, 120-202.
- B. Internal evidence indicates Paul as the writer.
 1. The writer identifies himself as Paul twice - Ephesians 1:1; 3:1.
 2. Language, style and argumentation are Paul's.
 3. Of the 155 verses in Ephesians, 78 are found in similar wording in Colossians.
- C. Critics have denied Paul's authorship.
 1. They argue that the writer had never been to Ephesus because he wrote he had heard of their faith (1:15), and he gives no personal greetings to individual members.
 2. However, Paul said he had heard of Philemon's faith and Philemon was one of Paul's converts - Philemon 5, 19.
 - A. Paul did not send personal individual greetings in several epistles – 2 Corinthians, Galatians, 1st and 2nd Thessalonians.

2. TO WHOM WAS THE BOOK WRITTEN?

- A. Addressed to "the saints which are at Ephesus" - Ephesians 1:1.
- B. Early church almost universally believed it was sent to Ephesus.
 1. Irenaeus, Tertullian, and Clement of Alexandria all refer to it as "The

- Epistle to the Ephesians.”
2. All but three ancient manuscripts contain the words “at Ephesus.”
- C. Some scholars disagree, believing it was a general letter to all the churches of Asia.
1. They argue, based on three manuscripts omitting the words “at Ephesus,” that a later copy had the words inserted.
 - A. There is no proof of such a theory.
 - B. Even if it is true, it does no damage to the meaning.
 1. Neither does it destroy its inspiration.
- D. The church at Ephesus was established by Paul - Acts 18, 19, 20.
1. On his 2nd missionary journey he visited with them briefly - Acts 18:19-21.
 2. Priscilla and Aquila remained in Ephesus - Acts 18:18-28.
 3. On Paul’s 3rd missionary journey he spent three years in Ephesus - Acts 19:1-20:1.
 - A. Twelve men who knew only the baptism of John were baptized - Acts 19:1-7.
 - B. Paul preached in the synagogue until opposition caused him to move to the school of Tyrannus where he preached for two years - Acts 19:8-10.
 - C. He performed many miracles while at Ephesus - Acts 19:11, 12.
 - D. The books of those who practiced magic were burned - Acts 19:13-20.
- E. Due to a riot at Ephesus Paul was forced to leave - Acts 19:23-20:1.
1. Ephesus was located on a plain three miles from the Mediterranean Sea.
 2. It was the chief commercial center of the Roman province of Asia.
 3. The temple of Diana or Artemis was their greatest claim to fame.
 - A. It was constructed on a platform 425 feet by 240 feet.
 - B. It measured 343 feet by 164 feet.
 - C. There were more than 100 columns about 60 feet high.
 - D. The image of Diana, which allegedly fell from heaven, was there.
 - E. It was considered one of the seven wonders of the ancient world.
 4. Paul was so successful in his work that the people stopped believing in Diana - Acts 19:23-41.
 - A. Those that made and sold images of the goddess had no business.
 - B. A riot against Paul was led by Demetrius, a silversmith.
 - C. Following the quieting of the mob by the town clerk, Paul left for Macedonia, where he had made plans to go earlier - Acts 19:21, 22; 20:2:1.
- 3. WHEN AND WHERE WAS THE BOOK WRITTEN?**
- A. Paul was imprisoned in Rome.
 - B. The dates for this imprisonment are normally given as 60-62.
- 4. WHY WAS THE BOOK WRITTEN?**
- A. Does not seem to have been written to deal with any specific problem.
 - B. Appears to have simply been a teaching letter being sent with Tychicus, who was returning to Asia carrying a letter to the church at Colossae - Ephesians 6:21; Colossians 4:7.

5. OUTLINE OF THE BOOK OF EPHESIANS.

- A. Salutation - 1:1, 2.
- B. Plan of salvation wherein man is chosen by God, redeemed by Christ, and sealed with the Holy Spirit - 1:3-14.
- C. The first prayer of Paul for the Ephesians - 1:15-23.
- D. The Ephesians, who were once dead in sin, are now saved by grace - 2:1-10.
- E. Jews and Gentiles now one body in Christ - 2:11-12.
- F. The privilege of Paul to preach Christ - 3:1-13.
- G. The second prayer of Paul for the Ephesians - 3:14-21.
- H. Unity of the Spirit - 4:1-6.
- I. The new walk in Christ - 4:17-5:20.
- J. Relationship of Christ and the church illustrated by the relationship of the husband and wife - 5:21-33.
- K. Duties of children and slaves - 6:1-9.
- L. Christian armor - 6:10-18.
- M. Paul's request for the prayers of the Ephesians - 6:19, 20.
- N. Closing remarks and benediction - 6:21-24.

6. LESSONS WE LEARN FROM EPHESIANS.

- A. Salvation is by grace through faith - Ephesians 2:8-10.
- B. Ephesians saved by grace when they obeyed the gospel - Ephesians 2:8, 9; Acts 19:1-8.
 - 1. They heard - 1:13.
 - 2. They believed - 1:13.
 - 3. They repented - Acts 20:21.
 - 4. They were immersed - Acts 19:1-8; Ephesians 4:5.
- C. There is only one church - Ephesians 1:22, 23; 4:4-6.
- D. In order to be saved, one must be in the church - Ephesians 4:4; 5:23.
- E. The church is a part of the eternal purpose of God, and not an after thought as Premillennialism makes it - Ephesians 3:8-11.
- F. To be saved one must live faithfully - Ephesians 4:17-5:21; 6:1-9.

CONCLUSION:

- 1. Ephesians deals with the church of the Christ while Colossians deals with the Christ of the church.
- 2. Timothy was sent to Ephesus to charge them to "teach no other doctrine" - 1 Timothy 1:3.
- 3. The Apostle John spent his later years in Ephesus having gone there after his exile to Patmos.
- 4. First of seven letters to the churches of Asia was written to the Ephesians reprimanding them for having "left their first love" - Revelation 2:1-7.

COMMENTARY, EPHESIANS

CHAPTER ONE:

Verse 1

1. . . . apostle . . .
 - A. The word apostle has reference to one commissioned or sent by their superior.
2. . . . by the will of God, . . .
 - A. There is no doubt that we see human agency in the conversion of Saul - Acts 22:6-16.
 1. Paul, on more than one occasion, was forced to deal with those who claimed that he was not an apostle since he was not one of the original twelve.
 2. Although he was not one of the original twelve, he, never the less, was as much an apostle as the others.
 - B. His being an apostle was attributed to the Lord rather than his assuming the position or being “forced” into it by others - Romans 1:1; 1 Corinthians 1:1; 9:1; 2 Corinthians 1:1; Galatians 1:1; Colossians 1:1.
3. . . . to the saints which are at Ephesus, . . .
 - A. They had been called to become “saints.”
 1. The word “saints” (“hagios” in the Greek) had reference to those who were consecrated to God.
 2. Literally, “holy ones” in Christ.
 - B. Although some translations, such as the American Standard Version and King James Version, have this verse say “to the saints that/which are ‘at Ephesus’ there are some questions existing concerning the inserting of the words at Ephesus.”
 1. When one considers Aleph and B, they note the words are absent.
 - A. Likewise, Origen’s MSS omits them.
 - B. Marcion referred to the book as the “Epistle to the Laodiceans.”
 1. Consider Colossians 4:16 on this, as it will provide some information.
 2. Keep in mind, though, that Marcion was a heretic.
 2. It may well be best to consider that Paul may have written a general letter, sending it forth to several locations in Asia, of which Ephesus would be one such location.
 - A. It could be, as suggested, that in this introduction Paul left a space so that whichever church was to receive the letter its name could be written in.
 - B. This would explain why Paul made no mention of any specific individuals in Ephesus, although he had previously lived there for three years - Acts 20:31.
 3. Whatever the case, there is no question from antiquity that this letter was went to the church in Ephesus.
 - A. Thus giving room for all future MSS to have the words “at Ephesus” inserted, as they were copied from this letter.
 4. . . . and to the faithful . . .
 - A. “Faithful” would have reference to their having a belief in Christ.
 5. . . . in Christ Jesus.
 - A. The phrase “in Christ” is found some 160 times in the writings of Paul, 10 times

- in Ephesians, depending upon which translation one may be using.
- B. Recall how one gets “in (into) Christ” - Galatians 3:27.
- C. Literally, Jesus is seen as the “Anointed One.”
- D. The name Jesus references the personage under consideration.
- E. The word Christ indicates His title.
- F. The phrase is found more than 60 times in the writings of Paul, depending upon which translation you are using.

Verse 2

1. Grace *be* unto you, . . .
 - A. “Charis” in reference to “favor” - Romans 3:24; 4:16; Ephesians 2:8.
 1. Found 12 times in the King James Version in the book of Ephesians.
 - A. This has caused some to refer to Ephesians as the “Epistle of Grace.”
 - B. This was a common greeting used by the Greeks.
2. . . . and peace, . . .
 - A. “Peace” is from the Greek word “eirene,” and corresponds to the Hebrew word “shalom.”
 - B. There is a depth here in these words beyond just a casual greeting, although it was a common Hebrew greeting.
3. . . . from God our Father, . . .
 - A. Of course, grace and the “peace that passeth understanding” comes from Deity - Titus 2:11; Philippians 4:7.
 1. Deity is seen here as the source or origin of grace and peace.

Verse 3

1. Blessed . . .
 - A. God is worthy of the praise that comes forth from man.
 - B. In the Greek “eulogetos” is only found in application to deity.
 - C. It references the idea of being “well-spoken” of in a way that only God can be under consideration.
2. . . . *be* the God and Father . . .
 - A. There is a uniqueness seen here.
 1. No doubt God is “the God” to Christ due to Christ’s humanity, as He is our God.
 - B. Jesus is seen as the “uniquely begotten Son” due to His having been with the Father from eternity - John 3:16; 1 John 4:9.
 1. The Father/Son relationship was brought about by the miraculous conception and resurrection from the dead - Luke 1:35; Romans 1:3, 4.
 2. The idea of His having been begotten is seen in several New Testament passages - Acts 13:33 and Hebrews 1:5, quoting from Psalm 1:7.
 3. In this, we see the dual nature of Jesus, i.e. His being both deity and human.
3. . . . all spiritual blessings . . .
 - A. Man is blessed physically by God regardless of their spiritual condition - Psalm 136:23; Matthew 5:45.
 1. Yet, there are specific blessings that are set aside only for those who are in Christ.

2. These blessings involve such things as forgiveness of sins, heard prayers, eternal salvation, as will be seen in the following verses.
4. . . . heavenly *places* . . .
 - A. Heavenly is from “epouranios,” and is in contrast to the earthly.
 - B. Reference to the spiritual realm, which would include the church, but would not be exclusive to the church.
 - C. This phrase is found five times in the Book of Ephesians - Ephesians 1:3, 20; 2:6; 3:10; 6:12.

Verse 4

1. According as he hath chosen us in him . . .
 - A. Paul begins here to list the spiritual blessings that are in Christ.
 - B. “Chosen” is in reference to one having been “picked out” in reference to divine purposes.
 1. God chose Abraham to be the father of the nation of Israel - Genesis 12:1-3.
 2. He chose Jacob over Esau - Isaiah 41:8; Malachi 1:2, 3; Romans 9:12, 13.
 3. He previously chose Israel - Isaiah 44:1; Acts 13:17.
 4. Jesus chose the Apostles - John 15:16-19.
 5. In this passage, Paul points out that God chose “us,” i.e. Paul and the Ephesian Christians.
 6. There is no question concerning God having made a choice when it comes to what Paul is addressing.
 - A. What has to be understood is what all of this means.
 - C. Freedom of choice from human perspective is not overruled by God’s choice.
 1. The person who chooses to be obedient to New Testament doctrine concerning salvation is the one who is chosen by God.
 - A. God chooses from the sense that He has decreed that those who obey Him are saved, and those who reject Him are lost - Hebrews 5:9; Revelation 22:17; John 12:48.
 1. He has not chosen the saved in the sense of choosing a specific person for salvation and another for condemnation.
 2. Passages which help us to see God’s desire for salvation of all mankind.
 - A. Matthew 7:21-23 - salvation based on doing, not election.
 - B. Matthew 11:28-30 - universal promise to “all” who will “take” up the Lord’s “yoke.”
 - C. Matthew 28:18-20; Mark 16:15, 16 - Great Commission is a universal commission.
 - D. Acts 17:30 - God commands “all” to repent.
 - E. Titus 2:11 - God’s grace has been extended to “all.”
 - F. 2 Peter 3:9 - God’s desire for “all” to repent is easily seen.
2. . . . before the foundation of the world, . . .
 - A. The word “foundation” is from the Greek word “katabole” and has reference to the idea of laying a foundation while the word “world” is from the Greek word “kosmos” in reference to arrangement or order.
 1. This phrase is found in the following New Testament passages - Matthew

13:35; 25:34; Luke 11:50; John 17:24; Ephesians 1:4; Hebrews 4:3; 9:26;
1 Peter 1:20; Revelation 13:8; 17:8.

- B. In each of these locations, it has reference to that which was “laid down” prior to the beginning of the world.
- 3. . . . that we should be holy and without blame . . .
 - A. “Holy” is the same word in the Greek “hagios,” as is translated “saint” in verse 1.
 - 1. One’s status before God, and the condition of that status is seen in these two verses.
 - B. To be “blameless” is to be free from fault or spot.
 - 1. We see the idea expressed in James 1:27.
 - 2. To be “holy” and “blameless” is the goal.
 - A. Even though we may “miss the mark,” (1 John 1:7-10) we should be striving to reach this goal.
 - C. Paul’s point here is that those who are in Christ have been chosen to be “holy” and “blameless.”
- 4. . . . in love:
 - A. There is some question as to the placement of the words “in love.”
 - 1. The English Standard’s reading is interesting, “In love he predestined us for adoption through Jesus Christ, according to the purpose of his will,”
 - A. Verse 5 starts with the word “he.”
 - B. But the sentence structure indicates that the sentence begins with the word “In.”
 - 2. The Revised Standard states, “He destined us in love to be his sons through Jesus Christ, according to the purpose of his will,” clearly putting the phrase in verse 5.
 - B. It could be either way.
 - 1. It could, actually be both, as some have suggested.

Verse 5

- 1. Having predestinated us unto the adoption of children . . .
 - A. The American Standard states, “He predestinated us . . .”
 - B. The English Standard states, “He predestined . . .”
 - C. The Revised Standard states, “He destined . . .”
 - D. The point is, God determined that those who are in Christ are to be viewed as His adopted children.
 - 1. This is seen three times in the New Testament - Romans 8:15; Galatians 4:5; Ephesians 1:5.
 - E. Some viewed adoption somewhat similar to becoming a slave.
 - 1. Sonship is seen here, with the one adopted no longer maintaining any relationship to his previous family.
 - F. Here is the purpose of the adoption - sonship.
 - 1. Those who had previously been slaves to sin were now sons of God - Romans 6:1-4; 16, 17; 8:17.
- 2. . . . by Jesus Christ . . .
 - A. It was by the shed blood of Christ that man has been purchased to become sons of

God - Acts 20:28; 1 Peter 1:18, 19.

B. Man has been redeemed by Christ - Galatians 4:4-7.

3. . . . according to the good pleasure of his will,

A. Literally, the idea of God doing this because He wanted to because of His love for man - John 3:16; Romans 5:8; 1 John 4:9, 10.

Verse 6

1. To the praise of the glory of his grace, . . .

A. Here is the result of that which God has done for man - praise.

1. God is worthy to be praised - 2 Samuel 22:4; Psalm 18:3.

2. . . . wherein he hath made us accepted in the beloved.

A. The New King James states, “. . . by which He has made us accepted in the Beloved.”

B. The point is, God has freely bestowed His grace upon man through Christ - Ephesians 2:8, 9; Titus 2:11.

C. Christ is portrayed as “the beloved” - Matthew 3:17; 17:5; Colossians 1:13.

Verse 7

1. In whom we have redemption . . .

A. This was something they presently had, as seen by the use of the present tense.

B. The word “redemption” is from the Greek “apolutrosis” indicating a release from a captive state.

1. It connects back to what we have seen.

2. Their release from slavery to sin - Romans 6:3-18.

2. . . . through his blood, . . .

A. It was through the act of the shedding of the blood of Jesus that man has been redeemed - Matthew 26:28.

3. . . . forgiveness of sins, . . .

A. It is at the moment of one’s obedience to the gospel that they experience forgiveness of sins - Acts 2:38; 22:16.

1. Forgiveness (aphiemi) of sins involves the sending of them away - Leviticus 16:21; Psalm 103:12; Isaiah 43:25.

B. Sin, here, is “paraptoma,” which is in reference to the idea of a “trespass.”

1. This is a violation of the standards of morality.

4. . . . according to the riches of his grace:

A. G - God’s

B. R - Riches

C. A - At

D. C - Christ’s

E. E - Expense

F. God’s grace abounds exceedingly - Romans 2:7; Ephesians 2:7.

Verse 8

1. . . . he hath abounded toward us . . .

A. Notice how that God’s blessings abound toward those who are in Christ.

1. There is nothing stingy about God!

2. . . . in all wisdom and prudence;

- A. "Wisdom" is in reference to those who are in Christ possessing the ability to understand the things of God.
 - 1. When such wisdom is lacking, we are to pray for it - James 1:5.
- B. "Prudence" is insight.
 - 1. It is understanding that results in proper action.
- C. These, when combined, assist the Christian in being able to reach the level that God would have them to reach in their spiritual lives.
 - 1. Very much a part of the growth process involving the addition of the "fruit of the Spirit," and the Christian graces - Galatians 5:22, 23; 2 Peter 1:5-10.

Verse 9

- 1. Having made known unto us the mystery of his will, . . .
 - A. God has made known unto those who are in Christ His revealed will.
 - 1. No doubt, in reference to the gospel - 1 Corinthians 2:7-12.
 - B. That which had not been previously revealed has now been done so.
- 2. . . . according to his good pleasure . . .
 - A. God's intention to reveal His will is seen here.
 - B. Because of His love for man, God "purposed" or intended to reveal His will.
- 3. . . . which he hath purposed in himself:
 - A. Some question as to whether Christ or the Father is under consideration here.
 - 1. The New King James indicates the Father with the statement ". . . which He purposed in Himself."
 - 2. The English Standard indicates Christ, as seen here, ". . . which he set forth in Christ."
 - B. It more logically fits the idea that God, through Christ, purposed to reveal His will, but it does no harm either way.

Verse 10

- 1. That in the dispensation of the fulness of times . . .
 - A. The word "dispensation" is in reference to the idea of administration.
 - 1. It was used of those who administered or managed the property belonging to others.
 - 2. Here, the idea of God's management according to His predetermined will.
 - B. The phrase "fulness of time" would have reference to God having predetermined certain things relative to man's redemption.
 - 1. Jesus' incarnation - Galatians 4:4.
 - 2. Matters pertaining to the ministry of Jesus - John 2:4; 17:1.
 - 3. The establishment of the New Covenant - Jeremiah 31-34; Hebrews 8:6-13.
 - 3. The second coming of Jesus - Colossians 3:4; Hebrews 9:28.
 - 4. The resurrection - John 5:28, 29.
 - 5. Judgment - Acts 17:31; Hebrews 9:27.
 - 6. The salvation of the obedient - Hebrews 5:9.
- 2. . . . might gather together in one . . .
 - A. Unity here in the sense of the sum total.
 - 1. Jesus prayed for unity - John 17:20-23.
 - 2. Paul encouraged unity - 1 Corinthians 1:10; Ephesians 4:3-6.

3. . . . all things in Christ, . . .
 - A. When the words “in Christ” are understood, we easily see how this statement rules out universalism as some have claimed this passage teaches.
 1. The “gathering together” is in respect to those who are “in Christ.”
 - A. Nothing is said about those who are not “in Christ.”
 2. Consider Paul’s words to the Colossians - Colossians 2:20-22.
 - A. Only that which has had the blood of Christ applied to it falls within the confines of this discussion.
4. . . . both which are in heaven, and which are on earth; . . .
 - A. This reminds us of the words of Jesus - Matthew 28:18-20.
 - B. The redemptive efforts of Christ were for lost man, not the material universe, since it is to be destroyed - 2 Peter 3:7-12.
5. . . . *even* in him:
 - A. The reconciliation mentioned here is the reconciliation of sinful man to God through Christ.
 1. There is none who have been reconciled to God who are not “in Christ” - Romans 5:10; 2 Corinthians 5:18; Colossians 1:21, 22.

Verse 11

1. In whom also we have obtained an inheritance, . . .
 - A. Those that are “in Christ” are recipients of a special heritage.
 - B. Those that are “in Christ” have been chosen by God as His portion or heritage - Colossians 1:12.
2. . . . being predestinated . . .
 - A. The point of predestination has been covered in verse 5.
3. . . . according to the purpose of him who worketh all things . . .
 - A. We have already seen that the purpose of God comes from His “love” (Ephesians 1:4), His “good pleasure” (Ephesians 1:5), and His “grace” - Ephesians 1:6-8.
 - B. The word “purpose,” “prothesis” in the Greek, indicates the intention of God.
4. . . . after the counsel of his own will:
 - A. A deliberate act is clearly seen here.
 1. We see the expression “determinate counsel and foreknowledge of God” in Peter’s sermon - Acts 2:23.
 2. The whole of God’s redemptive plan is no accident.
 - A. S.D. Gordon, a dispensationalist wrote: “It can be said at once that His dying was not God’s own plan. It was conceived somewhere else and yielded to by God.” (Quiet Talks About Jesus, p. 114).
 1. One thing to say about this, ridiculous!
 3. God does not do anything “half-cocked.”
 4. As already seen, God from “before the foundation of the world” set in motion His redemptive plan.
 - B. The word “will” is from the Greek “thelema” with reference to God urging man to action - Matthew 11:28-30; Revelation 3:20.
 1. We see here an emotional connection.

Verse 12

1. That we should be to the praise of his glory, . . .
 - A. Here is the purpose statement.
 1. God has done all that He did in order for man to glorify Him - Matthew 5:16.
2. . . . who first trusted in Christ.
 - A. "Trust" here is in respect of "hope."
 1. Consider the English Standard Version, "so that we who were the first to hope in Christ might be to the praise of his glory."
 - B. Biblical "hope" is desire plus expectation.
 - C. The Christian's "hope" is in the personage of Christ.
 1. This "hope" is available by our obedience to the gospel - Titus 1:2; 2:13; 3:7.
 - D. It may be that Paul is pointing to the believing Jews who looked for the Messiah to come as those who first "hoped in Christ."
 - E. On the other hand, it could be that he was saying of the Ephesian Christians that they put their "hope," faith, and trust in the Lord for a full inheritance that would come at the resurrection.

Verse 13

1. In whom ye also *trusted*, . . .
 - A. The words "ye also" seems to have a broader meaning here, more than a reference to the Gentile Christians as suggested by some.
 1. If the phrase speaks only to Gentile Christians, then would that not infer that the Jewish Christians were not sealed?
 - B. Consider the English Standard, "In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit."
 1. The word "trusted" should be viewed as "believed."
2. . . . after that ye heard the word of truth, . . .
 - A. The word "truth" here is in reference to that which is "certainly true."
 1. It is translated from the Greek "aletheia."
 2. We are reminded of the "truth" which sets man free - John 8:32; 17:17.
 - B. We see the process of obedience here.
 1. They heard the truth, they believed the truth, and they obeyed the truth, as such were "sealed with the Holy Spirit."
3. . . . the gospel of your salvation: . . .
 - A. The "gospel" is the "good news" of salvation to all who believe and obey - Mark 16:16; Hebrews 5:9.
 - B. It is "the power of God unto salvation" - Romans 1:16.
4. ...in whom also after that ye believed, . . .
 - A. The word "believed," as used in this passage, indicated the totality of matters pertaining to the Ephesians' obedience to the gospel.
 - B. Salvation does not come at the point of faith - Mark 16:16; 1 Peter 1:22.
5. . . ye were sealed with that holy Spirit of promise, . . .
 - A. To seal was to place a mark or stamp indicating ownership, as one of the uses of a seal.

1. Other uses were:
 - A. It indicated that which was genuine - Esther 3:12; 1 Kings 21:8.
 - B. It indicated security - Daniel 6:17; Matthew 27:62-66.
 - C. It indicated that a work had been accomplished - Jeremiah 32:9-14.
 - D. It was used as a sign - Romans 4:11.
- B. Thus, they had been “marked” indicating they were God’s heritage.
- C. This is seen as that which God does for the Christian once and for all.
 1. It is the Greek “sphragizo,” which is in the aorist passive tense.
- D. The Holy Spirit is given to those who obey the gospel at that time as a sign of ownership - Acts 2:38; 5:32; 1 Corinthians 6:19.
 1. Passages such as Romans 8:26, 27; Galatians 5:22, 23; Ephesians 3:16 help us to understand, as best as we can, what the “gift of the Holy Spirit” is.

Verse 14

1. Which is the earnest of our inheritance . . .
 - A. The “gift of the Holy Spirit” as a pledge or guarantee.
 1. “who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.” - English Standard Version.
 2. The word “earnest” is from the Greek “arrabon,” meaning “earnest money.”
 - B. The point here is, God has given the Holy Spirit as an indication of assurance relative to the fulfillment of the inheritance that is in store for the child of God.
 1. As “God’s possession,” the Christian has an indication of commitment from God - Titus 2:14; 1 Peter 2:9.
2. . . . until the redemption . . .
 - A. I.e. the “redemption” of the possession under consideration herein, i.e. the Christians at Ephesus.
 - B. It is not unusual to see God’s people being referred to as a possession of God - Exodus 19:5; Deuteronomy 14:2; Acts 20:28; 1 Corinthians 7:23; 1 Peter 2:9.
 - C. Here, Paul writes of the final “redemption” when the faithful receives that which has been but a promise.
 1. This will be at judgment.
3. . . . unto the praise of his glory.
 - A. This is the second reason for the sealing indicated herein.
 1. God is to be praised.
 - A. He can only be praised by His possession as good works are seen in their lives - Matthew 5:16.

Verse 15

1. Wherefore . . .
 - A. The English Standard states, “For this reason, . . . ”
 - B. Literally, the idea of “on account of this.”
 1. Unclear as to what Paul had in mind here as the reason for the faith he is about to mention.
 - A. It could be all of what has been said in verses 3-14, or in reference to what he had to say in verses 13 and 14.

2. . . . after I heard . . .
 - A. Does not indicate that this was the first time he was aware of their faith.
 1. Rather, he continues to hear of their acts of faith even after having departed from among them.
3. . . . your faith . . .
 - A. This phrase, as found in the Greek, is only used here by the Apostle Paul, although there does not seem to be any difference between the two in so far as their meanings.
 - B. Here Paul commends them for daily walk of faith.
 1. A commendation of the longevity of their faith.
 - A. Sad, of course, this would change - Revelation 2:1-7.
4. . . . love unto all the saints,
 - A. "Faith" and "love" together are seen in Paul's other writings - 1 Thessalonians 1:3; 2 Thessalonians 1:3.
 - B. Some question as to whether the word "love" should be found here.
 1. Certain manuscripts include it while others do not.
 2. No harm, no foul either way.

Verse 16

1. Cease not to give thanks for you, . . .
 - A. The phrase "give thanks" is from the Greek "eucharisteo," meaning "good grace."
 - B. It was common for Paul to give thanks to God for the recipients of his letters.
2. . . . making mention of you in my prayers;
 - A. The word "prayers" here is the most commonly used word in the New Testament, "proseuche" for prayer.

Verse 17

1. That the God of our Lord Jesus Christ, . . .
 - A. Similar language as in Matthew 27:46 and John 20:17.
 - B. As God was the God of Abraham, Isaac and Jacob, so was He the God of the Lord.
 1. We see in this a division of the Godhead.
 2. This should assist us when dealing with the "oneness doctrine" of the Godhead.
2. . . . the Father of glory, . . .
 - A. Probably in reference to the Father in who glory belongs.
 - B. The word "glory" would be in reference to His being characterized by the honor that is due Him - Acts 7:2; 1 Corinthians 2:8; 2 Corinthians 1:3; James 2:1.
3. . . . may give unto you the spirit of wisdom and revelation . . .
 - A. Paul's prayer was that the Ephesians would be granted the wisdom necessary to understand the revelation that would be presented to them.
 - B. Contrary to the claims of some, there is nothing in the text that would demand that the word "spirit" would be in reference to the Holy Spirit.
 1. The prayer is for a "spirit of wisdom and revelation," not the wisdom and revelation that the Spirit gives.

