

**IN
HEAVENLY
PLACES**

Charles H. Welch

The
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**In
Heavenly
Places**

An Exposition of the Epistle
to the Ephesians

By
CHARLES H. WELCH

Author of
Dispensational Truth
The Apostle of the Reconciliation
The Testimony of the Lord's Prisoner
Life Through His Name
(an exposition of the Gospel of John)
Just and the Justifier

(an exposition of the Epistle to the Romans)
The Prize of the High Calling
(an exposition of the Epistle to the Philippians)
An Alphabetical Analysis
(10 volumes)
etc.

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DEDICATION

On July 23, 1966, Mrs. Helen G. von Deesten, wife of Lt. Col. Arthur P. von Deesten and mother of Arthur H. von Deesten, fell asleep in the Lord. Her hope was that 'When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory' (Col. 3:4). She was a conscientious student of the Word and wore out many Bibles while marking cross references. With her quiet, sensitive nature, she served her Lord and Head without ostentation. Her commitment in life was to guard the Good Deposit revealed through the apostle Paul. This book is dedicated to her memory, with the prayer that many may have their eyes opened to see the glorious calling of Ephesians.

C.V. Duff

PREFACE

First Edition, 1968

The 82 articles by Charles H. Welch on Ephesians, that appeared in The Berean Expositor Volumes 35 to 42 (1950 to 1964), were edited by Stuart Allen to make them suitable for a full length book.

Because articles on the Central Prayer (Eph. 3:14-21) were not printed in The Berean Expositor, Stuart Allen inserted the relevant section from the first edition of The Testimony of the Lord's Prisoner pp. 96 to 100 (also written by Charles H. Welch); to make up the deficiency.

Second Edition, 2003

This edition is also based on the 82 articles that appeared in The Berean Expositor, but since the publication of the first edition, the missing articles have been found. They are entitled:

The name and nature of every fatherhood (Eph. 3:15) page 383.
The Indwelling Christ
page 389.

Consequently, the portion taken from The Testimony of the Lord's Prisoner has been omitted from this edition.

Further Reading

The Testimony of the Lord's Prisoner
Sixteen articles entitled Ephesia, in The Berean Expositor vols. 31 to 35 (1941 to 1949).

Charles H. Welch has also made 29 recordings on the epistle to the Ephesians. These are available from: B.F.M. Trust (Tapes),

The Chapel of the Opened Book, 52A Wilson Street, London, EC2A 2ER, England.

FOREWORD

Many outstanding volumes have come from the pen of Mr. Charles H. Welch such as *From Pentecost to Prison*, an analysis of the Book of Acts: *Life Through His Name*, a treatise on John's Gospel: *Just and The Justifier*, an exegesis of Paul's Epistle to the Romans, and *The Prize of The High Calling*, which takes the reader through the Philippian letter.

His books entitled: (1) *Dispensational Truth*, (2) *The Apostle of The Reconciliation*, (3) *The Testimony of The Lord's Prisoner*, form a trilogy dealing with *Dispensational Truth*, and have been greatly used in the unfolding of the Word, 'Rightly Divided' (2 Tim. 2:15).

In the last-named volume, a brief exposition of Ephesians appears. For a long time, many have wished that a more detailed and extended explanation of this wonderful epistle be published. The present volume is the answer to this wish, and should appeal to all sincere students of the Word.

That the subject matter is cast in a different mould than most works on Ephesians is readily acknowledged, yet its very difference challenges the reader to travel new avenues of thought, and to consider prayerfully the wonders of God's transcendent grace, as it is revealed through the apostle Paul, the prisoner of Christ Jesus, for us Gentiles (Eph. 3:1-9).

May the God of all grace bless this volume to the heart of every reader.

A.C. Lambourne

TO THE READER

Received Text (Textus Receptus)

This is the Greek New Testament from which the Authorized Version of the Bible was prepared. Comments in this book are made with this version in mind.

Where there are textual variances between the Received Text and the Nestle Greek Text (or other critical texts) such variances are noted. The phrase 'in the Received Text' is printed in brackets next to the word or words in question.

Please Note:

PAGE NUMBERS ONLY MATCH BOOK Use "find" on computer

STRUCTURES

Readers, unfamiliar with Charles H. Welch's writings, may question the significance and understanding of what he calls Structures.

The Principle of Structure in Scripture

From at least as far back as the fifteenth century*, it has been recognized and recorded by students of the Bible, that parallelisms occur between successive lines in the Old Testament, either in the repetition of similar, or contrasting, thoughts or words, e.g.:

Psalm 19:1

The Heavens declare the Glory of God
The Firmament sheweth His handywork

As time passed, it was realized that:

- (1) Parallelisms (or Correspondences) occur in both the Old and the New Testament books.
- (2) Correspondences of subject matter, owing to repetition of theme, may be seen throughout the whole Bible.
- (3) The constitution of these themes may be seen to be made of more intricate structures, formed by the phrases and words actually used in the Scriptures (i.e. Hebrew and Greek phrases and words, e.g. en tois epouraniois 'in the heavenlies' p. 45; charis 'grace' p. 368; musterion 'mystery' p. 534).

Throughout his lifetime's work as a Bible Teacher, Charles H. Welch utilized Scriptural Structures effectively and frequently. This present work, In Heavenly Places, abounds in this style of exposition.

The examples given in (3) above, are shown overleaf:

From page 45		En tois epouraniois in Ephesians
A 1:3.	'In heavenly places'	Dispensation of fulness of times. Mystery of His will. The purpose in Himself.
B 1:20.	'In heavenly Places'	Principality and power. Power, strength, might. Power in wrought.
C 2:6.	'In heavenly places'	Quickened together. Raised together. Seated together.
A 3:10.	'In heavenly places'	Dispensation of the grace of God The Mystery. The purpose of the ages.
B 6:12.	'In high places' (A.V.) (heavenly places R.V.).	Principality and power. Strong, power, might. Power worked out.

From page 368	Charis 'Grace' in Ephesians	
A 1:2.	Grace to you	— Salutation.
B 1:6.	Grace exhibited	— a 1:7. Riches.
	in salvation.	b 2:5. Saved.
		a 2:7. Exceeding riches.
		b 2:8. Saved.
C 3:2.	Dispensation of the grace of God.	
B	Grace manifested	a 3:7. According to gift.
	in service.	b 3:8. Preach.
		a 4:7. According to gift.
		b 4:29. Ministry.
A 6:24.	Grace with all — Benediction.	

From page 534	Musterion in Ephesians	
A 1:9,10.	The dispensation.	
B 3:3.	The Mystery.	
C 3:4.	The mystery of Christ .	
A 3:9.	The dispensation (R.V.).	
B 5:32.	The Great Mystery.	
C 6:19.	The mystery of the gospel.	

How are structures arrived at?

The author of this book did not fabricate the structures from his own ideas. Structures are already in the Scriptures; rather, they were discovered or un-covered by patiently and prayerfully searching what the Holy Spirit has caused to be written, and relying on Him to reveal the balance, and the correspondences of the book, the passage, the phrase, or the words.

Understanding the layout of Structures

To help the eye in linking up these correspondences (parallelisms; or recurrences of theme), letters of the alphabet are used to identify the pairs of corresponding lines of thought.

The first line is prefaced by the letter 'A' and the corresponding line by the same letter but in italic type: 'A'. The next pair of corresponding lines are prefaced by 'B' and 'B', and so on. There is no significance in the letter used.

Until familiar with structures, it is probably wise to read line 'A' followed by its balancing line 'A'; then line 'B' followed by its balancing line 'B' etc. 'A' is positioned vertically beneath 'A'; 'B' vertically beneath 'B', etc. The pairs of letters are progressively indented to aid the eyes in spotting the pairs.

Lower case letters are used to indicate sub-sections of Capital lettered sections.

Chapters and verses are usually given, unless the structure is from a single chapter, when only the verses are shown.

Hyphens are used to indicate a succession of verses or part of a verse, see the structure on page 229 reprinted overleaf:

From page 229		Colossians 2:4-23	
A	a 4-8-	Plausible speech, philosophy (philosophia).	
	b -8-	Traditions of men.	
	C -8-	Rudiments of the world.	
Corrective	-8,9.	Not after Christ. Fulness. pleroma.	
		10. Ye are filled full in Him. pleroo.	
		* * * * *	
A	c 20-22.	Rudiments of the world.	
	b 22.	Teaching of men.	
	a 23-	Wordy show of wisdom (sophia).	
Corrective	-23-	Not in any honour.	
	-23.	Filling of the flesh. plesmone,	
where: A a 4-8- indicates verses 4 to 7, and			
the first part of verse 8.			
b -8- indicates an inner part of verse 8.			
c -8- indicates a further inner part of verse 8.			
-8,9 indicates the last part of verse 8, and verse 9.			

When a section indicated by a Capital letter is sub-divided into more than two sub-sections, the number of sub-sections to be associated with that Capital letter, is shown by a vertical line being drawn between the Capital letter and the sub-sections; see the structure on page 383 reprinted here:

Ephesians 3:14-21. The central Prayer			
V Prayer.	i14.	Prayer to Father.	
	j15.	Every family in heaven and earth.	
W	k116-	In order that	According (kata) to
		(hina)	riches of glory.
Threefold	11-16,17.	He may	Strengthened
		grant.	with might
petition			(dunamis and krataio).
	k2 18-	In order that	
and		(hina)	To have strength
	12 -18.	You may	enough (exischuo).
threefold		comprehend.	
	k3 19-	In order that	
endurement.		(hina)	Able to do (dunamai),
	13-19,20.	You may	according (kata) to
		power (dunamis) that	
		be filled.	worketh (energeo) in us.

V Dox-	I 21-. Glory to Him.
ology.	j-21. All the generations of the age of the ages.

Please notice also, in this case, that the sub-sections opposite 'W' have sub-script numerals to distinguish the sub-sections.

Symmetry

The structures exhibit symmetry, both in alternation and introversion:
 Alternation.— Simple Alternation, where the thoughts alternate: A B A B or
 Extended Alternation: A B C
 A B C etc. Its simple form may be seen in the following structure,
 reproduced from page 416:

Ephesians 4:1-32			
A	4:1,2.	The walk, positively.	Humility of mind.
	B	4:3-16.	The One Body.
A	4:17-19.	The walk, negatively.	Vanity of mind.
	B	4:20-32.	The New Man.

Here, the positive attitude of 'A' is in contrast to the negative attitude of 'A'; and The One Body of 'B' is the reflection of The New Man of 'B'.

Introversion.— Where a succession of thoughts are not paired in the same order (as in alternation) but in the reverse order A B C D E E D C B A . Its simplest form may be seen in the following structure, reproduced from page 102:

Romans 9:3-5	
A	According to flesh, brethren.
	B Who are Israelites.
	C To whom pertaineth the Adoption.
	D And the glory.
	E And the covenants.
	E And the giving of the law.
	D And the service of God.
	C And the Promises.
	B Whose are the fathers.
A	As concerning the flesh, Christ came.

Other structures will be found to be combinations of alternations and/or introversions.

Structures demonstrate the superintending arrangement by the Holy Spirit of the very words of The Word of God. No writing outside of the Scriptures has been shown to exhibit this principle of structure.

* * * * *

Charles H. Welch's Structures are not set in stone

By the time Mr. Welch came to write *The Just and the Justifier* (1948), he had modified the structure of Romans 5:6-10 as given in *The Apostle of the Reconciliation* (1923). He therefore wrote the following:

'Readers who have the work entitled *The Apostle of the Reconciliation* will find the structure of Romans 5:6-10 set out in chapter 14, section 2. We set it out afresh here, omitting some detail in the last member, in order that the contrast between the 'scarcely' and 'peradventure' of man's love may be the better contrasted with the 'much more' of the love of God. We make this comment lest any reader should be disturbed at finding an apparent difference in the two structures. **We may here state that we shall not hesitate to modify, alter, or extend any published structure, as closer search reveals clearer outlines, and we are sure that our readers will appreciate the Berean spirit actuating this resolve**'.

(The Just and the Justifier, chapter 7).

An index to the structures in this book may be found on pages 574 and 575.

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Coloured Plates

These coloured plates are small reproductions of two of Charles H. Welch's many charts, which were usually 3 feet by 5 feet in size. He used to roll them up so that he could transport them to wherever he was teaching and expounding the Scriptures.

Ephesians as a whole (facing page 7).

The chart represents the epistle to the Ephesians under the figure of a fruit tree, having seven branches on either side, and bearing on each branch three fruits. This visualizes the literary structure of the epistle which has seven sections of doctrine in correspondence with seven sections of practice. The tree is seen to be 'rooted and grounded in love' and is culminated by the prayer (Eph. 3:14-21) that leads on to 'all the fulness of God'.

The seven doctrinal parts of Ephesians
 (facing page 380).

There is a close correspondence between the seven sections of doctrine which occupy Ephesians 1:3 to 3:13 and the seven sections of practice that occupy chapters 4 to 6, but this is not the only set of correspondencies clearly indicated in this great epistle. If we take the seven doctrinal sections and consider them as a whole, and unrelated to the practical portion, we shall still find that this law of correspondence holds good.

INTRODUCTION TO, AND STRUCTURE OF,
 THE EPISTLE TO THE EPHESIANS

The epistles written by Paul after Acts 28 fall into two groups: five that were written in the capacity of 'the prisoner of the Lord' and, for convenience, are denominated by us 'The Prison Epistles', and two that appear to have been written between the liberation of the apostle from the Roman imprisonment recorded in Acts 28 and the imprisonment that ended in his death, which is the background of the second epistle to Timothy.

A survey of these seven epistles seems to demand the following subdivisions:

The Seven Epistles seen as a Whole

The New Revelation concerning the Mystery of the Body and the Head.

A Ephesians. The dispensation of the Mystery made known to and through the apostle, as the prisoner of Christ Jesus.
B Philippians. Bishops and Deacons: Prize of the high calling; Work out ... salvation; Try the things that differ.
C Colossians. The dispensation of the Mystery, and similar teaching to Ephesians with the warning added concerning the prize.
D Philemon. Personal exhibition of the truth.

Teaching having special regard to individual servants with respect to work of administration while the new teaching was being established.

A 1 Timothy. The Mystery of Godliness; Bishops and Deacons appointed; Special instructions in view of the great dispensational change.
B Titus. Bishops appointed to maintain the truth against Judaistic opposition. The truth which is after godliness.
C 2 Timothy. No Bishops or Deacons; Intensely individual. The Crown; Right Division; Opposers of the Truth.

Written alongside this outline might be placed the words of Ephesians 4:12,13, where Paul sets out the peculiar mission entrusted to those who were appointed by the ascended Christ:

'For the perfecting (or re-adjusting after a rupture) of the saints, for the work of the ministry, for the edifying of the Body of Christ:

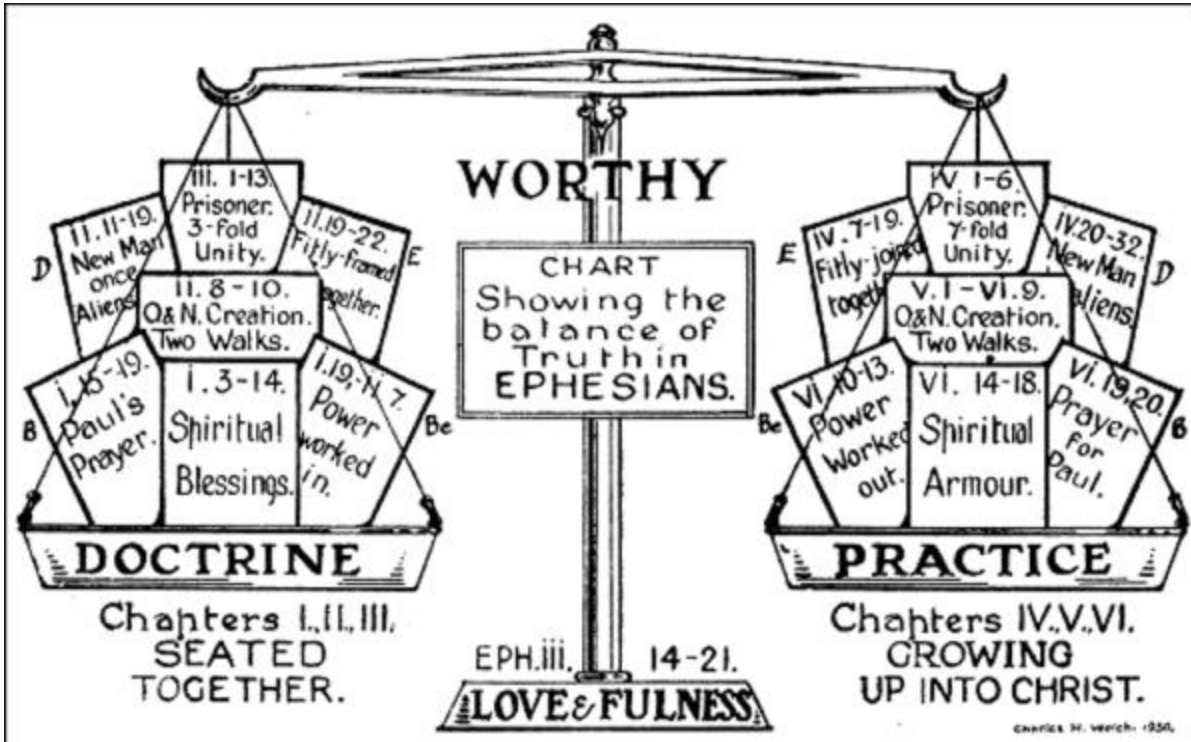
till we all come in the unity of the faith, and of the knowledge (or acknowledgment) of the Son of God, unto a perfect (full-grown) man, unto the measure of the stature of the fulness of Christ'.

Commencing the study of Ephesians, we follow our usual practice, which we are persuaded is the true one, in first seeking an understanding of the epistle as a whole. The scope of any book or passage of Scripture is to be discovered by its structure, and its structure by observing the underlying construction — its backbone and anatomy. There is no invariable plan upon which an epistle is constructed, but in all cases there are found elements of correspondence, and features that repeat or balance.

The Epistle to the Ephesians
The structure of the Epistle as a whole
(Introversion).

A	1:1,2.	a 1:1.	Paul's Commission.
	Epistolary	b 1:2.	Salutation Grace and Peace.
B		c 1:3-14.	All Spiritual Blessings.
	1:3 to 2:7.	d 1:15-19.	Paul's Prayer:
			That He may give
			That you may know
			the hope, riches, power of the mystery.
		e 1:19 to 2:7.	The Mighty Power
			Inwrought (energeo). Seated.
C	2:8-10.	The New Creation.	Its Walk.
			(Shortest doctrinal passage, as it really deals with the walk which is practical).
D	2:11-19.	The New Man.	Once aliens from Commonwealth
			(apellotriomenoi).
E	2:19-22.	The Temple	Fitly Framed Together
			(sunarmologoumene).
			Apostles and Prophets.
			Foundation Ministry.
F	3:1-13.	The Prisoner of Christ Jesus.	
			Three-fold Unity (verse 6).
G	3:14-21.	The Central Prayer.	
			The Love of Christ.
			The Fulness of God.
F	4:1-6.	The Prisoner in the Lord.	
			Sevenfold Unity (verses 3-6).
E	4:7-19.	The Body	Fitly Joined Together
			(sunarmologoumenon).
			Apostles, Prophets, Evangelists,
			Pastors and Teachers — Adjusting Ministry.
D	4:20-32.	The New Man.	Once alienated from the life of
			God (apellotriomenoi). (See verse 18).
C	5:1 to 6:9.	The New Creation.	Its walk.
			(Longest practical passage, applying the
			doctrine to every department of life).

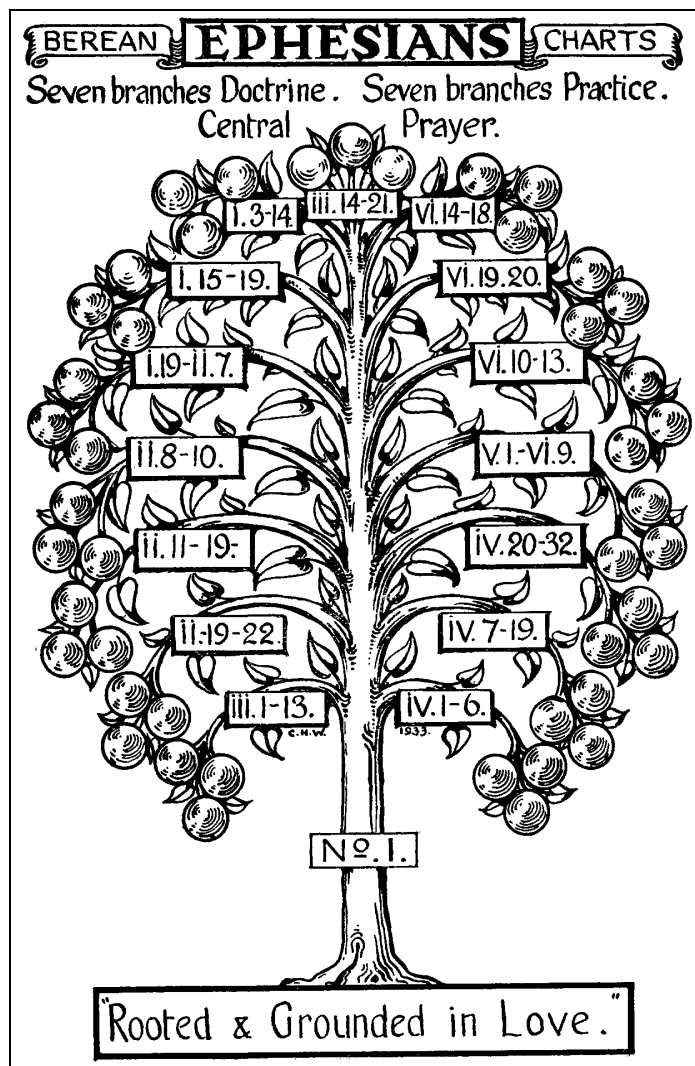
B 6:10-20. e 6:10-13. The Mighty Power.				
Worked out (katergazomai). Stand.				
c 6:14-18. All Spiritual Armour.				
d 6:19,20. Prayer for Paul:				
<table border="0"> <tr> <td rowspan="3" style="font-size: 3em; vertical-align: middle;">}</td> <td>That utterance may be given</td> </tr> <tr> <td>That I may make known</td> </tr> <tr> <td>the mystery of the gospel.</td> </tr> </table>	}	That utterance may be given	That I may make known	the mystery of the gospel.
		}	That utterance may be given	
			That I may make known	
the mystery of the gospel.				
A 6:21-24. a 6:21,22. Tychicus' Commission.				
Epistolary b 6:23,24. Salutation Peace and Grace.				



In our book entitled *The Testimony of the Lord's Prisoner*, the literary structure of Ephesians is preceded by a diagram in the form of a pair of balances, wherein is poised on the word 'worthy' (Eph. 4:1) the sevenfold doctrinal portion (Eph. 1:3 to 3:13) in correspondence with the sevenfold practical section (Eph. 4:1 to 6:20). The doctrinal portion is assessed in the language of chapter 2:6 'seated together', while the practical section is summed up under the words of chapter 4:15 'growing up unto Christ'.

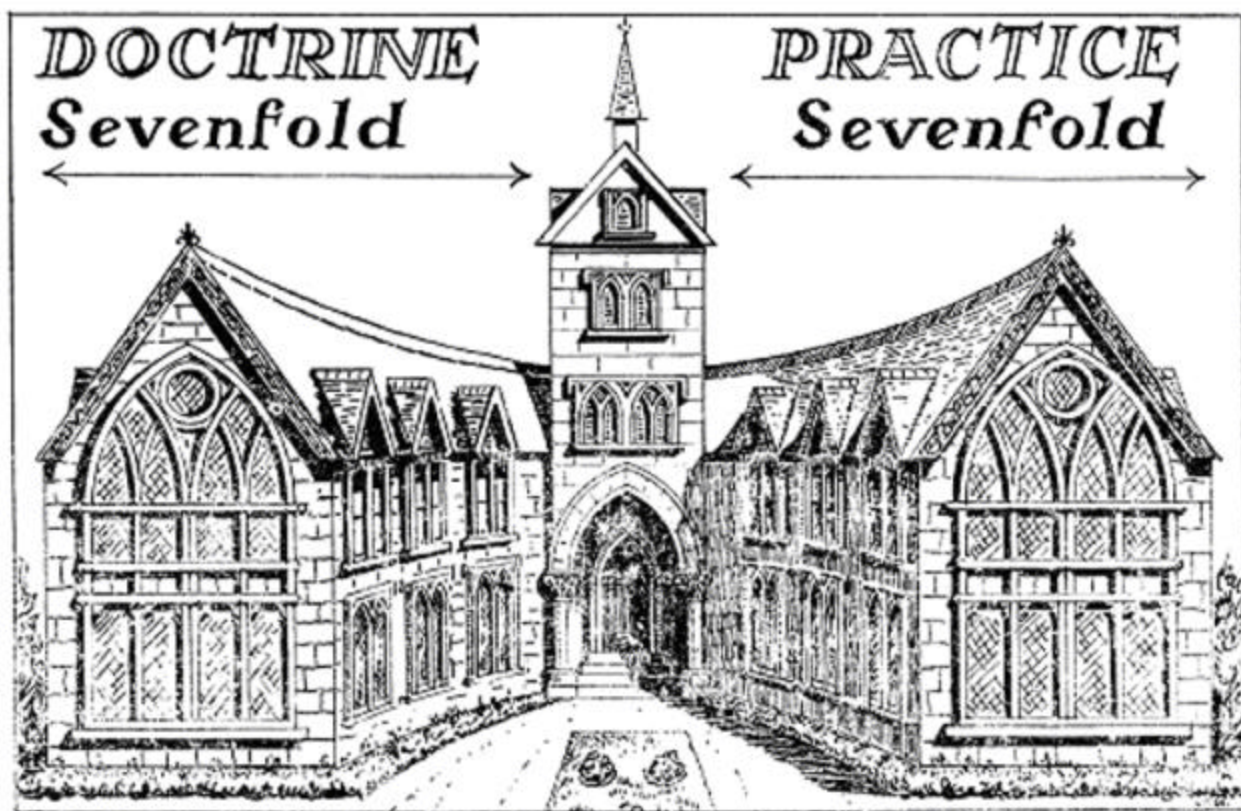
This balance of subject matter we have also set out in the form of a fruit tree* having seven branches on either side, and bearing three fruits on each branch (for each branch, the fruits: (a), (b), and (c), are exhibited on page 7). The tree is seen to be 'rooted and grounded in love', and is culminated by the prayer that leads on to 'all the fulness of God' (see overleaf).

* See *The Beraan Expositor* vol.24,p.4,,and the article entitled EPHESIANS in *An Alphabetical Analysis* part 1.



Doctrine (1:3 to 3:13)	Practice (4:1 to 6:20)
(1) The Threefold Charter	
(1:3-14).	(1) Threefold Exhortation
	(4:1-6).
(a) The Will of the Father.	(a) Walk worthy of calling.
(b) The Work of the Son.	(b) Forbear in love.
(c) The Witness of the Spirit.	(c) Keep the unity.
(2) The Threefold Prayer	
(1:15-19).	(2) Threefold Measure
	(4:7-19).
(a) That ye may know.— Hope.	(a) The gift of Christ.
(b) That ye may	
know.— Inheritance.	(b) The fulness of Christ.
(c) That ye may know.— Power.	(c) The measure of every part.

(3) The Threefold Union	
(1:19 to 2:7).	(3) Threefold Application
	(4:20-32).
(a) Quickened together.	(a) Put off old man.
(b) Raised together.	(b) Put on new man.
(c) Seated together.	(c) Put away the lie.
(4) Three Works (2:8-10).	
(a) Not of works.	(a) Walk in love.
(b) We are His work.	(b) Walk as light.
(c) Unto good works.	(c) Walk circumspectly.
(5) Threefold Peace (2:11-19).	
(a) Far off nigh.— Peace.	(a) Stand against Devil.
(b) Two made one.— Peace.	(b) Withstand evil day.
(c) He came and preached.—Peace.	(c) Stand having 'worked out'.
(6) Threefold Union	
(2:19-22).	(6) Threefold Equipment
	(6:14-18).
(a) Citizens together.	(a) Girdle and breastplate.
(b) Framed together.	(b) Shoes and shield.
(c) Builded together.	(c) Helmet and sword.
(7) Threefold Equality (3:1-13).	
(a) Heirs together.	(a) Open mouth.
(b) Members together.	(b) Speak boldly.
(c) Partakers together.	(c) As I ought.
The Central Prayer (3:14-21)	
(a) That He would grant strength.	
(b) That ye may be able to comprehend.	
(c) That ye might be filled unto all the fulness of God.	



Ephesians

The epistle, set out under the figure of a great house

With this present book we present another attempt to set forth the general disposition of the subject matter of this great epistle, this time in the form of a great mansion, having two wings, one on either side of the central tower, each wing having seven rooms, to correspond with the sevenfold character of the doctrinal and practical sections of the epistle as exhibited earlier.

This mansion is conceived of as being under the care of a steward, Paul, who as surely has the keys of the Church as Peter had the keys of the kingdom of heaven.

Let us, in imagination, put ourselves under the care of the apostle Paul, while he conducts us round the building, and gives us some indication of the purpose of each chamber that we shall visit.

The Doctrinal Portion

Chamber 1 — The Muniment Room* (Eph. 1:3-14)

In this room is deposited the deeds, the will, the title to the inheritance, the documents that reveal the basis of our emancipation, all sealed with the seal of the holy Spirit of promise 'until the redemption of the purchased possession'. The manuscripts in this chamber are priceless. Some go back to a period before human history, and some will not be effective until we reach the day of redemption. In a later epistle Paul charges Timothy to keep that good deposit which had been entrusted to him (2 Tim. 1:14) which would include the documents so jealously guarded in this muniment room.

Chamber 2 — The Chapel of Acknowledgment (Eph. 1:15-19)

Here, the great threefold theme of Ephesians 1:3-14 is the subject of prayer, and much turns upon the word translated 'knowledge' in verse 17, which we render 'acknowledge'. When we come to the exposition of this passage we shall see that 'the spirit of wisdom and revelation' is given to the believer 'in the acknowledgment of Him'. The fact that the Chapel of Acknowledgment adjoins the Muniment Room is therefore timely and of supreme importance.

Chamber 3 — The Throne Room (Eph. 1:19 to 2:7)

The supreme exaltation of Christ 'far above all' is sufficiently stupendous to fill this chamber with its glory, but the overwhelming fact emerges, that the Lord shares that throne with His redeemed people. Some have resisted such an idea out of loyalty to the pre-eminence of the Saviour, but Revelation 3:21 would still remain true, and 'joint heirship' with Christ is as clearly taught in Romans 8:17. We shall find much to ponder over in this chamber but the greatest feature of all will be the overwhelming consciousness of abounding grace that can so link the Church with the Lord, as to invest it with the title 'the Fulness of Him that filleth all in all'.

Chamber 4 — The Almonry (A room in which gifts were distributed to the poor) (Eph. 2:8-10)

This is the smallest section of this epistle, for it deals with the gospel of salvation, and those to whom Ephesians was written are already saints and faithful in Christ Jesus. Nevertheless in this small chamber priceless treasures are stored, in particular 'salvation by grace through faith' which we shall discover is 'the gift of God'. This is among the unique things of this epistle, for while this particular word 'gift' doron is found elsewhere, it is always a gift brought by man to God or by man to man, in this place alone is the case reversed, here it is God coming forward and bringing His gift to man. Associated with this salvation by grace is a worthy walk, but as this belongs to the practical section, its full development is deferred until we come to the longest section of the whole epistle, namely Ephesians 5:1 to 6:9.

*A muniment room is where documents are kept as evidence of rights or privileges etc.

Chamber 5 — The Audience Chamber
(Eph. 2:11-19)

In most houses of the great, where audience is sought, there are often many humiliating restrictions. Here, the Gentile who was by nature so very far off, so alien, so strange, is made nigh and given an access that is without compare in any other dispensation. Here we are in the presence of a new creation, 'of the twain' He has 'created' (ktizo) one new man. Here the atmosphere is one of peace, peace by the blood of His cross, peace that is the consequence of 'reconciliation'. Here the enmity that is evident in such passages as Acts 15 is for ever banished.

Chamber 6 — The Living Room
(Eph. 2:19-22)

The title of this section may at first seem misleading and appear to belittle the glorious figure that is here introduced, namely that of a holy temple. We shall miss the essential truth, however, of this passage if we intrude into its teaching the imagery of Ark, Altar, Incense, Cherubim, Lampstand, Priest and Levite. These were shadows all of which are absorbed, fulfilled and replaced by the finished work of Christ. The ultimate purpose of the tabernacle of Moses, and the temple of Solomon, was that it should be possible for God to 'dwell' among His people, and this is the expressed purpose in Ephesians 2:22 'an habitation of God (Christ, Revised texts) in spirit'.

Chamber 7 — The Secret Chamber
(Eph. 3:1-13)

In many ancient houses there is to be found secret chambers, secret passages, places designed to facilitate escape from military search or religious inquisition. Here, however, though the 'mystery' is the central feature, there is nothing mysterious about the truth, it simply means that until God revealed this phase of His purpose it was a complete secret which no amount of searching and pondering could discover.

This concludes the inspection of the doctrinal wing of the building. Under the guidance of the apostle we cross the vestibule over which the central tower is erected — which corresponds with Ephesians 3:14-21, and to which we return at the close of this tour of inspection — and make our way to the practical wing where once again seven chambers await our presence.

The Practical Portion

Chamber 1 — The Guard Room
(Eph. 4:1-6)

The sevenfold doctrinal teaching of Ephesians 1 to 3 is balanced by the sevenfold practical response of Ephesians 4 to 6, and the exhortation which covers the whole practical section is 'walk worthy'. The first practical effort is not directed to ministry, preaching or other forms of service, but of 'keeping' as a sacred trust, the unity of the spirit in the bond of peace. This unity is itself sevenfold, the central member being the 'one Lord'.

Chamber 2 — The Ministry of Measures
(Eph. 4:7-19)

After the exhortation to keep the unity of the spirit, the apostle proceeds to personal ministry, which embraces 'every one' as well as including those gifts to the church as apostles, prophets, evangelists, pastors and teachers. It will be discovered that there are three 'measures' spoken of in this section relating ministry to the gift of Christ, to the stature of the fulness of Christ, and to every member of the body.

Chamber 3 — The Robing Room
(Eph. 4:20-32)

Clothing in the Scriptures is used as a symbol of Salvation, of Righteousness, as also indicating an office or a frame of mind. We read of the garments of salvation, of the robe of righteousness, of the garments of glory and of beauty worn by the High Priest of Israel, of filthy garments, of garments of shame, of mourning and of humility. The words 'put off' and 'put on' employed by the apostle here imply the putting off and putting on of clothing. Here are garments of glory and beauty indeed, nothing second hand, all made to measure and all provided as freely as was the wedding garment of the parable.

Chamber 4 — Ambulatory and Social Room
(Eph. 5:1 to 6:9)

This is the largest portion of the epistle, and this chamber occupies proportionately more space than others. There is ample room for 'walking', and here wives and husbands, children and parents, servants and masters, may mingle and learn how in their several spheres they may shadow forth the relationship and love of Christ in the Church, sanctifying the home and daily business, placing all human relationships on this higher plane.

Chamber 5 — The Power House
(Eph. 6:10-13)

The words 'having done all' katergazomai of Ephesians 6:13 literally mean 'to work out' as they do in Philippians 2:12. They are the practical outcome of the mighty power 'worked in' which is explained in Ephesians 1:19 to 2:7. It is nothing less than the power both of resurrection and of ascension. It is the only power that is provided and, in view of the nature of the calling of this church, its position, its ministry, and its foes, no other power is of any service.

The fact that we are free to translate katergazomai literally in Ephesians 6:13 shows what a valuable instrument of translation and of interpretation the 'structures' can be, for the structure forces the relation of the two passages into prominence.

Chamber 6 — The Armoury
(Eph. 6:14-18)

This chamber is unlike most armouries that are on exhibition today where the armour exhibited is ancient and no longer of use. The weapons of warfare

change with the changing years, and with them, the defensive armour provided. This is not the case however in this chamber where up-to-date armour is provided. The one weapon 'The Sword of the Spirit' is the only effective weapon in the fight of truth, the shield of faith bears a guarantee that it will quench every form of incendiary aimed by the foe. There is a notice in this chamber which indicates the nature and character of the enemy, and there is also a notice drawing attention to 'the evil day' for which this armour is provided.

Chamber 7 — The Room of Remembrance
(Eph. 6:19,20)

Here is the balance of the chapel of acknowledgment found in the other wing. There Paul prayed for the Ephesians, here he asks prayer for himself that he may with all boldness make known the wondrous truth entrusted to his care, on account of which he said, literally, 'I conduct an embassy in a chain'. This leads to the central tower, which is also a great prayer:

The Central Tower — The Pleroma
(Eph. 3:14-21)

Here by three stages (indicated by the Greek particle hina 'in order that') we climb up into the glorious light of the mystery, and attain its goal, 'that we may be filled unto (not "with") all the fulness of God'. This tower is a prayer, and upon examination we shall find much to learn as we compare it with the petition given in Ephesians 1:15-19.

This brings our tour of inspection to a close — but if it be true that after a day's conducted tour around such places as The British Museum, The Tower of London, South Kensington Museum and the like, we are very conscious that much if not most of the exquisite detail, the enthralling interest, the beauty and the significance of all that has passed before us, still await hours of the most painstaking scrutiny, how much more may we not believe that a survey such as this of these sections of such an epistle can be but the prelude only of revelation that will be sufficient to occupy every hour of our waking thoughts, every ounce of our renewed energy, and call forth our utmost adoration as we bow in the presence of Him Who quietens the protests of our overwhelmed hearts by assuring us that He is 'able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us?'

EPHESIANS Chapter 1

Was Ephesians a circular letter?

The title 'Christ Jesus' examined and a concordance provided

The epistle opens with the words:

'Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: grace be to you, and peace, from God our Father, and from the Lord Jesus Christ' (Eph. 1:1,2).

Upon consulting the R.V. we learn that the revised text reads 'Christ Jesus' instead of 'Jesus Christ', and that, while the Revisers retained the words 'at Ephesus' in the text, they placed in the margin the note 'Some very ancient authorities omit at Ephesus'.

We learn from Colossians 4:16 that Paul had written a letter to the Laodiceans, and Marcion (a heretic of the second century) believed it to be the same as the epistle to the Ephesians. It has been suggested that Colossians was a similar letter to be sent round the other churches (Col. 4:16), but it must be remembered that this epistle contains the words:

'To the saints and faithful brethren in Christ which are at Colosse' (Col. 1:2),

and that the authority for this designation has never been questioned. Ephesians consequently could have been a circular letter, and yet retain the words 'at Ephesus'.

There is a passage in Basil (Patriarch of the Greek Church a.d. 350), which shows that the words 'at Ephesus' were omitted from the epistle as he read it, for he says that Paul spoke of the saints 'who exist' (tois ousin) and his comment is that these saints were

'As truly united by knowledge to the Existing One (to onti), denominated them in a singular manner (idiazontos), as existing (ontas), speaking to them thus, "To the Saints" who exist (tois ousin), and faithful in Christ Jesus'

Origen, a.d. 185-254, compiler of the Hexapla* and was the first textual critic, had observed earlier:

'We found this expression "to the saints that exist", used only in the case of the Ephesians'.

Jerome (who translated the Hebrew Old Testament into Latin, called 'The Vulgate'), speaks of Origen's explanation (he goes back to Exod. 3:14) as too subtle, and he affirms that other expositors are of the opinion that the true reading here is not 'to those who are', but 'to those who are holy and faithful at Ephesus'.

Bishop Wordsworth says:

'Origen, who, as far as we know, was the first person who made the remark above cited, recognizes the epistle as addressed to the Ephesians, even when he is making the remark, and comments upon it as such'.

Regarding the reference to Marcion, Tertullian (who died about a.d. 215, a Christian apologist), tells us that Marcion, the heretic, desired to alter the title of the epistle so as to read 'to the Laodiceans'. This however implies that the words 'at Ephesus' were in use, otherwise they could not be altered. Tertullian adds:

'According to the verity of the church, we have this epistle addressed to the Ephesians, and not to the Laodiceans'.

The words 'at Ephesus' are not found in the text of the Vatican manuscript, but have been added in the margin by a later hand. The same is the case with the Sinaiticus, and the words have been erased from one cursive manuscript.

Over against this entirely negative evidence we must place the following:

- (1) 'No copies now in existence have any other name than that of Ephesus; and all the extant Manuscripts, including the Vatican

Manuscript, which have any title prefixed to the epistle, exhibit the words "to the Ephesians".

* See the book entitled *The Volume of the Book* or, the article: *The Volume of the Book, in An Alphabetical Analysis Part 7*; both by Charles H. Welch

- (2) That all the extant Manuscripts, except those just mentioned have the words "at Ephesus" in verse 1.
- (3) That the ancient church universally received this epistle as addressed to the Ephesians' (Wordsworth).

Dr. Lardner (a learned dissenting divine, a.d. 1684-1768), wrote:

'That this epistle was sent to the church at Ephesus, we are assured by the testimony of all catholic Christians of all past ages. This we can now say with confidence, having examined the principal Christian writers of the past ages, to the beginning of the twelfth century; in all which space of time, there appears not one who had any doubt of it'.

Ignatius (a disciple of the apostle John, and bishop of Antioch circa a.d. 110) in a letter to the Ephesians says:

'Ye are the companions in the mysteries of the gospel of Paul, the sanctified ... who, throughout all his epistle, makes mention of you in Christ'.

This epistle of Ignatius was written in the tenth year of Trajan according to Bishop Pearson, and if so, there are only forty-five years between the writing of Paul and that of Ignatius.

When we read in Ephesians 6:21,22 that the apostle intended sending Tychicus to make known all things to them concerning himself, one wonders to whom Tychicus would have gone, had the letter been unaddressed.

The truth of the matter seems to be that the epistle was originally addressed to Ephesus, but that copies of it were circulated among the churches, and that in some few of these copies a space had been left so that the name might be filled in. The matter is of no importance from one point of view, but of great importance if the omission of the words 'at Ephesus' leads to the fantastic interpretation 'the saints which are'.

The R.V. reading 'Christ Jesus' calls for comment, for every title of the Lord is used with discrimination in the inspired Word. As this title will recur, and as it is important that we should appreciate its relation to the truth of the Mystery, we will now give a concordance to the title as found in the R.V.

Paul has been declared 'an apostle', but obviously no one can be an apostle, 'a sent one', without a 'Sender', and so we come to the Lord Who sent him. The A.V. reads 'Paul, an apostle of Jesus Christ', the R.V. reads 'Paul, an apostle of Christ Jesus'.

The question of the order of words in a title is important, especially so when that title is the Lord's. Let us examine the R.V. and see what light it throws upon the question. The first occurrence of the title is found in Acts 3:20, and Alford's translation there is suggestive, 'Him Who was predestined

your Messiah, namely, Jesus'. We meet the title in Acts 19:4, but the R.V. reads here simply 'Jesus'. In Acts 24:24, however, where the A.V. reads 'Christ', the R.V. reads 'Christ Jesus'. These are the only occurrences in the Acts and it will be seen that whether we retain Acts 19:4 or not, the only one to use the title is either Paul himself, or Felix to Paul.

'Christ Jesus' is found in both versions in Romans 3:24; 8:1,2; 15:5; and 16:3. There are six other occasions where the R.V. reads 'Christ Jesus' instead of 'Jesus Christ', 'Christ' and 'Jesus Christ our Lord', namely Romans 6:3,11; 8:11,34 and 15:16,17.

In 1 Corinthians the title Christ Jesus occurs in 1:2,30; 4:15; 16:24; and according to the R.V. in 1 Corinthians 1:4 in place of the title 'Jesus Christ'.

In 2 Corinthians the title occurs but once and that in the R.V. of 2 Corinthians 1:1.

Galatians contains, according to the A.V., five references, but the R.V. omits Galatians 6:15. The remainder are 2:4; 3:26,28 and 4:14. The R.V. adds, 2:16; 3:14; 5:6 and 24.

Ephesians has, according to the A.V., six occurrences, 1:1; 2:6,7,10,13; 3:21. To which the R.V. adds 1:1 (the passage before us), 2:20; 3:1 and 6.

Philippians, according to the Revised Version, has eleven references, 1:1 (twice), 8,26; 2:5; 3:3,12,14; 4:7,19, and 21.

Colossians has but three, for the R.V. alters 1:28 to 'Christ' and adds, 1:1, 1:4 and 4:12.