- A. Reminds of us of the need to “sing” with the “with the spirit, and . . . the understanding” - 1 Corinthians 14:15.
- C. You may also note Colossians 1:9-11 for assistance in understanding the point here.
- 4. . . . in the knowledge of him:
 - A. The word “knowledge” is from the Greek “epignosis,” having reference to one possessing a thorough knowledge of something to the point where it has great influence on them.

Verse 18

- 1. The eyes of your understanding being enlightened; . . .
 - A. The English Standard states, “having the eyes of your hearts enlightened, . . . ”
 - B. Man’s heart, as used here, is in reference to the seat of intellect - Proverbs 23:7.
 - 1. Man is to love God with all his “heart” - Matthew 22:37.
 - 2. The Roman Christians had “obeyed from the heart” - Romans 6:17.
 - C. The Ephesians had their “eyes” opened by the gospel - Luke 24:31.
 - 1. Their having been “enlightened” is indicative to what had happened in the past.
 - D. So Paul prays that the “enlightenment” that came at the point of their obedience continued to grow - 2 Peter 3:18.
 - 1. As those who had previously been in spiritual darkness (Ephesians 4:18), they are now walking “as children of light” - Ephesians 5:8.
- 2. . . . that ye may know what is the hope of his calling, . . .
 - A. The desire of Paul was for the Ephesian Christians to come to a deeper knowledge and understanding of the hope that was in them.
 - 1. The “calling” of God (Ephesians 1:4) was not the end, just the beginning.
 - A. As will be seen later, God had the desire that His children “grow up into him in all things” - Ephesians 4:15.
 - B. “Hope,” from the Greek word “elpis” is in reference to that which is desired and expected.
 - 1. The point, then, is the prayer on Paul’s behalf that the Ephesians brethren have a full understanding of the hope that is within them - 1 Peter 3:15.
 - 2. This “hope” is seen as the “anchor of the soul” - Hebrews 6:18, 19.
- 3. . . . and what the riches of the glory of his inheritance in the saints,
 - A. Here, we see how precious the Ephesian Christians, as God’s inheritance, were.
 - 1. We see the need for them to have a full appreciation of the glory that God had in store for them.
 - B. We can see from this that the Christian’s riches are in God, and His riches are in the “saints.”
 - 1. The word “saints” here is “hagiois” in the Greek, such as found in verse 1.

Verse 19

- 1. And what *is* the exceeding greatness of his power to us-ward who believe, . . .
 - A. Here we see an expression of Paul’s desire for the Ephesians.
 - 1. The “exceeding greatness” is reference to His surpassing greatness.
 - 2. God’s “greatness” is so great that it is unsurpassed.

2. . . . according to the working of his mighty power.
 - A. The “power” seen here is representative of God’s power that is without limits, except as He limits Himself, or is limited by set factors.
 1. I.e., God cannot make a squared circle.
 - B. We see in this the operation of the will of God.

Verse 20

1. Which he wrought . . .
 - A. Literally, which He (God) brought forth in Christ.
 1. The demonstration of the power of God.
 - B. We see God being active in this.
 1. There was nothing passive about what God is bringing forth.
2. . . . in Christ, . . .
 - A. Herein, “in Christ” is where God has worked His power.
3. . . . when he raised him from the dead, . . .
 - A. God brought forth His power when He raised Christ from the dead.
 1. The power is not displayed in the cross, as Paul looked upon it as weakness - 2 Corinthians 13:4.
 - B. The resurrection of Christ by God is the proof of the deity of Jesus, which resulted in the resurrection being a demonstration of God’s power - Romans 1:4; 8:11.
 - C. The foundation of Christianity is the resurrection.
 1. This is why it is attacked more often than anything else is when it comes to Christ.
4. . . . and set *him* at his own right hand in the heavenly *places*.
 - A. The exaltation of Christ, which resulted in a glorification of Christ - John 17:5.
 1. Remember, Christ had taken upon himself “the form of a servant” - Philippians 2:6-8.
 2. But, after that He was “highly exalted” - Philippians 2:9-11.
 - B. The “setting” here is indicative of His having been placed in a position of honor.
 1. The Old Testament indicates the idea that to be at the right hand of God was to be placed in a position of favor, power and victory.
 - C. The phrase “heavenly *places*” would have reference to heaven - see on verse 3.

Verse 21

1. Far above all principality, . . .
 - A. “Far above” is indicative of a position of supremacy.
 - B. Perhaps relative to angelic powers - Colossians 1:16; 2:10.
 1. Recall that at the incarnation, Jesus was “made a little lower than the angels,” in order to “bring many sons unto glory” and “to make the captain of their salvation perfect through sufferings.” - Hebrews 2:9, 10.
2. . . . and power, and might, and dominion, . . .
 - A. Here, we see Christ given all authority (exousia), power (dunamis) and dominion (kuriotes).
 1. Reminds us of Matthew 28:18, doesn’t it?
 2. Reminds us of Romans 8:38, 39, doesn’t it?
 - B. Thus, we see the rule of Christ over all.

3. . . . and every name that is named, . . .
 - A. Note, again, Philippians 2:9, 10.
 1. The “name” here is Jesus, which means “Jehovah the Savior.”
 - A. From Matthew 1:21, this point is easily seen.
 - B. Isaiah prophesied of Jesus that “. . . his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” - Isaiah 9:6.
 - C. Jesus is seen to be greater than the angels - Hebrews 1:4, 5.
 - D. Keep in mind, He is “King of kings” and “Lord of lords” - 1 Timothy 6:15; Revelation 17:14; 19:16.
4. . . . not only in this world, . . .
 - A. The English Standard states, “. . . not only in this age but also in the one to come.”
 - B. The Greek word used here is “aion” (age) rather than “kosmos” (world) or “oikoumene” (earth).
 - C. Thus, Christ is recipient of these things not only here and now, but in the future.

Verse 22

1. And he hath put all *things* under his feet, . . .
 - A. Literally, he has put all things under his authority or subjection.
 1. The phrase “put all *things* under” comes from the Greek “hupotasso.”
 - A. This expression is military in nature, suggesting something put in subjection under the authority of another.
 - B. The phrase comes from Psalm 8:6 and is found in 1 Corinthians 15:27.
 - C. Recall that Jesus indicated such authority was His following His resurrection - Matthew 28:18.
2. . . . and gave him to *be* the head over all *things* to the church.
 - A. The Greek word translated “head” is “kephale,” and speaks of that which is supreme or prominent.
 1. It expresses the idea of master or lord.
 2. In this, we see Jesus’ authoritative position over the church.
 - A. Paul uses the same terminology in Colossians 2:10.
 - B. “All *things*” actually means “all things” - Colossians 3:17.
 - C. Of course, the church is the composition of those who are saved - Acts 2:47.

Verse 23

1. Which is his body, . . .
 - A. The word “body” is from the Greek “soma.”
 1. It is used by Paul eight times in the Book of Ephesians alone.
 - B. Numerous things may be associated with the use of the metaphor:
 1. One’s physical body is subject to their head.
 2. As the human body is composed of many members, so is the church.
 3. As the many members of the human body have differing functions, so do the many members of the church.
 4. As there is association with the various members of the human body, so is it with the various members of the church.
2. . . . the fulness of him . . .

- A. There are a number of views concerning what Paul had in mind here when it comes to the phrase “fulness of time.”
 - 1. The word “fulness” is from the Greek word “pleroma,” which has reference to the idea of that by which something is made full.
 - 2. It would seem that the best way to look at this is to see the church filled with the blessings that come from Christ.
 - A. These blessings would be that which we noted in Ephesians 1:3.
 - 3. Of course, we would see this as the result of the full growth of the church - Ephesians 3:19.
 - A. Remember, this is Paul’s prayer for the Ephesians.
 - B. Thus, they would only be the “fulness” or completeness of Him when He is fully in control of their lives.
- 3. . . . that filleth all in all.
 - A. Not only is the church filled, but also so is everything else.
 - 1. The Lord’s authority is not only found over the church - Matthew 28:18.

CHAPTER TWO:

Verse 1

- 1. *And you hath he quickened, . . .*
 - A. The italics indicate an insertion by the translators.
 - 1. However, there is no doubt the implication as seen in Ephesians 2:5.
 - B. To “quicken” is to make alive.
 - 1. From spiritual death to spiritual life.
- 2. . . . who were dead . . .
 - A. Here, Paul expressed the spiritual condition the Ephesians had previously been in.
 - 1. The Greek (ontas nekrous) is an active participle, indicative of the former condition of the Ephesians to whom Paul wrote.
 - 2. It is important to notice this is an explanation of where they used to be.
 - B. Death is viewed as a separation in the Scriptures - James 2:26.
 - 1. Here, spiritual death is seen as a separation from God as seen in Isaiah 59:1, 2.
- 3. . . . in trespasses and sins;
 - A. Although synonymous at times, there is seen here a variation of meanings.
 - 1. “Trespasses” - is from the Greek “paraptomasin,” and refers to the idea of turning aside, a deviation from God’s will.
 - A. To “trespass” seems to speak of one who willfully sins.
 - B. A sense of a special act.
 - 2. “Sins” - is from the Greek “hamartai,” and refers to the power that sin possesses.
 - A. “Hamartai” literally means to miss the mark.
 - 1. It is found some 175 times in the Greek text of the New Testament.
 - B. Thus, it is a more general term.
 - B. Because of the fact already established, that man’s role in life is to bring glory to God, those who fail to do so “miss the mark of the high calling of God” - Philippians 3:14.

- C. It is important to see that Paul is pointing out that their condition of being “dead” was due to the “trespasses and sins” that were in their lives.
- D. By the way, it is interesting to note that this was something they had become, not a condition they had been born in as argued by the Calvinists.

Verse 2

1. Wherein in time past ye walked . . .
 - A. The word “walked” is “peripateo” in the Greek and has reference to one’s behavior.
2. . . . according to the course of this world, . . .
 - A. The word “course” is from the Greek “aion” while the word “world” is from the Greek “kosmos.”
 1. “Aion” is in reference to “the age” while “kosmos” is in reference to those living in the world.
 - B. Paul’s point was that the Ephesians had previously lived in a way like those of the world, of which they were a part.
 1. In doing so, they were living in “trespasses and sins.”
3. . . . according to the prince of the power of the air, . . .
 - A. Three points are given here concerning those who follow the “course of the present world.”
 1. They are under the authority of the “prince of the power of the air.”
 2. There is a certain “spirit” about them.
 3. They are “children of wrath.”
 - B. The “prince” here no doubt would be Satan - 2 Corinthians 4:4; Ephesians 4:27; 6:11, 16.
 - C. The phrase “of the air” would be in reference to his being the one in power of his kingdom, the wicked spiritual world.
 1. Recall that Jesus referred to him as “the prince of this world” - John 16:11.
4. . . . the spirit . . .
 - A. Two possibilities here:
 1. Satan
 2. The “spirit” of one who is given over to the Devil.
 3. It seems best to see this as representative of those who have a “spirit of rebellion” due to their allegiance to the Devil.
5. . . . that now worketh in the children of disobedience.
 - A. This “spirit” or attitude “working” in those who are disobedient.
 1. The word “worketh” is from the Greek word “energeo,” in reference to that which is operating.
 2. We see it as active due to the impact that Satan had upon them.
 3. We recall that the Devil is still active, as a roaring lion, seeking who he may devour - 1 Peter 5:8.
 - B. The “children of disobedience” (“sons of disobedience,” English Standard Version) would be those who would be characterized by sin in their lives.
 1. The phrase “sons of” expresses the idea of those who live in such a way.
 - A. James and John were called the “sons of thunder,” indicating they had

harsh tempers - Mark 3:17.

- B. Barnabas was referred to as the “son of consolation,” or encouragement - Acts 4:36.
- 2. The same would be said of the phrase “children of” when it comes to a reference to those who are the “children of God” - 1 John 3:10.

Verse 3

- 1. Among whom also we all had our conversation in times past . . .
 - A. Prior to becoming “children of God,” they had been “among” those who were “children of disobedience.”
 - 1. This reminds us of Paul’s words to the Corinthians - 1 Corinthians 6:9-11.
 - B. The word “conversation” is in reference to their previous manner of life as seen in his other writings - 2 Corinthians 1:12; Galatians 1:13; Philippians 1:27; 1 Timothy 4:12.
 - C. This is expressive of how they lived - Colossians 3:5-7.
- 2. . . . in the lusts of our flesh, . . .
 - A. The word “lusts” here is from the Greek word “epithumia,” in reference to a great desire or longing for something.
 - 1. “Epithumia” may refer to either desire that is good or bad.
 - A. In this case, of course, used in reference to wicked or evil desire as is seen by its connection to the word “flesh.”
 - B. Several locations may be cited wherein the word “epithumia” is translated in such a way to indicate proper desire - Matthew 13:17; Luke 22:15; Hebrews 6:11; 1 Timothy 3:1.
 - B. The word “flesh” is the Greek word “sarx,” and is used to express more than the flesh of man.
 - 1. Instead, it has reference to that which is in contrast to God, which results in man being unable to please Him - Romans 8:8.
 - 2. Paul indicates the contrast as he writes concerning the “works of the flesh” that are in contrast to the “fruit of the spirit” - Galatians 5:19-24.
 - 3. To the Romans, Paul wrote concerning the “flesh” - Romans 7:5; 13:14.
- 3. . . . fulfilling the desire of the flesh and of the mind; . . .
 - A. We see in this the idea of their having literally indulged in the “desire of the flesh and of the mind.”
 - 1. The English Standard says, “. . . carrying out the desires of the body and the mind, . . .”
 - B. It is from the “heart” (“mind”) that comes forth the “issues of life” - Proverbs 4:23.
 - 1. Remember, as a man “. . . thinketh in his heart, so is he: . . .” - Proverbs 23:7.
 - C. The point that Paul makes here is they had previously been swayed by their emotions instead of reason.
 - 1. Do we not see the same thing today when discussions come up on matters like marriage, divorce, and remarriage?
- 4. . . . and were by nature the children of wrath, . . .
 - A. God’s “wrath” is “. . . against all ungodliness and unrighteousness of men, who

- hold the truth in unrighteousness;” - Romans 1:18.
- B. Sinful man has treasured up unto himself “. . . wrath against the day of wrath and revelation of the righteous judgment of God;” - Romans 2:5.
 - C. Paul’s point is that sinful man is subject unto the wrath of God “by nature.”
 - 1. Man possesses the tendency to sin - Psalm 51:5.
 - 2. This is much different from saying that man bears the guilt of the sin of Adam - Deuteronomy 23:2; Ezekiel 18:20.
5. . . . even as others.
- A. The idea is, sin has so longed been practiced that it has become the way of life.
 - 1. Look around you.
 - A. Notice how children so often follow in the footprints of their parents when it comes to both good and bad.
 - B. Just as their ancestors had sinned, so have they.
 - 1. And just as their ancestors received proper retribution, so would they.

Verse 4

- 1. But God, . . .
 - A. Here, a contrast is seen.
 - B. Sinful man is deserving of wrath - Romans 6:23.
 - C. God, who is holy (Leviticus 11:44, 45; 19:2; 1 Peter 1:16), cannot be in association with sin - Habakkuk 1:13.
 - 1. Because of this, He is compelled to judge man in view of his sin and pronounce His judgment (wrath) upon them.
 - D. But God, . . .
- 2. . . . who is rich in mercy, . . .
 - A. Regardless of what man deserves, God is “rich in mercy.”
 - B. The wrath that man deserves is withheld due to the mercy of God - Titus 3:5.
 - C. The word “mercy” is from the Greek “eleos,” and refers to the “outward manifestation of pity,” - Vines Expository Dictionary of New Testament Words, pp. 742, 743.
- 3. . . . for his great love wherewith he loved us.
 - A. Here is the reason why God extends His grace, mercy and forgiveness to man.
 - B. The English Standard puts it this way, “. . . because of the great love with which he loved us.”
 - C. Four words are found in the Greek language that expresses the concept of love.
 - 1. Agape
 - A. The most commonly used word for love in the New Testament, although not as common in classical Greek.
 - B. The word “agape” is found over 250 times in the Greek New Testament.
 - C. “Agape” expresses the attitude of God as manifested in His actions toward man - John 3:16; Romans 5:8; 1 John 4:9-11.
 - D. When using the word “agape,” man possesses the ability to love both friend and enemy - Matthew 5:44; 22:39.
 - E. “Agape” expresses the kind of love we are to have for each other as brethren - John 13:34, 35; 1 Peter 1:22; 1 John 4:11.

2. Eros
 - A. This is the word used when expressing sexual love.
 - B. It is not used in the New Testament, perhaps due to it having degenerated to the point wherein it included lust.
3. Philia
 - A. Expresses the love had between spouses, friends, and family members.
 1. It is used when discussing the love Jesus had for Lazarus (John 11:3, 36), and for John - John 20:2.
 2. When Jesus spoke of one family member loving another, this word was used - Matthew 10:37.
4. Storge
 - A. Affection
 1. It is translated “kindly affectioned” - Romans 12:10.
 - A. The English Standard translates Romans 12:10 thusly, “Love one another with brotherly affection.”
 2. Devotion is seen in this word.
- D. This helps us to understand that salvation is offered because of who God is, not because of who we are - 1 John 4:8.

Verse 5

1. Even when we were dead in sins, . . .
 - A. Notice the change from the pronoun “you” in verse 1, to the pronoun “we” here.
 1. This would be inclusive of Paul, along with those to whom he wrote.
 2. Some commentators see a distinction between Gentiles (verse 1) and Jews (verse 5).
 - B. The word “dead” is from the Greek “nekrous.”
 1. It is seen in Ephesians 5:14; Colossians 2:13; 1 Timothy 5:6; Revelation 3:1.
 2. The reference is to the fact that they once were spiritually separated from God, as death separates the body from the soul - James 2:26.
 3. Being “dead in sins” is to be under the reign or power of sin - Romans 6:12, 14.
 - C. The word “sins” here is “paraptoma” in the Greek, and is translated “trespasses” in the American Standard Version, English Standard Version, New King James Version, and the Revised Standard Version.
 1. This would be the transgression of the law of God - 1 John 3:4.
2. . . . hath quickened us . . .
 - A. To “quicken” is to make alive.
 1. It is seen here, Ephesians 2:1; Colossians 2:13; and 1 Peter 3:18.
 - B. As noted above, “From spiritual death to spiritual life.”
3. . . . together with Christ, . . .
 - A. Spiritual life from death is found only in Christ - John 14:6; Acts 4:12; Ephesians 2:13; 1 John 3:5.
 1. This is brought about by reconciliation - 2 Corinthians 5:17, 18; Ephesians 2:16; Colossians 2:12, 13.
4. . . . (by grace ye are saved;)

- A. "Grace" is from the Greek word "charis," which has reference to an unmerited favor.
 - 1. Salvation is not something owed sinful man - Romans 6:23.
 - 2. We see the initiative of God in providing all men with the opportunity to be saved by grace - Titus 2:11.
 - 3. Salvation is not based upon grace alone.
 - A. Salvation, as a gift, must be received by obedience - Acts 2:40; Titus 2:12, 13; Hebrews 5:9.
 - 4. Don't overlook Romans 6:1, 2 on this.
- B. The phrase "ye are saved," is a perfect passive participle, indicating the result of a previous act with present outcome as well as in the future.
 - 1. Paul writes of salvation as past, present and future.
 - 2. Not suggestive of "once saved, always saved."
 - A. Future salvation is conditional on continued faithfulness.

Verse 6

- 1. And hath raised *us* up together, . . .
 - A. Paul's point is consistent with his writings in other locations concerning the death, burial and resurrection of Christ as a pattern of man's resurrection - Romans 6:1-6; 1 Corinthians 15:3, 4; Colossians 2:12; 3:1.
 - 1. From Romans 6:1-6, the similarity is seen in the following:
 - A. Just as Christ died for the sins of man, the Romans died to sin - Romans 6:6.
 - B. As Christ was buried, so were the Romans buried in baptism into the death of Christ - Romans 6:3, 4.
 - C. As Christ was raised from the dead by the power of God, so were the Roman Christians - Romans 6:5.
 - 2. 1 Corinthians 15:3, 4 sets forth the same points, as does Colossians 2:12 and 3:1.
 - B. As such, we see the raising up "together."
- 2. . . . and made *us* sit together . . .
 - A. Literally, "made us sit with him."
 - B. This expresses the idea that those who have obeyed the gospel are in possession of the privileges that are "in Christ."
 - 1. A sense of fellowship with the results to follow in the verses below.
- 3. . . . in heavenly *places* in Christ Jesus:
 - A. Due to their obedience to the gospel, they are now "in Christ" where spiritual blessings are found - Ephesians 1:3.

Verse 7

- 1. That in the ages to come . . .
 - A. No doubt reference to that time beyond this earthly life following the Judgment.
- 2. . . . he might shew the exceeding riches of his grace . . .
 - A. The English Standard uses the word "immeasurable" here, as does the American Standard and the New King James.
 - B. Paul uses the same phrase in 2 Corinthians 9:14 when speaking of God's grace.

- C. He, also, uses the same word when writing of the power of God (Ephesians 1:19) and the love of Christ - Ephesians 3:19.
- D. It has to do with the fact that God's grace "surpasses" all other displays of grace.
- 3. . . . in *his* kindness toward us . . .
 - A. "Kindness" is from the Greek "chrestotes," and expresses the tenderness of God.
 - B. So far Paul has discussed the "grace," "mercy," and "love" of God.
 - 1. To this, he adds the "tenderness" of God that is manifested to man by the death of Christ.

Verse 8

- 1. For by grace are ye saved . . .
 - A. A connection is made here with what has just been said by the use of the word "For," which is "gar" in the Greek.
 - 1. It is important to understand that although man is saved by grace; he is not saved by grace alone.
 - A. Paul's point is a summation of all that has been said.
 - 1. We have seen "grace," "mercy," "kindness" and "love," all of which are essential to salvation.
 - 2. From Titus 2:11, we see that ". . . the grace of God that brings salvation has appeared to all men."
 - A. If salvation were solely dependant upon grace, then "all men" would be saved.
 - 1. Yet, we see that it is possible to ". . . receive the grace of God in vain." - 2 Corinthians 6:1.
- 2. . . . through faith; . . .
 - A. The word "grace" is summation of what God does to provide salvation, while "faith" is summation of what man does to obtain it - John 3:16; Romans 1:16; 5:1.
 - B. There is no such thing as an "only" when it comes to salvation.
 - 1. Is man saved by grace, yes indeed.
 - A. But not grace only.
 - 2. Is man saved by faith, yes indeed.
 - A. But not by faith only.
 - 3. It is interesting to note that the only place in Scripture where the phrase "faith only" is found is preceded by the words "not by" - James 2:24.
 - C. It is also important to grasp that "faith" does not represent the idea of the absence of evidence.
 - 1. Just the opposite is true - Hebrews 11:6.
 - 2. Within biblical "faith," one finds conviction based upon evidence.
 - A. It can be expressed as the title of Batsell Barrett Baxter's book suggests, "I Believe Because . . ."
- 3. . . . and that not of yourselves: . . .
 - A. Although, obedience is necessary (Acts 2:40; Hebrews 5:9), salvation is not procured based solely upon that obedience.
 - 1. The fact is, we have the grace of God, and the faith and obedience of man involved.

4. . . . *it is* the gift of God:
 - A. Reminds us of Romans 6:23.
 - B. Recall, when we have done all we have been commanded to do, we are still “unprofitable servants” - Luke 17:10.
 - C. Gifts are received, not forced upon one, as Calvinism would require.

Verse 9

1. Not of works, . . .
 - A. Paul had in mind meritorious works, not works of obedience - Titus 3:5.
 1. Faith is a work, yet it is connected to grace - John 6:29; Ephesians 2:8.
 - B. Recall the fact that faith without works is dead - James 2:17.
 - C. Also, man shows his faith by his works - James 2:18.
 - D. A consideration of Hebrews chapter 11 indicates the association of faith to works.
2. . . . lest any man should boast.
 - A. Here is the reason for what Paul has said.
 1. There would be no reason for grace if salvation was obtained by meritorious works.
 2. Keep in mind what we have already seen, after having done that we are commanded to do, we are still nothing more than servants - Luke 17:10.

Verse 10

1. For we are his workmanship, . . .
 - A. From this, it is easily seen that salvation does not come from meritorious works but, rather, as a gift due to the grace of God.
2. . . . created in Christ Jesus . . .
 - A. As the creation of the universe could be seen as the works of God’s hands, so the Christian is seen as a new creation in Christ - 2 Corinthians 5:17.
 - B. A similar thought is seen in Ephesians 2:15 where God is seen as having “made” “one new man” of Jew and Gentile.
 - C. So we see in this the role God plays in the salvation of man.
 1. He makes them a new man, as the “old man” is put away - Romans 6:6.
3. . . . unto good works, . . .
 - A. The “good works” here could not be the reason for salvation, as they clearly are set forth as those things necessary as a response to the offer of salvation.
 1. We are reminded of what Paul instructed the Corinthians - 1 Corinthians 15:58.
 - B. The Christian life is characterized by good works - Matthew 5:16; Titus 3:8; James 2:17.
4. . . . which God hath before ordained that we should walk in them.
 - A. Refer back to Ephesians 1:4 on this.
 - B. The point is, God saw “works” as our purpose - 1 Corinthians 6:20.
 - C. As they previously “walked according to the course of this world” (Ephesians 2:2), as the “new creation” of God, they now “walk” in good works.
 1. How well this portrays the Christian life in contrast to the previous life.

Verse 11

1. Wherefore remember, . . .

- A. The word “wherefore” is better understood as “therefore.”
 - 1. As such, we see an association with that which has just been said and that which follows.
- B. The point is, they had been saved to “walk in newness of life” - Romans 6:4.
 - 1. Good works would follow them.
- 2. . . . that ye *being* in time past Gentiles in the flesh, . . .
 - A. A contrast begins here between the Jew and the Gentile.
- 3. . . . who are called Uncircumcision by that which is called Circumcision in the flesh made by hands;
 - A. Those of Jewish decent (Circumcision) spoke of the Gentiles as the “uncircumcision” in a derogatory way.
 - B. The reference was to the Jewish practice of the circumcision of all male children on the eighth day after birth - Genesis 17:1-27; Leviticus 12:3.
 - 1. The purpose of circumcision was to serve as the sign of the covenant - Jeremiah 9:26.
 - C. Even after the new covenant came into existence, Christians of Jewish descent taught the need for male Gentile converts to be circumcised in addition to obedience to the gospel plan of salvation.
 - 1. The “Jerusalem Conference” was conducted to discuss this issue - Acts 15:1-35.
 - 2. The Apostle Paul addressed it when he wrote to the churches in Galatia.
 - D. Under the New Covenant, circumcision is of the heart - Romans 2:29
 - E. Under the New Covenant, circumcision or uncircumcision are of no value religiously - 1 Corinthians 7:19; Galatians 5:6; 6:15.

Verse 12

- 1. That at that time ye were without Christ, . . .
 - A. The first of five things that are listed which had been true of the Gentiles before they became Christians.
 - B. The Gentiles did not share in the anticipation of the coming of Christ, since He came through the lineage of Israel - Romans 9:4, 5.
 - 1. The phrase “ye were without” suggested the idea of their having been separate from Christ as seen in the American Standard and English Standard translations.
- 2. . . . being aliens from the commonwealth of Israel, . . .
 - A. The word “aliens” is better seen expressing the idea of their having been “alienated” as seen in Colossians 1:21.
 - 1. The point was, they had been excluded “from the commonwealth of Israel.”
 - B. The phrase “commonwealth of Israel” has reference to the idea of “citizenship” as seen in Acts 22:28 in the American Standard Version, “The commander answered, ‘With a large sum I obtained this citizenship.’ And Paul said, ‘But I was born a citizen.’”
 - 1. The English Standard Version states it this way, “The tribune answered, ‘I bought this citizenship for a large sum.’ Paul said, ‘But I am a citizen by birth.’”