1 Thessalonians has but two, 2:14 and 5:18.

1 Timothy has nine occurrences, 1:14,15; 2:5; 3:13; 6:13 to which the R.V. adds 1:1 (twice); 4:6 and 5:21.

2 Timothy has twelve occurrences, 1:1,2,9,13; 2:1,10; 3:12,15 to which the R.V. adds 1:1,10; 2:3; and 4:1.

Titus has but one reference, R.V. 1:4.

Philemon. In verse 6, where the A.V. reads 'Christ Jesus' the R.V. reads 'Christ'. Verses 1 and 9 are added by the R.V. and both versions read 'Christ Jesus' in verse 23.

Hebrews has but one reference in the A.V. that of 3:1. This however is changed in the R.V. to 'Jesus'.

There remain but two other references, namely, 1 Peter 5:10 and 14 both of which are altered in the R.V. to read 'Christ'.

From this analysis two facts emerge that are of importance to us all.

- (1) No writer other than Paul uses the title.
- (2) The title does not occur in the epistle to the Hebrews.

The title does not occur in 2 Thessalonians, but as this is a corrective of 1 Thessalonians where the title is found, and as both epistles can be

considered a pair, this leaves Hebrews as the only epistle of Paul where apparently, the title has no place.

As to the distinctive meaning of this title, The Companion Bible (App. 98, xi and xii) says:

'Jesus Christ. In the combination of these two names, the former is emphatic by its position, the second being subsidiary and explanatory. In the Gospels it means "Jesus the Messiah". In the epistles it means Jesus Who humbled Himself but is now exalted and glorified as Christ. Care should be taken to note the various readings'.

'Christ Jesus. This is the converse of "Jesus Christ" and denotes the now exalted One, Who once humbled Himself'.

In one or two cases the title 'Christ Jesus' is found joined with another, 'Our hope' (1 Tim. 1:1), 'The Man' (1 Tim. 2:5), 'Our Saviour' (2 Tim. 1:10; Titus 1:4). This leaves one reference by Peter, Acts 3:20, and if we include Acts 24:24 we have seventy-five occurrences of the title 'Christ Jesus', every reference but one being intimately associated with Paul as the apostle of the Gentiles. The distribution of the title according to the two great divisions of Paul's epistles are:

The first seven (Romans, Galatians, Hebrews, 1 and 2 Thessalonians, 1 and 2 Corinthians) 27 occurrences.

The second seven (Ephesians, Philippians, Colossians, 1 and 2 Timothy, Titus, Philemon) 48 occurrences.*

The Lord's message and the Lord's messenger

While it must be true that the message, if sent by God, is of much greater importance than the messenger who brings it, there has been established in the Scriptures a very close relationship between the one chosen as the earthen vessel and the treasure which that vessel contains, so that before we enter into the main theme of this epistle, a word is necessary concerning the title, meaning and importance of the word 'Apostle'. Paul uses the title in the opening address to the Ephesians, 'Paul, an apostle of Christ Jesus' (Eph. 1:1 R.V.).

Apostle.— The word has come straight over from the Greek into the English language but it is not, except for this adoption, an English word. Its meaning must be sought in the original language of the New Testament, where it is found under the form *apostolos*. This word is found both in the Greek version of the Old Testament, called the Septuagint (a translation generally indicated by the sign LXX, and so designated in this book), and in classical or common Greek used outside the Scriptures. In classical Greek *apostolos* meant 'a messenger, ambassador or envoy', and, in later usage, 'the commander of a naval force'. This rather limited meaning of the word is further seen in the use of *stolos*, 'a fleet ready for sea, a naval squadron or expedition'. In the LXX *apostolos* occurs in 1 Kings 14:6 in the phrase, 'I am sent to thee with heavy tidings', where 'sent' translates the Hebrew *shalach*, which immediately connects with such missions as that of Joseph (Gen. 37:13), Moses (Exod. 3:14), and Isaiah (Isa. 6:8); and, generally, with the bearing of 'tidings', whether of deliverance or judgment. The composition of the word is simple. *Apo* is a preposition and, like nearly all prepositions, carries with it a sense of motion, direction or rest. In this case the translation 'from' indicates origin, motion and

direction. Stello is the verb 'to send', so an apostle is one 'sent from another'.

* WE would acknowledge our indebtedness to Miss Ada Habershon's Concordance to the Names and Titles of the Lord of Glory, which was published by James Nisbet in 1910.

Apostello is used of the 'sending forth' of the twelve (Matt. 10:5), of John the Baptist (Mark 1:2; John 1:6), of preachers generally (Rom. 10:15), of angels (Heb. 1:14), and of Paul (Acts 26:17). There is, however, one other occasion where apostello and apostolos are used, that gives all subsequent apostles and messengers their true and only authority. Both words are used of the Lord Jesus Christ. He is pre-eminently 'The Sent One' (1 John 4:9,10,14); He is pre-eminently 'The Apostle'.

'Consider the Apostle and High Priest of our profession, Christ Jesus' (Heb. 3:1).

Here, therefore, is revealed the character of the solemn office denoted by the title 'Apostle'. Paul's insistence on the use of the word 'me' in 2 Timothy 2:2 is carried back to another and higher use of the pronoun, 'He that receiveth you receiveth Me' (Matt. 10:40) and, through Him, to the ultimate source of all authority, God Himself.

In the opening salutations of the epistles to the Romans, 1 and 2 Corinthians, Galatians, Ephesians, Colossians, 1 and 2 Timothy and Titus, Paul speaks of himself as an apostle. In 1 Corinthians 12:28 he indicates the supremacy of the office saying, 'God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles', etc., apostleship taking precedence over all other ministerial gifts and callings. To the Corinthians, Paul said: 'Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds' (2 Cor. 12:12). Writing to the Romans, Paul, who never magnified himself but confessed that he was 'not meet to be called an apostle' (1 Cor. 15:9), said 'I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office' (Rom. 11:13), and in both epistles to Timothy the apostle claims to have been appointed 'a preacher and an apostle, and a teacher of the Gentiles' (1 Tim. 2:7; 2 Tim. 1:11), adding in the first of these references the solemn words 'I speak the truth in Christ, and lie not'.

The word apostolos is not of very frequent use in classical Greek. It is found in Herodotus as 'an envoy' and later, it is used, as we have seen, of the commander of a naval force. The fact that the word was almost unadopted by classical Greek, made it more suitable for the new order of envoys that were sent out from the Lord. The word was known among the Jews, for Oecumenius (a Bishop of Tricca, in Thessaly, 10th century), says:

'It is even yet a custom among the Jews to call those who carry about circular letters from their rulers by the name of apostles'.

The word is used in John 13:16:

'The servant is not greater than his lord; neither he that is sent (apostolos) greater than he that sent him'.

The word is once used in 2 Corinthians in its simple etymological sense 'they are the messengers of the churches' (2 Cor. 8:23), and once in Philipians, 'your messenger' (Phil. 2:25).

The following is a synopsis of M'Lean's statement in his Apostolic Commission as to the features essential to the office of apostle.

- (1) An apostle must have seen the Lord (John 15:27). Paul is no exception 'last of all He was seen of me also' (1 Cor. 15:8). 'Am I not an apostle? have not I seen Jesus our Lord?' (1 Cor. 9:1 R.V.). The 'seeing of that Just One' was essential (Acts 22:14,15).
- (2) They must have been immediately called and chosen to the office by Christ Himself (Luke 6:13, Gal. 1:1).
- (3) Infallible inspiration was also essentially necessary to that office (John 16:13; Gal. 1:11,12; 1 Thess. 2:13).
- (4) The apostolic commission was attested by 'signs' (Heb. 2:4; 2 Cor. 12:12).
- (4) The apostles were not local ministers but had 'the care of all the churches' (2 Cor. 11:28), and had power to settle all controversies (Acts 16:4), and to exercise discipline (1 Cor. 5:3-6; 2 Cor. 10:8; 13:10).

Such is the office of Paul an apostle, an earthen vessel indeed, but filled with heavenly treasure.

Paul was an apostle 'by the will of God'. There is not in this opening verse of the epistle the challenge that meets us in Galatians 1:1, 'Paul an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead)', but mild though the statement be, it is none the less definite. If Paul was an apostle by 'the will of God', neither self choice nor human appointment can find a place, and moreover, in the exercise of this high office, any message which the Lord might choose to send through his instrumentality, could only be neglected at the hearer's peril.

The title 'Apostle' occurs in Ephesians four times as follows:

- 'Paul, an apostle of Christ Jesus (R.V.) by the will of God' (1:1).
- 'And are built upon the foundation of the apostles and prophets' (2:20).
- 'The mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets' (3:4,5).
- 'And He gave some, apostles; and some, prophets' (4:11).

When the contexts of these four references are studied and their message received, it will be seen that practically the whole truth for the present dispensation is grouped around these gifts of apostles. This of course will be more clearly seen as each passage is approached by way of orderly exposition. Suffice it for the moment to say that the introduction of the Apostolic office in the opening words of this and other epistles cannot be explained merely from the fact that such would conform to the conventional letter writing of the age; it is a vital feature in the revelation, for to echo the language of a prophet of the past, Paul realized that 'the Lord's messenger' and 'the Lord's message' were linked indissolubly together (Hag. 1:13).

Saints and Faithful

Whether this epistle was a circular letter, whether it was addressed to Ephesus, or whether some copies had a blank space and others were filled in to fit the need and circumstance, no one at this late date can say with certainty.

We are however not very concerned about the precise geographical destination of this letter, its importance for us is that, while originally addressed by Paul to a specific company, it was given by inspiration of God, and preserved for all time because it was the Divine intention that this letter should form a part of Holy Scripture. The addressees therefore are a wider company than the believers who lived in Ephesus, or who lived at the time of writing. We must look for qualities in order to discover the true recipients of this message. In Ephesians 2:11,12, one very revealing set of qualities makes it evident that 'Gentiles' who are called 'uncircumcision', who by nature and race were 'aliens' and 'strangers', without hope, without Christ and without God, were the addressees. Yet the high spiritual substance of this epistle can only be comprehended by those who are redeemed and who are led by the Spirit of Christ; consequently we must add to the terms employed in Ephesians 2:11,12, modifying words that shall make us understand that the Gentiles who were once aliens and hopeless, are aliens and hopeless no longer, but are the redeemed of the Lord. So, when we read Ephesians 1:1, we can dispense with the words 'at Ephesus' without essential loss, but we cannot treat the other terms lightly without making shipwreck of the faith. 'Saints and faithful' are the terms employed.

Upon examination we shall see that these two titles complement each other just as 'faith and works' complement one another and indeed, together, make one complete whole. The 'saint' is one by redeeming grace, the 'faithful' is one who, having been raised with Christ, seeks to walk worthy of the high calling he has received. Let us examine these two important terms:

Saint.— The Greek word translated 'saint' is *hagios*, and no other word is so translated in the A.V. Different views are entertained as to the etymology of the word *hagios*, one, which is suspect and considered fanciful, is that it is composed of a negative and *ge* 'the earth', but most lexicographers are of the opinion that it is allied to *hagnos* 'purity', from *hazo* 'to venerate'. The Greek, however, would most certainly never conceive of a sanctuary that was 'not of the earth', so we are therefore obliged to turn to the Scriptures to learn that truth. Where pagan Greek words have been adopted by the Holy Spirit, they must be looked upon as 'new creatures' so far as their pedigree is concerned and we must discover from their synonyms, associates and contexts, the meaning which inspiration attaches to them.

We are on more definite ground when we remember that the LXX uses *hagios* to translate the Hebrew word *qadosh*, and allow the etymology and usage of this Hebrew word to colour the Greek *hagios*. This word occurs in the epistle fifteen times, and is translated either 'saint' or 'holy'.

Hagios, translated 'saint'

'To the saints which are at Ephesus' (1:1).

'I heard of your ... love unto all the saints' (1:15).

'The glory of His inheritance in the saints' (1:18).
'Fellowcitizens with the saints' (2:19).
'Who am less than the least of all saints' (3:8).
'May be able to comprehend with all saints' (3:18).
'For the perfecting of the saints' (4:12).
'Let it not be ... named ... as becometh saints' (5:3).
'Watching ... with ... supplication for all saints' (6:18).

Hagios, translated 'holy'

'That we should be holy and without blame' (1:4).
'Ye were sealed with that Holy Spirit of promise' (1:13).
'Groweth unto an holy temple in the Lord' (2:21).
'As it is now revealed unto His holy apostles and prophets' (3:5).
'Grieve not the Holy Spirit of God' (4:30).
'That it should be holy and without blemish' (5:27).

It will be seen that 'the saints' (1:1) are such by their calling (1:4), and that this calling is realized by the finished work of Christ on their behalf (5:27), and that, while their sainthood in the first instance derives from what God has done rather than what they are in themselves, there is such a thing, subsequently, as a manner of life that 'becometh' saints (5:3), and that love for, and prayer on behalf of the saints for one another is comely. Some of the references, for example, Ephesians 1:18, will come under review again, when a more searching examination must be conducted into a possible new translation (see page 201). The only derivative of hagios that is found in the epistle is hagiazo 'to sanctify' (Eph. 5:26). In this verse the word is associated with 'cleansing' and 'washing' and with 'presenting' without spot or wrinkle, and these associated ideas illuminate the intention of the Spirit in the use of the word 'saint' in addressing this epistle.

The other derivatives are hagiastos 'sanctification' (1 Cor. 1:30).

Hagion used in the plural 'sanctuary' (Heb. 8:2).
Hagiotes 'holiness' abstract quality (Heb. 12:10).
Hagiosune 'holiness' the condition (2 Cor. 7:1).

Faithful.— These Christians at Ephesus were not only addressed as saints, but 'faithful', and this title indicates some response on their part to quickening love.

The word 'faithful' translates the Greek pistos, which may be used either actively or passively. Accordingly we find the word used actively in such passages as:

'Be not faithless, but believing' (John 20:27).
'A Jewess, and believed' (Acts 16:1, lit. a believing Jewess).

There are but few occurrences however of this active usage in the New Testament (John 20:27; Acts 16:1; 2 Cor. 6:15; 1 Tim. 4:3,10,12; 5:16; 6:2). In the majority of occurrences the word is used passively 'faithful', and pistos is thus translated fifty-three times.

It is fairly obvious, that pistos could not be translated 'believing' in such passages as: 'but God is faithful' (1 Cor. 10:13), 'but as God is true' (2 Cor. 1:18), 'this is a faithful saying' (1 Tim. 1:15), 'faithful high priest' (Heb. 2:17). The word occurs in the Prison Epistles nine times as follows:

'The faithful in Christ Jesus' (Eph. 1:1).
'Faithful minister' (Eph. 6:21).
'The ... faithful brethren' (Col. 1:2).
'A faithful minister' (Col. 1:7).
'A faithful minister' (Col. 4:7).
'A faithful ... brother' (Col. 4:9).
'Faithful men', 'Faithful saying', 'He abideth faithful' (2 Tim. 2:2,11,13).

'The saints' therefore are also the 'faithful', and are 'in Christ Jesus'. The double title suggests the twofoldness of their calling. As saints they have been redeemed, called, sanctified and assured of glory. This however does not mean that because salvation is not of works, it is not unto works. Those who are thus called and sanctified are expected to respond. They should rise and walk in newness of life, and this is largely expressed in faithfulness. More than half the passages cited from the Prison Epistles are connected with service.

In the LXX, the word *pistos* occurs in the passive sense only, and is usually the translation of the Hebrew *emun* or *aman*, the word which is rendered in the New Testament by 'verily' and which is Anglicized as 'Amen'.

To this privileged company the apostle sends his greeting, 'Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ' (Eph. 1:2).

Charis 'grace', is derived from *chairō* 'to rejoice', and only in New Testament usage does it convey that rich undeserved favour that is neither hindered by sin, influenced by respect of persons, nor based upon works, which is the glory of the gospel of the grace of God. The word occurs in the opening salutation and in the closing benediction (Eph. 1:2; 6:24), and occurs in the epistle twelve times altogether. However, we feel that it would be almost as big a mistake to enlarge upon the nature of grace here, while dealing with this salutation, as it would be to attempt to analyse the word 'Dear' in the opening of a business letter, 'Dear Sir', or to descant upon the composition of the word 'Goodbye'. It is safe to say that in the majority of cases they are now used without regard for their original etymology.

Now we do not suggest that the inspired Scriptures use words without due attention to their meaning, but we must also allow full weight to the fact that the apostle was largely adopting the custom of his own day. We will therefore confine ourselves here to *charis* as used as a greeting, waiting until we arrive at the first occasion when the actual grace of God is intended, as a more fitting place to deal with that peculiar aspect of the term.

Deissmann and Milligan give several examples of ordinary letters where the formal greeting opens and the formal salutation closes the letter. Sometimes these greetings occupy more space than does the actual message, and Milligan's comment on this feature is interesting:

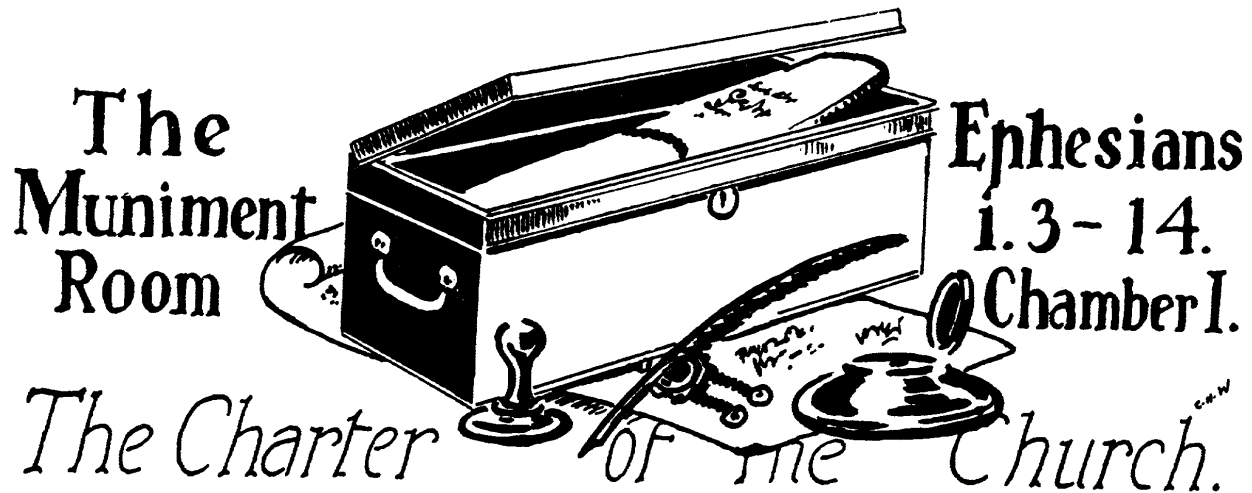
'Their authors, whether they write with their own hands, or, owing to illiteracy, avail themselves of the services of professional scribes, are as a rule content to state the matter in hand as briefly and as baldly as possible, while the lengthy introductions and closing greetings with their constantly recurring formal and stereotyped phrases, produce a general effect of monotony'.

Of one such letter Kenyon, of the British Museum, says that the greetings were on:

'Almost as generous a scale as in a Pauline epistle'.

The apostle, while not offending common decency, did not overload his letter with salutation and greetings, and chose under inspired guidance two words that would express not only a conventional greeting, but which would speak to the heart of his reader, for charis was the light-hearted salutation of the Greek, whereas peace was the more solemn greeting of the Jew. Here the apostle combines them both, and such in effect is the glorious doctrine that he taught.

Ephesians



The Charter of the Church
Ephesians 1:3-14

Having read the address and salutation of this epistle, we now approach the subject matter which commences with the third verse. The reader will remember that we have set out the disposition of the doctrinal and practical portions of this epistle under the figure of a great house, having two corresponding wings and a central tower. The first chamber that demands our attention is called the Muniment Room, and the section of Ephesians that this represents covers Ephesians 1:3-14.

The word 'muniment' primarily means 'a fortification' and like 'munition' and 'ammunition' is derived from the Latin munio 'to fortify'. However, we do not use the word in this primary sense, 'the armoury' of Ephesians 6 being reserved for that, for a 'muniment room' has come to mean a room in a public building such as a cathedral, college or castle in which deeds, charters, writings, etc., are kept for safety. It is in this sense that the word is employed today, and it is in this sense that we apply the term to Ephesians 1:3-14, because in these opening words of the epistle we have 'the charter of the Church of the One Body'.

One way in which the teaching of these verses can be set before the eye of the reader is to take the recurring word 'according' as the pivot, and make a simple alternation as follows:

kata in Ephesians 1:3-14

A 3.	Blessing.
B 4.	Purpose 'According as He chose us'.
A 5.	Predestination and Sonship.
B 5-8.	Purpose 'According to the good pleasure of His will'.
A 9.	Revelation.
B 9,10.	Purpose 'According to His good pleasure'.
A 11.	Predestination and Inheritance.
B 11-14.	Purpose 'According to purpose ... will'.

This fourfold revelation of blessing beyond compare is interlinked with four statements of purpose:

Immutable grace (4). 'According as He hath chosen us in Him before the foundation of the world'.

Irreversible will (5). 'According to the good pleasure of His will'.

Unfaltering counsel (9). 'According to His good pleasure which He hath purposed in Himself'.

Unalterable purpose (11). 'According to the purpose of Him Who worketh all things after the counsel of His own will'.

The word 'according' could be translated 'in harmony with' or 'in accord'. Viewed externally, the promises of God appear to be balked by evil and threatened with extinction; viewed from the Divine standpoint there is complete 'accord'. He rules and overrules.

We read in the Old Testament that Jacob and his mother 'believed God', but they attempted to help God fulfil His purposes by using the despicable means of fraud and deceit. What Jacob received from Isaac by deceit he never enjoyed. Isaac pronounced the words 'plenty of corn and wine' (Gen. 27:28), but what an hollow mockery this promise must have sounded when Jacob was obliged to send his sons down to Egypt to buy corn! Nevertheless, in God's own time and way the original promise made to Jacob was given freely and without constraint (Gen. 28:3,4). While this alternation of 'blessing' and 'purpose' is useful, it does not fully present the structure of this passage.

Upon reading carefully it will be perceived that Ephesians 1:3-14 is punctuated three times with the refrain:

'To the praise of the glory of His grace' (1:6).

'To the praise of His glory' (1:12).

'To the praise of His glory' (1:14).

On one occasion we remember likening this passage to a hymn of three verses, and a refrain, and made the suggestion that someone in the congregation might be led to write such a hymn for our use. A fellow believer and reader of The Berean Expositor who was present, the next week handed to us the following hymn, which is incorporated in the Hymn Book used at the Chapel of the Opened Book and in use at many meetings up and down the country:

Blessed be our God and Father,
 Who such wondrous love hath shown,
 Choosing us in Christ our Saviour
 Ere the world was overthrown;
 We shall see Him face to face,
 Praise the glory of His grace.

Blessed be our Lord Christ Jesus,
 God's own well-beloved Son,
 Who from sin and bondage frees us,
 Shares the glories He has won;
 With Him in the highest place,
 Praise the glory of His grace.

Blessed be the Holy Spirit:
 Love, joy, peace, and life, and light,
 All the blessings we inherit
 Reach us through the Spirit's might;
 Men of every clime and race
 Praise the glory of His grace.

Threefold cord that nought can sever
 Father's love and Saviour's grace,
 Spirit's might, in one endeavour
 Saves our fallen human race.
 And of sin leaves not a trace,
 Praise the glory of His grace.

With this song of praise in our ears and hearts, we may the better appreciate the structure of Ephesians 1:3-14 which is as follows:

The Charter of the Church (Eph. 1:3-14)	
A1	1:3-6. The Will of the Father.
A	a 3. Blessed be God.
	b 3. The believer blessed — In Christ.
B	c 4. The Father's choice — Us.
	d 4. The Father's object — Holy.
	e 4. The Father's motive — Love.
B	c 5. The Father's predestination — Us.
	d 5. The Father's object — Adoption.
	e 5. The Father's motive — Good Pleasure.
A	a 6. Praise of glory of grace.
	B 6. The believer accepted — In Beloved.
A2	1:7-11 The Work of the Son.
	C1 7. Redemption In Whom (en ho).
	D1 7,8. According to riches of grace (kata).
	C2 8,9. Mystery of His will.
	D2 9. According to His good pleasure (kata).
	C3 10,11. Inheritance In Whom (en ho).

D3 11. According to purpose (kata).	
A3 1:12-14 The Witness of the Spirit.	
E 12. The praise of His glory.	
F 12. The prior hope.	
G f 13. Hearing	} The Word ... your salvation.
g 13. Believing	
G f 13. Seal	} The Spirit ... our inheritance.
g 14. Earnest	
F 14. The purchased possession.	
E 14. The praise of His glory.	

The Will of the Father (Ephesians 1:3-6)

This is the charter of the church of the dispensation of the Mystery, the priceless treasure of the Muniment Room, under the watchful care of Paul, the steward of the mysteries of God (1 Cor. 4:1), the one to whom the Lord had committed as a 'good deposit' these records, deeds and testamentary documents, that are the basis of our calling, our enfranchisement and adoption and our inheritance.

**Chamber 1. The Muniment Room (Eph. 1:3-14)
The Threefold Charter of the Church of the one Body
Every Blessing that is Spiritual**

Having seen that the opening section of Ephesians is threefold, and deals with:

- The Will of the Father (1:3-6)
- The Work of the Son (1:7-11)
- The Witness of the Spirit (1:12-14),

each department in this great passage is devoted to one phase of the truth and together make up the Charter of the Church. We go back in time to 'before the foundation of the world' (1:4) and on to the future day of redemption (1:14 with 4:30). This redemption comes under the heading 'The Work of the Son', for He alone is the Mediator, He alone the Redeemer, for He alone offered Himself without spot an offering and a sacrifice for sin. The Spirit's seal and earnest follows and does not precede this great redemptive work; the Witness of the Spirit combines the promise given before age times (2 Tim. 1:8-10 and Eph. 1:4) with the Redemption accomplished by Christ.

In Ephesians 1:3-6 we have 'The Will of the Father'. We ask a series of questions concerning this will and submit the answers:

- What does the believer inherit?
'All spiritual blessings'.

Where will this inheritance be enjoyed?
 'In heavenly places'.
 When was this will made?
 'Before the foundation of the world'.
 Who will inherit?
 Those who receive 'The Adoption'.
 Why did the Father thus choose?
 'The good pleasure of His will'.

While these five subdivisions of this mighty subject do not actually state all that is written, it will be found that they will help us as we endeavour to grasp something of the stupendous revelation which is here unfolded to us.

'All Spiritual Blessings'

'Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ' (1:3).

Our blessings are not so much in mind in this opening passage as an overwhelming sense of grace. 'Blessed be God'. No petition rises to the Father, no confession, no vows of reform, no statement of failure, but thanksgiving and worship, full and free, ascends unto the God and Father of our Lord Jesus Christ. No blessing is sought or desired, 'all blessings' are acknowledged.

The opening words of this glorious revelation are not 'may I be blessed' but 'may He be blessed'. This note struck so early, should never be forgotten by the reader as he follows his guide through chamber after chamber of unspeakable glory. 'He hath blessed us'. The word eulogia 'blessing' is derived from the verb eulogeo 'to bless', which is a compound of eu 'well' and lego 'to speak'. The reader will recognise that this word is the origin of the English 'eulogy', a word meaning a high form of praise. The word translated 'blessings' in Ephesians 1:3 is actually once translated 'fair speeches', namely in Romans 16:18 which reveals the primary meaning of the word. Eu is an adverb and is found in Ephesians 6:3, 'that it may be well with thee'. It is of frequent use as a particle in combination with other words, and is most familiar to the reader in the word evangel or 'gospel', where the letter 'u' is pronounced 'v' in English.

Writing to the believer before the great dispensational landmark of Acts 28, Paul speaks of 'the blessing of Abraham' (Gal. 3:14) coming on the Gentiles, but Abraham is never mentioned in the Prison Epistles, and no blessing of Abraham is associated either with 'heavenly places' or 'before the foundation of the world'. Paul refers also to, 'the fulness of the blessing of the gospel of Christ' (Rom. 15:29) and, 'the cup of blessing which we bless' (1 Cor. 10:16).

There are some terms used in the Scriptures, which by their very nature and the place they occupy in the scheme of salvation, come over and over again in the writings of the apostle. Such terms as 'faith', 'redemption', 'justification' will come to the mind immediately, and are found in many of the epistles whether written before or after Acts 28. No one, moreover, could deny the use of the word 'blessing' when speaking of these great doctrines of salvation. So far as the Prison Epistles are concerned, Ephesians 1:3 stands alone, the word 'blessing' meeting us in the very opening words of the new revelation, and never again employed in any capacity by the apostle. Terms such as 'seated together' and 'blessing' receive emphasis by their glorious solitariness. They stand alone and are beyond compare.

These blessings of Ephesians 1:3 are moreover peculiar in this, that they are 'all spiritual'. As the record stands in the Authorized Version 'all spiritual blessings' must be considered as plural. The fact is, however, that in the original the word is singular, and a literal rendering is 'in (or with) every blessing (that is) spiritual'. Where the Greek word pas 'all' is used of one it means 'the whole', 'entire' or 'all the ...', but if it is used to cover several items, it means 'every'.

Green, in his handbook, says that where the adjective pas 'all' in the singular number is written without the article 'the', it signifies 'every', but with the article it means 'the whole of' the object which it qualifies. Thus pasa polis means 'every city'; pasa he polis, or he pasa polis 'the whole city' and he polis pasa would have a slightly different meaning — either 'the city, all of it' or 'the city in every part'.

The church of the One Body is blessed 'with every blessing that is spiritual'. This is even wider in its scope than to say 'all spiritual blessings', for if the number of the blessings were but few — say four, they could be defined as 'all spiritual', whereas the mind reels as it endeavours to grasp the fact that there is no blessing that comes under the category of 'spiritual' that is omitted. It is highly improbable that while we are in this life we shall be able to appreciate a tithe of what is here so freely bestowed.

We turn our attention from this vision of unspeakable glory to consider the nature of the blessings thus bestowed. They are 'spiritual', Greek pneumatikos. Pneuma 'spirit' is derived from the idea of 'breath' and goes back to the equivalent terms that are found in the Hebrew. It would be a mistake however just here and now to attempt a dissertation on the origin and usage of pneuma, for that would take us so far afield that we should be in danger of forgetting our immediate quest. First of all, we discover that pneumatikos occurs three times in Ephesians:

'All spiritual blessings' (1:3).
'Hymns and spiritual songs' (5:19).
'Spiritual wickedness' (6:12).

Without comparison or consideration, we might have been tempted to think that 'spiritual' blessing must mean any blessing that comes from God; that they must be good, that they must refer to redemption and so on. But Ephesians 6:12 gives us pause, for there we read of 'spiritual Wickedness'. It is manifestly absurd to speak of 'good' 'holy' or 'Divine' wickedness, and therefore we realize that the word spiritual has other and different connotations if it can be used in the same epistle of both 'blessing' and 'wickedness'. In Ephesians 6:12 'spiritual' wickedness is set over against 'flesh and blood'. It is evident that the word 'spiritual' is the opposite of the word 'corporeal', and this is what we find elsewhere. Paul, writing in the epistle to the Romans places the idea of 'spiritual' over against the 'carnal', 'for we know that the law is spiritual (pneumatikos): but I am carnal (sarkikos)' (Rom. 7:14). 'For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things' (Rom. 15:27). In first Corinthians he not only contrasts spiritual with carnal, but also with 'natural'.

'The natural man (psuchikos) ... but he that is spiritual' (1 Cor. 2:14,15).

'It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body' (1 Cor. 15:44).

The 'carnal' things of Romans 15:27 were good. We can learn from other passages that the apostle was very earnest in his endeavour to fulfil the injunction received at Jerusalem, that in the exercise of his ministry among the Gentiles he should remember the poor saints at Jerusalem, and quite a large portion of the epistles to the Corinthians is occupied with the 'collection'. These 'carnal' things would include food, drink, clothing and other necessities of life. The 'natural' is placed over against the spiritual, for the spiritual is supernatural and is enjoyed on resurrection ground.

In complete contrast with the spiritual blessings of the Mystery, are the 'carnal' or 'natural' blessings of the law.

'Blessed shalt thou be in the city, and blessed shalt thou be in the field ... blessed shall be thy basket and thy store ... the Lord shall command the blessing upon thee in thy storehouses ... the Lord shall make thee plenteous in goods ...' (Deut. 28:1-13).

'Blessed is every one that feareth the Lord; that walketh in His ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table' (Psa. 128:1-3).

How completely opposite all this is from the experience of the believer under the dispensation of grace. Like Paul, he may know what it is to suffer need, to be in want, to know what it is to be continually in trouble. He will have no guarantee of a settled dwelling place, he has no promise of special protection during periods of danger; his 'basket and store' may show impoverishment, while the ungodly may appear to prosper. It would be foolish to assess a man's spiritual worth today by the size of his bank balance. Ephesians 1:3 does not speak of daily bread, of dwelling place, of home comforts or of business success; it visualizes a new plane, the spiritual, which is on resurrection ground. The earnest of our inheritance is not a bunch of grapes, as it was when the spies returned with the grapes of Eshcol, neither are our enemies men of flesh and blood, but spiritual foes.

The individual believer, like the rest of mankind, must needs find the means of living and provide things honest in the sight of all men, but these come to him as the blessings of the wilderness. They are no more 'spiritual blessings' than the 'manna' of the wilderness was the fruit of the land of promise. A member of the One Body may be rich or poor, sick or well, troubled or tranquil, but such conditions have no reference to 'every blessing that is spiritual' for two reasons, i.e., their nature and their sphere.

In Heavenly Places. En tois epouraniois

The believer in the dispensation of the mystery is blessed with every blessing that is spiritual. No limits are set to the extent of these blessings, only to their character. We now leave one subject of wonder, but to exchange it for another of equal marvel. These spiritual blessings are linked with a sphere 'in heavenly places'.

We have said elsewhere that this phrase is unique, that it occurs in the epistle to the Ephesians and nowhere else. The unwary can easily be moved when

they read that, in spite of what we have said, epouranios occurs in fifteen other places outside of Ephesians, as widely distributed as Matthew, John, 1 Corinthians, Philippians, 2 Timothy and Hebrews. We have been accused of misleading God's people and of misquoting Scripture, and yet, in spite of all that has or can be said, we repeat that the phrase 'in heavenly places' en tois epouraniois is unique, occurring nowhere else than in the epistle to the Ephesians. The word 'heavenly' epouranios most certainly occurs elsewhere, this we have never denied; we read in Matthew 18:35 (in the Received Text) of 'My heavenly Father' and in John 3:12 of 'heavenly things', in 1 Corinthians 15:40 of 'celestial bodies' and in Hebrews 6:4 of those who 'tasted of the heavenly gift'. No one, so far as our knowledge permits us to say, has ever maintained that those Hebrews who had tasted of the heavenly gift, had actually ascended up to heaven itself in order to taste it! Many things may be heavenly in origin and in character that are not enjoyed 'in heaven', and this is the point; it is this feature that is unique.

First, let us consider the implications of this term 'in heavenly places'. What justification is there for the added word 'places'? The reader will agree that the word 'places' answers the question 'where?' and our first consideration must be to examine the Scriptures to see whether this is so.

Hou is an adverb of place, and is used elliptically instead of the full expression eph hou topou 'in what place'. We read in Colossians 3:1 'seek those things which are above, where Christ sitteth on the right hand of God'. Presently we shall see that 'heavenly places' is synonymous with 'where Christ sitteth on the right hand of God', and that it is moreover allied with the word ano 'above', which also is directly connected with these heavenly places.

This one passage, Colossians 3:1, establishes that Christ is represented as being somewhere, and if He is said to be seated on the right hand of God in heavenly places in Ephesians, no more need be said on that score. That such a statement is true every reader is aware, for Ephesians 1:20-22 directs our wondering attention to the exalted position of Christ, Who being raised from the dead was set 'at His own right hand in the heavenly places'. This sphere of exalted glory is further defined; it is said to be 'far above all principality and power' (Eph. 1:21). Now the simple connective ano is sufficient to take us to 'where' Christ sitteth on the right hand of God (Col. 3:1), consequently the intensive huperano employed by the apostle, and translated 'far above' in Ephesians 1:21, cannot certainly mean less, it must mean more than the simple ano. If we allow the apostle to speak for himself we shall be left in no doubt as to the nature of this exaltation. In Ephesians 4, we read:

'He that descended is the same also that ascended up far above all heavens, that He might fill all things' (Eph. 4:10).

Let us notice one or two important features in this passage. 'He ascended up' anabaino literally means 'to go up' as one would a mountain (Matt. 5:1); or as the false shepherds who 'climb up' some other way (John 10:1). The ascension is put in contrast with His 'descent' katabaino. This also primarily means 'to go down' as rain descends (Matt. 7:25), or when one descends a mountain (Matt. 17:9). Ephesians 4 tells us that His descent was to 'the lower parts' katoteros, and that His ascent was 'far above all heavens', and lest we should be tempted for any reason to set a limit to this ascent, we are further informed that this descent and this ascent were in order that He might 'fill all things'. Consequently, the Saviour ascended to the highest conceivable position in glory. Now this position described as huperano 'far above all heavens' is found in Ephesians 1:21, 'far above all principality and power'. They are coextensive in

scope and meaning. In other parts of the New Testament we read of this ascension and one or two passages give further meaning and point to the phrase we are examining. When the apostle speaks of the ascension in the epistle to the Hebrews (4:14), he says of Christ that He 'is passed into the heavens', which the Revised Version corrects to read 'passed through the heavens'. The word here is dierchomai 'passed through' as Israel passed through the Red Sea (1 Cor. 10:1), or as the proverbial camel is spoken of as going through the eye of a needle (Matt. 19:24). Again, in Hebrews 7:26 Christ is said to have been made 'higher than the heavens'. We can therefore understand that the epi in the compound epouranios does really indicate position and place — every reference so far considered points to that one fact, this is 'where' Christ sits, this is 'where' all spiritual blessings will be enjoyed.

However, we have not yet concluded our examination. Christ is said to be in 'heaven' (Heb. 9:24) in the selfsame epistle that says He 'passed through the heavens'. How can this be? The Hebrew reader acquainted with the first chapter of Genesis would need no explanation. The heaven, which is 'at the right hand of God' is the heaven of Genesis 1:1. The heavens through which Christ 'passed' and above which He ascended is called the 'firmament' or 'expansion' in Genesis 1:6. This 'heaven' spread out during the ages 'as a curtain' and 'as a tent to dwell in' is to pass away. The Lord is far above this limited 'heaven' and so is the sphere of blessing allotted to the church of this dispensation.

While there are references in the Old Testament Scriptures, as well as in the New, which show that saints of old knew that there were 'heavens' beyond the limited firmament of Genesis 1:6, no believer ever entertained a hope that the sphere of his blessing was there where the exalted Christ now sits 'far above all heavens', yet this is what we are now to learn.

The expression en tois epouraniois occurs five times in Ephesians as follows:

A 1:3. 'In heavenly places'	Dispensation of fulness of times.
	Mystery of His will.
	The purpose in Himself.
B 1:20. 'In heavenly places'	Principality and power.
	Power, strength, might.
	Power inwrought.
C 2:6. 'In heavenly places'	Quickened together.
	Raised together.
	Seated together.
A 3:10. 'In heavenly places'	Dispensation of the grace of God
	The Mystery.
	The purpose of the ages.
B 6:12. 'In high places'	Principality and power.
(A.V.) (heavenly places R.V.).	Strong, power, might.
	Power worked out.

We will not attempt to examine these references here, but each one will come before us in its turn, and will be given the attention that such a

revelation of grace demands. We have been concerned in this study to establish two related truths:

- (1) That 'in heavenly places' refers to a sphere, a place, a condition that answers the question where!
- (2) That 'in heavenly places' is unique, and is found only in the Epistle to the Ephesians.

The Mystery, concerning which Ephesians was written, is the only calling of believers that goes back so far, even to 'before the foundation of the world' (an expression that awaits examination); it is the only calling of believers that goes up to where Christ ascended when He passed through the heavens, when He ascended up 'far above all heavens'. If these two features alone do not make the calling of the Church of the One Body unique, language is emptied of its meaning, and all our attempts to let the Scriptures speak for themselves is so much waste of time. If 'unique' means, 'having no like or equal; unparalleled, unmatched, unequalled; alone in its kind in excellence', these references to the phrase en tois epouraniois do most certainly indicate a sphere of blessing 'unparalleled, unmatched, unequalled' in all the annals of grace or glory.

The Threefold Charter of the Church The relation of election with foreknowledge

It may be felt that nothing so exclusive, so unique, can be said of any company of believers as that which we have already considered. The unique character of their blessings 'every blessing that is spiritual' is so wonderful, that however many times it be repeated, it still 'passeth knowledge', like the love of Christ. Added to this we have learned that this company of believers is the only one that can entertain a hope whose sphere of realization is beyond the present limited 'firmament', and is indeed 'where Christ sits at the right hand of God, far above all'. There is, however, more to be said before our examination of these treasures of grace and glory is in any sense complete. Let us repeat some of the questions that arise as we read Ephesians 1:3,4.

- (1) What are these blessings? 'Every blessing that is spiritual'.
- (2) Where enjoyed? 'In heavenly places, far above all'.
- (2) At what period was the inception of this purpose?

It is to answer this third question that we now seek all-sufficient grace. Before, however, we attempt this, we desire to assure every reader that we have by no means forgotten the most important item of all — that is, that these spiritual blessings in heavenly places are ours, and ours only in Christ, but this truth is stated so many times and in so many connections, that we believe it will be more useful to concentrate upon the unique character of the calling of Ephesians, before we consider that every blessing of every calling in any and every sphere, must and only can be 'in Christ'.

'According as He hath chosen us in Him before the foundation of the world' (Eph. 1:4).

It will be observed that 'in Him' carries the thought 'in Christ' on to this new theme. These unique blessings, this unique sphere are 'according' to something done in a unique period.

Kathos occurs in the New Testament one hundred and eighty-two times, and is translated 'as' and 'even as' one hundred and seventy-five times, which is evidence enough of its primary meaning.

'According as' is found four times, namely in Romans 11:8 and 1 Corinthians 1:31 where we read 'according as it is written', in 2 Corinthians 9:7 where it reads 'according as he purposeth' and in Ephesians 1:4 'according as He hath chosen us'. Seeing that kathos is a compound of kata 'according to' (Eph. 1:5) and hos 'as' (Eph. 6:20), the rendering of kathos by 'according as' will be seen to be as near to the primary meaning of the two words as our language will permit. It is evident that the unique blessings and the unique sphere of these blessings already indicated are in accord with, or, in harmony with, an elective purpose.

'According as He hath chosen us'. Eklego 'to choose' is akin to eklektos 'elect' and ekloge 'election'. Later in this first chapter of Ephesians we read 'being predestinated according to the purpose' (Eph. 1:11), which but puts the theme of election before us in other terms. By their very nature, 'election' and 'predestination' are words of high import. They belong to the realm of Divine sovereignty and purpose and cannot be denied or fail. Speculation concerning the subject has led to much strife, and has had in some cases a deadening effect upon life and service, for an element of 'fate' has been imported that has stultified effort and paralysed the exercise of freedom of choice.

While it is beyond the requirements of exposition to turn aside and consider these questions in all their bearings, one feature seems called for to adjust the balance. We are compelled to conclude from the way in which 'choose', 'elect' and 'election' appear in the Scriptures, that this choice or election proceeds from God and cannot be altered by man.

'Ye have not chosen Me, but I have chosen you' is the statement of the Saviour concerning the choice of the 'Twelve'; and the believers are often entitled 'The Elect'. Associated with 'election' is a 'purpose' that must 'stand' (Rom. 9:11), and it is called by its very nature 'an election of grace' (Rom. 11:5). The reader may at some time have come into touch with the Calvinistic doctrine of 'decrees', and faced the dreadful consequences of this belief, which by the very relentlessness of its logic, as surely predetermines who are to be irretrievably lost, as it predetermines the number who must be saved. He may on the other hand have been spared this conflict, but to every mind there must come at times concern over this great problem. If man is a moral agent, held responsible for his actions, so that, should he transgress, he is held worthy of punishment, then by all the laws of right and wrong, that man must have some measure of choice. If he be held in bonds so tight that his very evil acts are the results of an unalterable decree, conscience is seared and every strand of equity destroyed, and both 'sin' and 'salvation' become but hollow mockeries. Man would be the sport of a power indeed greater than himself, but a power who could command neither respect nor devotion. Some have faced the facts that there appear to be two lines of teaching in the Scriptures that run side by side but which never appear to meet, and are content to fall back upon the words of Abraham 'Shall not the Judge of all the earth do right?' One writer says:

'Rather than give a positive answer to the question, therefore, I should desire, like Burnet, to state the arguments on both sides, and leave the conclusion to others; with Watts, to pronounce, that since we are assured, by reason and Scripture, both of human free will and Divine foreknowledge,

we may justly believe them both; and to say, with Simeon, that Calvinists would wish Scripture to contain fewer Arminian likelihoods and Arminians fewer Calvinistic ones. There is a way of dwelling on the prescience of God which obscures His moral attributes' (Grant).