2. Paul's point was, the Gentiles, prior to becoming Christians, had no right of citizenship with God such as Israel had as a theocratic nation.
3. . . . strangers from the covenants of promise, . . .
 - A. The word "strangers" here would suggest those not of one's family, translated from the Greek word "xenos."
 1. As such, they would not share in promises made to family members.
 - B. The word "covenants" would be in reference to the promises of God made to Israel as an agreement.
 - C. The definite article is found in the Greek text, indicating "the promise" as seen in the American Standard Version, ". . . and strangers from the covenants of the promise . . . "
 1. No doubt this would be in reference to the promises made by God concerning the coming of Christ - Genesis 12:1-7; 22:18; 26:4; 28:14.
 2. Keep in mind, the Mosaic Law was "added" to the previous covenants made by God - Galatians 3:19.
 - A. In the broader text of Galatians 3:16-22, Paul made a distinction between the Abrahamic covenant and the covenant made at Mount Sinai.
 1. One is seen as the covenant of promise and the other as the covenant of law.
 4. . . . having no hope, . . .
 - A. They had no relationship with God, and no promise of the Messiah, which left them with no "hope" when it came to salvation.
 5. . . . without God in the world:
 - A. We have already noted that their course had been "the course of the world" - Ephesians 2:2.
 - B. Looking at Galatians 4:8, Paul clearly indicated the Gentiles situation as it was, ". . . at that time, not knowing God, ye were in bondage to them that by nature are no gods:"
 - C. The phrase "without God" comes from the Greek "atheos," from which we get the word "atheist."

Verse 13

1. But now in Christ Jesus . . .
 - A. Beginning here, and until the end of the chapter, Paul presents a contrast between what they had been and what they now are since obeying the gospel.
2. . . . ye who sometimes were afar off . . .
 - A. Gentiles had previously been referred to as being "afar," or something similar to that - Deuteronomy 29:22; 1 Kings 8:41; Jeremiah 5:15.
 1. No doubt this has to do with their spiritual plight.
3. . . . are made nigh . . .
 - A. To be "made nigh" was to be brought close - Hebrews 7:19.
4. . . . by the blood of Christ.
 - A. The "blood of Christ" is the medium for which man is drawn close to God.
 - B. Reference, of course, to the blood that was "shed for many" - Matthew 26:28; Acts 20:28; 1 Peter 1:18, 19.

Verse 14

1. For he is our peace, . . .
 - A. "Peace," here, is from the Greek word "eirene," in reference to joining together that which had previously been separated.
 1. There was great animosity between the Jew and the Gentile.
 - A. The Jews viewed the Gentiles as dogs (Matthew 15:27), while the Gentiles looked upon the Jews as arrogant racists.
 - B. Literally, due to the fact that in the Greek text the definite article precedes the word "peace," Paul was saying that Jesus was "the peace" which brought the Jew and Gentile together as one.
 1. Isaiah recorded the prediction that Jesus would be the "Prince of peace" (Isaiah 9:6), while Luke indicated that at His birth angels sang of "peace on earth" due to His coming - Luke 2:14.
2. . . . who hath made both one, . . .
 - A. As "our peace," Jesus wove both into one.
 1. He had previously indicated that He had "other sheep" other than the Jews - John 10:16.
 - B. The "oneness" here, took away all national and racial barriers, as seen in Galatians 3:28.
3. . . . hath broken down the middle wall of partition . . .
 - A. Literally, the idea of having removed the "barrier" or "fence" that stood between them.
 1. Robertson points out that "In the temple courts a partition wall divided the court of the Gentiles from the court of Israel with an inscription forbidding a Gentile from going further (Josephus, *Ant.* VIII. 3, 2)." Word Pictures In The New Testament, Vol. 4, p. 527.
4. . . . *between* us.
 - A. The "barrier" that stood between them was the Law of Moses, since it made Israel the people of God, separating them from all others.

Verse 15

1. Having abolished in his flesh the enmity, . . .
 - A. Jesus' death on the cross provided the way for the Jew and Gentile to have set aside the differences brought about by the Law.
 1. It is important to see, they did not do this, but Jesus did by His death.
 2. To "abolish" was to cause that which was "abolished" to be made void.
 - B. The word "enmity" here is "echthran" with reference to hostility or hatred.
 1. The "middle wall" was "enmity" between Jew and Gentile.
 2. It has now been taken away.
2. . . . *even* the law of commandments *contained* in ordinances; . . .
 - A. An "abolishing" of the totality of the "commandments" and "ordinances" that composed the Law.
 - B. In no sense can it be understood as "abolishing" only the ceremonial or legal aspects of the Law.
 1. The "enmity" that existed could not be removed if only one aspect of the Law

was removed.

3. . . . for to make in himself of twain one new man, . . .
 - A. The word “make” here is the Greek word “ktizo,” which means to create.
 1. Thus, the sense of a “creation.”
 2. It reminds us of Paul’s words to the Corinthians - 2 Corinthians 5:17.
 - A. A new “creation” is seen herein as expressed by the English Standard Version, “Therefore, if anyone is in Christ, he is a new creation, . . .” and the New King James Version, “. . . if anyone is in Christ, he is a new creation, . . .”
4. . . . so making peace.
 - A. “Enmity” has been turned into “peace” by the death of Christ.
 1. “Barriers” are torn down - Galatians 3:26-28.

Verse 16

1. And that he might reconcile both unto God in one body by the cross, . . .
 - A. The word “reconcile,” expresses the idea of a change from one condition to another.
 1. We see the word used in several New Testament passages - Romans 5:10; 1 Corinthians 7:11; 2 Corinthians 5:19; Colossians 1:21.
 2. A similar idea is seen in Acts 3:19.
 3. This is what is seen in Romans 6:6-18 and 2 Corinthians 5:17 as one who is in Christ has changed from the “old man” to the “new man,” thus a “new creation.”
 - B. Notice that “reconciliation” here is “unto God.”
 1. It was man’s sins that caused the separation between God and man - Isaiah 59:1, 2.
 2. As such, man must be “reconciled” to God, not the other way around.
 - A. Keep in mind, it is man who moved, not God.
 - B. It is man who must come back - Matthew 11:28-30; Revelation 3:20.
 - C. The “one body” is the church - Ephesians 1:22, 23; 4:4.
2. . . . having slain the enmity thereby:
 - A. Jesus “slew” the “enmity” that existed between man (Jew) and man (Gentile) and man (mankind) and God.
 - B. When one becomes a Christian, peace is made with himself, his fellow man, and God.

Verse 17

1. And came and preached peace to you which were afar off, and to them that were nigh.
 - A. Due to the death of Christ on the cross, the peace mentioned above was made available.
 - B. Similar to Paul’s words here are the words of Isaiah 57:9.
 1. There, the reference to the Jews who were in captivity and those who were at home.
 2. Here, though, Paul writes of the Jews and Gentiles who were brought together as one by the death of Christ on the cross.
 - C. It should be noted that there is no conflict here with what Jesus said in such

passages as Matthew 10:34.

1. There, Jesus spoke of the fact that peace was not the product of His preaching.
2. Here, Paul writes of the peace that came due to the cross.

Verse 18

1. For through him . . .
 - A. Literally, through the sacrificial act of Christ at the cross.
2. . . . have access . . .
 - A. The right to approach God is seen here - Romans 5:1, 2; Hebrews 4:15, 16.
 - B. Recall that it is through Jesus alone that such "access" is available - John 14:6; Acts 4:12.
3. . . . by one Spirit unto the Father.
 - A. The Holy Spirit as intercessor - Romans 8:16.
 - B. As one applies the Word to their lives, the Spirit guides them in such a way that we have "access" to God.

Verse 19

1. Now therefore you are no more strangers and foreigners, . . .
 - A. Previously, Paul referred to the Gentiles as "aliens" and "strangers" - Ephesians 2:12.
 1. The Jewish converts could be seen as "strangers and foreigners" in the sense they had been such in view of the promises of the new covenant.
 2. Sin had alienated them from a relationship with God.
2. . . . but fellowcitizens . . .
 - A. Those who had been viewed by God as having no home (place) with God now were citizens of God's commonwealth - Philippians 3:20.
 1. Although we live in the world, we are not "of the world."
3. . . . with the saints, . . .
 - A. Some suggest that the "saints" here are the Jewish Christians.
 1. However, that distinction has been removed, as just noted.
 - B. It seems that, perhaps, a broader sense is what is in mind here.
 1. I.e., they are fellow citizens with all who are Christians.
4. . . . and of the household of God;
 - A. They, as do all Christians, belong to the "household of God."
 1. An intimate relationship is seen here.
 2. They were the children of the Father.

Verse 20

1. And are built upon the foundation of the apostles and prophets, . . .
 - A. A reference here to the church as a spiritual building.
 1. Somewhat common, though - Matthew 16:16-18; 1 Timothy 3:15; 1 Peter 2:5.
 - B. The word "apostles" would, more than likely, have reference to the apostleship as they proclaimed the message they were guided to proclaim which originated with the Lord - John 14:16; 16:13.
 - C. The "prophets" here in their order would refer, not to the Old Testament prophets, but to those who received the gift of prophecy following the institution of the

church - Ephesians 3:5; 4:11; Acts 11:27; 13:1; Romans 12:6; 1 Corinthians 12:10; 1 Thessalonians 5:20.

1. Consider Paul's words to the Corinthians concerning the fact that Christ was the "foundation" of the church as he and others laid the foundation as they proclaimed the message of Christ - 1 Corinthians 3:9-15.
2. . . . Jesus Christ himself being the chief corner *stone*;
 - A. There is a good bit of disagreement as to what the "chief corner *stone*" means.
 1. Some see it in reference to the primary foundation stone from which the direction of the walls were constructed.
 2. Others view it as the "capstone," which would be at the top of the wall or building.
 - B. It seems, at least to me, that the former would be a better view.
 1. Consider the following scriptures - Psalm 118:22; Isaiah 28:16; Matthew 21:42; Acts 4:11; Romans 9:33.
 2. As such, this would present Christ as the foundation of the church, which makes sense in view of His being preached as that upon which the church is built - Matthew 16:16-18.

Verse 21

1. In whom all the building fitly framed together . . .
 - A. Notice the "in whom" here, in reference to Christ.
 1. Everything about the church has to do with the Lord.
 - B. Whether as a "building" or as a "body" (Ephesians 4:16), each "part" has its specific role, resulting in "the unity of the Spirit in the bond of peace" (Ephesians 4:3) when properly put together.
 1. As such, whether Jew or Gentile nationally, they had their place in the "household" of God.
2. . . . groweth unto an holy temple in the Lord:
 - A. As the church grew, the "lively stones" (1 Peter 2:5) that were saved were added to it - Acts 2:47.
 - B. The church is seen as "the temple of God" - 1 Corinthians 3:16, 17.

Verse 22

1. In whom ye also are builded together for an habitation of God through the Spirit.
 - A. The church, as "the temple of God," is the location of the abiding presence of the Holy Spirit.
 - B. I think the following quote to be quite interesting, "But unless each individual is a perfectly formed building stone, there will never be any great temple formed of many stones. We have to have both an individual relationship with Christ, and then also full participation with other saints in the church." Wilbur Fields, *The Glorious Church, A Study of Ephesians*, p. 74.

CHAPTER THREE:

Verse 1

1. For this cause . . .
 - A. Literally, "for this reason," as seen in the English Standard Version.

1. Paul, here, inserts what we would see as a parenthetical statement following the word “cause,” and continuing through verse 13.
 - A. In the statement that he inserts, he writes concerning his role as the apostle to the Gentiles, as he has done on other occasions.
- B. You recall, Paul began a prayer in Ephesians 1:15, but soon moved from it.
 1. He now comes back to that prayer.
 2. However, he soon digresses again until verse 14.
2. . . . the prisoner of Jesus Christ
 - A. Paul, having been incarcerated at Rome for the first of two times, seems to have thought of himself as a “prisoner” for the sake of Christ.
 1. You see other allusions to this in the New Testament - Acts 28:20; Ephesians 6:20; Philemon 13.
 2. Remember, Jesus indicated that Paul would suffer many things - Acts 9:16.
 3. Paul wrote of the struggles he faced due to his faith - 2 Corinthians 4:8-11; 6:4, 5; 11:23-28.
 4. Later, in Ephesians 3:13, Paul writes of the “glory” that came from his suffering.
 5. To the Philippians, Paul wrote of the good that had come from his imprisonment - Philippians 1:13-14.
3. . . . for you Gentiles.
 - A. All of his suffering resulted in good for the Gentiles, to whom he was specifically sent by the Lord.

Verse 2

1. If ye have heard of the dispensation of the grace of God which is given to me to you-ward.
 - A. The supposition here that although it had been four years since Paul had been with them, he assumed they remembered what they had been taught.
 - B. The word “dispensation” is the word “oikonomia” in the Greek, and is translated “stewardship” in the English Standard Version, and “administration” in the New American Standard Version.
 1. Go back and see Ephesians 1:10 on this word, although there God is seen as the “administrator.”
 - C. Here, Paul indicates that he is exercising his individual responsibility to be a “steward” of the grace of God.
 1. Although the “grace of God that bringeth salvation hath appeared to all men,” it is the responsibility of the church to proclaim the message of grace to fallen man.
 2. This is what Paul had in mind here - Ephesians 3:8; 1 Timothy 4:16; 2 Timothy 2:2; 4:2.

Verse 3

1. How that by revelation . . .
 - A. The word “revelation” is from the Greek word “apokalupis,” with reference to that which had been made known.
 1. Paul, when writing to the Galatians, wrote of the “revelation” that came “of

Jesus Christ” - Galatians 1:12.

2. An example of this is seen in his words to the Corinthians - 1 Corinthians 11:23.
2. . . . he made known unto me the mystery; . . .
 - A. The word “mystery” has already been considered when we looked at Ephesians 1:9.
 - B. The point, of course, is that the purpose of God concerning the Gentiles which had not previously been revealed has now been revealed by God through Paul.
 1. You might take a look at Deuteronomy 29:29 here.
3. (. . . as I wrote afore in few words,
 - A. Referring to what Paul had written before this - Ephesians 1:9, 10; 2:11-22.

Verse 4

1. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
 - A. The “mystery” here was clearly understandable.
 1. Reminds us of Acts 8:30-33.
 - A. The truth there was understandable.
 - B. Paul’s understanding was full concerning the “mystery,” and he sought for them to have the same.

Verse 5

1. Which in other ages was not made known unto the sons of men, . . .
 - A. Prior to the “revelation” of the “mystery” concerning these matters, the Old Testament Prophets spoke of them only in small bits - 1 Peter 1:10-12.
2. . . . as it is now revealed unto his holy apostles and prophets by the Spirit.
 - A. Go back and review what we saw in Ephesians 2:20 on this.
 - B. There are three contrasts found in this verse:
 1. That which was “not made known” was now “revealed.”
 2. Previous generations in contrast with “now.”
 3. “Sons of men” in contrast with “holy apostles and prophets.”

Verse 6

1. That the Gentiles should be fellowheirs, . . .
 - A. The idea here is that the Gentiles have now become fellow partakers of the eternal purpose of God along with those of Jewish descent.
 1. The exclusiveness seen under the old covenant has been taken away.
 - B. We have seen the Gentiles pictured as:
 1. Fellow citizens - Ephesians 2:19.
 2. Fitly framed together - Ephesians 2:21.
 3. Builded together - Ephesians 2:22.
2. . . . and of the same body, . . .
 - A. The “body” here would be the church - Ephesians 1:22, 23; 2:15, 16; 4:4.
3. . . . and partakers of his promise . . .
 - A. Literally, fellow partakers as seen in the American Standard Version.
 - B. They joined those of Jewish descent and took part in the blessings made available to all who are “in Christ.”
4. . . . in Christ by the gospel:

- A. Their obedient response to the gospel put them “in Christ” where the blessings of God are found.
- B. As such, the Gentile converts became equal to the Jewish converts.

Verse 7

1. Whereof I was made a minister, . . .
 - A. The word “minister” is from the Greek word “diakonos,” which makes reference to one who is a servant, and not just a preacher.
 1. One can be a preacher (“kerux”) without being a minister (“diakonos”).
 - B. As a “minister,” Paul served God and those to whom he preached the gospel.
2. . . . according to the gift of the grace of God given to me . . .
 - A. God’s “grace” had reached down to Paul - 1 Timothy 1:12-14.
 - B. It was because of that “grace” that he was what he was - 1 Corinthians 15:10.
3. . . . by the effectual working of his power.
 - A. A manifestation of the “grace” of God in conjunction with His “power” - Romans 1:16.

Verse 8

1. Unto me, who am less than the least of all saints, . . .
 - A. This was Paul’s honest perception of himself.
 1. We see him, more than once; speak thusly of himself - 1 Corinthians 15:9; 2 Corinthians 12:11; 1 Timothy 1:12-17.
2. . . . is this grace given, that I should preach among the Gentiles . . .
 - A. It was by the “grace of God” that he had become the “apostle of the Gentiles” - Romans 11:13.
3. . . . the unsearchable riches of Christ;
 - A. The “unsearchable” or the “unfathomable” (New American Standard Version) “riches of Christ” would be those things that are beyond the ability of man to comprehend.
 - B. They would be such things as:
 1. Redemption in association with the grace of God - Ephesians 1:7
 2. “The glory of his inheritance” - Ephesians 1:18.
 3. The grace that would be showed “in the ages to come” - Ephesians 2:7.
 4. Christ - Ephesians 3:8.
 5. The glory of God - Ephesians 3:16.
 - C. Paul wrote to the Romans concerning the “depth of the riches” of God - Romans 11:33.

Verse 9

1. And to make all *men* see what *is* the fellowship of the mystery, . . .
 - A. Literally, the idea of bringing to light as seen in the English Standard Version.
 1. Paul’s point was, God’s grace served to enable him to enlighten the Gentiles concerning the deeper things of God.
 - A. Consider Paul’s words to the Colossians that are similar to these - Colossians 1:26.
 2. Previously, Paul indicated he had prayed for their enlightenment - Ephesians 1:18.

- A. He shows that this prayer would be answered through his ministry.
- B. The phrase “the fellowship of the mystery” is translated “the plan of the mystery” in the English Standard Version and “the dispensation of the mystery” in the American Standard Version.
 - 1. The phrase has reference to the means by which God set out to make His plan known to the Gentiles.
- 2. . . . which from the beginning of the world . . .
 - A. Go back and consult your notes on Ephesians 1:4.
- 3. . . . hath been hid in God, . . .
 - A. From that time, the means for the carrying out of the plan of God had been covered.
 - 1. It was not during either the Patriarchal or Mosaical eras that God’s redemptive plan was laid out.
 - B. Until God revealed it, it stayed a “mystery.”
- 4. . . . who created all things by Jesus Christ:
 - A. Keep in mind, “Every good give and every perfect gift is from above, . . .” - James 1:17.
 - 1. The words “all things” must be qualified.
 - A. God did not create sin.
 - B. As Creator, God created His master plan or scheme of redemption by Jesus Christ.
 - 1. Literally, it was “by” or “through” Jesus Christ that the plan was made a reality - John 14:6; Acts 4:12.

Verse 10

- 1. To the intent that now unto the principalities and powers in heavenly *places* . . .
 - A. Notice that what was to be done was to be done “now.”
 - B. As to who the “principalities and powers” are, Paul does not say.
 - 1. Several suggestions have been given by commentators over the years, including angels (both good and bad), evil spirits, government leaders, and Jewish leaders.
 - C. Since Paul wrote of “heavenly *places*,” in respect to these “principalities and powers,” it would seem logical to view them as “spiritual beings.”
 - 1. When writing concerning earthly powers he omitted the phrase “heavenly *places*” - Ephesians 1:21; 6:12; Colossians 1:16; Titus 3:1.
 - D. It is not that he is saying that the message of salvation was to be taken to them, but that when the gospel is proclaimed all, including spiritual beings, are aware of it.
- 2. . . . might be known by the church . . .
 - A. It is “job one” for the church to see that God’s “manifold wisdom” is proclaimed.
 - 1. No other entity is given the commission to make His purpose known.
 - A. Allusions were made by the Old Testament prophets concerning these matters, as angels desired to look into them.
 - B. But neither understood His plan until He revealed it - 1 Peter 1:10-12.
- 3. . . . the manifold wisdom of God.

- A. An expression of the variety or diversity of the ways of God relative to His redemptive plan that brought about unity between Jew and Gentile.

Verse 11

- 1. According to the eternal purpose . . .
 - A. Literally, the idea of “the purpose of the ages.”
 - B. We see Paul using such terminology in several other passages - Romans 16:25; Ephesians 1:4; 3:9; 2 Timothy 1:9; Titus 1:2.
- 2. . . . which he purposed in Christ Jesus our Lord;
 - A. It was through Christ that God “carried out His plan.”
 - 1. Recall that Jesus was “slain from the foundation of the world” - Revelation 13:8.
 - B. Keep in mind, though, that what has been done by God’s “manifold wisdom” and “carried out” by Jesus must “must be known by the church.”
 - 1. Makes us think of the Great Commission, doesn’t it?

Verse 12

- 1. In whom we have boldness and access . . .
 - A. Many blessings are associated with being in Christ, as already seen.
 - 1. Additional ones are seen here.
 - B. The word “boldness” expresses the idea of bold access to God - Hebrews 4:16; 10:19-22.
- 2. . . . with confidence . . .
 - A. Literally, the idea of the one who is “in Christ” has the ability to come before God with “confidence” - Matthew 7:7; 1 John 5:15.
- 3. . . . by faith of him.
 - A. Such “boldness” and “confidence” is not owed them.
 - 1. Rather, it is by their faith in Christ.

Verse 13

- 1. Wherefore I desire that ye faint not at my tribulations for you, . . .
 - A. “Wherefore” is better seen as “therefore” as seen in the New King James Version.
 - B. Paul “desires” that they would not “lose heart,” as seen in the English Standard Version.
 - C. He has, and continues to, experience many “tribulations” - 2 Corinthians 11:23-28.
- 2. . . . which is your glory.
 - A. All of his difficulties provide assistance to others - 2 Corinthians 1:6; 4:12; 2 Timothy 2:10.

Verse 14

- 1. For this cause . . .
 - A. Literally, “for this reason.”
 - 1. Paul includes those things pertaining to the “mystery,” going back to verse 1.
 - A. He writes of the privileges given to those who have been “fitted” into the plan of God.
- 2. . . . I bow my knees . . .
 - A. To bow the knees would be an expression of humility.

- B. It seems Paul now resumes the prayer he began in verse 1.
- 3. . . . unto the Father of our Lord Jesus Christ,
 - A. The English Standard Versions translates this as, “. . . I bow my knees before the Father . . .”
 - 1. This is due to the use of the preposition “pros,” which has reference to direction, such as “before,” indicating that Paul was bowing his knees in the direction of the Father.
 - B. The “Fatherhood” of God is frequently found in the New Testament.
 - 1. Paul’s reference is to God in regard to spiritual matters.
 - 2. God is not only the “Father” of Jesus Christ; He is “Father” to all who may call upon Him as such due to their acceptance of Him by obedience - Romans 8:14-17.
 - C. The phrase “of our Lord Jesus Christ” is omitted from numerous translations.
 - 1. American Standard Version - “For this cause I bow my knees unto the Father,”
 - 2. English Standard Version - “For this reason I bow my knees before the Father,”
 - 3. Revised Standard Version - “For this reason I bow my knees before the Father,”

Verse 15

- 1. Of whom the whole family in heaven and earth is named.
 - A. A general statement as seen in Acts 17:28.
 - 1. Literally, the idea of “every family.”
 - B. Specifically, of course, from a spiritual perspective only those who are Christians compose God’s spiritual family.

Verse 16

- 1. That he would grant you, . . .
 - A. Contained within verses 16 and 17 are three specific things that Paul petitions God for on behalf of the Ephesian Christians.
 - 1. In each of them is found the Greek word “hina,” translated “that” in our English translations.
 - 2. “Hina” suggests the idea of purpose, thus three purposes found within this prayer.
 - B. First, Paul asks of God that He would “grant” that which he asks.
 - 1. This shows us from which these petitions would be answered.
 - A. They are of God - John 11:22; James 1:5.
- 2. . . . according to the riches of his glory, . . .
 - A. Similar wording as seen in Ephesians 1:17, 18.
 - B. We see in this expression a reference to God’s abundance power - Romans 9:23; Philippians 4:19, Colossians 1:27.
- 3. . . . to be strengthened with might
 - A. Prayer for the strengthening of the saints at Ephesus in order they may accomplish what was said in Ephesians 3:10 and 11.
- 4. . . . by his Spirit . . .

- A. There is no reason to assume that Paul is asking for a special measure of the Holy Spirit that this might be accomplished.
 - 1. Keep in mind, the strengthening power that comes from the Word is given by the Spirit - Deuteronomy 11:8; 2 Timothy 3:16, 17.
 - 2. David Lipscomb put it this way, "It is very hurtful for one to think that he can receive the help of the Spirit without taking the word of the Spirit into the heart." A Commentary on the New Testament Epistles, Volume IV, p. 63.
- 5. . . . in the inner man;
 - A. Man is composed of the "outer man" and the "inner man."
 - 1. The "outer man" would be the flesh while the "inner man" would be that part which has a spiritual relationship with God, i.e. the soul of man.
 - 2. It would be the "new *man*" that Paul writes of - Colossians 3:10.

Verse 17

- 1. That Christ may dwell in your hearts . . .
 - A. Here is the second purpose.
 - B. The idea here is that Christ may "take up residence" in the hearts of the Ephesians.
 - 1. The "heart" would be that part of man that he reasons with - Proverbs 23:7.
 - 2. It is from this "heart" that good and bad come forth - Ephesians 6:6; Mark 7:21-23.
 - 3. It is from the "heart" that man obeys - Romans 6:17.
 - C. Thus, a representative "dwelling" of Christ, as with the Spirit, as they "hid" the Word of God in their hearts - Psalm 119:11.
 - D. Recall what we have already noticed from 1 Corinthians 3:16, 17 and 6:19.
- 2. . . . by faith; . . .
 - A. This helps us to see the location from which the "dwelling" comes - Romans 10:17.
 - B. Recall, what we saw in verse 12 of this chapter concerning the role of faith.
- 3. . . . that ye, being rooted and grounded in love,
 - A. Here is the third purpose.
 - B. The concept of their being "rooted" had to do with their being securely planted, while the idea of their being "grounded" had to do with the foundation upon which they stood.
 - 1. A similar statement is made by Paul to the Colossians where Christ is seen as the location wherein the brethren at Colossae were to be "rooted and built up" - Colossians 2:7
 - C. The word "love" here "agapei," which is a form of "agape."
 - 1. "Love" is seen here as the location wherein they were to be "rooted and grounded."
 - D. Christians are to love God, one another, their neighbor, and their enemies - Matthew 22:37; John 13:34, 35; Matthew 22:39; Luke 6:27.
 - E. Vincent's Word Studies in the New Testament, Volume III, page 384 states, "Standing first in the sentence and emphatic, as the fundamental principle of christian life and knowledge."

Verse 18

1. May be able to comprehend . . .
 - A. The idea is to apprehend, perceive, or grasp the truth with a sense of eagerness as expressed by Paul to the Philippians - Philippians 3:12, 13.
 - B. As to what Paul had in mind that they might grasp is not clear.
 1. Several suggestions have been made, including such things as the love of God (or Christ), the church, salvation, et. al.
 - C. In general, it seems that we could see that Paul was indicating the things of God necessary to sainthood were perceivable.
 1. This reminds us of John 8:32.
2. . . . with all saints . . .
 - A. What Paul prays for was not just for the Ephesian Christians, but also for “all saints.”
3. . . . what *is* the breadth, and length, and depth, and height;
 - A. Breadth - no exclusions to the love of God - John 3:16.
 - B. Length - no limitations as far as the reach of the love of God - Matthew 28:18, 19.
 - C. Depth - the love of God reaches into the quagmire of sin - Romans 5:8.
 - D. Height - the love of God reaches beyond this earthly sphere, giving hope to those who are in Christ - Titus 1:2.