Having said so much, it becomes necessary to say a little more. The problem we are facing can be at least presented with some measure of clearness if we set out the two views represented by the two schools of thought denominated Calvinism and Arminianism.

Calvinism	Arminianism
Absolute and unconditional	Predestination upon foreknowledge
predestination with predetermined	of the party's acceptance of the
preterition of the reprobate.	Gospel-covenant, and an assertion
	that nothing is said in Scripture
	concerning predestination to death.
(Preterition, first means a state	Again all the passages respecting
of being past, then the act by a	election, are written to, or
testator of passing over one of	concerning, communities.
the heirs. In theology, 'the	
passing over of the non-elect').	

There are other features in which the Calvinistic doctrine appears truer to the teaching of the Scriptures than does that of Arminianism, but these are outside the present argument.

A long list of passages can be quoted from both the Old and the New Testaments which will 'prove' that God is sovereign, that whatever He wills must come to pass, that He chose, He predestinated, He willed that certain men should be saved, become members of an elect nation, or members of an elect church. An equally long list of passages can be quoted from both the Old and the New Testaments which will 'prove' that man has freedom of choice, that salvation is to be preached without reservations, that God loved 'the world' and not only 'the elect', that the word 'whosoever' must not be shorn of its meaning to suit a narrow decretive doctrine, and so on and so on.

The key to the resolution of the two divine doctrines, namely, predestination and freedom of choice seems to be the word 'foreknowledge'. Predestination, according to Romans 8:29, flows from foreknowledge: 'For whom He did foreknow, He also did predestinate'. Election, according to 1 Peter 1:2 flows from foreknowledge: 'Elect according to the foreknowledge of God'.

Foreknowledge, when used of man, simply means 'to know beforehand', but of necessity, not to predetermine anything.

'My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me (proginosko "foreknew") from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee' (Acts 26:4,5).

The same Paul, who had already written Romans 8:29, speaks here. Does anyone in his senses contend that Paul put the blame and responsibility for his

Pharisaism upon the shoulders of his contemporaries, simply because they 'knew-beforehand'? The very thought is absurd.

'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain' (Acts 2:23).

The same Peter who was yet to write 1 Peter 1:2 uses the word 'foreknowledge' here.

It was the determinate counsel of God that, in the fulness of time He would send His Son, Who should willingly offer Himself an all-sufficient sacrifice for sin. When the same Son stood among men, He said:

'Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father' (John 10:17,18).

Here, in other language, is expressed 'the determinate counsel of God'. There was however, as we all know, another side to this great question. 'Wicked hands' took Him and crucified Him. This was 'foreknown' by God for 'known unto God are all His works from the beginning of the world' (Acts 15:18), and as all His works are related down the stream of time with the countless million works of man, it follows that God's foreknowledge must comprehend what free agents un-compelled by any necessity shall at any time do.

The presence of the words 'by wicked hands' makes it impossible for 'foreknowledge' to be the same as the 'predetermined counsel', for then God would have 'willed' 'wickedness', and as wickedness is essentially that which is contrary to His will, the whole becomes an involved absurdity. Contingent actions foreknown, do not always, of necessity, take place. An example is found in 1 Samuel 23:10-13. David asked of the Lord whether Saul would come down to Keilah, and the answer was 'He will come down'. David consequently enquired whether the men of Keilah would deliver him up to Saul, and again the Lord answered 'They will deliver thee up'. As a result of this 'foreknowledge of God' David withdrew, and neither did Saul come down nor did the men of Keilah deliver him up. Here then is an example of foreknowledge which most certainly was not 'predetermination', for nothing happened. Whenever and wherever we have a world in which there are free moral agents, we have a world of contingency, a world in which has been introduced the word 'if', so that even God Himself says 'if you do this or that, then I will do so and so'.

Jonah preached to Nineveh 'Yet forty days and Nineveh shall be overthrown' but Nineveh repented, and Nineveh was not overthrown in forty days. We shall be wise therefore, to leave the word foreknowledge to mean just what it says and no more. The infinite knowledge of God makes it impossible that He shall not know who will preach and who will teach; where they will go, and when they will go; who shall hear, who reject, who accept, and who be left without a word of the gospel. The one great demand upon all who hear the gospel is that they believe the testimony of God concerning His Son. Whoever so believes passes into all the blessings purchased by the blood of Christ. Whoever does not believe makes God a liar (1 John 5:10). If there were any idea of preordination in this, refusal to believe would be as much a part of God's predeterminate decree as is election to glory, and it would not be possible to make God a liar by so refusing His testimony. Further, in the passage before us, foreknowledge is differentiated from predestination, for we read: 'Whom He did foreknow, He also

did predestinate'. If we alter the word 'foreknow' to any word bearing the sense of predetermining or predestinating, the sentence ceases to have meaning, as, for example, if we read: 'Whom He did foreordain He also did predestinate'.

We therefore understand the passage before us to declare that God, Who is not under the limitations of time and space as we are, knows all things, past, present and future; knows them perfectly and completely, and can, therefore, act with complete certainty, where, to us, all would appear in a contingent light.

The whole testimony of the Scriptures is to the effect that God has a purpose before Him according to which He works, and, in accord with that purpose of peopling heaven and earth with the redeemed, He foreknew everyone who would respond to the call of grace, and accordingly marked them off beforehand for the various spheres of glory that His purpose demanded.

If we believe that God fixed unchangeably, from all eternity, whosoever should, in time, believe, then, however much we may hedge and cover the fact, there is but one logical conclusion, a conclusion that, in days gone by, has driven many to the edge of despair. That conclusion is, that He Who absolutely and unalterably fixed the number who should believe, as surely fixed unalterably the number of those who should not believe, a conclusion so monstrous that it has only to be expressed to be rejected.

'How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard?' (Rom. 10:14).

Perhaps a simple illustration may help us in appreciating the relation of God's foreknowledge with the purposes of election. One of the world's master chess players, the type that can take on several opponents at once and beat them all, if he stood for a moment and glanced at the chess board of two very average players could say 'In two moves you will be checkmated', and he would in all probability be right. His foreknowledge however would in no wise compel these chess players to make any particular move. This master chess player had such a thorough knowledge of all the possible moves that he could foreknow, as we have suggested. God knows all possible combinations of heredity, of environment, of temperament, of time, place and circumstance, 'all things are naked and open' in His eyes. The illustration may be crude, and may bristle with weak points, but it points the distinction that must be made between foreknowing a thing, and predestinating a thing, and also may suggest how it can be that God can infallibly know what a free agent will choose to do, without in any sense influencing the act.

We come back to Ephesians 1:4 'according as He hath chosen us in Him before the foundation of the world' with a solemn sense of the grace thus made known, and bow in worship and in wonder at the love that could so plan and so give for the salvation of those who, by this very Divine foreknowledge, were foreseen to be utterly unworthy.

**The Threefold Charter of the Church
'Before the foundation of the world'**

Part I. In which the word 'katabole' is examined and the testimony of the LXX exhibited

The unique blessings of the Church of the One Body are 'according' to an elective purpose. Now, it is by no means true to say that 'election' or 'predestination' is a peculiarity of the dispensation of the Mystery; the very distribution of these terms sufficiently disproves such a statement, and no one

has ever put such a proposition forward. Yet there is something unique in Ephesians 1:4 that, when once perceived, makes the calling of the Church of the One Body completely separate from that of any other company spoken of in the Scriptures. The peculiarity of this calling does not rest in the word 'foundation', whatever the word shall ultimately prove to be; it rests on the word 'before'; this is the unique feature. All other callings are related to a choice and a purpose that is dated 'from' or 'since' the foundation of the world; this calling of Ephesians alone is related to a choice and a purpose that goes back 'before' that era. As a certain amount of doctrine must be built upon these two prepositions 'before' and 'from', some acquaintance with them seems called for.

Pro 'before' is a preposition that indicates place, time and preference.

- (1) Before, in respect of place:
'The Judge standeth before the door' (Jas. 5:9).
- (2) Before, in respect of time:
'Judge nothing before the time' (1 Cor. 4:5).
- (3) Before, in respect of preference:
'He is before all things' (Col. 1:17).

Apo 'from' is a preposition that indicates separation or origin. The primary use of apo is with reference to place, but by a recognized transition, it can be employed of the distance of time, of the temporal terminus 'from which'.

- 'From that time Jesus began to preach' (Matt. 4:17).
- 'From two years old and under' (Matt. 2:16).
- 'From the beginning of the world' (Eph. 3:9).

The two expressions 'from the foundation of the world' and 'before the foundation of the world' occur as follows:

From the Foundation

- (1) With reference to the use of parables, in speaking of the mysteries of the kingdom of heaven:

'That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world' (Matt. 13:35).
- (2) With reference to the separation of the nations at the second coming of Christ:

'Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world' (Matt. 25:34).
- (3) With reference to the character of those who killed the prophets sent to them:

'That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation' (Luke 11:50).
- (4) With reference to the typical character of the Sabbath:

'As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world' (Heb. 4:3).

- (5) With reference to the character of the offering of Christ:

'Nor yet that He should offer Himself often ... for then must He often have suffered since the foundation of the world' (Heb. 9:25,26).

- (6) With reference to names written in the Book of Life:

'Every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain' (Rev. 13:8 R.V. margin).

'They whose name hath not been written in the book of life from the foundation of the world' (Rev. 17:8 R.V.).

Before the Foundation

- (1) With reference to Christ alone:

(a) 'Thou lovedst Me before the foundation of the world' (John 17:24).

(b) 'As of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world' (1 Pet.1:19,20).

- (2) With reference to the Body of Christ:

'Chosen us in Him before the foundation of the world' (Eph. 1:4).

Comment upon the most obvious difference between these two sets of passages is unnecessary. Let us, however, not miss one precious item of doctrine that is revealed by comparing together the three references to 'before the foundation'.

In John 17:24 Christ was 'loved' agapao; in 1 Peter 1:19,20 He was 'without blemish and without spot' amomos. In Ephesians 1:4 the believer is said to have been chosen before the foundation of the world 'in love' agape, to be 'blameless' amomos (Eph. 5:27).

Here, those who were chosen in Christ, were looked upon as being so closely identified with Him, that the same terms are used. No wonder that as we proceed we read of further identification with the Beloved. This identification not only speaks of being 'crucified together with Christ' but 'raised together', 'seated together' and ultimately to be 'manifested together with Him in glory'.

These two sets of terms 'before' and 'since' indicate two distinct time periods. Further study will show that 'before' or 'since' the age times is a somewhat similar set of terms, but before these can be allied we must arrive at some understanding of the meaning of the word 'foundation'.

Our thoughts naturally turn to such passages as Job 38:4 and Isaiah 48:13 where the Lord speaks of 'laying the foundation of the earth'. Now, happily, we

have a New Testament quotation in Hebrews 1:10, where the word 'foundation' is expressed by the word themelios, but when we turn to any of the passages where the words 'before' or 'from' the foundation of the world occur, themelios is not found, but instead the word katabole is employed.

It is impossible to argue that Paul, for some peculiar reason, would not and did not employ the word themelios, for it occurs as the translation of the foundation of a temple in Ephesians 2:20, 'the foundation of the apostles and prophets', and again in 1 Corinthians 3:10 and 2 Timothy 2:19. Therefore, there must be some good reason for choosing so different a word as katabole. This word has entered into our own language as a biological term, metabolism, being the name given to the process in an organism or a living cell, by which nutritive material is built-up into living matter, and this process is divided into:

- (1) constructive metabolism which is called anabolism, by which protoplasm is broken down into simpler substances to perform special functions; and
- (2) destructive metabolism, which is called katabolism.

In its biological use, katabole indicates 'destruction'. It is strange, that a word which means 'to place upon a foundation', should have been adopted by scientists to indicate the very opposite, namely disruption. Very clear evidence of the essential meaning of katabole can be gathered from the usage of the verbal form kataballo. This verb kataballo is used three times in the New Testament:

'Cast down, but not destroyed' (2 Cor. 4:9),
'The accuser of our brethren is cast down' (Rev. 12:10 in the Received Text),

indicate very clearly the meaning of the word.

In Hebrews 6:1 the word is used with themelion, the true word for a foundation, and there it appears to have its primitive meaning 'cast down', but whether in the sense of overthrowing, or of laying a foundation, only a most exhaustive study of the context can decide. Job 12:14, quoted below, has a bearing.

Kataballo occurs some thirty times in the Septuagint version of the Old Testament Scriptures. It will strengthen the faith of many, and deepen the conviction of most, if these references which contain the word kataballo are quoted, but to avoid occupying a disproportionate amount of space, verses will not be given in full. We will also quote from the A.V. instead of giving a translation of the LXX version, except in those cases where the LXX uses an entirely different text. Those who have access to the LXX will not be hindered by this course and those who cannot refer to it will be helped.

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|--------------|--|
| 2 Sam. 20:15 | 'Joab battered the wall, to throw it down'
(LXX 2 Kings). |
| 2 Kings 3:19 | 'Ye ... shall fell every good tree' (LXX 4 Kings). |
| 2 Kings 3:25 | 'They ... felled all the good trees' (LXX 4 Kings). |
| 2 Kings 6:5 | 'As one was felling a beam' (LXX 4 Kings). |
| 2 Kings 19:7 | 'I will cause him to fall by the sword'
(LXX 4 Kings). |

2 Chron. 32:21 'They ... slew him there with the sword'.
 Job 12:14 'Behold, He breaketh down, and it cannot be built again'.
 Job 16:9 'He teareth me in His wrath, who hateth me'
 (LXX 16:10).
 Job 16:14 'He breaketh me with breach upon breach'
 (LXX 16:15).
 Psa. 37:14 'To cast down the poor and needy' (LXX 36:14).
 Psa. 73:18 'Thou castedst them down into destruction'
 (LXX 72:18).
 Psa. 106:26 'To overthrow them in the wilderness'
 (LXX 105:26).
 Psa. 106:27 'To overthrow their seed' (LXX 105:27).
 Prov. 7:26 'She hath cast down many wounded'.
 Prov. 18:8 'Fear casts down the slothful' (LXX translation).
 Prov. 25:28 'Like a city that is broken down, and without walls'.
 Isa. 16:9 'I will water thee with my tears'
 Isa. 26:5 'The lofty city, He layeth it low'.
 Jer. 19:7 'I will cause them to fall ... before their enemies'.
 Ezek. 6:4 'I will cast down your slain men before your idols'.
 Ezek. 23:25 'Thy remnant shall fall by the sword'.
 Ezek. 26.4 'They shall destroy the walls of Tyrus, and break down her
 towers'.
 Ezek. 26:9 'He shall cast down with his swords'
 (LXX translation).
 Ezek. 26:12 'He ... shall cast down thy walls' (LXX translation).
 Ezek. 29:5 'I will leave thee thrown into the wilderness'.
 Ezek. 30:22 'I will cause the sword to fall out of his hand'.
 Ezek. 31:12 'Have cast him down upon the mountains'
 (LXX translation).
 Ezek. 32:12 '... will I cause thy multitude to fall'.
 Ezek. 39:4 'Thou shalt fall upon the mountains of Israel'.
 Dan. 11:12 'He shall cast down many ten thousands'.

This is rather a formidable list, and the verification of each reference is no light task, as in one or two passages there is no obvious Hebrew equivalent, yet we believe it is impossible for any reader not to be impressed with the solidarity of its witness. Every single reference is for the translation 'overthrow', not one is for the translation found in the A.V. of Ephesians 1:4.

This, however, is not all. If each reference be read in its context, the references will be found to be those of battle, of siege, of destruction, of judgment, which tilt the beam of the balances still further. If in addition we discover what Hebrew words have been translated by kataballo in the LXX our evidence will be complete. These we will supply, for the benefit of any who may not have the facilities to discover them.

Dimah	'Tears' (LXX Isa. 16:9).
Naphal	'To cast down, to fall' (LXX 2 Kings 20:15 [2 Sam. 20:15 A.V.] and sixteen other references).
Haras	'To cast down' (LXX Job 12:14; Ezek. 26:4,12).
Shaphel	'To lay low' (LXX Isa. 26:5).
Natash	'To leave, spread out' (LXX Ezek. 29:5; 31:12).
Nathats	'To break down' (LXX Ezek. 26:9).
Parats	'To break forth' (LXX Job 16:15).

Shachath	'To mar, corrupt or destroy' (LXX Ezek. 26:4).
Satam	'To hate' (LXX Job 16:10).

Not a solitary Hebrew word that means to build, to lay a foundation, to erect, is here, but a variety of words, every one meaning destruction, spoiling, or causing to fall. This is positive proof; no reasoning is necessary except the most elementary recognition of fact when it is presented. From every point of view, the word katabole in Ephesians 1:4 should be translated 'overthrow'.

The Church of the One Body consequently is blessed with peculiar blessings, these blessings are to be enjoyed in a peculiar sphere, and now we learn, they are according to a purpose made at a peculiar period.

**The Threefold Charter of the Church
'Before the foundation of the world'**

Part II. In which the Hebrew terms *tohu va bohu* are associated with the Greek *katabole*, to which is appended the opinion of several geologists

Important as the correct translation of katabole may be, it loses its value if we are unable to place it in its true position in the outworking of the purpose of the ages. Our quest is a dual one. We ask 'when' this overthrow took place, and 'why' it took place, and if true answers can be given to these questions, we shall then be able to appreciate the unique calling and character of the present dispensation, which alone of all callings is associated with this period 'before the overthrow of the world'.

In the list of occurrences of the phrase 'from the foundation of the world' will be found one quoted from Luke 11:50. This speaks of the blood of the prophets that had been shed 'from the foundation of the world', and does not leave us in doubt as to the name of the first on this list of martyrs, for it immediately adds 'from the blood of Abel'. Only one person is so named in the Scriptures, and although he is mentioned by name but four times in the New Testament, on three of these occasions there is reference to his blood that was shed. This reference alone is sufficient to discredit one attempt that has been put forward to refer 'the foundation of the world' to the yet future kingdom of the Lord.

We go back therefore to the first chapter of Genesis, to a period before Abel, to discover this 'overthrow'. There are a number of references in 2 Peter that focus our attention upon the flood in the days of Noah, and this too could well be described as an 'overthrow of the world', but the reference to Abel providentially prevents us from drawing a line at Genesis 6. We must go back to an earlier period. The opening verse of the book of Genesis stands alone. It is the record of the primal creation before the advent of iniquity and judgment. This unique verse is expressed in the Hebrew language by seven words, fourteen syllables and twenty-eight letters, a feature with which the student of Scripture would be familiar. The second verse in the Authorized Version reads:

'And the earth was without form, and void; and darkness was upon the face of the deep'.

The Revised Version reads:

'And the earth was waste and void; and darkness was upon the face of the deep'.

Rotherham renders the passage:

'Now the earth had become waste and wild, and darkness was on the face of the roaring deep'.

The first item which calls for attention is the true rendering of the verb 'was'. The Authorized Version, it will be noticed, uses 'was', but in the same verse where 'was' is repeated, this is found to be in italics. If we glance down the chapter we shall see this italic was in verse 4, or the plural were in verse 7. In the phrase 'it was so' (Gen. 1:7) the word 'was' is in ordinary type. In the phrase 'and God saw that it was good' (Gen. 1:10) the word 'was' is in italics.

What is the reason for the interchange of type? 'Was' and 'is' are parts of the verb 'to be', and this has no equivalent in the Hebrew. Where the word is printed 'was', it is a rendering of the verb 'to become' and not 'to be', so Genesis 1:3 could read:

'And God said, Let light come into being, and light came into being'.

That the word so translated does not mean that Genesis 1:2 represents the way in which creation came into existence, but rather, that it subsequently 'became' as it is there described, other examples will illustrate:

'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul' (Gen. 2:7).

'I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me' (Gen. 4:14).

'I will remember ... and the waters shall no more become a flood to destroy all flesh' (Gen. 9:15).

'But his wife looked back from behind him, and she became a pillar of salt' (Gen. 19:26).

The pages of Scripture are filled with examples of the use of these two words 'was' and 'is' printed in italics, which represent the verb 'to be', and the words 'was', 'is' and 'become' printed in ordinary type, which indicate a subsequent event.

Man was not a living soul until he breathed, then he became one. Cain was not looking back, but forward to the possibility of the future, and Lot most surely did not marry a pillar of salt, his wife of many years 'became' one. We must therefore revise Genesis 1:2 and read:

'And the earth became without form, and void'.

Some scholars moreover translate the word 'and' at the beginning of this sentence by the adversative 'but' as introducing an opposite state of affairs to that found in the primal creation of Genesis 1:1. In this the LXX concurs, using *de* 'but' instead of *kai* 'and', which shows that those early translators looked upon Genesis 1:2 as something distinct from initial creation.

What the earth 'became' is revealed by the two Hebrew words that are translated 'without form' and 'void'. They are *tohu* and *bohu*.

Tohu. Gesenius says that this word is derived from an unused Chaldee verb meaning 'to be waste, desert' which gives us the word that appears twenty times in the Hebrew Old Testament. It is variously translated 'without form', 'waste', 'vain', 'vanity', 'nothing', 'wilderness', 'empty place', 'confusion' and 'thing of nought'. It never refers to anything constructive, but always something wasted and spoiled. Moses, the writer of Genesis 1:2, uses the word to describe 'the waste howling wilderness' of Israel's wanderings (Deut. 32:10) and we can believe that he did not employ the word tohu in Deuteronomy in a meaning entirely opposite to that of Genesis 1:2. The fact that several times tohu is translated 'vain', again indicates the conditions obtaining in Genesis 1:2.

Bohu also comes from an unusual root which means to be 'empty', as a house that is unoccupied. This word occurs but three times in the Scriptures, and on each occasion it is paired with tohu. In Isaiah 45:18 we read:

'For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited'.

Here we learn from God Himself the Creator, that He did not create the earth tohu; if He did not create it so, it must have become so as a subsequent event. Moreover, we can learn from the parallelism of the verse, that tohu indicates an uninhabited condition 'a waste, empty confusion'.

In Isaiah 24, the prophet speaks of 'the city of confusion' tohu (verse 10), and this in a context that speaks of the earth being made 'empty', 'waste', 'turned upside-down', 'utterly spoiled', 'utterly broken down', and 'clean dissolved' (Isa. 24:1,3,10,19). It will also be observed that the prophet extends the meaning of tohu until it resembles the companion word bohu by adding 'every house is shut up' (verse 10).