Verse 19

1. And to know the love of Christ, . . .
 - A. To grasp “the love of Christ” was possible, at least to some degree.
 1. As with other characteristics of God, we may not fully comprehend them, but we can grasp some aspects of them.
 - B. The desire of Paul was for them to understand the love of Christ to the point they would be motivated by that love to do what He tells them to do.
 1. In the end, God desires that our motivation for compliance with His will is love - John 14:15; 15:14.
2. . . . which passeth knowledge, . . .
 - A. The total depth of the love of Deity is not discernable.
 1. However, to a degree, the child of God possesses the ability to grasp this love.
3. . . . that ye might be filled with all the fulness of God.
 - A. Again, Paul uses the Greek word “hina” (i.e. “that”) in order to express the idea of the purpose.
 1. They were “to know the love of Christ” in order to “be filled with all the fulness of God,” which is the goal set before them.
 - B. The phrase “that ye might be filled” is passive, indicating this is something done on their behalf as they yielded themselves to God and His will.
 - C. It seems best to me, to understand this as speaking of the idea of their being fully filled with the characteristics of God.
 1. Consider Matthew 5:48.
 - A. As God is “holy,” so should we be - 1 Peter 1:15, 16.
 - B. As God is “love,” so should we be - 1 John 4:8; John 13:34, 35.
 - C. As God shows “mercy,” so should we be merciful - Romans 11:30-32.

D. As God is “just,” so should we be - Philippians 4:8.

Verse 20

1. Now unto him that is able to do exceeding abundantly . . .
 - A. Paul begins his doxology here.
 - B. Of course, he has in mind God who “is able.”
 1. Indicative of the power that God possesses - Romans 16:25; Jude 24.
 2. Literally, the idea is by one’s own virtue.
2. . . . above all that we ask or think, . . .
 - A. God is able due to His own virtue to do beyond what man asks of Him.
 - B. Notice, it is not just “above that we ask or think.”
 1. It is “above all that we ask or think.”
3. . . . according to the power that worketh in us,
 - A. The influence of God is the “power” that works in man who submits himself to that influence.

Verse 21

1. Unto him *be* glory . . .
 - A. Because of the vast “power” of God, “glory” was literally “due” Him.
 - B. The word “glory” is from the Greek word “doxa,” which means honor or praise.
2. . . . in the church . . .
 - A. The church “owes” Him glory and honor - Revelation 7:12.
3. . . . by Christ Jesus . . .
 - A. Such glory and honor are due Jesus also - 1 Timothy 1:17; Revelation 4:11.
4. . . . throughout all ages, . . .
 - A. The English Standard Version states, “. . . throughout all generations . . . ”
 1. Thus, indicative of the church showing God “glory” as recordable time exists.
5. . . . world without end.
 - A. Not only while earth times exists, but on into eternity as seen in the English Standard Version, “. . . forever and ever. . . ”
 - B. Recall that at “the end” the kingdom will be “delivered up” to God - 1 Corinthians 15:24.

CHAPTER FOUR:

Verse 1

1. I THEREFORE, the prisoner of the Lord, . . .
 - A. The chapter begins by tying it to what was previously said.
 - B. As to Paul being a “prisoner” he, no doubt, had reference to the fact that at the time of his writing this letter he was imprisoned in Rome.
 1. Of course, the reason he was in prison is emphasized by the statement “of the Lord.”
 - C. Perhaps Paul put it this way to give greater emphasis to the appeal he is making.
2. . . . beseech you that ye walk worthy of the vocation wherewith ye are called,
 - A. The word “beseech” is translated “urge” in the English Standard Version and “implore” in the New American Standard Version.
 1. Paul uses this word with some frequency - Romans 12:1; Philippians 4:2;

1 Thessalonians 4:1, 10.

- B. The phrase “walk worthy of the vocation wherewith you are called” refers to the Christian life being one that is consistent with the claims of being Christ like
 - 1. Literally, Paul is instructing them to live in a manner worthy of their calling such as is seen in other locations - Philippians 1:27; Colossians 1:10.
- C. Of course, they have been called by the gospel - 2 Thessalonians 2:14.

Verse 2

- 1. With all lowliness and meekness, . . .
 - A. The English Standard Versions states, “With all humility and gentleness, . . .”
 - B. In contrast with pride, humility is seen as a quality to be found in the life of the child of God - 1 Peter 5:5, 6.
 - 1. The Christian is encouraged to be careful to “not to think of himself more highly than he ought to think” - Romans 12:3.
 - C. “Meekness” or “gentleness” relates to the concept of one waiving his rights as he seeks for a common good with others.
 - 1. “Meekness” is found in the list of that which produces the “fruit of the Spirit” - Galatians 5:23.
 - 2. It is seen in the instruction of Paul to Timothy when it came to facing those who opposed him - 2 Timothy 2:25.
- 2. . . . with longsuffering, . . .
 - A. “Longsuffering” or “patience,” is from the Greek word “makrothumia,” and refers to “patience” in dealing with others on matters of opinion, etc.
 - 1. This was going to be of utmost importance in order for unity to prevail.
- 3. . . . forbearing one another in love;
 - A. The idea of “tolerance.”
 - B. Such “tolerance” came from love.

Verse 3

- 1. Endeavoring to keep the unity of the Spirit . . .
 - A. The word “endeavoring” is from the Greek word “spoudazo,” which indicates “diligence.”
 - 1. The English Standard Version uses the word “eager.”
 - B. It is important to understand what unity is.
 - 1. Vines defines the word with the use of only one word, “one” - Vines Expository Dictionary of New Testament Words, p. 1194.
 - 2. Jesus indicated the same idea in His prayer for “unity” - John 17:20-23.
 - 3. “Unity” is not found in diversity - Amos 3:3.
 - 4. “Unity” is expressed in the New Testament in several ways:
 - A. “. . . all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.” - 1 Corinthians 1:10.
 - B. “. . . one mind, . . .” - 2 Corinthians 13:11; 1 Peter 3:8.
 - C. “. . . with one mind striving together . . .” - Philippians 1:27.
 - D. “. . . be of the same mind in the Lord.” - Philippians 4:2.
 - E. “. . . being knit together in love, . . .” - Colossians 2:2.

- C. Since “all scripture is given by inspiration of God” (2 Timothy 3:16), “unity of the Spirit” will be found in compliance with scripture.
- D. For there to be “unity,” there must be agreement on the fundamental principles set forth by God, as will be expressed in the following verses.
- 2. . . . in the bond of peace.
 - A. Expressive, either of the idea that peace is the agent by which unity comes, or unity is the result of the pursuit of peace.

Verse 4

- 1. *There* is one body, . . .
 - A. I.e. the church - Romans 12:4, 5; 1 Corinthians 12:13, 27; Ephesians 1:22, 23; 2:16; 3:6; 4:12, 16; 5:23; Colossians 1:18, 24; 3:15.
- 2. . . . and one Spirit, . . .
 - A. The Holy Spirit.
- 3. . . . even as ye are called in one hope of your calling.
 - A. “Hope” is translated from the Greek word “elpis.”
 - 1. Biblical “hope” expresses not only desire, but also expectation.
 - 2. Paul has previously mentioned, “hope.”
 - A. He wrote of “the hope of his calling” - Ephesians 1:18.
 - B. The Gentiles had previously been “without hope” - Ephesians 2:12.
 - B. Their calling relates to the fact they had accepted the “gospel call” - 2 Thessalonians 2:14.
 - 1. We remember Jesus’ call - Matthew 11:28-30; Revelation 3:20.

Verse 5

- 1. One Lord, . . .
 - A. A common word used by Paul in reference to Jesus - Romans 10:9; 14:8, 9; 1 Corinthians 8:6, et.al.
 - 1. Actually used by Paul in some 250 plus passages.
 - B. Within the New Testament we see it used as a fourfold means of describing Jesus.
 - 1. Authority - Matthew 28:18; Ephesians 1:22.
 - 2. Ownership - Acts 20:28; 1 Peter 1:18, 19.
 - 3. Master - Ephesians 6:9; Colossians 4:1.
 - 4. King - 1 Timothy 1:17; 6:15.
- 2. . . . one faith, . . .
 - A. Reference to the entire body of truth bound upon man - Acts 6:7; Galatians 1:23; 1 Timothy 4:6; Jude 3.
- 3. . . . one baptism.
 - A. The English word “baptism” is a transliteration of the Greek word “baptisma,” referring to an immersion.
 - B. Prior to this, several “baptisms” were found in the New Testament.
 - 1. The baptism of Israel - 1 Corinthians 10:1, 2.
 - 2. Baptism of fire - Matthew 3:11, 12.
 - 3. Baptism of suffering - Mark 10:35-38.
 - 4. The baptism of Jesus - Matthew 3:13-17.
 - 5. John’s baptism - Matthew 21:25.

- 6. Baptism of the Holy Spirit - Acts 1:5, 8.
- 7. Baptism of the Great Commission/New Covenant - Mark 16:15, 16.
- C. It is the last of these seven baptisms that Paul has in mind here.
 - 1. A baptism in water for the remission of sins - Romans 6:4; Colossians 2:12; Acts 2:38; 1 Peter 3:21.

Verse 6

- 1. One God and Father of all, . . .
 - A. The concept of the oneness of God is not new, as is seen by the “Shema” - Deuteronomy 6:4.
 - B. His having become “Father” speaks to the submission of man who accepts Him as their spiritual Father - Romans 8:16, 17; Galatians 3:26, 27.
 - 1. Of course, as Creator, He is “Father of all” creation.
- 2. . . . who *is* above all, . . .
 - A. Here we see the sovereignty (authority) of Deity.
- 3. . . . and through all, . . .
 - A. His providential workings are seen as He works in the lives of His children.
- 4. . . . and in you all.
 - A. He is “in” Christians as they live for Him.
 - B. In all of this, we see the basic fundamental principles of unity that must be had for unity to exist.
 - 1. However, this list is not exhaustive.

Verse 7

- 1. But unto every one of us is given grace . . .
 - A. The church does not deserve what it has received from God.
 - 1. It is a “gift” brought on by “grace.”
- 2. . . . according to the measure of the gift of Christ.
 - A. Some think this has to do with supernatural spiritual gifts, i.e. miracles.
 - 1. However, it seems better to see it referring to the varied abilities that the Christians had, such as is expressed in verse 12.
 - B. The phrase “gift of Christ” seems better to express the idea of those “gifts” that came from Christ, rather than His being the gift.

Verse 8

- 1. Wherefore he saith, When he ascended up on high, . . .
 - A. A reference here to Psalm 68:18, although this is not a quote since there are some differences seen.
 - 1. Psalm 68:18 had God receiving “gifts,” while here it is Christ who is giving the gifts.
 - 2. Here, Paul indicates that the “gifts” given by Christ were received after he had ascended.
 - B. It seems that Paul’s use of Psalm 68:18 is more of the nature of application than interpretation.
 - 1. The point being, when Christ ascended to sit at the right hand of God, he gave to the church all it needed.
- C. We might associate Acts 2:33 with Psalm 68:18.

2. . . . he led captivity captive, . . .
 - A. At His ascension, Christ is seen as having conquered death, the grave, and sin.
 1. It is as if He took them “captive.”
 2. The picture is of a returning conqueror who returned to heaven triumphant - Ephesians 1:20, 21.
 - B. We might see this in reference to the Ephesian Christians who have been taken “captive” by the Lord, having now become His servants.
3. . . . and gave gifts unto men.
 - A. It seems the “gifts” given are listed in verse 11.

Verse 9

1. (Now that he ascended, . . .
 - A. I.e. “ascended” back to heaven being “above all principalities and power, . . .” - Ephesians 1:21.
2. . . . what is it but that he also descended first into the lower parts of the earth?
 - A. Christ “descended” at His incarnation to live, die, and resurrect in order to give “gifts” to the church.
 1. You might notice the order here, “. . . he also descended first . . .”

Verse 10

1. He that ascended is the same also that ascended up far above all heavens, that he might fill all things.)
 - A. The phrase “far above all heavens” would correspond with the phrase “on high” as seen in Psalm 68:18, and would refer to the fact that Jesus is “above” the universe as Ruler of that universe - Matthew 28:18; Philippians 2:6-11.

Verse 11

1. And he gave some, apostles; . . .
 - A. The word “apostles” here is from the Greek word “apostolos,” meaning to send to a specific location or mission.
 1. For example, the “apostles” were sent by the Lord “into all the world” to “preach the gospel” - Mark 16:15.
 - B. There is within the New Testament those specific “apostles” who were selected by Jesus - Matthew 10:1-4.
 - C. Paul was chosen by the Lord to be the “apostle to the Gentiles” - Acts 9:1-19; 22:1-16; 26:1-20; 1 Corinthians 15:8, 9; 2 Corinthians 11:5; 12:11; Galatians 1:1.
 - D. There is, also, a more general use of the word referring to the idea of one having been sent.
 1. Matthias was chosen to take the place of Judas - Acts 1:12-26.
 2. Jesus was referred to as “the Apostle and High Priest of our profession” - Hebrews 3:1.
 3. Barnabas was referred to as an “apostle” - Acts 14:14.
 4. As was James, the brother of Jesus - Galatians 1:19.
2. . . . and some, prophets; . . .
 - A. Those that were referred to as “prophets” within the Scriptures were those who spoke forth the message that came from God.
 1. At times, this meant their speech was of the nature wherein they foretold

- events to come, while at other times they simply spoke the Word of God.
2. In the New Testament, we note several who were referred to as “prophets.”
 - A. Agabus - Acts 11:27, 28; 21:10, 11.
 - B. The prophets of Antioch - Acts 13:1.
 - C. Judas and Silas - Acts 15:32.
 - D. Philip’s four daughters - Acts 21:9.
 - B. Prophecy is listed among the spiritual gifts that were found within the church, passed on by the laying on of the hands of the Apostles - Romans 12:6; 1 Corinthians 12:3-11; 1 Timothy 4:14.
 3. . . . and some, evangelists; . . .
 - A. The word “evangelist” comes from the Greek word “euangelistes,” and refers to one who was “a messenger of good” - Vines Expository Dictionary of New Testament Words, p. 384.
 1. The word could have reference to both located and traveling “evangelists.”
 2. Timothy, as an “evangelist,” was given instruction by Paul concerning his work with the church at Ephesus - 1 Timothy 1:3.
 - B. Philip was referred to as an “evangelist” (Acts 21:8), and Paul instructed Timothy concerning his doing the “work of the evangelist” - 2 Timothy 4:5.
 4. . . . and some, pastors and teachers.
 - A. The word “pastors” is from the Greek word “poimen,” and is translated “shepherd” in other translations such as the English Standard Version and the World English Bible.
 1. This speaks to the “office” (1 Timothy 3:1) of those who are also referred to as “bishops,” “elders,” and “overseers,” - 1 Timothy 3:1, 2; Titus 1:5, 7; Acts 20:17, 28.
 - B. Due to the absence of the definite article before the word “teachers,” some have concluded that the phrase should be “pastor teachers,” or something like this.
 1. It would do no harm if that were the translation; however, no translation that I know of translates it this way.
 2. The fact is, all “pastors” would be “teachers,” but it would not necessarily follow that all “teachers” would be “pastors” - 1 Timothy 3:2; Titus 1:9.

Verse 12

1. For the perfecting of the saints, . . .
 - A. Three reasons are given here for the gifts that have been given to the church.
 - B. The word “perfecting” is translated “equip” or “equipping” in several translations such as the New King James Version and the English Standard Version.
 - C. The idea that Paul is expressing here is making the church completely prepared or ready.
 1. This would be the result of proper training.
2. . . . for the work of the ministry, . . .
 - A. The New American Standard Version translates this phrase to say “for the work of service,” which seems to suggest the idea that as the church was brought to maturity, servants would come forth from within.
 1. Of course, service is stressed in the New Testament.

3. . . . for the edifying of the body of Christ:
 - A. “Edifying” would be the “building up of the body of Christ” as seen in the American Standard Version, the New American Standard Version, and the English Standard Version.
 1. This would speak to the promotion of things necessary for the spiritual growth God would have the church to experience - Ephesians 4:15; 1 Peter 2:2.

Verse 13

1. Till we all come in the unity of the faith, . . .
 - A. Certain of the things Paul just mentioned had a time limitation placed upon them.
 1. “Till” or “until” (as per the English Standard Version) is a preposition, indicative of the limitation of what is under consideration.
 2. The spiritual gifts under consideration had a time limitation placed upon them.
 - A. The apostleship was to come to an end, thus the ability to pass on by the laying on of the hand of the apostles such gifts.
 - B. The gift of prophecy was to be done away with - 1 Corinthians 13:8-13.
 3. During the “infancy” stage of the church, when the Word of God was not yet written, such spiritual gifts were necessary.
 - A. However, once sufficient scripture was given in order to direct the Christians into “all godliness” (2 Peter 1:3), and for them to become “perfect,” such gifts came to an end.
 - B. Given the nature of the gifts, which were given for the purpose of confirmation (Mark 16:20), once that was done, there was no longer a need for them - Hebrews 2:1-4; James 1:25 (See Appendix # 6, p. 111).
 - B. The unity that God desired of the church was to be gained by “the faith.”
 1. This would be the teachings/doctrine of God that served as the basis for the Christian religion - Philippians 1:27; Galatians 1:23; 6:10; Jude 3.
2. . . . and of the knowledge of the Son of God, . . .
 - A. The unity that God desired came by “the faith” and by “the knowledge of the Son of God.”
 1. The Word, when completed, would provide all that was necessary for the church to know about the Son of God.
 - A. Faith in Him is essential - John 8:24; John 14:6; Acts 4:12.
 - B. As time passed, the church would no longer have those among them who had seen Jesus.
 1. Something else from God was needed to keep the faith alive - 1 John 1:1-3.
3. . . . unto a perfect man, . . .
 - A. The unity that God desired came by “the faith,” “knowledge of the Son of God,” and in “perfection.”
 - B. The word “perfect” is from the Greek word “teleios,” and has to do with the idea of maturity.
 1. The English Standard Version states, “to mature manhood.”
 2. The sense here is that the church was to mature to the level of their knowledge of the faith that God would have them to do.

4. . . . unto the measure of the stature of the fulness of Christ:
 - A. Here is the length they were to go.
 1. Christ should be “seen” in them - Galatians 2:20; Philippians 1:21.

Verse 14

1. That we *henceforth* be no more children, . . .
 - A. Spiritual gifts had been given to the “infant” church whereby they could “discern the spirits” - 1 Corinthians 12:10.
 1. There was the need to be able to “try to spirits” - 1 John 4:1.
 2. As already noticed, once the written Word was completed, such gifts were no longer needed as what would be taught would be compared to the Scriptures - Acts 17:11.
 3. There was the need for them to “press on” to the goal before them - Philippians 3:12-15.
 - B. “Children” would be in contrast to the maturity that the Lord would have them to have.
2. . . . tossed about with every wind of doctrine, . . .
 - A. Those that were mature would not be thrown about like a boat on a stormy sea.
 - B. Clearly a warning relative to the false doctrines of men prevalent in the first century.
 1. Such warnings were common - Matthew 7:15-18; 2 Peter 2:1; 1 John 4:1.
3. . . . by the slight of men, *and* cunning craftiness, . . .
 - A. Trickery is seen here, as in other locations - 2 Corinthians 2:11; 11:3; Ephesians 6:11; 1 Timothy 4:1.
4. . . . whereby they lie in wait to deceive:
 - A. This is reference to the practice of deceit.
 1. There is the sense of deliberate action here.

Verse 15

1. But speaking the truth in love, . . .
 - A. A clear contrast is seen here in view of what has just been said about the false teachers.
 1. They taught error while practicing deceit.
 2. The Christians at Ephesus were to speak truth in love.
2. . . . may grow up into him in all things, . . .
 - A. Growth in the human body is natural.
 1. When growth is not seen, people become concerned.
 - B. There was to be seen growth, i.e. an ongoing matter, in every area of the Christian life.
 - C. It is important to note that the growth was “into him.”
 1. The emphasis here was they were to grow, not so much in their likeness of him, but that He was the power by which they were to grow.
3. . . . which is the head, *even* Christ:
 - A. Headship, of course, would emphasize authority or rule.
 1. They were to look to the “head” for the source of their growth.
 2. This is a point of emphasis within the New Testament.

Verse 16

1. From whom the whole body fitly joined together and compacted . . .
 - A. The use of the body to illustrate the church is common in the writings of Paul - Romans 12:4, 5; 1 Corinthians 12:12-31; Ephesians 1:22, 23; 4:4, 12; Colossians 1:24; 2:19.
 - B. The words “fitly joined together and compacted,” or “joined and held together” as per the English Standard Version, are present participles, indicative of an ongoing process.
 1. In other words, this was part of their “growing up.”
2. . . . by that which every joint supplieth, . . .
 - A. That which connects the body together.
 - B. That which is needed for the proper growth of the church is supplied by Christ, as head.
3. . . . according to the effectual working in the measure of every part, . . .
 - A. As each part of the body functions, as they should, growth will be the result.
4. . . . maketh increase of the body unto the edifying of itself in love.
 - A. The church will grow numerically and spiritually as it should when every part of the body (church) functions, as it should.

Verse 17

1. This I say therefore, and testify in the Lord, . . .
 - A. A reference here to his exhortation seen in Ephesians 4:1 concerning the worthy walk.
 - B. His “testifying” “in the Lord” would be his affirming (as seen in the New American Standard Version) that what he was saying was from the Lord, who would be his witness of such.
 1. As he had written to the Corinthians, he believed that which he taught was from God, revealed by the Holy Spirit - 1 Corinthians 2:1, 10, 13.
2. . . . that ye henceforth walk not as other Gentiles walk, . . .
 - A. The phrase “as other Gentiles” would be in reference to the ungodly life style of those in contrast to the Christian in Ephesus.
 1. Three distinct groups of people lived in Ephesus.
 - A. Jews who were non-Christians.
 - B. Gentiles who were non-Christians.
 - C. Christians from both Jewish and Gentile descent.
 - B. As seen in Ephesians 2:2, the word “walk” has reference to one’s behavior.
 1. They were being encouraged to not “walk” as those of the world.
3. . . . in the vanity of their mind,
 - A. The phrase “vanity of their mind” is translated “the futility of their minds” in the English Standard Version.
 1. To “walk” as those outside the church was to “walk” in a way wherein the result was futility - Romans 1:21, 28.
 - A. Nothing more than a wasted life would be seen here.
 - B. If course, it is from their “mind” or heart that such issues would come - Proverbs 4:23.

Verse 18

1. Having the understanding darkened, . . .
 - A. An inspired commentary on the condition of those just mentioned.
 1. Light had been offered, but they willingly and willfully rejected it.
 2. Those who had accepted the truth had been enlightened - Ephesians 1:18.
 2. . . . being alienated from the life of God through the ignorance that is in them, . . .
 - A. Due to the fact that they purposefully chose to have their "understanding darkened," they were separated from "the life" that was made available by God.
 1. They were, as seen in Ephesians 2:1, "dead in trespasses and sins."
 - B. Pay careful attention to the fact that their condition was brought on by their "ignorance."
 1. This was a willful "ignorance," much like that seen in Paul's letter to the Romans - Romans 1:18-23.
3. . . . because of the blindness of their heart:
 - A. The word "blindness" would better be seen as "hardness" as seen in the American Standard and English Standard Versions.
 1. It is from the Greek word "porosis," and is used in the New Testament in a figurative sense to express the idea of callousness.
 2. It has to do with either a mental or moral hardening.
 - B. The word "heart" is from the Greek word "kardia," and has reference to the seat of thought.
 - C. The point Paul is making is simple.
 1. Those that willfully harden their hearts are ignorant, and have no understanding of those matters essential to moving them from spiritual darkness to the light.

Verse 19

1. Who being past feeling . . .
 - A. Literally, the idea is they had become "callous," as seen in the English Standard Version.
 1. In doing so, they became as those of whom Paul wrote in Romans 1:18-23.
 2. Due to the hardening of their hearts, they became even more wicked than before.
 - B. Their, being "past feeling," would be indicative of a sense of apathy.
2. . . . have given themselves over unto lasciviousness, . . .
 - A. Literally, they completely surrendered themselves to a life of unbridled lust - 2 Corinthians 12:21; Galatians 5:19.
 1. When such is done by man God, in turn, gives them up Romans 1:24.
3. . . . to work all uncleanness with greediness.
 - A. "Uncleanness" would be of a moral nature.
 1. Some have suggested prostitution, as such was common in Corinth and Ephesus.
 - B. "Greediness" would be in reference to one who always desired more.
 1. The idea of "covetousness."
 2. Perhaps, an unquenched desire for financial or sexual pleasure.

Verse 20

1. But ye have not so learned Christ;
 - A. The word “ye” has to do with the Ephesian Christians.
 1. Thus, a contrast between them and those mentioned in verse 17.
 - B. To “learn Christ” was to know Him, not just to have knowledge about Him.

Verse 21

1. If so be that ye have heard him, . . .
 - A. Paul was expressing his confident assumption that they had, indeed, heard of Him.
 - B. To have “heard Him,” Paul was referring to their having heard the gospel - Ephesians 1:13.
2. . . . and have been taught by him, . . .
 - A. Beyond the initial teachings, that led to their conversion.
 1. The growth which they experienced came by the continued teaching, which resulted in their properly being discipled - Matthew 28:20.
3. . . . as the truth is in Jesus:
 - A. Jesus is the embodiment of the truth - John 14:6.
 1. This truth taught them to live the newness of life that came at their conversion - 2 Corinthians 5:17.

Verse 22

1. That ye put off concerning the former conversation the old man, . . .
 - A. In this, and the next two verses, we have three different actions that the church at Ephesus was to incorporate in their lives.
 - B. First, they were to “put off the former conversation” of the “old man.”
 1. The English Standard Versions states, “put off your old self, which belongs to your former manner of life.”
 2. The picture is of their putting off their former lustful pursuit as one would put off a garment - Colossians 3:8.
 3. No doubt this was done when they became Christians - Romans 6:6, 7; 2 Corinthians 5:17; Galatians 3:27.
 4. That life that had been controlled by sin was now put off.
2. . . . which is corrupt according to the deceitful lusts;
 - A. The “old man” had been corrupted as per the “deceitful lusts” that were in their lives.
 1. Again, the present participle indicates the continued pursuit of such lusts to the point of their continuing to become worse.

Verse 23

1. And be renewed . . .
 - A. The second action that was to be found in them.
 - B. To be “renewed” was to be “made new.”
 1. There was to be an inward renovation - Acts 3:19.
 2. This was something they continued to develop.
2. . . . in the spirit of your mind;
 - A. Relative to the human spirit.

1. Both the mind and the spirit are to be affected - Romans 12:2.

Verse 24

1. And that ye put on the new man, . . .
 - A. The third action that they were to do.
 - B. This was to take the place of the “old man” that had been put away.
 1. When the “house” is swept clean, care must be taken - Matthew 12:23-25.
 - C. “New,” is “kainos” in the Greek, suggesting a contrast rather than “neos” which would suggest new in regard to time.
2. . . . which after God is created . . .
 - A. The English Standard Version states, “created after the likeness of God,” which clarifies the point Paul was making.
 - B. It is interesting how Paul presents this as a “creation.”
 1. As God created man (Genesis 2), He has made (created) a new creature (creation) out of man so overcome by sin.
 2. We have already noted that Paul wrote of their being God’s “workmanship, created in Christ Jesus unto good works” - Ephesians 2:10.
3. . . . in righteousness and true holiness.
 - A. “Righteousness” is that which is granted man when they obey the gospel.
 1. While they lived in sin, they were seen by God as being “free from righteousness” - Romans 6:20.
 2. It was through Christ that they had been “made the righteousness of God” - 2 Corinthians 5:21.
 - B. The phrase “true holiness” points to the fact that they were to be holy as God is holy - 1 Peter 1:16.
 - C. These two character traits were in total opposition to what was seen in them prior to their conversion.
 1. I.e., a lack of holiness and righteousness.

Verse 25

1. Wherefore putting away lying, . . .
 - A. The gist of this is found in Zechariah 8:16.
 - B. We see in this admonition relative to what is found in the one who has “put on the new man.”
 1. Lying is to no longer be found in the person who seeks to imitate God.
 2. To “put away” is to “lay aside” once and for all as the “old man” is put off once and for all.
2. . . . speak every man truth with his neighbor: . . .
 - A. Of course, not saying that the need to speak the truth was stipulated only to one’s neighbors.
 1. Speaking of the social intercourse they were to have, and the fact they were to speak the truth when doing so.
3. . . . for we are members one of another.
 - A. The relationship they shared was to be conducive to their speaking the truth - Colossians 3:9.
 1. As members of the body, they were to be truthful with each other.

Verse 26

1. Be ye angry, and sin not: . . .
 - A. Here, a loose quotation of Psalm 4:4.
 - B. Not a command to be angry in any sense of the word.
 1. Rather, admonition in respect to anger that would occur from time to time.
 - C. In the context of verses 26 through 31, Paul uses three different words to express anger and wrath.
 1. “Orgizo” - verse 26, which suggests anger under control.
 2. “Parorgismos” - verse 26, suggesting the idea of exasperation to anger.
 3. “Orge” - verse 31, which suggests anger that is not under control.
 - A. This is seen in the wrath of God - Romans 1:18.
 - B. This would be more of a deep seated anger.
2. . . . let not the sun go down upon your wrath:
 - A. Caution is seen in this statement relative to what might be called a disposition of anger.
 - B. There are instances where anger is justified.
 1. However, it must be kept under control, and should not consume one.
 2. Counting to 10 may be considered.

Verse 27

1. Neither give place to the devil.
 - A. An admonition for them to be careful to not provide room in their lives for the devil to take action.
 - B. Uncontrolled anger could very well do just that.
 1. Anger that is not brought under control may result in hatred, malice and resentment.
 2. As such, it would provide an avenue for the devil to work his wiles within us.

Verse 28

1. Let him that stole steal no more: . . .
 - A. Theft was accepted in Ephesus as part of the norm.
 1. As such was the case, it appears that some of those who were members of the church continued to steal.
 2. The point Paul made is easily seen in the English Standard Version, “Let the thief no longer steal.”
2. . . . but rather let him labour, working with *his* hands the thing with is good, . . .
 - A. Paul provides an alternative to such actions.
 1. They were told to stop stealing and go to work.
3. . . . that it may minister grace unto the hearers.
 - A. By working, they might be able to assist others who are in need.
 1. Several examples are found in the New Testament where Christians came to the aid of others who were in need - Acts 2:45; 4:34; 11:29, 30; Romans 15:26; 2 Corinthians 8; 9.

Verse 29

1. Let no corrupt communication proceed out of your mouth, . . .

- A. The word “corrupt” is “sapos” in the Greek, and has reference to that which is worthless.
 - 1. The New American Standard Version and the New International Version both use the word “unwholesome.”
- B. Words that had no profit or no value - Matthew 12:36, 37; 15:11, 19.
- 2. . . . but that which is good to the use of edifying, . . .
 - A. Christians are to be involved in the edification of one another - Romans 14:19; Ephesians 4:12, 16; 1 Thessalonians 5:11.
 - 1. Profitless words would have no such value.
- 3. . . . that it may minister grace unto the hearers.
 - A. The idea of the use of such words that would provide help when help was needed.
 - 1. When there are those who need edified, choose your words carefully.

Verse 30

- 1. And grieve not the holy Spirit of God, . . .
 - A. Literally, the idea of “stop grieving the Holy Spirit,” which would suggest they were doing that which was causing the Spirit to be grieved.
 - 1. To continue to grieve the Holy Spirit would result in their quenching the Spirit - 1 Thessalonians 5:19.
 - B. The word “grieve” came from the Greek word “lupeo,” and referred to the idea of one experiencing emotional or mental distress.
 - C. We see Israel having “vexed” or “grieved” (American Standard Version) the Holy Spirit by their rebellion against God.
- 2. . . . whereby ye are sealed . . .
 - A. We have already noted that those who had been redeemed were “sealed” “until the redemption” - Ephesians 1:7, 13, 14.
 - 1. Such “sealing” would have to do with their showing by their lives their compliance to that which the Spirit would have them to do.
- 3. . . . unto the day of redemption.
 - A. This would hold true until the judgment.

Verse 31

- 1. Let all bitterness, . . .
 - A. Six specific vices are mentioned as what should be “put away” from those who have a “renewed mind” (Ephesians 4:23), and who have become a “new man” - Ephesians 4:24.
 - B. “Bitterness” is from the Greek word “pikria,” and has reference to resentment due to matters of the past.
- 2. . . . and wrath, . . .
 - A. “Wrath” is from the Greek word “thumos,” and has reference “hot anger” - Vines, p. 1262.
- 3. . . . and anger, . . .
 - A. “Anger” is from “orge,” and has reference to anger that is not under control.
 - B. It would be an expression of wrath.
- 4. . . . and clamour, . . .
 - A. “Clamour” is from the Greek word “krauge,” and refers to a vocal outburst,

- perhaps brought about by anger.
 - 1. It could be seen in one shouting at another.
- 5. . . . and evil speaking, . . .
 - A. “Evil speaking” would be “slander” as seen in the English Standard Version.
- 6. . . . be put away from you, . . .
 - A. The phrase “put away” is an imperative demanding that these things be “put away” right now.
 - 1. No doubt due to the damage they would do if left to continue.
- 7. . . . with all malice:
 - A. “Malice” is from the Greek word “kakia,” with reference to action or speech that would be harmful to others.
 - 1. Recall that the Christian is to “do good unto all men” - Galatians 6:10.

Verse 32

- 1. And be ye kind one to another, . . .
 - A. Paul provides three virtues to take the place of the ones he has just instructed they were to “put away.”
 - B. Here, again, is an imperative, giving instruction as to what was to be done on a continued basis.
 - C. The word “kind,” which is “chrestos” in the Greek, is in reference to a gentle benevolent spirit even in the face of ingratitude.
 - 1. These things were to be done even if no one showed thanks.
- 2. . . . tenderhearted, . . .
 - A. Compassion is seen in this.
 - 1. As Jesus showed compassion, so should those who follow Him - Matthew 9:36; 20:31-34; 1 Peter 3:8.
- 3. . . . forgiving one another, . . .
 - A. Christians should be the most forgiving people on earth.
- 4. . . . even as God for Christ’s sake hath forgiven you.
 - A. The spirit of forgiveness is motivated by the forgiving example of God - Luke 23:34; Acts 7:60.
 - B. If we are unforgiving, God will not forgive us - Matthew 6:14, 15; 18:35.
 - 1. Forgiveness must be sought - Luke 17:3, 4; Job 4:17; 35:2.

CHAPTER FIVE:

Verse 1

- 1. Be ye therefore followers of God, as dear children;
 - A. Because of what has just been said, Paul gives instruction concerning their being “followers of God.”
 - 1. The word “followers,” “mimetai” in the Greek, may be translated “imitators” as seen in the American Standard and English Standard Versions.
 - B. Our English word “mimic” comes from this Greek word.
 - 1. As such, we see that Paul was saying they needed to “mimic” God.
 - A. We see several areas wherein Christians are to do so.
 - 1. Holiness - 1 Peter 1:16

2. Mercy - Luke 6:36
3. Perfection - Matthew 5:48
- C. They were to do so “as dear children.”
 1. Literally, “as dear children of God,” they should be growing to be like Him.

Verse 2

1. And walk in love, . . .
 - A. As God is “love” (1 John 4:8), His sons and daughters should manifest love in their lives as they “mimic” Him.
2. . . . as Christ also hath loved us, . . .
 - A. It was Christ who gave himself for lost mankind as a manifestation of His love.
3. . . . and hath given himself for us . . .
 - A. Literally, He gave Himself up for us as a ransom - Matthew 20:28; Romans 4:25; Galatians 2:20; Ephesians 5:25; 1 Timothy 2:6.
4. . . . an offering and a sacrifice to God . . .
 - A. Paul had in mind Old Testament offerings and sacrifices as he wrote this - Hebrews 10:14-18; 1 John 2:2; 4:10.
5. . . . for a sweetsmelling savour.
 - A. Paul refers to the “sweet savour” of the sacrifices, which went up to God - Genesis 8:21; Leviticus 1:9, 13, 17.
 1. We see in this a statement of confirmation that as the sacrifices of old were accepted by God, likewise was the sacrifice of Jesus.

Verse 3

1. But fornication, . . .
 - A. “Fornication” is translated from the Greek word “porneia,” and has reference to sexual immorality.
 1. Inclusive in this would be all illicit sexual activity, including adultery (moicheia), homosexuality, and bestiality.
2. . . . and all uncleanness, . . .
 - A. Numerous modern translations use the word impurity (akatharsia) here in reference to a moral uncleanness in both thought and life.
 1. Such impurity is often seen in connection with sexual immorality - 2 Corinthians 12:21; Galatians 5:19; Colossians 3:5; 1 Thessalonians 4:3, 7.
 - B. The point Paul was making was that they not only should refrain from actual sexual immorality but, also, from the thought of it.
 1. The concept would be seen in what Jesus had to say about one who would look “on a woman to lust after her” - Matthew 5:28.
 2. Pornography would clearly be seen as an issue here.
3. . . . or covetousness, . . .
 - A. “Covetousness” or “greed,” as seen in the New American Standard Version and the New International Version.
 1. Representative of having a deep desire for what one does not have, or to have more of what one has.
 2. It seems Paul has in mind such a desire for sexual fulfillment.
 - A. It would be in reference to an insatiable sexual appetite.

4. . . . let it not be once names among you, . . .
 - A. A similar thought will be expressed later in the chapter - Ephesians 5:12.
 1. The point Paul was making was, a cavalier attitude concerning sexual immorality, as expressed in loose talk concerning such, absolutely must not be found in the speech of those who “mimic” God.
 2. Such talk could be viewed as a promotion of the actual sexuality immorality.
5. . . . as becometh saints;
 - A. Here is the reason why such actions and speech should not be found among the saints.
 1. “Proper” (English Standard Version) decorum for “saints” would not include such things.

Verse 4

1. Neither filthiness, . . .
 - A. “Filthiness” has nothing to do with bodily cleanness but, rather, to “filthy” language or conduct.
 1. Here, given the context, it seems to center in on obscene language - Colossians 3:8.
2. . . . not foolish talking, . . .
 - A. “Foolish talking” would be speech surrounding sexual sins.
3. . . . nor jesting, . . .
 - A. “Jesting” would refer to such “jesting” that would be considered obscene.
 1. The Christian needs to be careful concerning “water fountain” humor.
4. . . . which are not convenient: . . .
 - A. Such things as these are not befitting the one who is mimicking God.
 - B. The English Standard Version says they “are out of place.”
5. . . . but rather giving of thanks.
 - A. The speech of the Christian should show his relationship to God rather than the world.
 1. If we act like, look like, and talk like those of the world, why would we be surprised when we are considered to be of the world?
 2. Remember, we are not to love the world - 1 John 2:15-17.
 - B. When we give thanks, we are recognizing God as the One in whom we place our faith and trust.

Verse 5

1. For this ye know, . . .
 - A. Paul is calling upon their own experience as evidence of their knowledge that the following is true.
 1. There is a sense of surety seen in what Paul writes.
 2. It is like he is saying, “Because of your experience, you know without doubt that the things which follow will have the results that follow.”
2. . . . that no whoremonger, . . .
 - A. From the Greek word “ pornos,” in reference to one “who indulges in fornication, a fornicator.” - Vines Expository Dictionary of New Testament Words, p. 465.
3. . . . nor unclean person, . . .

- A. This would have to do with sexual uncleanness or impurity as seen in the English Standard Version, “For you may be sure of this, that everyone who is sexually immoral or impure, . . .”
- 4. . . . nor covetous man, . . .
 - A. See notes above on verse 3.
- 5. . . . who is an idolater, . . .
 - A. The idea of one being a pagan, who practices idolatry.
- 6. . . . hath any inheritance in the kingdom of Christ and of God.
 - A. Here is the end of such people - Matthew 25:46; Romans 1:29-32; Galatians 5:19-21.

Verse 6

- 1. Let no man deceive you with vain words: . . .
 - A. The phrase “vain words” speaks to the idea of “empty words” as seen in several modern translations.
 - 1. These would be words that expressed the idea that there was nothing wrong with immorality.
 - B. Perhaps, even words that would encourage such immoral living.
- 2. . . . for because of these things cometh the wrath of God upon the children of disobedience.
 - A. “The wrath of God” would be the manifestation of the “anger of God” - Romans 1:18; Colossians 3:6; Revelation 14:19.
 - B. Personal characteristics were often viewed as indicative of one being referred to as the “child of” or “son/sons of” someone or something - Matthew 13:38; Mark 3:17; Acts 4:36.

Verse 7

- 1. Be not ye therefore partakers with them.
 - A. A warning from Paul not to participate in the immoral practices of the pagans around them.
 - 1. They needed to be careful to not lapse back into the life style they had departed from.
 - B. A joint participation would be seen in this.
 - 1. The Christian’s fellowship would be with fellow Christians and the Lord - 1 John 1:3, 7.
 - 2. The Christian cannot have fellowship with both darkness and light - 1 John 1:6.

Verse 8

- 1. For ye were sometimes darkness, . . .
 - A. Not that they had once been in darkness, but they had actually been darkness.
 - 1. We hear it said, “You are what you eat.”
 - A. The idea of children of darkness, indicating their character.
- 2. . . . but now *are ye* light in the Lord: . . .
 - A. Once again, not that they walked in light, but they were light.
 - 1. The same idea as above, but in the opposite as a contrast.

- B. Light and darkness are contrasted in the New Testament - 1 Peter 2:9.
- 3. . . . walk as children of light:
 - A. An encouragement for them to act according to their having become “children of light” - Matthew 5:16.

Verse 9

- 1. (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)
 - A. Paul now sets forth instruction explaining what it means to “walk as children of light.”
 - B. The English Standard Version translates the phrase “fruit of the Spirit” as “the fruit of light,” as does the American Standard Version and the New International Version.
 - 1. This would place this in contrast to the “unfruitful works of darkness” seen in verse 11.
 - C. “Goodness” is seen as part of the fruit of the Spirit - Galatians 5:22.
 - 1. It describes the activities of those who are “light” - Romans 15:14; Galatians 6:10.
 - D. “Righteousness” speaks of the Christian doing that, which would be viewed as being right before God and man.

Verse 10

- 1. Proving what is acceptable unto the Lord.
 - A. The idea here is of their testing or trying things to see if they are of the Lord.
 - B. Later on in the chapter Paul is going to encourage them to understand “what the will of the Lord *is*” - Ephesians 5:17.
 - C. A sense of discernment is seen as they sought to know the will of the Lord for them so that they might “walk as children of light” - Ephesians 5:8; Colossians 1:9, 10.
 - D. We see a plan that involves knowledge and understanding that leads to their pleasing God.

Verse 11

- 1. And have no fellowship with the unfruitful works of darkness, . . .
 - A. Here is an imperative.
 - 1. Literally, Paul is commanding them relative to “fellowship with the unfruitful works of darkness.”
 - B. The point of this context is that there should be a stark contrast between those who are “children of light” and “children of darkness.”
 - 1. As “light” and “darkness” cannot co-exist, neither can such “fellowship” be found in those who are “light” and those who are “dark” - 1 Corinthians 6:9-11.
- 2. . . . but rather reprove *them*.
 - A. To “reprove” is to “expose.”
 - 1. The idea of shining “light” on the “darkness.”
 - B. You will notice a sense of activity here.
 - 1. There is nothing passive about what Paul is commanding them to do.
 - 2. Not only is Paul commanding them not to have anything to do with spiritual

“darkness,” he telling them they need to take a stand against it to the very point of speaking against it.

Verse 12

1. For it is a shame even to speak of those things which are done of them in secret.
 - A. They must speak out against sin, even if it is disgraceful to do so.
 1. Evil behavior must be exposed for what it is.
 - B. It is not enough to live a life of contrast to sin.
 1. Sin was so degrading that Paul wishes they did not even have to mention it, but they must.

Verse 13

1. But all things that are reproved are made manifest by the light: . . .
 - A. The English Standard Version helps us to see the point here, “But everything exposed by the light becomes visible, . . .”
 1. Those that are in “darkness” are given the chance to become “children of the light” by the presentation of “light” - John 3:19-21.
2. . . . for whatsoever doth make manifest is light.
 - A. Again, consider the English Standard Version, “. . . and everything that is illuminated becomes a light.”
 1. When the “light” of the Word of God shines in the lives of those who are in “darkness,” they become “light.”
 - A. This would only apply to those who accepted that “light.”

Verse 14

1. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
 - A. Three lines of an unknown source of poetry are seen here.
 1. These words are similar to Isaiah 60:1, but the point is different since Isaiah spoke of giving praise to God who brought light to the people of Israel.
 - B. That point that is made is clear.
 1. Those who would turn to Christ, as the true source of “light,” would receive the promises associated with doing so.

Verse 15

1. See then that ye walk circumspectly, . . .
 - A. Three exhortations have already been given concerning their Christian walk.
 1. They were to “walk worthy of the vocation wherewith” they had been called - Ephesians 4:1.
 2. They were to “walk in love” - Ephesians 5:2.
 3. They were to “walk as children of light” - Ephesians 5:8.
 - B. Now, they are instructed to “walk circumspectly.”
 1. To “walk circumspectly” would be to “walk carefully” as seen in the later translations.
 - A. Notice how the English Standard Version puts it, “Be very careful, then, how you live, . . .”
 - B. There is a sense of diligence seen here as seen in Joshua 1:7.

2. . . . not as fools, but as wise,
 - A. Jesus spoke of such contrasting action as Paul does here - Matthew 7:24-27.

Verse 16

1. Redeeming the time, because the days are evil.
 - A. Literally, make the most out of their time.
 1. Time is limited - James 4:14; 1 Peter 1:24.
 2. So they should use it wisely in their pursuit of good.
 - B. In a world full of evil, “children of the light” are limited in their opportunities to do good - Galatians 6:10.

Verse 17

1. Wherefore be ye not unwise, . . .
 - A. Rather simple, isn’t it?
 1. “Stop being foolish” - A.T. Robertson, Word Pictures In The New Testament, Volume IV, p. 544.
2. . . . but understanding what the will of the Lord *is*.
 - A. One has to “understand what the will of the Lord is” in order to fulfill it - Colossians 1:9.
 - B. We see the procedure here that is necessary to “walk circumspectly.”
 1. Knowledge
 2. Understanding
 3. Application
 4. Doing

Verse 18

1. And be not drunk with wine, . . .
 - A. This is an imperative in the Greek, thus a command to “. . . be not drunk . . . but be filled with the Spirit.”
 1. Three participles are used in the context of verses 18-21 to show the results of one maturing as a Christian.
 - A. They worship God in song.
 - B. They give thanks to God.
 - C. They submit to each other.
 - B. Being drunk is associated with the lifestyle of those who “walk in darkness,” while those who “walk circumspectly” or as “light” will walk soberly - Romans 13:12, 13; 1 Thessalonians 5:6-8.
 1. Within this statement are words indicative of his command to stop being drunk along with the command to not be drunk.
 - C. The word “wine” is from the Greek word “oinoi,” which may refer to intoxicating wine, as here, or to grape juice, with the meaning determined by the text.
 1. I would recommend reading the following books:
 - A. Beverage Alcohol - Louis Rushmore
 - B. Bible Wines - William Patton
 - C. The Bible, The Saint & The Liquor Industry - Jim McGuiggan
 - D. The Bible and “Social” Drinking - W.D. Jeffcoat
 - E. Wine in the Bible - Samuele Baddhiocchi

2. . . . wherein is excess; . . .
 - A. The word “excess” is from the Greek word “asotia,” a compound word using the negative prefix “a” to express the idea of “debauchery,” as seen in the English Standard and New International Versions.
 1. The American Standard Version translates it “riot,” and the New King James Version states “dissipation.”
 2. All of which indicate the idea of an out of control, wasted life - Luke 15:13.
3. . . . but be filled with the Spirit;
 - A. The Greek word “pleroo” suggests the idea of filling up an empty place.
 - B. Since this is an imperative, something different from the “gift of the Holy Spirit” (Acts 2:38) is under consideration.
 1. It seems best to see this as Paul commanding the Ephesians to fill their selves with the Holy Spirit in the sense of their taking upon themselves His nature.
 2. It would be their placing themselves (desires, emotions, etc.) under the authority of God as the drunk would place himself under the control of wine.
 - A. How else would one “walk circumspectly” other than being a “doer of the word?” - James 1:22.

Verse 19

1. Speaking to yourselves . . .
 - A. Evidence is set forth here relative to those who are “filled with the Spirit.”
 1. Such people worship God, and edify one another.
 - B. The use of the word “yourselves,” coupled with Colossians 3:16 help us to see that Paul had in mind an assembly where worship was conducted.
 1. There is the sense of reciprocity seen in this.
2. . . . in psalms and hymns and spiritual songs, . . .
 - A. “Psalms,” “psalmos” in the Greek, may have reference to the psalms of the Old Testament.
 - B. “Hymns,” “humnos” in the Greek, would be musical poems addressed either to God or about Him.
 - C. “Spiritual songs,” “oide” in the Greek, would be songs of a religious nature in contrast to those of secular themes.
 - D. It is difficult, at times, to see a distinction when these words are considered.
 1. In the Septuagint, they are used interchangeably.
3. . . . singing and making melody in your heart to the Lord;
 - A. “Singing” is specific.
 1. As such, it may result in admonition and teaching, along with the extending of thanks to God - Colossians 3:16.
 2. Mechanical instruments, humming, vocal musical instrument sounds, etc., do not accomplish any of these.
 - B. The phrase “making melody in your heart” is not nearly as difficult to understand as people would have us to believe.
 1. The words “making melody” are from the Greek word “psallontes,” and have reference to, at least, five different acts.
 - A. To strike a carpenter’s line

- B. To pluck the hair
 - C. The pluck a bowstring
 - D. To make instrumental music by plucking or touching the stings of a stringed instrument
 - E. To pluck the chords of the human heart
2. As with all multi-definition words, the context will determine which definition should be chosen.
 - A. From the context before us, it is easy to rule out A and B.
 - B. It is just as easy to rule out C and D when we add the remaining portion of the passage, i.e. “in your heart.”
 1. If all we had were the words “making melody,” it might be difficult to determine from the context.
 2. However, with the location where such “melody” was to be made, it takes away all confusion.
 - C. This phrase helps us to see the direction our worship goes as far as it is “to the Lord” - John 4:24.
 - D. I would recommend the following books for your consideration on this subject:
 1. A Cappella Music in the Public Worship of the Church - Everett Ferguson
 2. Instrumental Music and New Testament Worship - James D. Bales
 3. Instrumental Music In The Worship - M.C. Kurfees
 4. Instrumental Music In The Public Worship - John L. Girardeau
 5. Old Light on New Worship - John Price
 6. Richland Hills & Instrumental Music - Dave Miller
 7. Singing and New Testament Worship - Dave Miller
 8. The Instrumental Music Question - Foy E. Wallace, Jr.
 9. Thou Shalt Worship The Lord Thy God - Andy T. Ritchie, Jr.
 10. Worship: Heaven’s Imperative, or Man’s Innovations? - Curtis A. Cates
 - A. Please be aware that my recommending these, or any other book, does not constitute a total endorsement of all that is said in every book.
 - E. Give consideration to Appendixes #1-3, pages 75 - 106.
- Verse 20
1. Giving thanks always for all things unto God . . .
 - A. Notice the all inclusiveness of this statement.
 1. It is not, “give thanks for the good things that come your way.”
 - B. Even “temptations” have their benefit - James 1:2-4.
 - C. Recall that God puts the “good, bad, and the ugly” together for the benefit of those “. . . that love God,” and are “called according to his purpose” - Romans 8:28.
 - D. The giving of thanks is seen often in the New Testament - Philippians 4:6; Colossians 3:17; 1 Thessalonians 5:18; 1 Timothy 2:1; 4:4.
 2. . . . and the Father . . .
 - A. Literally, “God the Father” as seen in the English Standard, New International, and New King James Versions.

3. . . . in the name of our Lord Jesus Christ;
 - A. We approach the Father through Jesus - John 14:13; 1 Timothy 2:5; Hebrews 13:15.
 1. We have already noted that our approach to the Father is “through him” (i.e. Christ) - Ephesians 2:18.
 2. It is from the Father that “good and perfect gifts” come - James 1:17.
 - B. See Appendix # 4, pages 107-109, concerning prayer to Jesus.

Verse 21

1. Submitting yourselves one to another in the fear of God.
 - A. The word “submitting” speaks to the idea of “subjection,” as seen in the Greek word “hupotasso,” which, according to A.T. Robertson, is an “old military figure to line up under” - A.T. Robertson, Word Pictures In The New Testament, Volume IV, page 544.
 1. Here, the expression of subjection is general, while in other locations there were specific individuals under consideration - Romans 13:1, 5; 1 Corinthians 14:34; Colossians 3:18; 1 Timothy 2:11; 3:4; Titus 2:5, 9; 3:1.
 - B. To submit “in the fear of God” is to follow the example set by the Lord - Philippians 2:3-8.
 1. We see in this how we are to put others first.

Verse 22

1. Wives, submit yourselves unto your own husbands, . . .
 - A. From the general to the specific concerning submission.
 1. Such submission related to obedience - 1 Peter 3:1, 6.
 - A. It, also, included showing respect - Ephesians 5:33.
2. . . . as unto the Lord.
 - A. Suggesting the wife submits to her husband in a similar manner as she would to the Lord so far as authority is concerned.
 - B. We see a similar command written to the church at Colossae - Colossians 3:18.
 - C. The point that needs to be seen is that she is to do so because the Lord commands her to do so.
 1. There is nothing suggesting a sense of her being in an inferior position to her husband.

Verse 23

1. For the husband is the head of the wife, . . .
 - A. The reason for what has just been said.
 1. The words of Paul to Timothy help us to see why God chose it to be this way - 1 Timothy 2:13, 14.
2. . . . even as Christ is the head of the church: . . .
 - A. The role of head of the church belongs to Christ, as the role of the woman belongs to man - 1 Corinthians 11:3.
 - B. The word “head,” which is the word “kephale” in the Greek, speaks to the position of leader.
3. . . . and he is the saviour of the body.
 - A. The husband is given the responsibility of being provider and sustainer of the

home.

- B. Notice the present tense here, which would indicate the fact of their being saved at the present time.

- 1. Remember, the saved are “added to the church” - Acts 2:47.

Verse 24

- 1. Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.
 - A. The phrase “in every thing” should be understood in respect to that which a Christian husband would ask of his wife.
 - 1. Christ, as head of the church, is not going to ask of her that which she could not do.
 - A. The same is true when the husband loves and honors his wife as he should - 1 Peter 3:7.
 - B. She would not be expected to comply with his wishes if what he asked of her was in contradiction to the will of God - Acts 5:29.

Verse 25

- 1. Husbands, love your wives, . . .
 - A. This phrase is an imperative, not a suggestion.
 - 1. “Agapao” is used here, indicating the kind of love that seeks good for the one loved.
 - 2. This would indicate the kind of love that would result from the determination of the husband to seek that, which would be best for his wife.
- 2. . . . even as Christ also loved the church, . . .
 - A. The point is well made here.
 - 1. The husband’s love for his wife is to be like the love the Lord has for the church.
- 3. . . . and gave himself for it;
 - A. It is explained even further with this.
 - 1. A sacrificial love wherein the husband would be willing to give himself in order to provide and protect his wife.
 - B. When this is considered, you see why the wife would gladly be willing to be in subjection to such a man.

Verse 26

- 1. That he might sanctify and cleanse it with the washing of water by the word.
 - A. In this, and the following verse, Paul provides three reasons as to why Christ gave Himself for the church in such a sacrificial way.
 - 1. Reason number one, He “might sanctify and cleanse” the church.
 - B. The word “sanctify” is from the Greek word “hagios,” indicating the idea of their having been set apart for sacred purposes.
 - C. The word “cleansed” is from “katharisas,” in reference to their having become clean from the stain of sin.
 - 1. A sense of purification is seen here - 1 Peter 1:22; 2:9.
 - D. The phrase “with the washing of water by the word” would refer to their having been baptized in water according to the Word - Mark 16:16; Acts 2:38; 22:16;

James 1:21, 22; 1 Peter 3:21.

Verse 27

1. That he might present it to himself a glorious church, . . .
 - A. The second reason why Christ gave himself for the church.
 1. He might “present it to himself a glorious church.”
 2. The word “glorious” is “endoxon,” and has reference to the idea of “a radiant church” (New International Version) or a church presented to Him “in splendor” (English Standard Version).
 - A. The New American Standard Versions states, “that He might present to Himself the church in all her glory.”
2. . . . not having spot, or wrinkle, or any such thing; . . .
 - A. There should be no moral blemish found in the church.
3. . . . but that it should be holy and without blemish.
 - A. The third reason for His having given himself for the church.
 - B. Because of the cleansing power of the blood of Christ, the church “should be holy and without blemish.”
 1. When one has his sin “washed away” (Acts 22:16), he is now “holy and without blemish.”
 2. The problem is staying that way - 1 John 1:8, 10.
 - C. A continued faithfulness is necessary for this to happen - Ephesians 1:1; Colossians 1:2; 1 John 1:7; Revelation 2:10.