Now this state of desolation is definitely said to be a 'punishment'. 'The earth shall reel to and fro like a drunkard ... the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth' (Isa. 24:20,21).

Here, this state of confusion is seen to be a judgment that falls upon the earth, not only for the evils wrought by kings on earth, but by 'high ones on high'. This word 'high' is used not only of high places on the earth, but as here, in contrast with the earth, with heavenly heights even the dwelling place of the Lord Himself (Isa. 57:15).

Already we have read enough to warrant the thought that:

- (1) Genesis 1:2 indicates a state entirely different from God's creative purpose. 'He created it not tohu'.
- (2) Genesis 1:2 can be likened to a waste howling wilderness, something empty and uninhabitable, a confusion very different from creation which was intended to be 'inhabited'.
- (3) Genesis 1:2 is seen to be a 'punishment' that descended upon 'high ones that are on high', for this judgment took place long before Adam was created.

- (4) The words of Hebrews 2:5 imply that a past world had been subjected to angels, and that before Adam.

When we examine the two occasions where *tohu* and *bohu* occur together other than in Genesis 1:2, punishment is most evident.

Isaiah 34, where these words are found together, is set in a scene of judgment. Here is a collection of terms taken from this chapter: indignation, fury, utterly destroy, slaughter, all the host of heaven shall be dissolved, and the heavens be rolled together as a scroll, a sword bathed in heaven, curse, judgment, for it is the day of the Lord's vengeance and the year of recompense for the controversy of Zion, the streams turned to pitch, the dust to brimstone, and the land thereof shall become burning pitch, it shall not be quenched night nor day, it shall lie waste. These words are all found within the compass of the first ten verses of this chapter! With such a vocabulary, nothing but judgment can possibly be the theme.

In the eleventh verse, we meet with the words *tohu* and *bohu* 'without form and void':

'And He shall stretch out upon it the line of confusion (*tohu*), and the stones of emptiness (*bohu*)';

and this judgment is followed by thorns, nettles and brambles, and the place becomes an habitation of dragons, and a court for owls, together with wild beasts, satyrs, screech owls, vultures and other unclean creatures. It is beyond the ability of a truthful witness to deny that these words *tohu* and *bohu* are set in a context of dire judgment. The other reference is Jeremiah 4 and here the words are translated as in Genesis 1:2. Jeremiah sees an evil that threatens Zion from the north, likens it to a lion, and calls it 'the destroyer of the Gentiles' who brings desolation in his train, laying cities waste, without inhabitant (Jer. 4:6,7).

The prophet continues:

'I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.

I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

I beheld, and, lo, there was no man, and all the birds of the heavens were fled.

I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger' (Jer. 4:23-26).

Here again the testimony of Scripture is clear. 'Without form and void' are indubitably terms, not of creation, but of judgment; Genesis 1:2 therefore must refer to an 'overthrow', and the word *katabole* in Ephesians 1:4 must be so translated.

While we do not attempt to make Scripture bend and bow to the findings of 'science', for these are continually changing, yet as the interpretation of Genesis 1 does invade the territory of geological science, the reader may find the following testimony of a scientist, of interest. Lt.-Col. L.M. Davies, M.A., F.G.S., F.R.S.E., F.R.A.I., writes:

'I mistrust all attempts to treat the six days of Genesis 1 as geological epochs instead of literal days. All such attempts arise from, and aim at supporting the idea that the fossiliferous rocks were laid down during six days, and I find fatal objections to the idea in the fact that these rocks are packed with evidences of disease, fear, pain, abortions and internecine strife ... How could God have called such things "very good" during creation days if He regards them as abominable now!

'The third chapter of Genesis introduced the curse and all those aborted and offensive structures, typified by serpents in the animal world, and thorns and thistles in the vegetable world, which characterize the internecine strife of nature today.

'As a geologist and as a Christian, I see only one way of reconciling Scripture with the testimony of the rocks, and that is by taking the six days of Genesis as literal days, days when a previously ruined world was restored and provided with an (unfortunately only temporarily) ideal population' (Trans. Vic. Inst. LXX. 79-83).

Mr. Thomas Fitzgerald, meeting the accusation that the interpretation of Genesis 1:2 was only put forward to save the face of Scripture in view of geological findings said:

'Not when geology was a young science, but centuries before geology or biology were thought of, learned men translated Genesis 1:2 as the English words "and the earth became without form, and void"'

Dr. Paley, Regius Professor of Hebrew, Oxford, says:

'The belief that creation, at least, dated backward for countless ages, was current in the church some 1400 years before geology' (Trans. Vic. Inst. LXX. 85).

The names of several scholars of high repute can be cited in support of this translation. John Harris, D.D., *The Pre-Adamite Earth, and Man Primeval*; The Rev. David King, LL.D., *The Principles of Geology* (2nd Edit.); The Rev. T.R. Birks, M.A., *The Bible and Modern Thought*; The Rev. Charles Herbert, M.A., *Neology not New* (2nd Edit.); The Rev. E.B. Pusey, D.D., *Daniel the Prophet*.

We believe that the translation of the word katabole by 'overthrow' is fully justified and completely in harmony with the testimony of the Septuagint version of the Old Testament, and refers to Genesis 1:2, which itself has been shown to be, not the state of the world as it came from the hands of the Creator, but the state of the world after judgment had fallen upon it.

The question that still awaits consideration is, seeing that Adam was at that time uncreated, who or what, caused the 'overthrow of the world'?

**The Threefold Charter of the Church
'Before the foundation of the world'**

Part III. In which the agents that brought about the state described in Genesis 1:2 are shown to be angelic

The fact that the Church is associated with the 'heavens' of Genesis 1, and that it is associated with 'principality and power' in those heavenly places 'far above all', makes the mind meditate the possibility that angelic and

satanic rebellion was the agent of the overthrow, especially when we remember the 'high ones on high' of Isaiah 24:21.

Moreover the 'serpent' of Genesis 3, and the cherubim of that same chapter seem related, while the words:

'For unto the angels hath He not put in subjection the world to come, whereof we speak' (Heb. 2:5).
'Thou madest him (for) a little while inferior to the angels' (Heb. 2:7, margin),

seem to indicate that a past world had been subjected to angels, and that Adam at his creation was most definitely appointed in their room and stead. Because things may 'seem' to be, however, does not justify the building of a doctrine. We must have a much more definite basis as a foundation for so important a teaching, and consequently we must turn to the Scriptures to discover what they teach on the subject.

It is clearly established Scripture that there was a fall among the angels. Let us make this matter sure before proceeding.

Angels sinned. 'If God spared not the angels that sinned' (2 Pet. 2:4).

Angels revolted. 'The angels which kept not their first estate' (Jude 6).

Angels at war. 'There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels' (Rev. 12:7).

The Dragon. 'That old serpent, called the Devil, and Satan' (Rev. 12:9).

Principalities. 'Angels and authorities (principalities) and powers' (1 Pet. 3:22). Some Principalities are foes. 'Neither death, nor life, nor angels, nor principalities' (Rom. 8:38).
'Having spoiled principalities and powers' (Col. 2:15).
'We wrestle ... against principalities, against powers' (Eph. 6:12).
'Fire, prepared for the devil and his angels' (Matt. 25:41).

Pride. 'Lest being lifted up with pride he fall into the condemnation of the devil... lest he fall into reproach and the snare of the devil' (1 Tim. 3:6,7).

The epistle to the Hebrews looks back to a world which had been under the rule of the angels and, in keeping with the limitations of that epistle, this would include the ministry of the law of Sinai, for we read more than once that the law 'was ordained by angels' (Gal. 3:19, Acts 7:53, Heb. 2:2). The epistles of Peter and of Jude take us back to the days of Noah, but Ephesians goes back before the overthrow of the world, and while there are indications of a fall among the angels, just before the Flood, and which indeed brought about that dreadful catastrophe, there are indications that something similar, and perhaps on a vaster scale, took place before the overthrow of Genesis 1:2, and was the reason for that great catastrophe.

We must admit that explicit teaching on the subject is not to be found in the Scriptures, and that anyone whose faith refuses the witness of type and analogy, is at liberty to refuse such teaching. We however are convinced that

all Scripture is profitable, and has been written with a purpose, and that if we evade or omit these difficult portions of Scripture, our faith will necessarily suffer. The great amount of Old Testament Scripture that deals with events long past, indicates that much of it is recorded because it sets forth in type or by analogy other and vaster issues.

In the opening verses of Genesis we are told nothing of the nature of the original creation, but are taken in one stride across the darkness of the great deep, to the six days work of restoration and preparation for the man, Adam, who, as we know, was made for a little while inferior to the angels. Into this creation which had been pronounced 'very good', comes unheralded and unexplained 'the serpent', and at the close of the third chapter, in perfect structural balance, we have 'the cherubim'. It is this strange symbolic creature that leads us to a passage in Ezekiel which sheds light upon the relation of Satan to the earth prior to the overthrow. There is no doubt as to the identity of this serpent. Revelation 12:9 speaks of the dragon as 'that old (or ancient) serpent, called the Devil (Greek), and Satan (Hebrew)'.

The bait of the temptation in the Garden of Eden is found in the words 'ye shall be as gods' (Gen. 3:4,5). The word 'gods' can be accepted as an ordinary plural referring to the 'gods', a word sometimes translated 'angels' by the LXX, or it may be taken to refer to the Supreme, Elohim, God Himself.

Satan is spoken of in the Scriptures as the god of this age, and the prince of the power of the air, and he moves in spheres and exercises powers that are beyond the range of human experience or understanding. It is therefore necessary to use type and symbol in the endeavour to bring his person and activities within our present comprehension. We are acquainted with many of these symbols, 'the roaring lion', 'the angel of light', 'the false accuser', 'the serpent' come readily to mind. There are others that are imbedded in Old Testament history and prophecy that are not so well known. To one such analogy we now direct the reader's attention.

In the prophecy of Ezekiel we have a series of historic references that exhibit certain traits that lead up to the great revelation of Ezekiel 28. Ammon (Ezek. 25:1-7), Moab and Seir (8-11), Edom (12-14) and the Philistines (15-17) are all judged and denounced, and then follows in fuller detail the charge and the doom of Tyre. The judgment on Tyre includes a repetition in miniature of Genesis 1:2:

'When I shall bring up the deep (Heb. tehom, same word Gen. 1:2) upon thee, and great waters shall cover thee' (Ezek. 26:19).

'I will make thee a terror, and thou shalt be no more' (Ezek. 26:21).

The doom pronounced in verse 21 is repeated in chapters 27 and 28. The denunciation of Tyre continues throughout chapter 27, where we meet the boastful saying 'I am of perfect beauty' (3), and after a long series of descriptive references to the merchandise of Tyre, we return to the doom already pronounced:

'Thou shalt be a terror, and never shalt be any more' (Ezek. 27:36).

Yet, Tyre continues to occupy the attention of the Prophet, for Ezekiel 28 opens with an address to 'the prince of Tyre'. This chapter is divided into three parts: from verse 20 to the end, Zidon comes into view, but for the moment can be left out of our reckoning. Verses 1-19 is a complete section and is divided into two portions: verses 1-10 speaking of the Prince of Tyre, who for all his boasting is after all 'a man and no god' and shall die the death of the

uncircumcised by the hand of strangers (9,10); and verses 11-19 which speak of the king of Tyre, whose end is described in the words 'Thou shalt be a terror, and never shalt thou be any more' (19). But this time the doom is accompanied by statements that lift this character out of the ordinary. Instead of being a man and dying the death of the uncircumcised at the hand of strangers, we have this strange statement:

'... will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee' (18).

When Ezekiel described the appearance of the One Who occupied the throne supported by the Cherubim, he said:

'From the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire' (Ezek. 1:27),

and if we look at Ezekiel 28:14,16 we shall read:

'Thou art the anointed cherub that covereth ... I will destroy thee, O covering cherub, from the midst of the stones of fire'.

Such appearances, titles and experiences are superhuman; words like these apply strictly to an order that is above the human, the angelic.

The prince of Tyre seems to be a type, a reflection, a shadow of the king of Tyre, the former being human, the latter superhuman. The prince of Tyre lifted up his heart in blasphemous boasting, and in so doing revealed the nature of the greater supernatural blasphemer. He had said 'I am God' (2) and had a conceited estimate both of his wisdom and beauty (3,7).

The opening description of this wonderful being, the king of Tyre, is truly wonderful:

'Thou sealest up the sum, full of wisdom, and perfect in beauty' (28:12).

The Companion Bible renders this 'Thou art the finished pattern', and the Hebrew word for sum means a 'measure' or a 'standard'. In Ezekiel 43:10 the word is translated 'pattern'.

'Thou hast been in Eden the garden of God' (Ezek. 28:13).

When speaking of the fall of another boaster, namely Pharaoh, Ezekiel reverts to this same 'Eden' saying:

'All the trees of Eden, that were in the garden of God, envied him' (31:9).

Then, because of his pride, he is thus addressed:

'To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth' (18).

The Garden of Eden of Genesis 2 and 3 belongs to this present creation, and into this garden the serpent entered. It may be that before the world was overthrown there was in that earlier creation a garden of God in Eden, for the

somewhat strange passage quoted from Ezekiel 31 suggests that it was the scene of a rebellion and judgment anterior to the sin of Adam.

Spurrell translates 28:13, 'Thy covering veil was adorned with every precious stone', and the list of precious stones there given calls to mind the breastplate of Aaron, the foundations of the New Jerusalem, and of the vision already described in Ezekiel 1:26-28, and that seen by John in Revelation 4:3-6. This 'covering' or 'veil' is the Hebrew mesukkah. The masculine form masak is used in twenty-two out of twenty-five occurrences of the 'hanging', 'covering', or 'curtain' of the Tabernacle (Exod. 26:36; 35:12; Num. 3:26).

All the hangings of the Tabernacle were associated with approach. This 'anointed cherub' appears to have held a holy office, and we read that he was upon the holy mountain of God, yet by reason of iniquity, his heart being lifted up because of his beauty, he was cast out as profane, and finally will be brought to ashes and never be any more. A fuller exposition with much more attention to detail is found in The Berean Expositor, Vol. 15, pp. 113-128, 130-133, which should be consulted if available. We feel sufficient has been brought forward to justify the teaching that:

Satan, now fallen, and yet to be destroyed, once held a high position before the overthrow of Genesis 1:2.

He aspired to be like God, and was cast out as profane.

He was the anointed cherub, and so the connection between the serpent of Genesis 3 and the cherubim of the same chapter is intentional.

The fall took place before the present firmament existed, and hence the sphere from which he fell, namely Heaven, as distinct from the firmament, must be referred to as 'far above all heavens' or the 'heavenly places' of Ephesians 1:3.

The Mystery was never a subject of Old Testament teaching, neither was it revealed until Israel were dismissed in Acts 28. It links the original heavens with the future, when God will be all in all, and the Church of the One Body is seen to be the only company of the redeemed whose sphere of blessing is directly connected with the heavens of Genesis 1:1 which never pass away. For similar reasons 'principality and power' rather than 'angels' are named in association with this church.

The Threefold Charter

'Before the foundation of the world'

Part IV. In which the objection that 'the world' cannot refer to Genesis 1:2 is refuted, and the opposite demonstrated and proved

We have already given evidence that the unanimous testimony of the Septuagint version is that kataballo always means throw down, never lay or build or found in any sense whatsoever. We were at some pains to make the evidence complete, omitting no reference and adding a list of the Hebrew words thus translated, because we had in mind an objection which had been made upon the translation 'overthrow' in Ephesians 1:4. It has been expressed as follows:

'The "Disruption" theory, so far as related to the New Testament is another optical illusion, a mirage, which disappears the closer we look at it. Yet the theory has been greedily ingurgitated by many ignorant souls who have been unable to refute the specious arguments put forward. Every

one of the passages wherein the word katabole occurs deserts this clumsy yet alluring theory, and upon close examination reveals it as a fiction and a mirage'.

We await this writer's reaction to the publication of the testimony of the Septuagint, particularly as he was at pains to quote Plutarch, Herodotus and other Pagan writers to support his interpretation but made no attempt to enlighten 'many ignorant souls' who could not make the search, that the LXX was solidly against his views. The reference made by X to an 'optical illusion' arose out of his own experiences. Going home one night he 'suddenly encountered a real live ghost' he says, his 'hair stood on end' when suddenly 'a large cow with a white head' made him realize that 'the whole adventure was due to an optical illusion'. Well, we hope X will again be undeceived. At the moment Plutarch and Herodotus have dazzled his mental eyes, but it is possible that after pondering the twenty-nine witnesses provided by the LXX, his 'illusion' will resolve itself once again into a homely cow 'with a white head bobbing up and down'. The unfortunate thing is, however, 'many ignorant souls' will still believe in the 'real live ghost'. While X was under this illusion he naturally had a distorted vision, and so he set about proving that the 'world' in the New Testament cannot refer to anything outside human society, and that it never signifies a planet or a star. He writes:

'Our next step must be, in case someone should enquire, "Is the word kosmos never used of an orb, a starry world, a planet?" to find out just how the term is used in the New Testament. Kosmos occurs in the New Testament nearly 190 times. There is thus very ample scope to fix its true meaning and characteristics. In the LXX it is found about two dozen times'.

In this last sentence X makes it clear that he knew what the LXX teaches as to the meaning of kosmos, but here he practices what he has elsewhere called 'elliptic reasonings', which quietly ignores evidence that is awkward or antagonistic to his views. He occupies another eight pages of print in which he can find space to quote from six pagan Greek writers, but if he had quoted one reference, namely, the first occurrence of kosmos in the LXX his objection would have been exposed for the worthless thing it is.

Before quoting the LXX, let us examine the Dictionary. The following is taken from Lloyd's Encyclopaedic Dictionary:

'Cosmos. Greek — (1) order, (2) ornament, (3) ruler, (4) the world or universe from its perfect order and arrangement as opposed to chaos'.

It will be seen that the Editors of this Dictionary would have had no hesitation in using cosmos of Genesis 1:2; in fact their reference to 'chaos' almost supposes that it had been in mind. To proceed with the quotation:

'Ancient Philosophy. The term kosmos in the fourth sense appears first in the philosophy of Pythagoras. His followers Philolaos, Callicratides, and others adopted the word, as did the philosophic poets Xenophanes, Parmenides and Empedocles. From them it passed to the natural philosophers, with whom it became a current word. The Stoics used it for the anima mundi or the soul of the world. With regard to extent it had several senses: (1) the earth, (2) the firmament, (3) the region in which the stars are fixed or apparently move; in the Alexandrian Greek, the known world'.

As Pythagoras was born about 580 b.c., it is evident that the word kosmos had an established meaning before the LXX incorporated it into that version. If the word thus established by usage is given a new meaning, evidence will be necessary and forthcoming.

Let us repeat X's question after reading the history and usage of the word kosmos. 'Is the word kosmos never used of an orb, a starry world, a planet?' and the remainder of his article is intended to prove that the answer is 'No'. He attempts to cover himself by limiting his enquiry to the usage of kosmos in the New Testament. But that will not do — unless Ephesians 1:4 and other references to 'the foundation of the world' are to be considered as outside the New Testament. We are not concerned with the limited fallen disrupted 'world' that lies about us, and of which we form part; we are concerned with the meaning of that 'world' so intimately associated with the period of our election to glory, and X is out to show that kosmos can have no reference to 'an orb, a starry world, or a planet'.

Let us now bring forward our first witness. The first occurrence of kosmos is in that venerable version, the Septuagint. Grinfield in his *Apology for the Septuagint* (1850), pp. ix, x, 90, 24, says:

'This Version of the Hebrew Scriptures was made between two and three centuries, before the Christian era ... it was universally received by the Hellenists, or Jews of the Dispersion, as authoritative and canonical, being publickly used in their Synagogues, both before and after the Christian era. ... Christ and the Apostles, in their references to the Old Testament, make their principal citations in the words of the LXX and occasionally, where it differs from the Hebrew text. ... There is a body of quotation from the LXX in the New Testament, amounting, as nearly as I can estimate, to the bulk of St. Mark's Gospel. ... The most remarkable and important feature of this version consists in its regular selection of the same doctrinal words and expressions, as those, which were subsequently adopted by the Evangelists and Apostles. The terms Repentance, Faith, Righteousness, Justification, Redemption, Sanctification, &c. together with the titles of Lord, Christ, Saviour, Holy Spirit &c. are the very same in the Alexandrian version, as in the New Testament, and they are used precisely in the same meaning' (Grinfield's own italics).

Such is the character of the witness we are about to hear. The first occurrence of kosmos in the LXX is Genesis 2:1:

'Thus the heavens and the earth were finished, and all the host (kosmos) of them'.

The Hebrew word translated 'host' or 'kosmos' is *tsaba*, the essence of which is 'order'. It is used of the assembly in orderly troops of soldiers and of the starry host of heaven, God calling Himself 'The Lord of Hosts'. Genesis 2:1 certainly includes Adam, (which is not the point at issue), it also includes 'heaven and earth', 'all the host of them', which X denies. There are one or two other places in that 'two dozen' references so cavalierly dismissed, that were written long after man's world had become the thing it is, yet including the heavenly bodies and heavenly rulers — all of which the uncritical reader loses if X is blindly followed.

'And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host (kosmos) of heaven' (Deut. 4:19).

Is Moses to be reckoned as among those who mislead 'ignorant souls'? If so, we are glad to be numbered with him. Here right in the midst of man's world, Moses declares that the kosmos includes the whole starry universe. Shall we repeat the oratorical question (i.e. a question that is put, but which does not seek an answer), 'Is the word kosmos never used of ... a starry world ...?'. Deuteronomy 17:3 repeats the truth already expressed in 4:19. The prophet Isaiah takes us farther. He includes in the kosmos, beings who are evidently spiritual powers, for they are used as a parallel with kings on the earth:

'The Lord shall punish the host (kosmos) of the high ones that are on high, and the kings of the earth upon the earth' (Isa. 24:21).

Here kosmos embraces the higher ranks of heavenly beings, and this one passage is enough to justify our contention that the world that was overthrown at the bringing in of chaos at Genesis 1:2, includes 'principalities and powers' as in Ephesians 6:12. These 'high ones' (Heb., marom) would be included in that great ascension spoken of in Psalm 68 and Ephesians 4:

'Thou hast ascended on high (marom), thou hast led captivity captive' (Psa. 68:18).