Verse 28

1. So men ought to love their wives as they own bodies.
 - A. “So,” i.e., “in this manner . . . ”
 - B. “Ought” expresses a necessity brought on by a moral or personal obligation.
 - C. He is to love her as he does himself.
2. He that loveth his wife loveth himself.
 - A. It is as if Paul is saying, “When the husband loves his wife, he loves himself.”
 1. If this was understood, as it should be, no one could suggest that Paul degraded marriage or the role of the wife.

Verse 29

1. For no man ever yet hated his own flesh; . . .
 - A. A simple statement of fact.
 1. We “love” ourselves, and as such, we do what is necessary to take care of ourselves.
2. . . . but nourisheth and cherisheth it, . . .
 - A. To “nourish” is to provide that which is necessary to give nourishment.
 1. We see a sense of development here.
 - B. To “cherish” is to provide the gentle care, which promotes the loving relationship that should be found between the husband and wife.
3. . . . even as the Lord the church . . .
 - A. So, as the Lord provides that which is necessary to cause the church to develop as it should, in a kind and loving way, so should the husband as head of the wife provide for her.

- B. Keep in mind, though, that in all of this Paul is actually speaking of the church primarily, as will be confirmed in verses 32 and 33.

- 1. The matters of the husband/wife relationship serve to illustrate.

Verse 30

- 1. For we are members of his body, . . .
 - A. Better seen as per the English Standard Version, “Because we are members of his body.”
- 2. . . . of his flesh, and of his bones.
 - A. Some question as to whether this phrase is to be found in the text due to it being absent from some manuscripts.
 - 1. Regardless, there would be no major change.
 - B. If left in, the point would be that as the husband and wife are one body, so Christ and the church is one body as already seen - Ephesians 1:22, 23; 4:4.
 - 1. Christ is presented as provider and protector as the husband is seen as such.

Verse 31

- 1. For this cause shall a man leave his father and mother, . . . and they two shall be one flesh.
 - A. Paul quotes from Genesis 2:24.
 - 1. Likewise, the church is devoted to the Lord, as the husband and wife are devoted to each other.

Verse 32

- 1. This is a great mystery: but I speak concerning Christ and the church.
 - A. The English Standard Version seems to get to the point here, “This mystery is profound, and I am saying that it refers to Christ and the church.”
 - 1. As Paul reveals this information, the relationship of the church to Christ is more clearly seen.

Verse 33

- 1. Nevertheless . . .
 - A. In saying what has just been said, Paul does not want to take away from what he has said about the marital relationship.
- 2. . . . let every one of you in particular so love his wife even as himself; . . .
 - A. He goes back and tells the husbands to love his wife as if he were loving himself.
- 3. . . . and the wife *see* that she reverence *her* husband.
 - A. The wife is reminded to respect (honor) her husband.
 - 1. We remind ourselves, though, that honor is to whom honor is due - Romans 13:7.

CHAPTER SIX:

Verse 1

- 1. Children, obey your parents in the Lord: for this is right.
 - A. The word “children” here would be in reference to those old enough to grasp what is being said, although the term is applied to children of all ages elsewhere.
 - B. The phrase “in the Lord” would have reference to the Christian relationship since Paul is writing “to the faithful in Christ Jesus” - Ephesians 1:1.

1. This would not suggest that children of non-Christian parents would not have a similar responsibility, only that Paul is not addressing them here.
 2. For children of Christians to disobey their parents would be to equate them with unbelievers who do so - Romans 1:30.
- C. The phrase “for this is right” would suggest that which would be “well pleasing unto the Lord” - Colossians 3:20.

Verse 2

1. Honour thy father and mother; . . .
 - A. The word “honour” would relate to the idea paying the kind of respect that would result in their obedience as they value the requests of the parents.
2. . . . which is the first commandment with promise;
 - A. Under the Law of Moses, the “promise” associated with children honoring their parents was in respect to possession of the Promised Land.
 1. By now, though, man was no longer under that system of law and, as Gentiles; this would have had nothing to do with them if they were.
 - B. This may well simply be putting “commandments” for children in order.
 1. I.e., the idea that the first thing children should consider when it comes to their parents is to honor and obey them.
 - A. Which makes sense.

Verse 3

1. That it may be well with thee, and thou mayest live long on the earth.
 - A. It seems best to see this as a promise effective at the time Paul wrote it.
 1. Children who honor and obey their parents “in the Lord” have a much greater chance of enjoying life and even, in many cases, a longer life.

Verse 4

1. And, ye fathers, provoke not your children to wrath: . . .
 - A. God has placed the primary responsibility of rearing children upon the father.
 1. This very well may go to the role of head of the home as the basis for such.
 - B. The prohibition relative to “provoking their children to wrath” goes to the point of the fathers being instructed not to rouse their children to anger.
 1. This may relate to constant berating of children to the point where “they be discouraged” - Colossians 3:21.
2. . . . but bring them up in the nurture and admonition of the Lord.
 - A. The phrase “bring them up” is from the same word translated “nourisheth” in Ephesians 5:29.
 - B. To “nurture” is to “discipline,” from the Greek word “paideia,” in reference to the provision of guidance.
 - C. The word “admonition” is from the Greek word “nouthesia,” and means to admonish those who may be in the wrong to a better way.
 1. Overall, what we see is that fathers have a God-given responsibility to provide guidance and admonition, which works to train the children in the ways of the Lord - Proverbs 22:6.
 2. This is a grave responsibility that should not be taken lightly as our children’s eternal destiny may be determined by how well we perform this responsibility.

Verse 5

1. Servants, be obedient to them that are *your* masters according to the flesh, . . .
 - A. The word “servants” is better seen as “slaves.”
 1. Slavery was neither approved of or disapproved of in the New Testament.
 2. What we see is the regulating of it, as the principles that would soon abolish it came into being - Matthew 7:12; 22:39.
 - B. “Masters according to the flesh” would be in contrast to the “Master . . . in heaven” - Ephesians 6:9.
2. . . . with fear and trembling, . . .
 - A. “Fear” is from “phobos,” and is often used in the New Testament scriptures to indicate respect or reverence - Romans 13:7; Ephesians 5:33; 1 Peter 3:2.
 - B. The word “trembling” refers to the sense of anxiousness as seen in the way which the Christian “works out” his “own salvation” - Philippians 2:12.
3. . . . in singleness of your heart, . . .
 - A. The phrase “singleness of your heart” is translated “with a sincere heart” in the English Standard Version, and better presents the point Paul is making.
 1. They were to carry out their responsibilities with a sense of sincerity of faithfulness.
4. . . . as unto Christ;
 - A. Carrying out one’s duties may be seen as a way of honoring Christ.

Verse 6

1. Not with eyeservice, as menpleasers; but as the servants of Christ . . .
 - A. In the end, the kind of service rendered was of the nature that would please God - Colossians 3:22.
 - B. They were not to act in one way while under the watchful eye of the master, and another way when he was not around as the Master was watching under both circumstances.
2. . . . doing the will of God from the heart;
 - A. When serving men, Christians at times serve God.
 - B. What we see here is the attitude behind this service.
 1. Even, under what might have been dire circumstances, there was the desire to please God.

Verse 7

1. With good will doing service, as to the Lord, and not to men:
 - A. The expression “with good will” gets to the heart of how the service was to be carried out.
 1. It was to be done in an enthusiastic manner.
 - B. Doing it “as to the Lord, and not to men” would refer to the idea of their acting in such a way as if what they were doing was done for the Lord and not mere man.

Verse 8

1. Knowing that whatsoever good things any man doeth, the same shall he receive of the Lord, . . .
 - A. Recall the principle of “sowing and reaping” written to the Galatian brethren - Galatians 6:7, 8.

- B. Also, recall the point made by the Hebrew writer - Hebrews 6:10.
 - C. The point Paul is making here is, regardless of how they may be treated by their masters, the Lord would reward them according to their deeds - 2 Corinthians 5:10.
 - 2. . . . whether *he be* bond or free.
 - A. At the Judgment, when God rewards both the “slave” and the “master,” His judgment will be impartial relative to this issue.
- Verse 9
- 1. And, ye masters, do the same things unto them, . . .
 - A. Whether slave or master, they were to recognize their place before God.
 - 1. Both will be judged equally at that great Judgment Day - Romans 14:12.
 - 2. . . . forbearing threatening: . . .
 - A. The English Standard Version states, “. . . and stop your threatening, . . .”
 - 1. It is evident that such was being practiced, or there would be no need to instruct them to stop it.
 - B. What we see in all of this is a two-way street.
 - 1. Servants were to act properly.
 - 2. Masters were to do likewise.
 - 3. Keep in mind; we are seeing the regulation of slavery, not the abolishing of it.
 - A. That would come later.
 - 4. We should not expect God to move at our pace on things.
 - A. Recall, Israel had 1,500 years of a “tutor” to “bring” them “unto Christ” - Galatians 3:24; 4:4.
 - 3. . . . knowing that your Master also is in heaven; . . .
 - A. Here is the reason as to why the masters were to act this way.
 - 1. They, too, were under authority.
 - 4. . . . neither is there respect of persons with him.
 - A. This needs not be made broader than what is intended.
 - 1. It should be kept in its context of judgment.
 - B. “God is no respecter of persons” - Acts 10:34; Romans 2:11; Colossians 3:25.
 - 1. There is no doubt of that when left in context.
- Verse 10
- 1. Finally, my brethren, be strong in the Lord, . . .
 - A. From now on, they were to “be strong in the Lord.”
 - B. A similar charge was given to Israel years gone by - Joshua 1:6, 7, 9.
 - C. They were to be strengthened “in the Lord.”
 - 2. . . . and in the power of his might.
 - A. Their strength was not to be found within themselves.
 - B. It is found in the resurrected Christ - Romans 1:3, 4.
- Verse 11
- 1. Put on the whole armour of God, . . .
 - A. The battle against sin is one that must be entered into with proper preparation.
 - 1. “In classical Greek of the *full* armor of a *heavy-armed soldier*.” Word Pictures In The New Testament, Volume III, page 405.

- B. Armor's design was to provide protection against all the enemy would throw at them.
 - 1. The picture here is that of the Roman soldier prepared to enter battle.
- 2. . . . that ye may be able to stand against the wiles of the devil.
 - A. They would be able to stand firm against all that was thrown at them.
 - B. The English Standard Version translates the phrase "wiles of the devil" as "the schemes of the devil."
 - 1. Notice the plurality here - "wiles, schemes."
 - 2. These would be that which would shake the faith of the believers unless they were properly prepared as they face the "snare of the devil" - 1 Timothy 3:7; 2 Timothy 2:26.

Verse 12

- 1. For we wrestle not against flesh and blood, . . .
 - A. To "wrestle" would be to "struggle" as in a battle.
 - 1. The "battle" goes deeper than an earthly battle because it is a spiritual one.
 - B. It is a "battle" in the arena of the "darkness" of sin - Colossians 1:13.
- 2. . . . but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
 - A. "Principalities" would be in reference to evil spiritual enemies.
 - B. "Powers" would be in references to spiritual powers over whom the Lord does not rule.
 - C. The "rulers of the darkness of this world" may have reference to demonic forces existing at that time.
 - D. The phrase "spiritual wickedness" would refer to spiritual forces of evil.
 - E. Overall, it seems that Paul's list was designed to speak to all forces of spiritual evil that they would find themselves in battle against.

Verse 13

- 1. Wherefore take unto you the whole armour of God, . . .
 - A. To "take unto" them selves "the whole armour of God" was that which they did continually.
 - 1. It is as if they put it on, and kept it on.
- 2. . . . that ye may be able to withstand in the evil day, . . .
 - A. To "withstand" was to "oppose" or "resist" in such a way that they would be successful in the battle they were in.
- 3. . . . and having done all, to stand.
 - A. Literally, "having done every thing necessary so as to defeat the enemy."

Verse 14

- 1. Stand therefore, having your loins girt about with truth, . . .
 - A. Incarcerated in a Roman prison, Paul would have confronted Roman soldiers on a regular basis.
 - 1. It is from these confrontations that he draws a picture of the Christian soldier, going forth into battle - see Appendix # 5, Page 110.
 - B. The "loins" would be the area above the hips and below the shoulders.
 - C. To "gird" the "loins" would be to fasten the protective garments with a belt or

girdle so as to hold it together.

- D. To do so “with truth,” would be to tie everything together with the truth.
 - 1. Remember the value of truth - John 8:32.
 - 2. Paul references the words of Isaiah as he wrote concerning the coming Messiah’s faithfulness and righteousness as the “girdle” of “his reins” and of “his loins” - Isaiah 11:5.
 - 3. To go out into spiritual battle without the truth would be spiritual “suicide.”
- 2. . . . and having on the breastplate of righteousness;
 - A. The Roman “breastplate” would be that portion of armor, which protected the Roman soldier’s heart and vital organs.
 - B. The sense of protecting the righteousness that has already been attained.
 - 1. They were to do that which would result in their remaining righteous in the sight of God.

Verse 15

- 1. And your feet shod with the preparation of the gospel of peace;
 - A. A similar statement is seen in Isaiah 52:7, except with the variation of the words “preparation” and “proclamation.”
 - B. Using the armor of the Roman soldier, proper protective foot ware was to be worn.
 - 1. To “shod” was put on sandals that would be bound under the foot to prevent them from coming off in battle.
 - 2. According to Josephus, Wars 6.1.8, Roman soldiers would place nails like spikes in their shoes to provide stability in battle - Josephus, pp. 574, 575.
 - C. “Preparation” would show a readiness that would come from the gospel message of peace.
 - 1. “Peace” would be in reference to that which came when one becomes a Christian.
 - A. “Peace” that was made with God, his fellow man, and himself.

Verse 16

- 1. Above all, taking the shield of faith, . . .
 - A. Literally, “In all circumstances, . . .” as seen in the English Standard Version.
 - B. “Taking” would be such as we saw in verse 13, “. . . that which they did continually.”
 - C. The “shield of faith” would be for protection.
 - 1. The Roman shield was “a large, oblong shield four by two and a half feet, . . .” - Word Studies In The New Testament, Volume III, p. 409.
- 2. . . . wherewith ye shall be able to quench all the fiery darts of the wicked.
 - A. The phrase “fiery darts” (“flaming darts,” English Standard Version), would draw their attention to arrows that would be used in battle that would have their tips covered with a flammable substance.
 - 1. The shield would be used to deflect away these “darts” as faith would deflect away that which would come from “the evil one” (English Standard Version).
 - 2. Whatever, it would be that he would cast at the Christian; it would be deflected by faith - 1 John 5:4.

Verse 17

1. And take the helmet of salvation, . . .
 - A. The Roman helmet was used to protect the soldier's head in battle.
 1. Perhaps when struck a blow on the head, the soldier could be disorientated, but a death-blow was unlikely.
 1. Again, we see the action on behalf of the Christian soldier in this.
 - A. He is to "take up the helmet of salvation."
 - B. The words used by Paul here are from Isaiah 59:17.
2. . . . and the sword of the Spirit, which is the word of God:
 - A. The word "sword" is from the Greek word "machaira," and has reference to "a short sword or dagger" - Vines Expository Dictionary of New Testament Words, p. 1123.
 1. The "sword" here is "of the Spirit," which would indicate it having come forth from Him - 2 Timothy 3:16, 17.
 2. This type of sword was as much an offensive weapon as a defensive one.
 - A. This would indicate that the Christian is to as actively advance the faith as he is required to protect it.
 - B. It "is the word of God."
 1. The word "word" here is "rhema," and refers to the spoken word.
 - A. The preaching of the gospel - Romans 1:16; 1 Corinthians 1:18.

Verse 18

1. Praying always with all prayer and supplication in the Spirit, . . .
 - A. Prayer, whether a part of the Christian soldier's armor or not, should be "at all seasons" (American Standard Version), "all the times" (English Standard Version), or "always" (New King James Version).
 1. You might consider Luke 18:1 and 1 Thessalonians 5:17.
 - B. Two different words are used here for prayer.
 1. First, there is the word "proseuche," which is used in reference to general prayer.
 2. Secondly, is the word "deesis," which refers to a specific request.
 - C. As to the involvement of "the Spirit" here, recall Jude's reference to "praying in the Holy Ghost" - Jude 20.
 1. A couple things would be seen here.
 - A. First, the role of intercessor that the Spirit plays in prayer - Romans 8:26, 27.
 1. When we are incapable of expressing our thoughts to God, the Spirit "steps in" and carries our "groanings" to God.
 - B. Secondly, is knowing, by what we are taught by the Word, which comes from the Spirit, how to pray and what we should pray for.
2. . . . and watching thereunto with all perseverance and supplication for all saints;
 - A. "Perseverance" is in the sense of perpetual prayer.
 1. A sense of constant attention to prayer.
 - B. "Supplication" is that which is on behalf of another.
 - C. "For all saints" would be in reference to fellow Christians - Colossians 4:3.

Verse 19

1. And for me, that utterance may be given unto me, . . .
 - A. Paul requested that they pray specifically for him.
 - B. The “utterance” that Paul requested they pray for was relative to ability to speak.
2. . . . that I may open my mouth boldly, to make known the mystery of the gospel,
 - A. Paul desired the ability to speak with “boldness.”
 1. This would be in reference to a plainness of speech such as seen in 2 Corinthians 3:12.

Verse 20

1. For which I am an ambassador in bonds: . . .
 - A. An “ambassador” is one who is sent to represent another.
 1. Paul’s “citizenship” was in heaven - Philippians 3:20, 21.
 2. He had been chosen from the womb to take the gospel to the Gentiles - Acts 26:15-19; Galatians 1:15, 16.
 - B. The “bonds” are in reference to his incarceration - Acts 28:20; 2 Timothy 1:16.
2. . . . that therein I may speak boldly, as I ought to speak.
 - A. “Ought” refers to an obligation - Romans 1:14; 1 Corinthians 9:16.

Verse 21

1. But that ye also may know my affairs, . . .
 - A. As Paul winds down this letter, he informs them of his present condition as prisoner in Rome.
2. . . . and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:
 - A. Word was being sent to them via “Tychicus.”
 1. He is mentioned by Paul in other letters - Colossians 4:7; 2 Timothy 4:12; Titus 3:12.
 2. A short article concerning him can be see in All The Men Of The Bible, p. 332.
 - B. The words Paul chose to describe him, “beloved brother and faithful minister,” are words of commendation.

Verse 22

1. Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.
 - A. “Tychicus” is sent for the specific purpose of bringing news of the condition of Paul, and to “comfort” their “hearts.”
 1. Knowing Paul was in prison would cause them concern.
 2. Paul is providing them such information wherein they would be “encouraged” as expressed by the English Standard Version.

Verse 23

1. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
 - A. Paul brings this letter to a close in similar style as he does other epistles.

Verse 24

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

- A. The love that Paul writes of here is a love that is “incorruptible” as per the English Standard Version.
 - 1. This speaks to the degree of love the saints at Ephesus were to have for one another.
 - A. Literally, a love that does not decay.
- B. What a way to end an epistle!

APPENDIX # 1 - MECHANICAL INSTRUMENTAL MUSIC IN THE WORSHIP OF GOD

1. INNOVATIONS IN WORSHIP:

A. The worship of God has always been somewhat of a “playground” for the devil.

B. The Bible identifies four types of worship:

1. Ignorant - Acts 17:16-31.
2. Vain - Matthew 15:8, 9.
3. Will (self-chosen) - Colossians 2:23.
4. True - John 4:24.

C. When it comes to the worship of the church the sovereignty of God has been displaced by the sovereignty of the consumer (i.e. worshiper).

1. Christianity is being marketed, packaged, and sold to a secular consumer.
2. What we have ended up with is worship that is “user friendly.”

A. In other words, whatever pleases man is the rule.

1. If we want mechanical instrumental music - we have it.
2. If we want drama - we have it.
3. If we want choirs - we have them.
4. If we want testifying - we have it.
5. If we want hand clapping - we have it.
6. If we want . . . - we have it with no regard to Colossians 3:17.

D. HISTORY OF MECHANICAL INSTRUMENTAL MUSIC:

1. As we study the subject of music it is good for us to consider what God wants and what He does not want in worship.

A. As Christians we must be prepared to “give an answer for the hope that is within us” - 1 Peter 3:15.

1. The only way we can do this is by consideration of as many aspects of the subject as is possible.

B. Our being ignorant of an issue has no excuse.

2. This lesson will concentrate upon the History of Mechanical Instrumental Music.

A. I want to emphasize the word Mechanical here.

1. We are not talking about Instrumental Music, but Mechanical Instrumental Music.

B. We will see its use in the Old Testament.

C. A brief history of Mechanical Instrumental Music.

D. A consideration of what others have said about it

E. A history of how it relates to the New Testament church.

3. Mechanical instrumental music in the Old Testament.

A. There can be little doubt that mechanical instrumental music was used in the Old Testament in conjunction with worship.

1. Mechanical Instruments of music are mentioned in eight Old Testament passages.

2. While music in general (including mechanical instruments of music) was mentioned 15 times.
3. Various mechanical instruments were mentioned about 75 times in the Old Testament.
- B. There is still a lack of unanimity among scholars as to whether such was done with the approval of God during Old Testament times.
 1. 2 Chronicles 7:6 is normally used to “prove” that the use of such was with the approval of God.
 2. But it must be seen that these instruments were made by David to praise God.
- C. Amos 6:1-5 places a “woe” upon those who “invent to themselves instruments of music like David.”
- D. Regardless of their authority, even if it could be proven they were approved under the old covenant law, this would mean nothing for those under new covenant law.
 1. Many things were allowed under the old covenant law that is not allowed under the new covenant.
 - A. Divorce for any cause; Polygamy; Burning of Incense; Animal Sacrifices, etc.
- E. It is interesting to note that to this date orthodox Jews do not use mechanical instruments in their worship.
 1. The liberal and so-called reformed Jews do, but not the orthodox ones.
 2. The history of its introduction into Jewish synagogue worship is much like the history of its introduction into the worship of the church.
 - A. Those that have brought in the mechanical instruments of music have done so at the cost of bitterness, alienation, strife and eventual division.
- F. In conclusion on this point, all of this proves nothing in relation to what God has authorized under the new covenant.
4. History of mechanical instruments of music.
 - A. Singing in Christian worship is as old as the current dispensation.
 1. Mechanical instrumental music in so-called Christian worship is of much more recent origin.
 - B. First, let us note a couple of statements about the use of such.
 1. “Pope Vitalian is related to have first introduced organs into some of the churches in western Europe, about 670; but the earliest trustworthy account is that of the one sent as a present by the Greek emperor Constantine to Pepin, King of the Franks in 755.” THE AMERICAN CYCLOPEDIA Vol. 12 p. 688.
 2. “In the Greek Church the organ never came into use. But after the eighth century it became more and more common in the Latin Church; not, however, without opposition from the side of the monks. Its misuse, however, raised so great an opposition to it that but for the Emperor Ferdinand, it would probably have been abolished by the

Council of Trent. The Reformed Church discarded it.: and though the Church of Basel very early reintroduced it, it was in other places admitted only sparingly, and after long hesitation.” Schaff - Herzog Encyclopedia Vol. 2 p. 1702.

- C. Various testimonies of past religious leaders, which help us to see the history of mechanical instrumental music and their sentiments toward it.
 - 1. See Appendix # 2 - Pages 86 - 100 - What Early Christians Believed About Using Instrumental Music.
- D. These men who we have quoted clearly show that mechanical instrumental music was not a part of Christian music in the first century.
- 5. History of mechanical instrumental music in the church.
 - A. As early as 1851 there was a brief flare up of the issue in Kentucky.
 - 1. Aylette Raines was preaching at Millersburg, Kentucky and kept a diary.
 - 2. He noted, “Bro. S (aunders) wishes to introduce the melodeon into the church.”
 - B. The subject did not come up again before the brotherhood until 1860.
 - 1. At this time L.L. Pinkerton of Midway, Kentucky supported the use of such.
 - A. He claimed to be “the only preacher in Kentucky of our brotherhood who...advocated the propriety of employing instrumental music in some churches...”
 - 2. It appears that the actual suggestion to use such did not come from Pinkerton himself, but from others who he supported.
 - A. The introduction of the instrument owed its inception, at least in part to the deplorable singing of the congregation.
 - B. A melodeon was brought in to get the right pitch. Later, one of the sisters was accompanying the singing with the melodeon. It was then decided to use the instrument in the Lord’s Day worship.
 - C. Later, we see that the beginning of the use of such in the south was at Thorp Springs, Texas.
 - 1. The location was at what was called Add-Ran College, which had begun on September 1, 1873.
 - 2. The occasion was a gospel meeting in Feb., 1894.
 - A. “On February 20, 1894, the climax was reached. Before the service began, Joseph Addison Clark - the father and pioneer - and his wife took seats at the front of the auditorium. Their son Addison Clark, the president, arose to begin the service. Joseph Addison arose, walked toward the pulpit, took a paper from his pocket, and presented it to his son. It was a petition. The petition was signed by the elder Clark and more than a hundred others, who asked that the organ not be used, on the ground that it was not authorized in the New Testament. Addison read the

petition, conferred briefly with his brother Randolph, and then announced that he had promised the students that the organ could be used in the meeting and that he could not go back on his word. He turned to the organist and said, 'Play on, Miss Bertha.'" Spiritual Sword, Vol. 10, Oct., 1978, p. 19.

B. Following this, nearly 140 people followed the elder Clark out of the building.

D. Many examples, such as these, could be cited to show the move away from the Biblical position to the position of using such instruments.

1. As more and more moved on this position the same happened on other matters such as missionary societies.

2. Actually, the floodgates had been opened and the floodwaters of liberalism quickly moved in to surge over the church until original Christianity was almost lost in the tidal wave.

E. This eventually led to the complete division of the church over these matters to where in 1906 the churches of Christ and the Christian Churches were listed individually in the census records in the United States.

E. A REVIEW OF THE TRADITIONAL ARGUMENTS:

1. Those that use mechanical instrumental music in worship have traditionally made a few basic arguments in its defense.

A. In this part of the class we want to examine three of these arguments.

2. First, though, let us do a little review of what the Bible says on the subject:

A. The use of mechanical instruments of music in worship was not authorized by Jesus - Acts 1:1, 2; 2 John 9-11.

B. It was not taught by the apostles - Matthew 28:18-20; Luke 10:16; 1 Timothy 1:3; 1 John 4:6.

C. It was not revealed by the Holy Spirit - John 16:13; 14:26; Revelation 2:7; Romans 8:14.

D. It is not found in the truth - John 17:17; 16:13 - in which we must worship - John 4:23, 24; 17:17.

E. It does not pertain to life and godliness - 2 Peter 1:3.

F. It is not authorized in the scriptures, which furnish us completely - 2 Timothy 3:16, 17.

G. It is not included in the oracles of God - 1 Peter 4: 11; 2 Timothy 1:13.

H. It is no part of the counsel of God - Acts 20:27.

I. It was not bound in heaven - Matthew 16:19; 18:18.

J. It is not act of faith - Romans 10:17; Hebrews 11:6.

K. It does not have one drop of the blood of Jesus Christ on it - Hebrews 9:18, 20; Ezekiel 22:26; Matthew 26:28; Luke 22:20; Hebrews 10:29.

L. It is will worship - Colossians 2:20-23.

M. It is vain worship - Matthew 15:9; Mark 7:7.

- N. It is presumptuous - Deuteronomy 18:20; Psalms 19:13.
- O. It is an addition to the revealed will of Christ - Deuteronomy 4:2; Galatians 1:6-9.
- P. It is the wrong kind of praise - Hebrews 13:15.
- Q. It causes divisions contrary to the prayer of unity - John 17:20-22; Romans 16:17, 18; 1 John 1:7; 2 Corinthians 4:3.
- 3. The Old Testament argument:
 - A. Some point to the fact that David and other Old Testament personalities used such in their worship and suggest that we therefore may use such music in our worship today.
 - 1. All of this is done with no absolute proof that they did so with Divine approval.
 - 2. Mechanical instruments of music are mentioned about 75 times in the Old Testament.
 - A. About 50 of those times were in connection to worship.
 - 3. It seems best to say that God may have tolerated the use of such in worship just as He tolerated other things.
 - A. God tolerated, and regulated a King - Deuteronomy 17:14-20; 1 Samuel 8:4-22, which was against His will - Hosea 13:11.
 - B. He tolerated polygamy, and regulated it - Exodus 21:10, although it was contrary to His original plan for marriage - Matthew 19:3-9.
 - 4. Whatever the case may be, the New Testament is silent on the subject.
 - B. What proves too much proves nothing.
 - 1. Burning incense (Exodus 30:1-9) is also mentioned about 50 times in connection with worship in the Old Testament - Leviticus 10:1-3.
 - A. But neither incense nor mechanical instrumental music is mentioned in the New Testament.
 - B. If it is right to worship with such instruments because they were used in the Old Testament then it would also be right to burn incense for the same reason.
 - C. We must rightly divide the word.
 - 1. Each must rightly divide the word of truth - 2 Timothy 2:15.
 - A. One of the first lessons in doing so is understanding that the Old Covenant ended at the death of Christ - Ephesians 2:14-16.
 - B. We are not under the law - Romans 6:14.
 - D. The Old Covenant ended at the cross.
 - 1. In his death Jesus abrogated the Old Covenant, and dedicated the New Testament with his blood - Colossians 2:14.
 - 2. By his death he took away the first and established the second - Hebrews 10:9, 10.
 - 3. Jesus is the mediator of the New Testament - Hebrews 9:15.
 - E. All or None!
 - 1. To go back to the Old Testament to find authority to use mechanical instrumental music in worship, obligates one to do all the Old

Testament authorized.

A. This would include burning incense - Exodus 30:1-9.

B. Sabbath observance - Exodus 20:8-11.

C. Daily animal sacrifices - Exodus 29:38.

D. Three annual feasts at Jerusalem - Deuteronomy 16:16; 12:5-14; 16:5-8; 9-11.

2. One must either practice all that is authorized in the Old Testament, or none.

A. Such a one is “debtor to do the whole law” - Galatians 5:3; James 2:10.

3. But even if one agreed to do so it would not be possible.

F. No New Testament Command, nor Example, nor Necessary Implication.

1. A command in the New Testament would make it right.

2. An apostolic example would make it right.

3. A necessary implication would make it right.

A. But we have none!

4. The Psalms Argument:

A. Upon realization that the law was nailed to the cross some have attempted to argue that the Psalms are not a part of the law.

1. They base their claim on Jesus' division of the Old Testament into three categories - Luke 24:44.

A. The Law of Moses.

B. The Prophets.

C. The Psalms.

2. The argument is that since mechanical instruments were used in the Psalms, possibly with God's authority (Psalms 150:3-5), and if Psalms were no part of the law that was abolished, then there would be divine authority for such in praising God today.

B. Proves Too Much.

1. The Psalms authorized animal sacrifices - Psalms 20:3.

2. They authorized incense - Psalms 66:13.

3. There is also authorization for Sabbath worship - Psalms 92.

4. Further, the same chapter given to “prove” their point specifically speaks of praising God with the dance - Psalms 150:4.

C. Mechanical Instrumental Music Not Optional.

1. If Psalms were not part of the law, which Christ nailed to the cross (Colossians 2:14), then the use of such instruments is not optional.

A. We would not have a choice in the matter, as we must not worship without it.

2. This is true because of the command to use the instrument - Psalms 150:4.

D. Jesus Identified Psalms as Part of the Law.

1. Note John 10:34.

A. The only place where this is recorded is in Psalms 82:6.

1. Therefore, Christ said the Psalms were a part of the Law.
2. Jesus does not have to say something twice to make it so.
 - A. However, notice John 15:25.
 1. This statement appears twice in the Old Testament, both times in the book of Psalms 35:19; 69:4.
3. Therefore Jesus affirmed that the book of Psalms was part of the law.
 - A. Since the law ended at the cross and the Psalms were part of the law, the Psalms are no longer binding on men today.
5. The Heaven Argument:
 - A. "Harps" are mentioned in Revelation 5:8.
 1. However, the book of Revelation is a book of signs and symbols - Revelation 1:1.
 2. This scene was around the "throne" of God in heaven - Revelation 1:1, 6, 7.
 - A. Nothing is said about what is to go on in the worship of the church.
 3. There is no more authority for the use of harps in the worship of the church than there is authority for the burning of incense as is seen in the same text.
 - B. Harps are also mentioned in Revelation 14:2 in the K.J.V.
 1. However, the A.S.V. translates it as "... and the voice which I heard was as the voice of harpers harping with their harps."
 - A. According to this, John said he heard a "voice."
 1. A voice that was not on earth, but "before the throne of God" - Revelation 14:5.
 - B. John even clarifies this in verse three when he says "And they SUNG as it were a new song."
 - C. False Assumption.
 1. This argument implies that we should make the church as much like heaven as we can.
 - A. This is a false assumption.
 1. Not one single passage of scripture teaches such!
 2. There will be no faith in heaven, for faith will end in sight.
 - A. Shall we advocate a faithless church?
 3. There will be no Lord's Supper in heaven, for it was ordained "till he come" - 1 Corinthians 11:26.
 - A. Shall we leave the communion out of our worship?
 4. All who die, as babies shall be in heaven.
 - A. Shall we advocate infant membership in the church?
 5. We should be seeking to make the church like the church Christ built instead of trying to make it like heaven.
 1. There are two kinds of music:
 - A. Vocal
 - B. Mechanical instrumental.
 2. Of the two God only authorizes one - vocal.

- A. But it is more exact than that.
 - 3. God did not say merely vocal music, as that would have left room for any vocal sounds - whistling, humming, etc.
 - A. Instead he specified singing - Ephesians 5:19; Colossians 3:16.
- F. RECENT DEFENSES OF INSTRUMENTAL MUSIC:
 - 1. Since a younger generation is now populating congregations within the brotherhood newer lines of argument have arisen.
 - A. These arguments show the desperation of those who are not content with what the New Testament says on the subject.
 - 1. The old arguments have been met, answered, and defeated.
 - 2. Even a casual glance at these arguments should show us that they are a classic example of people "grasping at straws."
 - A. There is clearly nothing solid for which they can build a case upon.
 - 3. No authority for congregational singing.
 - A. In recent years it has been argued that there is no authority for congregational singing.
 - B. This is made on the basis that all references to singing within scripture are stated to the individual, not to the assemblies.
 - 1. If so, then there cannot be congregational prayer, the Lord's Supper, or the contribution.
 - A. The same grammatical structure is made for prayer as for singing in Paul's instructions to Corinth - 1 Corinthians 14:15.
 - 1. Whatever is true of prayer would necessarily be true of singing.
 - 2. We see that others are in the assembly mentioned in this text due to the fact that someone is to say "amen." - v. 16.
 - B. Instructions about the communion are stated to the individual.
 - 1. Note "every one," "whosoever," "a man," "he," and "any man"- 1 Corinthians 11:21, 27, 28, 29, 34.
 - 2. Yet the eating of the Lord's Supper is obviously within the assembly for they "come together in the church," "come together to eat" - 1 Corinthians 11:18, 20, 33.
 - 3. So even though the instructions are stated to the individual, such eating is to be done in the congregational assembly.
 - C. Directions concerning the contribution are stated individually, but are to be done in the assembly.
 - 1. It is "every one of you," and "him," yet, these instructions were given to "churches" - 1 Corinthians 16:1, 2.
 - 2. All the verbs in major passages about singing are plural.
 - A. If God intended for such singing to be only by one individual and one at a time, why are plural verbs used?
 - 1. "Speaking," "singing," and "making melody" are all plural participles - Ephesians 5:19.
 - 2. Even the phrases "be not drunk" and "be filled with the spirit" are plural imperatives - Ephesians 5:18.

3. "Let . . . dwell" is a singular imperative while "giving thanks" is a plural imperative - Colossians 3:16, 17.
 - B. It is obvious that a mixture of singular and plural instructions simply points out that the individual is the one acting, and that it can be done in the midst of others acting the same way also.
 1. Besides this, there must be someone to whom one can speak, teach and admonish.
 - C. If Paul has instructed only assemblies to sing, then the individual could not do so in private.
3. The Bible often states things in the singular or plural, which can be accomplished either way.
 - A. Wives and husbands, children and parents, fathers and children, slaves and masters are addressed in plural language, but obviously such instructions apply in singular cases also - Colossians 3:18-4:1; Ephesians 5:25-6:5.
 - B. Giving is done by "everyone" in their regular first day of the week gather - 1 Corinthians 16:2.
 1. But it was to be done so that other "gatherings" would not need be made when Paul arrived.
 - C. Restoration of erring brethren is to be done by one who will consider "thyself" - Galatians 6:1.
 1. Does this mean that several cannot go together simply because it is stated in the singular?
 - D. Paul said, "I suffer not a woman to teach" - 1 Timothy 2:12.
 1. Would it be okay for several women to ban together and teach since this is stated in the singular?
 - E. Preachers are not to receive accusations against "an elder" except at the mouth of two or three witnesses - 1 Timothy 5:19.
 1. Does this mean that if such accusations were brought against several elders, then witnesses are not required?
 - F. We can clearly see that many Bible instructions are stated in the plural or singular and may apply to either depending upon what is under consideration.
4. Worship is only an emotion and not an action.
 - A. Some argue today that true worship is only an emotion, not an action of the body.
 1. The implication of this argument is that any act is acceptable to God.
 - B. Jesus did not know this to be true.
 1. He spoke of vain worship when men "honoureth me with their lips," "teaching" the doctrines of men - Matthew 15:8, 9.
 - A. A parallel account indicates they were "laying aside the commandment of God" in order to "hold the tradition of men" - Mark 7:8.

2. Jesus did not condemn them for doing some physical action in worship.
 - A. He condemned them for doing the wrong physical action in worship, i.e., using their lips to teach wrong doctrines.
3. Jesus understood teaching as worship.
 - A. Outward action of teaching is worship in the mind of the Lord.
 - B. A proper definition of “worship” indicates actions.
 1. The Greek word PROSKUNEO is one of the major words translated “worship.”
 - A. It is defined as “. . . used to designate the custom of prostrating oneself before a person and kissing his feet, the hem of his garment, etc.” (Arndt & Gingrich, p. 716).
 2. Such accurate definition shows that worship can include outward physical actions such as kissing and prostrating.
 - C. Worship can be an emotion, or an emotion coupled with an action.
 1. Jesus spoke of worship in “spirit and truth” - John 4:24.
 - A. If “spirit” refers to the inner man (emotions, intents, thought, desires) then to what would “truth” have reference?
 - B. It makes sense when one understands this “truth” indicates whatever one does, mentally or physically, must be done according to the principles of truth as revealed in God’s word.
 2. Paul spoke of praying and singing with the spirit and with the understanding - 1 Corinthians 14:15.
 - A. In speaking of this in such a way he coupled outward actions with proper emotions and thought.
 3. James spoke of asking, but asking “in faith, nothing wavering” - James 1:5, 6.
 - A. This joins together a mental thought with at least a mental action.
 1. It could even be an outward physical action if one spoke audibly in prayer.
 4. Paul instructed the Corinthian church to “perform the doing,” “make up beforehand,” sowing bountifully in regard to giving to the needs in Judea - 2 Corinthians 8:11; 9:5, 6.
 - A. Yet their emotions were deeply involved as they were to do this cheerfully, not grudgingly or of necessity - 2 Corinthians 9:6.
 - B. So there were proper emotions (spirit) along with the physical act of contributing.
 - D. Actions overflowing a righteous heart do matter
 1. One does not have the right to offer unto God what he wants in worship just because his heart is full of emotions.

- A. Our emotions must be kept in line with the word of God.
- E. God is concerned about proper actions.
 - 1. He was in the case of Cain - Genesis 4; Hebrews 11:4.
 - 2. He was in the case of Nadab and Abihu - Leviticus 10:1-4.
 - 3. He was in the case of Cornelius - Acts 10:25, 26.
 - 4. It is surely safe to understand that the “overflow of a righteous heart” would at least seek to do the will of the Father.
 - A. In such a person who experiences such an “overflow” the proper emotions and the proper actions.

APPENDIX # 2

WHAT DID EARLY CHRISTIANS BELIEVE ABOUT...? (BEFORE 300 AD)

AQUINAS "Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize." (Thomas Aquinas, Bingham's Antiquities, Vol. 3, page 137)

AUGUSTINE "musical instruments were not used. The pipe, tabret, and harp here associate so intimately with the sensual heathen cults, as well as with the wild revelries and shameless performances of the degenerate theater and circus, it is easy to understand the prejudices against their use in the worship." (Augustine 354 A.D., describing the singing at Alexandria under Athanasius)

CHRYSTOSTOM "David formerly sang songs, also today we sing hymns. He had a lyre with lifeless strings, the church has a lyre with living strings. Our tongues are the strings of the lyre with a different tone indeed but much more in accordance with piety. Here there is no need for the cithara, or for stretched strings, or for the plectrum, or for art, or for any instrument; but, if you like, you may yourself become a cithara, mortifying the members of the flesh and making a full harmony of mind and body. For when the flesh no longer lusts against the Spirit, but has submitted to its orders and has been led at length into the best and most admirable path, then will you create a spiritual melody." (Chrysostom, 347-407, Exposition of Psalms 41, (381-398 A.D.) Source Readings in Music History, ed. O. Strunk, W. W. Norton and Co.: New York, 1950, pg. 70.)

CLEMENT "Leave the pipe to the shepherd, the flute to the men who are in fear of gods and intent on their idol worshipping. Such musical instruments must be excluded from our wingless feasts, for they are more suited for beasts and for the class of men that is least capable of reason than for men. The Spirit, to purify the divine liturgy from any such unrestrained revelry chants: 'Praise Him with sound of trumpet,' for, in fact, at the sound of the trumpet the dead will rise again; praise Him with harp,' for the tongue is a harp of the Lord; 'and with the lute. praise Him.' understanding the mouth as a lute moved by the Spirit as the lute is by the plectrum; 'praise Him with timbal and choir,' that is, the Church awaiting the resurrection of the body in the flesh which is its echo; 'praise Him with strings and organ,' calling our bodies an organ and its sinews strings, for from them the body derives its Coordinated movement, and when touched by the Spirit, gives forth human sounds; 'praise Him on high-sounding cymbals,' which mean the tongue of the mouth which with the movement of the lips, produces words. Then to all mankind He calls out, 'Let every spirit praise the Lord,' because He rules over every spirit He has made. In reality, man is an instrument for peace, but these other things, if anyone concerns himself overmuch with them, become instruments of conflict, for inflame the passions. The Etruscans, for example, use the trumpet for war; the Arcadians, the horn; the Sicels, the flute; the Cretans, the lyre; the Lacedaemonians, the pipe; the Thracians, the

bugle; the Egyptians, the drum; and the Arabs, the cymbal. But as for us, we make use of one instrument alone: only the Word of peace by whom we a homage to God, no longer with ancient harp or trumpet or drum or flute which those trained for war employ." (Clement of Alexandria, 190AD The instructor, Fathers of the church, p. 130)

CLEMENT "Moreover, King David the harpist, whom we mentioned just above, urged us toward the truth and away from idols. So far was he from singing the praises of daemons that they were put to flight by him with the true music; and when Saul was Possessed, David healed him merely by playing the harp. The Lord fashioned man a beautiful, breathing instrument, after His own imaged and assuredly He Himself is an all-harmonious instrument of God, melodious and holy, the wisdom that is above this world, the heavenly Word." ... "He who sprang from David and yet was before him, the Word of God, scorned those lifeless instruments of lyre and cithara. By the power of the Holy Spirit He arranged in harmonious order this great world, yes, and the little world of man too, body and soul together; and on this many-voiced instruments of the universe He makes music to God, and sings to the human instrument. "For thou art my harp and my pipe and my temple"(Clement of Alexandria, 185AD, Readings p. 62)

ERASMUS "We have brought into our churches certain operatic and theatrical music; such a confused, disorderly chattering of some words as I hardly think was ever in any of the Grecian or Roman theatres. The church rings with the noise of trumpets, pipes, and dulcimers; and human voices strive to bear their part with them. Men run to church as to a theatre, to have their ears tickled. And for this end organ makers are hired with great salaries, and a company of boys, who waste all their time learning these whining tones." (Erasmus, Commentary on I Cor. 14:19)

EUSEBIUS "Of old at the time those of the circumcision were worshipping with symbols and types it was not inappropriate to send up hymns to God with the psalterion and cithara and to do this on Sabbath days... We render our hymn with a living psalterion and a living cithara with spiritual songs. The unison voices of Christians would be more acceptable to God than any musical instrument. Accordingly in all the churches of God, united in soul and attitude, with one mind and in agreement of faith and piety we send up a unison melody in the words of the Psalms." (commentary on Psalms 91:2-3)

VARIOUS SCHOLARS

ALZOG "St. Ambrose and St. Gregory rendered great service to church music by the introduction of what are known as the Ambrosian and Gregorian chants.... Ecclesiastical chant, departing in some instances from the simple majesty of its original character, became more artistic, and, on this account, less heavenly and more profane; and the Fathers of the Church were not slow to censure this corruption of the old and honored church song. Finally, the organ, which seemed an earthly echo of the angelic choirs in heaven, added its full, rich, and inspiring notes to the beautiful simplicity of the Gregorian chant" (Alzog, Catholic Scholar, Church Historian of the University of

Freiburg and champion of instrumental music in worship, was faithful to his scholarship when he wrote, *Universal Church History*, Vol. 1, pp. 696, 697).

AMERICAN "Pope Vitalian is related to have first introduced organs into some of the churches of Western Europe about 670 but the earliest trustworthy account is that of one sent as a present by the Greek emperor Constantine Copronymus to Pepin, king of Franks in 755" (*American Encyclopedia*, Volume 12, p. 688).

BARCLAY "If God is spirit a man's gifts to God music gifts of the spirit. Animal sacrifices and all manmade things become inadequate. The only gifts that befit the nature of God are the gifts of the spirit - love, loyalty, obedience, devotion" (W. Barclay, *The Gospel of John*, Vol. 1, p. 161).

BARNES "Psallo ... is used, in the New Testament, only in Rom. 15:9 and 1 Cor. 14:15, where it is translated sing; in James 5:13, where it is rendered sing psalms, and in the place before us. The idea here is that of singing in the heart, or praising God from the heart" (Albert Barnes, a Presbyterian, *Notes on The Testament*, comment on Eph. 5:19).

BENEDICT "In my earliest intercourse among this people, congregational singing generally prevailed among them. . . . The Introduction Of The Organ Among The Baptist. This instrument, which from time immemorial has been associated with cathedral pomp and prelatical power, and has always been the peculiar favorite of great national churches, at length found its way into Baptist sanctuaries, and the first one ever employed by the denomination in this country, and probably in any other, might have been standing in the singing gallery of the Old Baptist meeting house in Pawtucket, about forty years ago, where I then officiated as pastor (1840) ... Staunch old Baptists in former times would as soon tolerated the Pope of Rome in their pulpits as an organ in their galleries, and yet the instrument has gradually found its way among them.... How far this modern organ fever will extend among our people, and whether it will on the whole work a RE-formation or DE- formation in their singing service, time will more fully develop." (Benedict, Baptist historian, *Fifty Years Among Baptist*, page 204-207)

BEZA "If the apostle justly prohibits the use of unknown tongues in the church, much less would he have tolerated these artificial musical performances which are addressed to the ear alone, and seldom strike the understanding even of the performers themselves." (Theodore Beza, scholar of Geneva, *Girardeau's Instrumental Music*, p. 166)

BINGHAM "Music in churches is as ancient as the apostles, but instrumental music not so . . . The use of the instrumental, indeed, is much ancients, but not in church service. . . In the Western parts, the instrument, as not so much as known till the eighth century; for the first organ that was ever seen in France was one sent as a present to King Pepin by Constantinus Copronymus, the Greek emperor. . . . But, now, it was only, used in princes courts, and not yet brought into churches; nor was it ever received into the Greek churches, there being no mention of an organ in all their liturgies ancient or modern."

(Joseph Bingham, Works, London Edition. Vol. 11, p. 482-484)

BINGHAM "Music in churches is as ancient as the apostles, but instrumental music not so." (Joseph Bingham, Church of England, Works, vol. 3, page 137)

BURNEY "After the most diligent inquire concerning the time when instrumental music had admission into the ecclesiastical service, there is reason to conclude, that, before the reign of Constantine, ;is the converts to the Christian religion were subject to frequent persecution and disturbance in their devotion, the rise of instruments could hardly have been allowed: and by all that can be collected from the writings of the primitive Christians, they seem never to have been admitted." (Charles Burney, A general history of Music, 1957, p. 426)

CALVIN "Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps, and the restoration of the other shadows of the law. The Papists therefore, have foolishly borrowed, this, as well as many other things, from the Jews. Men who are fond of outward pomp may delight in that noise; but the simplicity which God recommends to us by the apostles is far more pleasing to him. Paul allows us to bless God in the public assembly of the saints, only in a known tongue (I Cor. 14:16) What shall we then say of chanting, which fills the ears with nothing but an empty sound?" (John Calvin, Commentary on Psalms 33)

CATHOLIC "Although Josephus tells of the wonderful effects produced in the Temple by the use of instruments, the first Christians were of too spiritual a fibre to substitute lifeless instruments for or to use them to accompany the human voice. Clement of Alexandria severely condemns the use of instruments even at Christian banquets. St. Chrysostum sharply contrasts the customs of the Christians when they had full freedom with those of the Jews of the Old Testament." (Catholic Encyclopedia, Vol. 10, pg. 648-652.)

CATHOLIC "For almost a thousand years Gregorian chant, without any instrumental or harmonic addition was the only music used in connection with the liturgy. The organ, in its primitive and rude form, was the first, and for a long time the sole, instrument used to accompany the chant.... The church has never encouraged and at most only tolerated the use of instruments. She enjoins in the 'Caeremonials Episcoporum', - that permission for their use should first be obtained from the ordinary. She holds up as her ideal the unaccompanied chant, and polyphonic, a-capella style. The Sistene Chapel has not even an organ."" (Catholic Encyclopedia, Vol. 10, pg. 657-688.)

CATHOLIC "We need not shrink from admitting that candles, like incense and lustral water, were commonly employed in pagan worship and the rites paid to the dead. But the Church, from a very early period, took them into her service, just as she adopted many other things indifferent in themselves, which seemed proper to enhance the splendor of

religious ceremony. We must not forget that most of these adjuncts to worship, like music, lights, perfumes, ablutions, floral decorations, canopies, fans, screens, bells, vestments, etc. were not identified with any idolatrous cult in particular but they were common to almost all cults." (Catholic Encyclopedia, Vol. III, pg. 246.)

CHAMBERS "The organ is said to have been first introduced into church music by Pop Vitalian in 666. In 757, a great organ was sent as a present to Pepin by the Byzantine Emperor, Constantine, and placed in the church St. Corneille as Compiègne." (Chambers Encyclopedia, Vol 7, p. 112)

CLARKE "But were it even evident, which it is not, either from this or any other place in the sacred writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason, that they ought to be used in Christian worship? No; the whole spirit, soul, and genius of the Christian religion are against this; and those who know the Church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires His followers to worship Him in spirit and truth, for to no such worship are these instruments friendly." (Adam Clarke (Methodist), Clarke's Commentary, Methodist, Vol. II, pp. 690-691.)

CLARKE "I am an old man, and I here declare that I never knew them to be productive of any good in the worship of God, and have reason to believe that they are productive of much evil. Music as a science I esteem and admire, but instrumental music in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruption of the worship of the author of Christianity. The late and venerable and most eminent divine, the Rev. John Wesley, who was a lover of music, and an elegant poet, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said in his terse and powerful manner, 'I have no objections to instruments of music in our chapels, provided they are neither heard nor seen.' I say the same." (Adam Clark, Methodist)

COLEMAN "The tendency of this (instrumental music) was to secularize the music of the church, and to encourage singing by a choir. Such musical accompaniments were gradually introduced; but they can hardly be assigned to a period earlier than the fifth and sixth centuries. Organs were unknown in church until the eighth or ninth centuries. Previous to this, they had their place in the theater, rather than in the church. they were never regarded with favor in the Eastern church, and were vehemently opposed in many places in the West." (Lyman Coleman, a Presbyterian, Primitive Church, p. 376-377)

CONYBEARE "Throughout the whole passage there is a contrast implied between the Heathen and the Christian practice... When you meet, let your enjoyment consist not in fullness of wine, but fullness of the spirit; let your songs be, not the drinking songs of

heathen feasts, but psalms and hymns; and their accompaniment, not the music of the lyre, but the melody of the heart; while you sing them to the praise, not of Bacchus or Venus, but of the Lord Jesus Christ" (Conybeare and Howson, *Life and Times of the Apostle Paul*, comment on Eph. 5:19).

DICKINSON "While the Greek and Roman songs were metrical, the Christian psalms were anitphons, prayers, responses, etc., were unmetrical; and while the pagan melodies were always sung to an instrumental accompaniment, the church chant was exclusively vocal" (Edward Dickinson, *History of Music*, p. 54).

DICKINSON "In view of the controversies over the use of instrumental music in worship, which have been so violent in the British and American Protestant churches, it is an interesting question whether instruments were employed by the primitive Christians. We know that instruments performed an important function in the Hebrew temple service and in the ceremonies of the Greeks. At this point, however, a break was made with all previous practice, and although the lyre and flute were sometimes employed by the Greek converts, as a general rule the use of instruments in worship was condemned." ... "Many of the fathers, speaking of religious songs, made no mention of instruments; others, like Clement of Alexandria and St. Chrysostom, refer to them only to denounce them. Clement says, "Only one instrument do we use, viz. the cord of peace wherewith we honor God, no longer the old psaltery, trumpet, drum, and flute." Chrysostom exclaims: "David formerly sang in psalms, also we sing today with him; he had a lyre with lifeless strings, the church has a lyre with living strings. Our tongues are the strongs of the lyre, with a different tone, indeed, but with a more accordant piety." St. Ambrose expresses his scorn for those who would play the lyre and psaltery instead of singing hymns and psalms; and St. Augustine adjures believers not to turn their hearts to theatrical instruments. The religious guides of the early Christian felt that there would be an incongruity, and even profanity, in the use of the sensuous nerve-exciting effects of instrumental sound in their mystical, spiritual worship. Their high religious and moral enthusiasm needed no aid from external strings; the pure vocal utterance as the more proper expression of their faith." (Edward Dickinson, *Music in the History of the Western Church*, p. 54, 55)

FESSENDEN "This species. which is the most natural, is to be considered to have existed before any other... Instrumental music is also of very ancient date, its invention being ascribed to Tubal, the sixth descendant from Cain. The instrumental music was not practiced by the primitive Christians, but was an aid to devotion of later times, is evident from church history. (Fessenden's *Encyclopedia of Art and Music*, p. 852)

FINNEY "The early Christians refused to have anything to do with the instrumental music which they might have inherited from the ancient world." (Theodore Finney, *A History of Music*, 1947, p. 43)

FISHER "Church music, which at the outset consisted mainly of the singing of psalms,

flourished especially in Syria and at Alexandria. The music was very simple in its character. There was some sort of alternate singing in the worship of Christians, as is described by Pliny. The introduction of antiphonal singing at Antioch is ascribed by tradition to Ignatius ... The primitive church music was choral and congregational." (George Park Fisher, Yale Professor, History of the Christian Church, p. 65, 121)

FULLER "The history of the church during the first three centuries affords many instances of primitive Christians engaging in singing, but no mention, (that I recollect) is made of instruments. (If my memory does not deceive me) it originated in the dark ages of popery, when almost every other superstition was introduced. At present, it is most used and where the least regard is paid to primitive simplicity." (Andrew Fuller, Baptist, Complete works of Andre Fuller, Vol 3, P. 520, 1843)

GARRISON "There is no command in the New Testament, Greek or English, commanding the use of the instrument. Such a command would be entirely out of harmony with the New Testament." (J.H. Garrison, Christian Church)

GIRADEAU "The church, although lapsing more and more into deflection from the truth and into a corrupting of apostolic practice, had not instrumental music for 1200 years (that is, it was not in general use before this time); The Calvinistic Reform Church ejected it from its service as an element of popery, even the church of England having come very nigh its extrusion from her worship. It is heresy in the sphere of worship." (John Giradeau, Presbyterian professor in Columbia Theological Seminary, Instrumental Music, p. 179)

HASTING If instrumental music was not part of early Christian worship, when did it become acceptable? Several reference works will help us see the progression of this practice among churches: "Pope Vitalian introduced an organ in the church in the seventh century to aid the singing but it was opposed and was removed." (James Hasting, Encyclopedia of Religion and Ethics.)