We have already referred to Isaiah 26:5 by reason of its use of kataballo 'The lofty city, He layeth it low; He layeth it low, even to the ground'. We now refer to the same verse for a reference to 'them that dwell on high' (marom). Kosmos therefore includes the living 'hosts' of heaven as well as the 'starry host'. Shall we forfeit all this revealed truth just because most of the New Testament references to the word are concerned with man's limited sphere? Again, in Isaiah 40:26 we are exhorted to lift up our eyes 'on high, and behold Who hath created these things, that bringeth out their host (kosmos) by number'. Here the kosmos includes 'created' things that are above the earth. Our mentor X says 'In the Greek Old Testament, we admit freely, kosmos signifies ornament or adornment', but a witness even in a human court is expected to speak 'the truth, the whole truth, and nothing but the truth'; why therefore this admission concerning 'ornament' and the omission of the passages now brought forward that he contradicts?

We now append the references found in the LXX where the idea 'ornament' or 'delight' is intended. Firstly, we have Proverbs 29:17. Here the word kosmos translates a Hebrew word, whose root gives us the name 'Eden', where the Garden of Genesis 3 was planted. Eden is used as a type of restoration in Isaiah 51:3. Exodus 33:4,5,6; 2 Samuel 1:24; Isaiah 49:18; 61:10; Jeremiah 2:32; 4:30; Ezekiel 7:20; 16:11; 23:40 are passages which speak of 'ornament', and Proverbs 20:29; Isaiah 3:18; 13:10 and Ezekiel 16:13 speak of delight, glory or constellations, but all have the basic meaning of orderly arrangement that is a character of ornament and adornment. The Hebrew word which is translated 'create' in Genesis 1:1 is bara, which primarily means 'to cut, carve, form by cutting, pare down, to plane, to polish'. In Joshua 17:15 this 'creating' is done with an 'axe'. The world is an ornament, a jewel, fashioned by the loving wisdom and power of the Creator, and when the restoration or the new creation is in sight, the Scripture reverts to this conception of a jewel fashioned and polished with care. Speaking of the new Jerusalem in Isaiah 54:11,12, the prophet says:

'I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones'.

The reader will not need a quotation from Revelation to show that the same lavish adornment characterizes also the Heavenly City.

We have now had sufficient evidence to justify the translation of Ephesians 1:4 'before the overthrow of the world' and its reference back to Genesis 1:2, and that kosmos is not only the created universe, but includes spiritual beings also.

We must now pick up the thread of our exposition and resume our normal positive method of teaching.

'Before the foundation of the world'

Part V. Showing that the kosmos 'the host' of Genesis 2:1, refers to the conflict of the ages and cannot be disassociated from the idea of 'war'

We have demonstrated from the Septuagint that the translation 'overthrow' for 'foundation' in Ephesians 1:4 is fully justified, and that the word 'world' kosmos embraces not only the limited dominion and age of man, but includes the heavens, the earth and the starry host. If we leave the matter there, however, we shall but play into the hands of the great enemy of truth, who must already be rejoicing that some of the saints of God are using their powers to blind the eyes of the believer to the judgment that fell on him in Genesis 1:2. The matter however involves our loyalty to Him Who is not only our Saviour, not only our Head, but One Who has called us to be good soldiers, for remote as it may seem at first sight, the introduction of the word kosmos (Gen. 2:1) involves a reference to the battle array of the Lord of Hosts. First let us turn to Ephesians, and consider the occurrences of the word kosmos. In three references the word is simple, but in one, the word is composite (kosmokrator, world-rulers).

Kosmos in Ephesians

A 1:4.	Chosen ... before the overthrow of the world.
B 2:2.	The prince of the power of the air ... according to age (aion) of this world.
A 2:12.	Gentiles (who had been chosen as in A) were without Christ, without hope, without God, in the World.
B 6:12.	Principalities and powers, the world-rulers of the darkness of this age (aion) in heavenly places (cf. 'the air').

It is evident that here we have a record that vitally influences our calling and walk. Those Gentile believers, whose election 'in Christ' dates from before the overthrow, found themselves 'in the flesh' in an abandoned condition in the present world. The prince (archon) of the authority (exousia) of the air, is balanced by the principalities (arche) and authorities (exousia), while 'the age of this world' is exactly answered by the 'world-rulers of the darkness of this age'. This also is 'the authority of darkness' from which we have been delivered, according to Colossians 1:13.

Kosmos is employed by the Septuagint in Genesis 2:1 where we read 'all the host of them'. The word translated kosmos in the Greek and 'host' in the

English is the Hebrew tsaba. Lloyd in his Analysis says of this verse and word: 'The allusion is to the marshal array of an army. All the parts of the visible creation, like a disciplined army, had their proper place'.

The only objection to this comment is that it does not go far enough. The kosmos was not 'like' a disciplined army, it was an army, and there was at the time of the six days' creation a state of war in the universe, the chosen battlefield being the earth with its immediate heavens. It is not enough to merely make such a statement. Readers will expect demonstration and proof.

Tsaba the Hebrew word translated 'host' and kosmos occurs in two forms, the verb 13 times, the noun 486 times. The verb is translated 'fight', 'war', 'muster', 'assemble', 'wait upon' and 'perform'. Even where it is employed in describing the service of the Tabernacle, the margin (Num. 4:23 and 8:24,25) tells us that the service equally with that of the soldier in the field was 'to war the warfare'. Two references to 'assemble' are used only of women, and could be unrelated to the conception of war, but even then we do not really know why these women 'assembled in troops' at the Tabernacle. The noun is translated mostly by the word 'host', of itself a military term, and then 'war', 'warfare', 'army', 'battle' and 'soldier' leaving only 13 references out of the 486 to be translated 'appointed time,' 'company', 'waiting upon' and 'service', and even among these the margin in the Revised Version has rendered some by the word 'warfare'. Moses uses the word tsaba 90 times, of which 87 speak of war, battle, army and host, and 3 of the host of heaven. In Daniel 10:1, where we read 'the time appointed', the Revised Version reads 'warfare'. The occurrences of tsaba in Daniel apart from this reference are 8:10 (twice), 11,12,13, where the anti-christian king of the latter days wages war against the host of heaven, ultimately to be broken without hand (8:25).

'The Lord is a Man of War' says Moses at the 'overthrow' of Pharaoh at the Red Sea. The Hebrew word haras (which in the LXX, in some other places, is translated by kataballo), is used in Exodus 15:7, '... Thou hast overthrown them that rose up against Thee ...'. The 'depths' that closed over Pharaoh and his host in Exodus 15:5 is the Hebrew tehom. This identical word tehom is used in Genesis 1:2, 'the face of the deep'. The Hebrew word ruach that is translated 'the Spirit' that moved on the face of the waters for the reconstruction of the world is translated 'blast' in Exodus 15:8, 'the blast of Thy nostrils'. Like the flood in the days of Noah, as the epistles of Peter testify, the overthrow at the Red Sea is a smaller version of that primal catastrophe and enables us to see that these were all acts of 'war'. Another lesser picture of the same conflict is that of the destruction of the Canaanitish king Sisera at the hand of a woman. Deborah the prophetess when commemorating the victory says:

'The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo ... they fought from heaven; the stars in their courses fought against Sisera' (Judges 5:19,20).

Here the heavenly host, spoken of as 'stars', engage in conflict, and Megiddo but looks forward to Armageddon, the mountain of Megiddo, where will be fought the 'battle of the great day of God' (Rev. 16:16) with all its demonic accompaniments. Revelation plainly tells us that there will be 'war in heaven' and the fallen followers, 'the army' of Satan are likened to 'the stars of heaven' (Rev. 12:4,7,9). Here, Satan is said to be 'cast out', the Greek word being kataballo (in the Received Text of Rev. 12:10), the long deferred 'overthrow' first introduced in Genesis 1:2. The critic referred to in the preceding article, does not seem to know how to avoid the evidence of this verse, all he can offer his reader is the comment: 'The word used is the passive

of ballo, at Revelation 12:10 and it is erroneous to render this as "the accuser of our brethren was cast down". This has been changed in the latest C.V. to cast (out)'. But the 'ignorant' reader is left still asking what really does happen to Satan according to chapter 12 of Revelation. It is one comfort to notice that even X the critic has not the temerity to suggest that Michael and his angels were endeavouring to put Satan upon a more solid foundation. If Satan is not said to be 'cast down', John needs to be corrected in his further testimony for he says 'the devil is come down' and that he was 'cast unto the earth' (Rev. 12:12,13). If he does come down, then to all intents and purposes kataballo is correctly translated in the Authorized Version. If X desires to leave Satan 'suspended', Michael and his angels will act otherwise. Thank God, the accuser of the brethren will be cast down. Cunningham, whose accuracy is often acknowledged by X translates Revelation 12:9 'he was cast down unto the earth' and verse 10 'was cast down'. In the former passage the simple verb ballo is used, in the later the intensive form kataballo. If ballo can be translated 'cast out' or 'cast down' kataballo when referring to the same event can mean nothing else than 'cast down'. No wonder X treats chapter 12 'elliptically'.

Just before the overthrow of Jericho under his leadership, Joshua is reminded of the heavenly army that was led by 'The Captain of the Lord's host'. One so holy that Joshua was told to take off his shoes (Josh. 5:15). All that Israel did was to compass the city, led by the priests, an invisible host destroyed the defences of the city. The emphasis upon the seven times seven, the blowing of the Jubile 'trumpet' and the 'shout', help us to see that here once again is a type of the overthrow of the Satanic system at the time of the end. If Michael was this Captain, or Prince (see margin Dan. 10:13,20,21), then at the Second Coming of Christ, we have the fulfilment of this type, the last trumpet, the shout, and the voice of the Archangel (1 Cor. 15:52; 1 Thess. 4:16).

When Adam was placed in the garden, he was told not only to 'dress' it, but to 'keep' it, and what this 'keeping' involved can be gathered from the next occurrence of the word, 'Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life' (Gen. 3:24). Adam failed as a good soldier, he let down his guard, he was deceived by the enemy, and the war took another serious turn. This feature of course has been repeated again and again, and is a matter of present history. The employment of the 'fifth column' is as old as Eden. Elisha the prophet, knowing of this heavenly host or army, reassured his fearful servant saying:

'Fear not: for they that be with us are more than they that be with them ... and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha' (2 Kings 6:16,17).

All this and more is implied in the first use of kosmos by the Septuagint translators. This earth is the battle ground upon which the conflict of the ages is being fought. The collapse of Adam gave Satan a grip upon the world and mankind, and Satan became 'the god of this age', 'the prince of the world' and 'the prince of the authority of the air'. The nation of Israel was used by God against the Canaanites, but there is also a heavenly phase of this warfare, and with this the church of the Mystery is involved:

'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places' (Eph. 6:12).

'World-rulers' of darkness is the Greek kosmokrator, kratos meaning power. Rabbinical writers actually adopted this Greek word and turned it into Hebrew, using it sometimes of Satan, sometimes of the angel of death, and sometimes of earthly kings. Wetzstein says that the title was used of Sisnachosis, king of Egypt as 'emperor of the world', and the interrelation of earthly monarchies with heavenly, though fallen, princes is indicated in Daniel 10. It is therefore of the utmost importance that we do not allow the references to the present 'world', which is to pass away, and which at the present time is largely under the power of Satan, to blind our eyes to that greater kosmos, that 'host' of which the Lord is leader, which will ultimately triumph over evil and establish righteousness and peace. Every redeemed child of God is called to be a good soldier in this glorious army. He is provided with complete armour in Christ, and a trusty weapon, the Word of God. May every reader realize the gravity of our calling and the utmost call there is for single-eyed loyalty.

'Quit you like men, be strong'.

'Endure hardness as a good soldier of Jesus Christ'.

'God Himself is with us for our Captain'.

The Threefold Charter of the Church
'Holy and without blame'
seen against the background of Ezekiel 28

We have spent considerable time in the endeavour to present something of the importance that the phrase 'before the foundation of the world' holds in the dispensation of the mystery, and have seen that there are three unique features revealed in Ephesians 1:3,4 that for ever set the mystery apart as a revelation and a calling.

The blessings are 'all spiritual' or 'every blessing that is spiritual'.

They are 'in heavenly places' en tois epouraniois. In the superheavens.

They were planned 'before the overthrow of the world', i.e. before Genesis 1:2.

We now move to a contemplation of the purpose with which these unique things are associated. They are:

That we should be holy and without blame before Him in love.

Having predestinated us unto the adoption of children.

Having made us accepted in the Beloved.

'That we should be holy'. How easy to write, how easy to read, but what worlds of thought these few words contain! The very conception of holiness is of a thing apart. We meet men in the ordinary walk of life who would not hesitate to claim that they are as good as the next man. The very apostle who wrote Ephesians could write concerning himself 'touching the righteousness which is in the law, blameless', but the claim to 'holiness' is never heard in the ordinary walks of life. Every day in the conduct of daily business, the words 'just', 'good', 'true' will be used by thousands in the course of business correspondence, but one could search the files of a year's mail, and be fairly sure that the word 'holy' would never be found therein.

In connection with the unfallen anointed cherub of Ezekiel 28 we read:

'Thou sealest up the sum, full of wisdom, and perfect in beauty'.
'Every precious stone was thy covering'.
'Thou art the anointed cherub that covereth'.
'Thou wast upon the holy mountain of God'.
'Thou hast walked up and down in the midst of the stones of fire'.
'Thou wast perfect in thy ways'.

In contrast with this list of excellencies let us tabulate his defection:

'By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God'.
'Thou hast corrupted thy wisdom by reason of thy brightness'.
'Thou hast defiled thy sanctuaries ... by the iniquity of thy traffic'.

However far from ordinary experience the above account may be, it is very clear that this king of Tyre had to do with holy things. The anointing, the covering, the holy mountain, the stones of fire, the sanctuary; all alike speak of holy things.

So also the fall. The 'merchandise' was not the ordinary trading of an ordinary merchant, this 'traffic' 'defiled' sanctuaries.

We have seen that Ezekiel 28 speaks of the fall of a being, in terms not suitable if that 'anointed cherub' was but a descendant of fallen Adam. We have seen sufficient to believe that there is contained in this symbolism a reference back to 'before the overthrow of the world' and to 'the heavenly places' which were the realm of this great one, set forth as the King of Tyre.

If the church of the Mystery was chosen to occupy the place and position forfeited by Satan and the principalities and powers that fell with him, then, we shall find by examination a further link between Ezekiel 28 and Ephesians 1:4 and its insistence upon holiness.

If we remember the word 'holy' is allied with the word 'whole' in its derivation, the words 'Thou sealest up the sum, full of wisdom, and perfect in beauty' (Ezek. 28:12) take on a fresh significance. That the mighty being spoken of by Ezekiel had an office intimately connected with holy things, is evident.

He was cast out as 'profane'; he was charged with 'defiling' his 'sanctuaries'; he was 'the anointed cherub that covereth' and had been on 'the holy mountain of God'.

While the word translated 'traffic' and 'merchandise' retains its usual significance in Ezekiel 28:5, where it is used of this anointed cherub (who can scarcely be conceived of as a 'merchant' in the ordinary sense of the word), when it is used of such a being, and speaks of 'traffic' in holy things, the word takes on a sinister meaning. Even among men 'traffic' in holy things is looked upon with horror and loathing. This feeling is supported by the fact that the Hebrew word rekullah is derived from the word ragal 'to go about', which word is translated 'backbite' (Psa. 15:3), 'spy' (Gen. 42:9) and to 'slander' (2 Sam. 19:27).

The LXX renders the words 'he hath slandered' by methodeusen 'to deal deceitfully', a word which will call to mind in many readers the language of

Ephesians 6:11 'the wiles (methodeias) of the devil (diabolou)', and this diabolos is rendered 'slanderer' (1 Tim. 3:11). This reference in 1 Timothy 3 is but an extension of verses 6 and 7 which warn against the snare of the devil, in connection with the care of the Church of God.

To one entirely unacquainted with the original languages in which the Scriptures are written, such a long drawn out attempt to relate the anointed cherub, with traffic, which in its turn lends itself to the names Satan and Devil, and through the LXX, to the 'wiles' of the devil, and so back again to the emphasis upon 'profane', 'defile', 'sanctuary' and the like, may seem a trifle far-fetched, but were we all as acquainted with the primary and derived meanings of words in the original language as we are without conscious effort with similar phenomena in our mother tongue, these lengthy explanations would be unnecessary. This association of the word 'to go about' with Satanic characteristics, is repeated in the use of another word found in Job, where Satan replied to the Lord's enquiry, that he had come 'from going to and fro in the earth' (Job 1:7). It should be remembered that this same word is used of the Lord when we read:

'The eyes of the Lord run to and fro throughout the whole earth' (2 Chron. 16:9).

'They are the eyes of the Lord, which run to and fro through the whole earth' (Zech. 4:10).

These same eyes are mentioned immediately after the scene which is introduced with 'Satan standing at His right hand to resist' (Zech. 3:1).

Again, as it is impossible to imagine the anointed cherub of Ezekiel 28, running a business and being a 'merchant' in the ordinary sense of the term, so we suspect that when Zechariah, speaking of the day of Israel's restoration, says 'there shall be no more the Canaanite in the house of the Lord of hosts' (Zech. 14:21), he is but allying himself with those other writers who speak of 'no more' death, curse or pain. If the word Canaanite had been translated 'trafficker' as it is in Isaiah 23:8, or 'merchant' as it is in Hosea 12:7, or in Job 41:6, the link with Ezekiel 28 and the 'traffic in holy things' would have been apparent. These prophetic associations, moreover, give point to the Saviour's reprimand 'make not My Father's house an house of merchandise' (John 2:16). The declared purpose behind the choice of the church 'before the overthrow of the world' is that it should be 'holy', and the contrast which appears to be intended here, between the church and that company which fell with Satan, through 'trafficking in holy things', enables us to see with clear-cut precision what one characteristic at least should dominate all others in the estimate of the believer today. We have received a 'holy' as well as a 'high calling', and the first detailed description of the walk that should correspond, is given in Ephesians 4, where it is the 'keeping' as a sacred trust, the unity of the Spirit, keeping unsullied from the bribery or corruption of compromise. When we come to Ephesians 1:18, and enquire as to the meaning of the phrase 'in the saints', we hope to make it plain that this directs our attention to 'the holiest of all' (see pages 201-203).

The two words 'holy' and 'blameless' (or 'without blame') are repeated in Ephesians 5:27 and Colossians 1:22.

One passage in Ephesians disposes of any idea that the believer can accomplish the Father's object, and that is 5:27. There the blessed and comforting truth is declared, that the Father's object expressed (Eph. 1:4) is accomplished by the sacrifice of His Son:

'Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; in order that He might sanctify (hagiazō, "holy" is hagios) and cleanse it with the washing of water by the word, in order that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but in order that it should be holy and without blemish' (Eph. 5:25-27).

The words are exactly the same as those rendered 'holy and without blame' in Ephesians 1:4. What fulness! what assurance! The Father's object accomplished by His Son, our Lord. Oh that the Lord's people could rest here, cease their vain strivings, and rest in the words of blessing — it is finished.

Colossians 1:12-22 brings before us this same blessed truth. There again we find the Father and the Son in perfect accord:

'Giving thanks unto the Father, Who hath made us meet (sufficient) unto the portion of the inheritance of the saints (or holy place, hagion) in the light, Who hath delivered us from the authority of darkness, and hath translated us into the kingdom of His beloved Son ... You that were sometimes alienated, and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable (the same words as used in Eph. 1:4 and 5:27) and unproveable in His sight' (author's translation).

Meetness for the inheritance, the Father's object (Eph. 1:4; Col. 1:12), is the result of the offering of His Son, our Lord (Eph. 5:25-27; Col. 1:22). Positively holy, negatively without blame or blemish, made meet by the Father, presented perfect by the Son, surely none can refrain from the words of praise, 'Blessed be God ... Who hath blessed us'.

The condition of 'blamelessness' and 'spotlessness' (Eph. 1 and 5) is that which pertained to the Lord Jesus in the capacity of the great sacrifice for sin:

'The precious blood of Christ, as of a lamb without blemish (cf. Eph. 1:4) and without spot (Eph. 5:27): Who verily was foreordained before the foundation (overthrow) of the world' (1 Pet. 1:19,20).

In this passage we learn that not only is the believer's state of blemishlessness exactly the same as that of the Lord Jesus, but that the same mark of time (before the overthrow) is spoken of them as it is of the Lord as the foreordained Lamb.

Every additional verse we have read in this connection has strengthened and deepened our knowledge and faith in the completeness and perfectness of our standing 'in Him'. Ephesians 1:4 adds one more clause which is too important to miss. All this perfectness and holiness is 'before Him'. The expression 'before Him' is no vague term, but is the rendering of a very intense and searching word, *katenopion*. In 2 Corinthians 2:17 the apostle uses this strong word (according to the Received Text) when seeking to show that he was not a corrupter or trafficker of the word, but 'as of sincerity (tested by sunlight), as of God, ... speak we in Christ' (2 Cor. 2:17, cf. Jude 24).

Ephesians 1:4 renders *katenopion* autou 'before Him'; Colossians 1:22 'in His sight'. The less emphatic word *enopion* occurs many times (see Rom. 12:17; Rev. 4:5, etc.). The qualification is stated positively, holy; negatively,

without blame; and positionally, before Him. If the holiness provided by the Saviour can endure the light of God's presence we have that which is perfect and complete. To attempt to improve it or make it more secure is to miserably fail. This perfect standing before God, this completeness in Christ, is the basis of the words:

'Let no man, though he wishes it, defraud you of your prize, persuading you to self humiliation and the worship of angels'
(Col. 2:18 author's translation).

The Seraphim veil their faces in the divine presence, 'but we all with unveiled face, as in a mirror, behold the glory of the Lord'. We have 'boldness of access with confidence by the faith of Him'. We do not glorify this wondrous grace by depreciating the perfectness of the holiness which is ours in Christ. In ourselves we are nothing, but He is all. Of ourselves we are darkness, but we may walk in the light as He is in the light, for the precious blood of Christ cleanseth from all sin.

This then is the object of the Father's choice. What a calling is ours! Those who are thus holy in Christ are called saints. These demand our love (Eph. 1:15), our prayers (6:18), and only as we, in spirit, embrace all saints, shall we begin to understand the fulness of the love of Christ (3:18). We cannot make ourselves holy, we cannot keep ourselves holy, but the Lord asks us to 'walk worthy of the calling' (Eph. 4), for He has 'saved us and called us with an holy calling' (2 Tim. 1:9).