HUMPHREYS "One of the features which distinguishes the Christian religion from almost all others is its quietness; it aims to repress the outward signs of inward feeling. Savage instinct, and the religion of Greece also, had employed the rhythmic dance and all kinds of gesticulatory notions to express the inner feelings . . . The early Chrisitians discouraged all outward signs of excitement, and from the very beginning, in the music they used, reproduced the spirit of their religion-an inward quietude. All the music employed in their early services was vocal." (Frank Landon Humphreys, Evolution of Church Music, p. 42)

KILLEN "It is not, therefore, strange that instrumental music was not, heard in their congregational services..... In the early church the whole congregation joined in the singing, but instrumental music did not accompany the praise" (W. D. Killen, The

Ancient Church, pp. 193, 423).

KNOX "a kist (chest) of whistles." (John Knox, Presbyterian, in reference to the organ)

KURTZ "At first the church music was simple, artless, recitative. But rivalry of heretics forced the orthodox church to pay greater attention to the requirements of art. Chrysostom had to declaim against the secularization of church music. More lasting was the opposition to the introduction of instrumental music." (John Kurtz, Lutheran Scholar, Church History, Vol 1, p. 376)

LANG "All our sources deal amply with vocal music of the church, but they are chary with mention of any other manifestations of musical art . . . The development of Western music was decisively influenced by the exclusion of musical instruments from the early Christian Church." (Paul Henry Lang, Music in Western Civilization, p. 53-54)

LEICHTENTRITT "The Biblical precept to "sing" the psalms, not merely recite, them, was obeyed literally, as is testified by many statements in the writings of the saints. Pope Leo I, who lived about 450, expressly related that "the Psalms of David are piously sung everywhere in the Church." Only singing however, and no playing of instruments, was permitted in the early Christian Church. In this respect the Jewish tradition was not continued. In the earlier Jewish temple service many instruments mentioned in the Bible had been used. But instrumental music had been thoroughly discredited in the meantime by the lascivious Greek and Roman virtuoso music of the later ages, and it appeared unfit for the divine service. The aulos was held in especial abhorrence, whereas some indulgence was granted to the lyre and cithara, permitted by some saints at least for private worship, though not in church services. It is interesting to note that the later Jewish temple service has conformed to the early Christian practice and, contrary to Biblical tradition, has banned all instruments. Orthodox Jewish synagogues now object even to the use of the organ. (Hugo Leichtentritt, Music, History and Ideas, Howard University Press: Cambridge, 1958, p 34)

LONDON (London Encyclopedia says the organ is said to have been first introduced into church music in about 658AD.)

LORENZ "Yet there was little temptation to undue elaboration of hymnody or music. The very spirituality of the new faith made ritual or liturgy superfluous and music almost unnecessary. Singing (there was no instrumental accompaniment) was little more than a means of expressing in a practicable, social way, the common faith and experience. . . . The music was purely vocal. There was no instrumental accompaniment of any kind. . . . It fell under the ban of the Christian church, as did all other instruments, because of its pagan association" (E. S. Lorenz, Church Music, pp. 217, 250, 404).

LUTHER "The organ in the worship is the insignia of Baal... The Roman Catholic

borrowed it from the Jews." (Martin Luther, McClintock & Strong's Encyclopedia Volume VI, page 762)

MCCLINTOCK "The general introduction of instrumental music can certainly not be assigned to a date earlier than the 5th and 6th centuries; yea, even Gregory the Great, who towards the end of the 6th century added greatly to the existing church music, absolutely prohibited the use of instruments. Several centuries later the introduction of the organ in sacred service gave the place to instruments as accompaniments for Christian song, and from that time to this they have been freely used with few exceptions. The first organ is believed to have been used in the Church service in the 13th century. Organs were however, in use before this in the theater. They were never regarded with favor in the Eastern Church, and were vehemently opposed in some of the Western churches." (McClintock and Strong, Cyclopaedia of Biblical Literature, Vol 6, p. 759)

MCCLINTOCK Sir John Hawkins, following the Romanish writers in his erudite work on the history of music, made Pope Vitalian, in A.D. 660, the first who introduced organs into the churches. But students of ecclesiastical archaeology are generally agreed that instrumental music was not used in churches till a much later date; for Thomas Aquinas [Catholic Scholar in 1250 A.D.] has these remarkable words, 'Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may seem not to Judaize.'" (McClintock and Strong, Encyclopedia of Biblical Literature, Vol. 6, Harper and Brothers, New York, 1894, pg. 762.)

MCCLINTOCK "The Greek word 'psallo' is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal, instrumental music being unknown in that church, as it was in the primitive church." (McClintock & Strong, Vol. 8, p. 739).

NAUMAN "There can be no doubt that originally the music of the divine service was every where entirely of a vocal nature." (Emil Nauman, The History of Music. Vol. I, p. 177)

NEITHENINGTON (Exclusion of instrumental music from the church of England passed by only one vote in 1562, according to Neithenington's: History Of The Westminster Assembly Of Divines, p. 20)

NEWMAN "In 1699 the Baptists received an invitation from Thomas Clayton, rector of Christ Church, to unite with the Church of England. They replied in a dignified manner, declining to do so unless he could prove, "that the Church of Christ under the New Testament may consist or . . . a mixed multitude and their seed, even all the members of a nation, . . . whether they are godly or ungodly," that "lords, archbishops, etc., . . . are of divine institution and appointment," and that their vestments, liturgical services, use of mechanical instruments, infant baptism, sprinkling, "signing with the cross in baptism," etc., are warranted by Scripture." ... "It may be interesting to note that this church (First

Baptist Church of Newport, organized in 1644 cf. p. 88) was one of the first to introduce instrumental music. The instrument was a bass viol and caused considerable commotion. This occurred early in the nineteenth century.(Albert Henry Newman, A History of the Baptist Churches in the United States, American Baptist Publication Society 1915, p. 207, 255)

NICETA "It is time to turn to the New Testament to confirm what is said in the Old, and, particularly, to point out that the office of psalmody is not to be considered abolished merely because many other observances of the Old Law have fallen into disuse. Only the corporal institutions have been rejected, like circumcision, the Sabbath, sacrifices, discrimination of foods. So, too, the trumpets, harps, cymbals, and timbrels. For the sound of these we now have a better substitute in the music from the mouths of men. The daily ablutions, the new-moon observances, the careful inspection of leprosy are completely past and gone, along with whatever else was necessary only for a time - as it were, for children." (Niceta, a bishop of Remesian or Yugoslavia)

PAHLEN "These chants - and the word chant (and not music) is used advisedly, for many centuries were to pass before instruments accompanied the sung melodies." (Kurt Pahlen, Music of the World, p. 27)

PAPADOPOULOS "The execution of Byzantine church music by instruments, or even the accompaniment of sacred chanting by instruments, was ruled out by the Eastern Fathers as being incompatible with the pure, solemn, spiritual character of the religion of Christ. The Fathers of the church, in accordance with the example of psalmodizing of our Savior and the holy Apostles, established that only vocal music be used in the churches and severely forbade instrumental music as being secular and hedonic, and in general as evoking pleasure without spiritual value" (G. I. Papadopoulos, A Historical Survey of Byzantine Ecclesiastical Music (in Greek), Athens, 1904, pp. 10, II).

POSEY "For years the Baptists fought the introduction of instrumental music into the churches...Installation of the organ brought serious difficulties in many churches" (Wm. B. Posey, Baptist, The Baptist Church In The Lower Mississippi Valley).

PRESBYTERIAN "Question 6. Is there any authority for instrumental music in the worship of God under the present dispensation? Answer. Not the least, only the singing of psalms and hymns and spiritual songs was appointed by the apostles; not a syllable is said in the New Testament in favor of instrumental music nor was it ever introduced into the Church until after the eighth century, after the Catholics had corrupted the simplicity of the gospel by their carnal inventions. It was not allowed in the Synagogues, the parish churches of the Jews, but was confined to the Temple service and was abolished with the rites of that dispensation." (Questions on the Confession of Faith and Form of Government of The Presbyterian Church in the United States of America, published by the Presbyterian Board of Publications, Philadelphia, Pennsylvania, 1842, pg. 55.)

PRATT "The, First Christian Songs. - Singing in public and private worship was a matter of course for the early Christians. For Jewish converts this was a continuance of synagogue customs, but since the Church grew mostly among non-Jews, the technical forms employed were more Greek than Hebrew. The use of instruments was long resisted, because of their association with pagan sensuality." (Waldo Selden Pratt, The History of Music, 1935, p. 64)

RIDDLE "In the first ages of the Christian church the psalms of David were always chanted or sung. In the Apostolic Constitutions (Book II, P. 57), we find it laid down as a rule that one of those officiating ministers should chant or sing psalms or David, and that the people should join by repeating the ends of the verses. The instruments of music were introduced into the Christians church in the ninth century. There were unknown alike to the early church and to all ancients. The large wind organ was known, however, long before it was introduced into the churches of the west. The first organ used in worship was one which was received by Charlemagne in France as a present from the Emperor Constantine." (J.E. Riddle, Christian Antiquities, p. 384)

RITTER "We have no real knowledge of the exact character of the music which formed a part of the religious devotion of the first Christian congregations. It was, however purely vocal." (Frederic Louis Ritter, History of Music from the Christian Era to the Present Time, p. 28)

ROBERTSON "The word (psalleteo) originally meant to play on a stringed instrument (Sir. 9:4), but it comes to be used also for singing with the voice and heart (Eph. 5:19; 1 Cor. 14:15), making melody with the heart also to the Lord" (A. T. Robertson, Baptist Greek scholar, Baptist Studies in the Nestle James, comment on James 5:13).

SCHAFF "The use of organs in churches is ascribed to Pope Vitalian (657-672). Constantine Copronymos sent an organ with other presents to King Pepin of France in 767. Charlemagne received one as a present from the Caliph Haroun al Rashid, and had it put up in the cathedral of Aix-la-Chapelle... The attitude of the churches toward the organ varies. It shared, to some extent, the fate of images, except that it never was an object of worship... The Greek church disapproved the use of organs. The Latin church introduced it pretty generally, but not without the protest of eminent men, so that even in the Council of Trent a motion was made, though not carried, to prohibit the organ at least in the mass." (Philip Schaff, History of the Christian Church, Vol. 4, pg. 439.)

SHAFF "The first organ certainly known to exist and be used in a church was put in the cathedral at Aix-la-chapel by the German emperor, Charlemagne, who came to the throne in 768AD. It met with great opposition among the Romanists, especially among the monks, and that it made its way but slowly into common use. So great was the opposition even as late as the 16th century that it would have been abolished by the council of Trent but for the influence of the Emperor Ferdinand.... In the Greek church the organ never came into use... The Reform church discarded it; and though the church of Basel very

early introduced it, it was in other places admitted only sparingly and after long hesitation." (Shaff-Herzog Encyclopedia, Vol 2, p. 1702)

SCHAFF "It is questionable whether, as used in the New Testament, 'psallo' means more than to sing . . . The absence of instrumental music from the church for some centuries after the apostles and the sentiment regarding it which pervades the writing, the fathers are unaccountable, if in the apostolic church such music was used" (Schaff-Herzog, Vol. 3, p. 961).

SCHAFF "In the Greek church the organ never came into use. But after the 8th century it became more and more common in the Latin church; not without opposition from the side of the monks." (Schaff-Herzog Encyclopedia, Vol 10, p. 657-658)

SHAFF (new) "The custom of organ accompaniment did not become general among Protestants until the eighteenth century." (The New Shaff-Herzog Encyclopedia, 1953, Vol 10, p. 257)

SPURGEON "Praise the Lord with the harp. Israel was at school, and used childish things to help her to learn; but in these days when Jesus gives us spiritual food, one can make melody without strings and pipes. We do not need them. They would hinder rather than help our praise. Sing unto him. This is the sweetest and best music. No instrument like the human voice." (Commentary on Psalms 42:4) "David appears to have had a peculiarly tender remembrance of the singing of the pilgrims, and assuredly it is the most delightful part of worship and that which comes nearest to the adoration of heaven. What a degradation to supplant the intelligent song of the whole congregation by the theatrical prettiness of a quartet, bellows, and pipes! We might as well pray by machinery as praise by it." (Spurgeon preached to 20,000 people every Sunday for 20 years in the Metropolitan Baptist Tabernacle and never were mechanical instruments of music used in his services. When asked why, he quoted 1st Corinthians 14:15. "I will pray with the spirit and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." He then declared: "I would as soon pray to God with machinery as to sing to God with machinery." (Charles H. Spurgeon, Baptist)

SPURGEON "David appears to have had a peculiarly tender remembrance of the singing of the pilgrims, and assuredly it is the most delightful part of worship and that which comes nearest to the adoration of heaven. What a degradation to supplant the intelligent song of the whole congregation by the theatrical prettiness of a quartet, bellows, and pipes. We might as well pray by machinery as praise by it...'Praise the Lord with harp.' Israel was at school, and used childish things to help her to learn; but in these days when Jesus gives us spiritual food, one can make melody without strings and pipes... We do not need them. That would hinder rather than help our praise. Sing unto him. This is the sweetest and best music. No instrument is like the human voice." (Charles Spurgeon (Baptist), Commentary on Psalm 42.)

TAPPER "Both sexes joined in singing, but instruments of every kind were prohibited for along time" (Thomas Tapper, Essentials of Music History, p. 34).

THEODORET "107. Question: If songs were invented by unbelievers to seduce men, but were allowed to those under the law on account of their childish state, why do those who have received the perfect teaching of grace in their churches still use songs, just like the children under the law? Answer: It is not simple singing that belongs to the childish state, but singing with lifeless instruments, with dancing, and with clappers. Hence the use of such instruments and the others that belong to the childish state is excluded from the singing in the churches, and simple singing is left." (Theodoret, a bishop of Cyrhus in Syria, Questions and Answers for the Orthodox)

WELIESZ "So far as we can tell the music of the early Church was almost entirely vocal, Christian usage following in this particular the practice of the Synagogue, in part for the same reasons." (New Oxford History of Music, Vol 1, Egon Weliesz, 1957, p. 30)

WESLEY "I have no objection to instruments of music in our worship, provided they are neither seen nor heard." (John Wesley, founder of Methodism, quoted in Adam Clarke's Commentary, Vol. 4, p. 685)

RESTORATION LEADERS

CAMPBELL "[Instrumental music in worship] was well adapted to churches founded on the Jewish pattern of things and practicing infant sprinkling. That all persons singing who have no spiritual discernment, taste or relish for spiritual meditation, consolations and sympathies of renewed hearts should call for such an aid is but natural. So to those who have no real devotion and spirituality in them, and whose animal nature flags under the opposition or the oppression of church service I think that instrumental music would... be an essential prerequisite to fire up their souls to even animal devotion. But I presume, that to all spiritually-minded Christians, such aid would be as a cow bell in a concert." (Alexander Campbell, recorded in Robert Richardson's biography, Memoirs of Alexander Campbell, Vol. 2., p 366)

FRANKLIN "If any one had told us, 40 years ago, that we would live to see the day where those professing to be Christians who claim the Holy Scriptures as their only rule of faith and practice, those under the command, and who profess to appreciate the meaning of the command to 'observe whatsoever I have commanded you' would bring instruments of music into a worshipping assembly and use it there in worship, we should have repelled the idea as an idle dream. But this only shows how little we knew of what men would do; or how little we saw of the power of the adversary to subvert the purest principles, to deceive the hearts of the simple, to undermine the very foundation of all piety, and turn the very worship of God itself into an attraction for the people of the world and entertainment, or amusement." (Benjamin Franklin, Gospel Preacher, Vol 2, p.

411, 419-429)

FRANKLIN "Instrumental music is permissible for a church under the following conditions: 1. When a church never had or has lost the Spirit of Christ. 2. If a church has a preacher who never had or has lost the Spirit of Christ, who has become a dry, prosing and lifeless preacher. 3. If a church only intends being a fashionable society, a mere place of amusements and secular entertainment and abandoning the idea of religion and worship. 4. If a church has within it a large number of dishonest and corrupt men. 5. If a church has given up all idea of trying to convert the world." (Ben Franklin, editor of American Christian Review, 1860.)

LIPSCOMB "Neither he [Paul] nor any other apostle, nor the Lord Jesus, nor any of the disciples for five hundred years, used instruments. This too, in the face of the fact that the Jews had used instruments in the days of their prosperity and that the Greeks and heathen nations all used them in their worship. They were dropped out with such emphasis that they were not taken up till the middle of the Dark Ages, and came in as part of the order of the Roman Catholic Church. It seems there cannot be doubt but that the use of instrumental music in connection with the worship of God, whether used as a part of the worship or as an attraction accompaniment, is unauthorized by God and violates the oft-repeated prohibition to add nothing to, take nothing from, the commandments of the Lord. It destroys the difference between the clean and the unclean, the holy and unholy, counts the blood of the Son of God unclean, and tramples under foot the authority of the Son of God. They have not been authorized by God or sanctified with the blood of his Son." (David Lipscomb, Queries and Answers by David Lipscomb p. 226-227, and Gospel Advocate, 1899, p. 376-377)

MCGARVEY "And if any man who is a preacher believes that the apostle teaches the use of instrumental music in the church by enjoining the singing of psalms, he is one of those smatters in Greek who can believe anything that he wishes to believe. When the wish is father to the thought, correct exegesis is like water on a duck's back" (J. W. McGarvey, Biblical Criticism, p. 116).

MCGARVEY "We cannot, therefore, by any possibility, know that a certain element of worship is acceptable to God in the Christian dispensation, when the Scriptures which speak of that dispensation are silent in reference to it. To introduce any such element is unscriptural and presumptuous. It is will worship, if any such thing as will worship can exist. On this ground we condemn the burning of incense, the lighting of candles, the wearing of priestly robes, and the reading of printed prayers. On the same ground we condemn instrumental music." (J.W. McGarvey, The Millennial Harbinger, 1864, pp. 511-513.)

MCGARVEY "It is manifest that we cannot adopt the practice with out abandoning the obvious and only ground On Which a restoration of Primitive Christianity can be accomplished, or on which the plea for it can be maintained. Such is my profound

conviction, and consequently, the question with me is not one concerning the choice or rejection of an expedient, but the maintenance or abandonment of a fundamental and necessary principle." (J. W. McGarvey, Apostolic Timer 1881, and What Shall We Do About the Organ? p. 4, 10)

MILLIGAN "The tendency of instrumental music is, t in , to divert the minds of many from the sentiment of the song to the mere sound of the organ, and in this way it often serves to promote formalism in Churches" (Robert Milligan, Scheme of Redemption, p. 386).

PINKERTON "So far as known to me, or I presume to you, I am the only 'preacher' in Kentucky of our brotherhood who has publicly advocated the propriety of employing instrumental music in some churches, and that the church of God in Midway is the only church that has yet made a decided effort to introduce it" (L. L. Pinkerton, American Christian Review, 1860, as quoted by Cecil Willis in W. W. Otey: Contender for the Faith).

STONE "We have just received an extraordinary account of about 30,000 Methodists in England, withdrawing from that church and connexion, because the Conference disapproved of the introduction of instrumental music to the churches. The full account shall appear in our next. To us, backwoods Americans, this conduct of those seceders appears be the extreme of folly, and it argues that they have a greater taste for music, than they have for religion. Editor." (Barton Stone, Christian Messenger, vol. 3, No. 2, Dec. 1828, p. 48 in bound volume)

WEST "Apostasy in music among 19th century churches that had endeavored to restore New Testament authority in worship and work began, in the main, following the Civil War' In 1868, Ben Franklin guessed that there were ten thousand congregations an not over fifty had used an instrument in worship." (Earl West, Search for the Ancient Order, Vol. 2, pp. 80, 81)

<http://www.bible.ca/H-music.htm>

PSALLO and PSALMOS

**Do These Greek Words Authorize the
Use of Mechanical Instruments of
Music?**

Considerations from the Original Language of the New Testament

It is often claimed that the Greek word *psallo* implies accompaniment with man-made mechanical instruments of music. The practice of the early church shows that this claim is not true. The reason for this is, if *psallo* meant to sing with mechanical instrumental accompaniment, the apostles and early church violated the command, as they did not use mechanical musical instruments.

Considerations from the Original Language of the New Testament

The American Encyclopedia, Vol. 7, page 688 states, "...Pope Vitalian is regarded to have first introduced organs into some of the churches of Western Europe about 670; but the earliest trustworthy account is that of one sent as a present by the Greek emperor Constantine to Pepin, King of Franks in 755."

Considerations from the Original Language of the New Testament

The word Greek word *psallo* is found five times in the New Testament - Romans 15:9; 1 Corinthians 14:15 (used twice herein); Ephesians 5:19; and James 5:13. Without exception, standard translations such as King James, New King James, English Standard, and American Standard, render *psallo* as "sing, sing psalms, sing praise, make melody." None of these versions translates the meaning to perform on mechanical instruments.

Considerations from the Original Language of the New Testament

Additionally, leading modern versions, such as Goodspeed, Weymouth, Moffatt, and Knox, translate *psallo* essentially the same as the standard translations. These versions, both standard and modern, are among the world's most competent translations. If playing on mechanical instruments of music is expressed in the meaning of the word *psallo*, is it not exceedingly strange that these translators failed to render it so?

Considerations from the Original Language of the New Testament

The Greek Orthodox Church refuses to use mechanical instrumental music in its service. Of all people they ought to know whether *psallo* includes mechanical instruments. Their conclusion is that it means simply to sing.

Considerations from the Original Language of the New Testament

Numerous competent lexicographers of New Testament Greek could be cited to show the meaning of *psallo* as it is used in the New Testament. I will list two with precise references: Moulton and Milligan (Vocabulary of the Greek New Testament, p. 697), gave the following definition of *psallo* as it is used in the New Testament: “sing a hymn.” Abbott-Smith (A Manual Greek Lexicon of the New Testament, p. 487) essentially gives the same definition: “...in N.T. to sing a hymn, sing praise.”

Considerations from the Original Language of the New Testament

Additional Greek authorities express the view that *psallo* in the New Testament means “to sing praises” or “to sing hymns.” Vine says it, “denotes, in the N.T., to sing a hymn, sing praise.” Bagster says, “in N.T. to sing praises,” this same definition is provided by Perschbacher, and H.K. Moulton. Kittle affirms that *psallo* and the Greek word *ado* are synonyms, and defines the latter as “to sing.”

PSALLO AND PSALMOS' CONNECTION TO THE INSTRUMENT AT THE TIME OF THE WRITING OF THE NEW TESTAMENT

The Greek words *psallo* and *psalmos* had not lost all connection to the instrument by the time of the writing of the New Testament, or even to this date. At the time of the writing of the New Testament *psallo* could mean “sing” or “play,” depending on what the writer had in mind.

PSALLO AND PSALMOS' CONNECTION TO THE INSTRUMENT AT THE TIME OF THE WRITING OF THE NEW TESTAMENT

The Apostle Paul commanded the Ephesian Christians to do two things: “*aido*” and “*psallo*” (Ephesians 5:19). If he meant to command them to sing exclusively, with no reference to instrumental accompaniment, and “*aido*” meant the same as “*psallo*,” then he commanded them “singing [aidontes] and singing [psallontes],” which would not make sense. The truth is, Paul was commanding they “sing and play.”

PSALLO AND PSALMOS' CONNECTION TO THE INSTRUMENT AT THE TIME OF THE WRITING OF THE NEW TESTAMENT

The question is, on what was the “playing” to be done?

It is easily seen, he did not command it to be done on a mechanical musical instrument, but “in your heart to the Lord” (Ephesians 5:19) which would allow each Christian to participate, as is done in all aspects of worship.

The instruments specified were their hearts, on which literal playing was impossible.

***Psallo* here cannot mean “singing,” but only “playing,” and the playing has to be figurative. It is the, “plucking of the strings of the heart,” with no reference to mechanical instrumental accompaniment.**

APPENDIX # 4

PRAYER TO JESUS

1. The question of whether one should pray to Jesus has been around for several years but it was not commonly practiced until the recent past when it caught on and is being heard much more frequently.
 - A. Recently, I attended services one Sunday morning and, in the closing prayer, one of the “elders” directed part of his prayer to Jesus, thanking him for various things including his coming.
 1. Besides the fact that such is wrong, it was even more alarming since this congregation, and its preacher, are considered to be conservative in most areas.
2. Jesus’ attitude toward prayer.
 - A. In the prayers of Jesus found in the New Testament each of them is directed to the Father.
 1. Matthew 11:25, 26
 2. Matthew 26:39-44
 3. Matthew 27:46
 4. Luke 10:21
 5. Luke 23:34
 6. John 11:41
 7. John 14:16
 - A. Note Luke 11:13 in relation to whom those who sought the Holy Spirit should pray to.
 8. John 17:1, 5, 21, 24, 25
 - A. Since we are told, that Jesus left us an example that we should follow “his steps” (1 Peter 2:21) it is evident that “his steps” concerning prayer lead to the Father.
 - B. When Jesus was asked to teach his disciples how to pray (Luke 11:1) he instructed them to address the “Father which art in heaven” - Luke 11:2.
 1. If there was intention for the disciples, and later us, to address prayer to both the Father and the Son would not Jesus have given the instruction to do so then?
 - C. The argument is often given that since Jesus can be worshipped it, therefore, implies that he should be prayed to.
 1. It is agreed that it is proper to worship Jesus.
 - A. Matthew 2:2, 11
 - B. Matthew 8:2
 - C. Matthew 9:18
 - D. Mark 5:6
 - E. Luke 24:52
 - F. Hebrews 1:6
 - G. Revelation 5:8-14

2. However, what has to be understood is that simply because Jesus may be worshipped in one way, does not imply or demand that he be worshipped in every way.
 - A. What must be seen is that it is more than the nature of God that demand our worship.
 1. We must also realize the authorization by Him to do so.
 2. We must worship Deity only as Deity authorizes.
 - B. In Matthew 20:20, 21 we see the example of Salome who asked of Jesus a certain request and he replied that what she asked was not his to give.
3. Examination of “proof-texts.”
 - A. As with every false doctrine, there are always scriptures that are “wrested” to fit the theory - 2 Peter 3:16.
 1. In certain translations (New International Version, New American Standard Version, Phillips) John 14:14 is translated “ask me” instead of “in my name” as per the King James Version.
 - A. In contrast, this translation is rejected by the majority of translations including the American Standard Version, King James Version, New King James Version, and the Revised Standard Version.
 1. It does not seem to be good scholarship to develop a doctrine as important as this one on a disputed translation.
 2. From Acts 1:24, 25, the assumption is drawn that the “Lord” under consideration there is Jesus.
 - A. Of course that is all that it is, an assumption.
 - B. Recall that prior to the selection of the original disciples Jesus prayed all night to the Father - Luke 6:12, 13.
 1. Therefore, if an assumption must be drawn it would seem that the better one would be one that is consistent with what had happened the first time disciples were selected.
 - C. It would also be good to consider John 17:6 in relation to this noticing that it was the Father who “gavest them me.”
 - D. Are you willing to rest your eternal salvation on an assumption?
 3. Acts 7:59 is often suggested as proof that we have the right to pray to Jesus.
 - A. What is overlooked is that Stephen had just seen a vision with Jesus standing on the right hand of God - v. 55.
 1. As a conclusion, to that vision and what was happening this inspired man uttered the statement “Lord Jesus, receive my spirit.”
 - A. The statement that was uttered was a statement directly made between Stephen and Jesus.
 - B. Things to consider:
 1. A personal appearance of Jesus.
 - A. Which we do not have.

2. An inspired man.
 - A. Which we are not.
3. Who is being martyred for the faith.
 - A. Which we are not.
4. There are other passages that are used to “support” this theory but not a one of them hold any more convincing weight than the ones above.
 - A. At the very best, one may argue that they believe they have the “right” to pray to Jesus since others did (I think we have already shown that is not the case.).
 1. To play the “devil’s advocate” let us say we agree.
 - B. The right to do so does not imply obligation.
 1. There is no command to do so.
 2. So why risk it?
 - A. If they are right and I am wrong, since I have broken no commandment, I will still be saved.
 - B. If I am right, and they are wrong, then they will be lost.
 1. Is it worth the risk?

APPENDIX # 5

MILES GREGARIUS - S.P.Q.R.
(Common Soldier)