The Threefold charter of the church
The Father's Motive. In Love

Some believers, who hold the Calvinistic doctrine of the decrees, are so antagonistic to the suggestion which we have earlier put forward, namely that the Divine foreknowledge which could see beforehand whether a free moral agent would or would not believe the gospel, that one of them, after reading the article entitled The epistle to the Romans in The Berean Expositor Volume 27, page 33, stooped to attack us by means of 'an open letter', but if we will but read to the conclusion of Ephesians 1:4 we shall discover that the initial cause of our election and salvation, is neither the sovereign decree of the Most High, nor the foreseen faith of the poor human recipient, but simply and solely the promptings of divine Love, which is the root and cause of the whole purpose of redeeming grace.

'In love'.— This we shall find is true of other callings than that of Ephesians:

'Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were ... but because the Lord loved you' (Deut. 7:6-8).

Blessed 'arguing in a circle' ! The Lord loved you ... because He loved you. Here we meet with 'choice', a 'special people', 'above all', in connection with this earthly calling, which reflects the high glories of the super-heavenly calling. Yet, however diverse these callings may be, whatever dispensational differences are apparent, however great the contrast between law and gospel, one thing remains constant, the prime cause of all causes is Love.

This phrase ('In love') occurs six times in the epistle, namely in 1:4; 3:17; 4:2,15,16 and 5:2. The first occurrence deals with pure doctrine, speaking of the choice of the Father before the foundation of the world; the second occurrence reveals this love to be the root and the ground from which all Christian graces spring; the remaining occurrences have to do with Christian walk and practice, 'forbearing in love', 'speaking the truth in love', 'edifying in love' and 'walking in love'.

Those who have had the responsibility of translating the Scriptures into the tongue of a people who have hitherto entertained very depraved conceptions of God, or of moral virtue, will appreciate the problem that was before the writers of the New Testament when the time came for the Gospel of God's love to be written. Paul was about to declare of that trinity 'faith, hope and love', that the greatest of these is 'love'. John was to write that golden verse 'John 3:16', and in his epistle was to reveal that 'God is Love'. While the Greek language contained three words all translatable by the one word 'love', two of them, by reason of human frailty could not justly bear the new burden imposed by the true conception of the love of God manifested in the gift of His Only Begotten Son.

The three Greek words which are translated by the word 'love' are agapao, phileo, and erao. Of these, erao, and its derivatives eros and erastes were rendered impossible by reason of the sensual associations which clung to the word. A statue to Eros the god of love may be a thing of beauty as viewed from the standpoint of art, but when translated into terms of the moral and spiritual, anything tainted by eroticism must for ever be forbidden.

Phileo, and its derivatives, while free from the corrupting taint that spoiled the first word, was unsuitable owing to its confessed limitations. Phileo is used of affection generally, and when joined with the words to stomati, meant 'to kiss', even as philema means 'a kiss'. So in the New Testament philanthropia, which is once translated as 'love of God towards man' (Titus 3:4), is rather benevolence, and 'philanthropy' has become a fully accepted English word. Philos occurs twenty-nine times and each occurrence is translated 'friend'. There remained therefore agapao and its derivatives. Agape, which is the word selected by the inspired writers, is unknown in classic Greek literature. The conception of love that the highest human culture had reached before Christ was exhausted in the terms erao and phileo. It must surely be an evidence of Divine Inspiration, that without the possibility of consultation and collaboration, every writer in the New Testament was constrained (1) to avoid altogether the word erao; (2) to use phileo in its broad human sense of benevolence and friendship, and (3) to seize upon the obscure and practically unknown agape, to bear the new image and superscription of the God of love.

The following is the way in which the occurrences of the phrase 'in love' group themselves in Ephesians:
 'in love' in Ephesians

A 1:4.	The Father's motive.
B 3:17.	Rooted and grounded (figures of growth and building).
C 4:2.	Forbearing one another in love.
C 4:15.	Being true in love.
B 4:16.	Increase and edification

(figures of growth and building).

A 5:2. The children's walk ('be ye imitators of God' 5:1).

The Father's motive must be the children's example. How can we ever hope to attain such selfless love in this life? Even with the aid of the Spirit and all abounding grace, such love seems beyond us. But the very recognition of this will but separate and exalt the great primary cause of all causes, the Father's love.

Chapter 5:1,2 makes it clear that the Father's love, which was before all time, and the love of Christ, which manifested itself in its fulness when He gave Himself for us, are associated together as purpose and means are associated. Again, when once the apostle was assured of the love of the saints one to another, he could pray for their further enlightening. The benediction with which the epistle closes, is 'love with faith'; the rich mercy of God towards us flows from His great love (Eph. 2:4), and the climax prayer (Eph. 3:14-21) reaches out to 'the love of Christ which passeth knowledge'.

One of the most precious titles of the Saviour in the epistles is 'The Beloved' (Eph. 1:6), in Whom we are accepted. The only other occurrences of agapao in Ephesians are found in 5:25-33.

Whatever our business and whatever the circumstance, let us remember 'His great love', reminding ourselves that we can only love Him, because He first loved us. Our acceptance, even as our calling, originates in love, and a loveless walk can only belie our calling. The Father's all-comprehensive motive should in measure be the motive of His children, it should be in love.

The Threefold Charter of the Church Adoption

'Having predestinated us unto the adoption of children' (Eph. 1:5).
Predestination.— It is impossible for the mind to dwell upon this term without it being influenced by the word 'destiny'. Destiny calls up the idea of fate, inexorable and unalterable, and so we have the expression of this in the Westminster Confession which reads:

'That the number of those predestinated to life, and of those foreordained to death, is so certain and definite, that it cannot be either increased or diminished'.

It is difficult to see how any one holding such a doctrine could ever preach the Gospel of salvation, could ever contemplate the 'plucking' of even 'one brand from the burning', or why anyone should bother to preach at all. The overshadowing of the word 'destiny' is plainly marked, and many of the advocates of Calvinism are Necessitarians. In a letter to Archbishop Cranmer, the reformer, Melancthon complained:

'At the commencement of our Reformation, the stoical disputations among our people concerning fate were too horrible'.

We have in our library a treatise on 'Necessity' by Toplady, the writer of the hymn 'Rock of Ages', who does not hesitate to quote ancient pagan philosophies to support his high-Calvinism.

The word 'destination' may convey in some contexts the most fixed and unalterable of fates, while in another it may be just the attaining of a journey's end. To meet one's 'Waterloo' may mean meeting one's fate; to be met at 'Waterloo', or 'Waterloo Station was his destination' can have no element of 'destiny' about it. We must, therefore, avoid importing any ideas into the doctrine of predestination that derive from the composition of the English word.

The Greek word translated 'predestinate' is a compound of pro 'before' and horizo 'to set bounds'. In the New Testament horizo is translated 'determinate', 'ordain', 'limit', 'declare'. This word gives the English 'horizon', which has no element of fate in its meaning, but means simply the 'boundary' where sea and sky appear to meet. Predestination occurs twice in Ephesians, once it is 'unto adoption' and once to an 'inheritance' (Eph. 1:5,11). This second occurrence falls into line with the usage of the Septuagint (LXX).

Horizo in the LXX is found in the proximity of the words kleros and kleronomia, words that mean 'the obtaining of inheritance by lot':

'This shall be your west border' (horion, Num. 34:6).

'Jordan shall be their boundary (horion) on the east: this is the inheritance (kleronomia) of Benjamin' (Josh. 18:20).

'See, that I have given to you (lit. "cast upon you") these nations that are left to you by lots (klerois) to your tribes ... and the boundaries (or he shall be bound horizo) shall be at the great sea westward' (Josh. 23:4).

In the context of most of the references to horizo will be found words that mean an inheritance obtained by lot. Seeing the apostle has linked 'predestination' prohorizo with 'obtaining an inheritance' (kleroo), this Old Testament usage must be recognized.

Predestination, or 'marking off beforehand', is what everyone does when he makes a will. Here, in the Will of the Father, we are permitted to see that 'adoption' or 'inheritance' is secured. That a human will is a permissible analogy, Galatians 3:15 and 4:1,2 make clear, and no legatee under a human will has ever been heard to raise an objection on the lines of 'fatalism'.

Those who were chosen in Christ before the overthrow of Genesis 1:2 were also 'marked off beforehand' and, as the Revised Version reads, were 'foreordained' unto adoption. The Authorized Version reads 'the adoption of children', the Revised Version reads 'adoption as sons'.

This word 'adoption' is the translation of the Greek huiiothesia, a word composed of huios 'a son' and thesis 'to place or constitute'. The word is used only by Paul in the New Testament and occurs five times as follows:

'Ye have received the spirit of adoption' (Rom. 8:15).

'Waiting for the adoption' (Rom. 8:23).

'To whom pertaineth the adoption' (Rom. 9:4).

'That we might receive the adoption of sons' (Gal. 4:5).

'Unto the adoption of children' (Eph. 1:5).

To appreciate the full significance of the apostle's figures in Galatians 3 and 4, they must be viewed in the light of the law of adoption — and more particularly, the Greek law of adoption. At the same time it must be remembered that Paul also uses the term in Romans, so that we must also bear in mind the Roman law on the subject:

'The adopted son became a member of the family, just as if he had been born of the blood of the adopter; and he was invested with all the privileges of a *filius familias*. As a matter of fact it was by this means that the succession amongst the Caesars was continued. It never descended from father to son. What with poison, divorce, luxury and profligacy, the surviving members of a family were few, the descent suffered constant interruption, and whole families disappeared ... In no case amongst the Caesars did the throne pass from father to son ... Augustus was the great nephew of Julius Caesar, and was adopted from the Octavian into the Julian gens. Tiberius was no relation at all to his predecessor: he was merely the son of Augustus's wife, Livia, by Tiberius Claudius Nero. Here we have the introduction of another family — the Claudii ... Nero was the great nephew of his predecessor Claudius, who had adopted him in the year a.d. 50' (Septimus Buss).

Adoption was of two kinds: adoption proper, and adrogation.

Adoption proper.— It must be remembered that the father in Roman law had absolute control over his family, possessing the same rights over his children as over his slaves. By this *patria potestas* the son was deprived of the right to own property, and the father could inflict any punishment he thought fit, even to the extent of the death penalty. He could also sell his son into bondage. According to the law of the XII Tables, however, a father forfeited his *potestas* if he sold his son three times. For this reason, in the case of adoption, a legal ceremony took place in which the father went through the process of selling his son three times, and the son passed over completely to the *potestas* of the adopter. In later times the cumbersome ceremony was substituted by a simple declaration before the Praetor or Governor.

Adrogation.— When the person to be adopted was his own master, he was adopted by the form called adrogation (from the word for 'ask', since in this case the adopter, the adopted, and the people were 'asked' *rogatur*). The law demanded that the adopter should be at least eighteen years older than the adopted, for, says Justinian:

'Adoption imitates nature, and it seems unnatural that a son should be older than his father' (Justinian).

'Adoption was called in law a *capitas diminutio*, which so far annihilated the pre-existing personality who underwent it, that during many centuries it operated as an extinction of debts' (W. E. Ball).

Adoption involved:

- (1) a change of family.— The adopted person was transferred from one gens to another.
- (2) a change of name.— The adopted person acquired a new name: for he assumed the name of his adopter, and modified his own by the

termination ianus. Thus, when Caius Octavius, of the Octavian gens, was adopted by Julius Caesar, he became Caius Julius Caesar Octavianus.

- (3) a change of home, and (4) new responsibilities and privileges.— While the adopted person suffered many losses, these were more than counterbalanced by his gains, for he received a new capacity to inherit. In the case of the adopter dying intestate, the adopted son acquired the right of succession.

Paul alludes to the patria potestas, the absolute power of the father in the family, in Galatians 4, where he speaks of 'the child differing nothing from a slave' and goes on to say 'Thou art no longer a slave, but a son' (Gal. 4:7). Paul also alludes to tutelage in 3:23,24 and 4:2,3, where we have such phrases as 'kept in ward', 'tutor to bring us to Christ', 'under guardians and stewards', and 'children held in bondage'.

So far as the ceremony was concerned, the difference between the transferring of a son into slavery, and his becoming a member of the family was very slight. In the one case the adopter said 'I claim this man as my slave'; in the other, 'I claim this man as my son'. The form was almost the same; it was the spirit that differed.

If the adopter died and the adopted son claimed the inheritance, the latter had to testify to the fact that he was the adopted heir. Furthermore:

'the law requires corroborative evidence. One of the seven witnesses is called. "I was present", he says, "at the ceremony. It was I who held the scales and struck them with the ingot of brass. It was an adoption. I heard the words of the vindication, and I say this person was claimed by the deceased, not as a slave, but as a son"' (W.E. Ball).

Bearing all these facts in mind, can we not feel something of the thrill with which the Roman Christian would read the words of Romans 8?

'Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs' (15-17).

It is not so much the Holy Spirit addressing Himself here to the human spirit in confirmation, but rather the joint witness of the Holy Spirit and the spirit of the believer to the same blessed fact.

Closely associated with the law of adoption was that of the Roman will. The Praetorian will was put in writing, and fastened with the seals of seven witnesses (cf. Rev. 5 and 6). There is probably a reference to this type of will in Ephesians:

'In Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory' (1:13,14).

W.E. Ball translates the latter part of the passage, 'Until the ransoming accomplished by the act of taking possession (of the inheritance)':

'When a slave was appointed heir, although expressly emancipated by the will which gave him the inheritance, his freedom commenced not upon the making of the will, nor even immediately upon the death of the testator, but from the moment when he took certain legal steps, which were described as "entering upon the inheritance". This is "the ransoming accomplished by act of taking possession". In the last words of the passage, "to the praise of His glory", there is an allusion to a well-known Roman custom. The emancipated slaves who attended the funeral of their emancipator were the praise of his glory. Testamentary emancipation was so fashionable a form of posthumous ostentation, the desire to be followed to the grave by a crowd of freedmen wearing the "cap of liberty" was so strong, that very shortly before the time when St. Paul wrote, the legislature had expressly limited the number of slaves that an owner might manumit by will' (W.E. Ball).

In all these things there is necessarily more than one aspect to be remembered. The bearing of the Old Testament teaching of the Kinsman-Redeemer and of the Hebrew law must never be forgotten, but for the moment we are limiting ourselves to the laws in force during the period covered by the Acts. Many passages like Romans 8 and Galatians 3 and 4 are given a much fuller meaning when we are able to understand the allusions to customs and procedure that were everywhere in vogue at the time they were written.

No modern writer has greater first-hand knowledge of this term than Sir William Ramsay, and in order to acquaint ourselves with its usage in Galatia, we will first of all quote from Sir William's A Historical Commentary on St. Paul's Epistle to the Galatians (2nd. ed. 1900, pp. 337-354):

'The idea that they who follow the principle of Faith are sons of Abraham, whatever family they belonged to by nature, would certainly be understood by the Galatians as referring to the legal process called Adoption, huiiothesia.

* * * * *

'Adoption was ... a kind of embryo Will: the adopted son became the owner of the property, and the property could pass to a person that was naturally outside of the family only through his being adopted. The adoption was a sort of Will-making; and this ancient form of Will was irrevocable and public.

* * * * *

'... the terms "Son" and "Heir" are interchangeable.

* * * * *

'An illustration from the ordinary facts of society, as it existed in the Galatian cities, is here stated: "I speak after the manner of men". The Will (diatheke) of a human being is irrevocable when once duly executed.

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'But if Paul is speaking about a Will, how can he say that, after it is once made, it is irrevocable?

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'Such irrevocability was a characteristic feature of Greek law, according to which an heir outside the family must be adopted into the family; and the adoption was the Will-making ... The testator, after adopting his heir, could not subsequently take away from him his share in the inheritance or impose new conditions on his succession.

* * * * *

'The Roman-Syrian Law-Book ... will illustrate this passage of the Epistle. It actually lays down the principle that a man can never put away an adopted son, and that he cannot put away a real son without good

ground. It is remarkable that the adopted son should have a stronger position than the son by birth; yet it is so.

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'The expression in (Galatians 3) verse 15, "when it hath been confirmed", must also be observed. Every Will had to be passed through the Record Office of the city. It was not regarded in the Greek law as a purely private document ... It must be deposited ... in the Record Office'.

Here it will be seen that one may be 'adopted', or made the heir, without being at the same time a true child, but in the case of the Scriptural usage of adoption there is no idea that the believer is only an 'adopted' child, for the testimony of the Word is explicit on the point, making it clear that adoption is something added:

'The Spirit itself beareth witness with our spirit, that we are the children of God' (Rom. 8:16).

The argument of Galatians 4:1-7 proceeds upon the supposition that there is a difference between a 'child' (1,2), and one who has received the 'adoption' (5). 'If a son, then an heir of God through Christ' (7). That 'adoption' is related to 'inheritance' we can see by examining Ephesians 1. There we find the word 'predestinate' used twice, once in verse 5, where it is 'unto adoption', and again in verse 11, where it refers to 'inheritance'.

Let us now observe the way in which this important word is used in connection with three different companies of the redeemed.

In the ninth chapter of Romans the apostle enumerates the distinctive and exclusive privileges of Israel 'according to the flesh: who are Israelites; to whom pertaineth the adoption' (Rom. 9:3,4). The structure of the passage relates 'adoption' with 'promises' and the whole is important enough to claim our attention before passing on. Accordingly we set out the structure:

Romans 9:3-5

A	According to flesh, brethren.
B	Who are Israelites.
C	To whom pertaineth the Adoption.
D	And the glory.
E	And the covenants.
E	And the giving of the law.
D	And the service of God.
C	And the Promises.
B	Whose are the fathers.
A	As concerning the flesh, Christ came.

When Israel were about to be brought out of Egypt, God called the nation His 'firstborn' saying, 'Israel is My son, even My firstborn' (Exod. 4:22). Attached to this position is a citizenship, the city being Jerusalem, which is destined to be the centre of the earth when the Kingdom is set up. This we already know and we need now do no more than quote the references (Isa. 2:3; Zech. 14:16,17). One item, however, must now be given due prominence. It is obvious that if one nation is to be granted pre-eminence, the others must be subservient, and one of the accompaniments of the privilege of adoption, which

we find true of each sphere, is the grant of pre-eminence over other companies in the same sphere:

'The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted' (Isa. 60:12).

'Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God' (Isa. 61:5,6).

We shall find that the following features are inseparable from adoption as used in the Scriptures.

- (1) The appointing of the heir.
- (2) The dignity of the first born.
- (3) The close association of a citizenship.
- (4) Some special pre-eminence over other companies in the same sphere.

In marked contrast with Romans 9, where 'the adoption' is the exclusive prerogative of 'Israel according to the flesh', we have 'the adoption' of Galatians 4 which pertains to the seed of Abraham who are not considered 'after the flesh' (Gal. 4:23), who are associated with 'Jerusalem which is above' (Gal. 4:26), which will descend from heaven (Rev. 21:2,10), and which is composed of both Jew and Greek made one in Christ, and consequently heirs according to the promise. Yet further, those to whom the adoption pertains according to the teaching of Ephesians, have no relationship with Israel at all, they have no connection with the promises made unto the fathers; they were aliens and strangers, without hope, and without God. These were chosen before the foundation of the world, and in Christ are raised and seated far above all principality and power. Consequently the logical result of admitting the contextual teaching of Paul's epistles regarding 'adoption', is to admit three distinct spheres of blessing.

A man can only have three first born sons if he has had three families. This application of the teaching concerning adoption will be found to be an irrefutable proof of the existence of three spheres of blessing. There have been many adverse criticisms of our contention that there are three spheres of blessing, and this criticism has been based on a number of Scripture passages; but no one has ever dealt with the proof that there are three spheres based upon the fact of a threefold adoption, and until they do, they are but wasting words.

The Threefold Charter of the Church 'Highly Favoured'

The section before us, Ephesians 1:3-6, we have called 'The Will of the Father', for it is occupied with choosing, predestinating, placing and with sphere and purpose.

The choice of the Father before the overthrow of the world, is revealed to have been 'in love'. Or, if, with some commentators, we refer this to the next clause, then 'in love He hath predestinated us', sounds the same note. This reference to predestination is followed by the words 'according to the good pleasure of His will' (Eph. 1:5), or as it is extended in verse 9 to 'His good pleasure which He hath purposed in Himself'.

The words 'good pleasure' are a translation of the Greek eudokia. This word occurs nine times in the New Testament. How are we to understand this term

'good pleasure'? It will be seen that everything depends upon the character of the one whose good pleasure is in view. If it be an autocrat, like Nebuchadnezzar, of whom it is written 'whom he would he slew, and whom he would he kept alive', then the exercise of such good pleasure will always have a sinister effect. If however we are contemplating the 'good pleasure' of 'the God and Father of our Lord Jesus Christ', the One Who so loved the world that He gave, and spared not His only Son, then the fact that His choice and His predestination is revealed to be according to His good pleasure, will but encourage us to rest in His choice and to realize that His good pleasure is but another way of saying, with verse 4, that He chose us 'in love'.

Eudokia is composed of the adverb eu 'well' and dokeo 'to think'. The basic idea of dokeo is 'to seem', so the good pleasure of the Lord is that which 'seems good' in His sight. The reader will remember its use in Matthew 11:26 when in the time of His rejection the Saviour looked up to the Father and said:

'Even so, Father: for so it seemed good in Thy sight'.

The herald angels used the word eudokia when they spoke of 'good will' toward men (Luke 2:14). That the word does not necessarily imply any element of arbitrariness or tyrannical power, let the apostle testify, for in a context in which he shows himself willing to make the greatest self-sacrifice known to man, he says:

'Brethren, my heart's desire ... for Israel is, that they might be saved' (Rom. 10:1, see Rom. 9:1-3).

The same word is used of those who were prompted to serve the Lord out of 'good will', as opposed to those whose motive was out of 'contention' (Phil. 1:15), and the apostle could pray nothing better for the Thessalonians, than that God should 'fulfil all the good pleasure of His goodness' in them (2 Thess. 1:11).

Thelema, the Greek word 'will' occurs seven times in Ephesians.

Thelema 'will' in Ephesians

A 1:1. Apostleship.
B 1:5,9,11. Doctrine.
C 2:3; 5:17; 6:6. Practice.

The three references to doctrine in the first chapter are:

Doctrinal

A 5. Good pleasure of His will. Predestination to Sonship.
B 9. Mystery of His will. Fulness of seasons.
All. Counsel of His will. Predestination to inheritance.

The three references to practice that follow seem to be a response to this manifestation of grace.

Practical

A 2:3. Doing the will of the flesh — 'once'.
B 5:17. Understanding the will of the Lord — present rule.

The final statement of this great section of the Father's will leads us to 'The Beloved'. We have already observed the sphere of our blessings 'in the heavenlies', but we have not paused to consider the most fundamental of all spheres, without which all promises must for ever remain unfulfilled. We refer to the recurring words 'in Christ', 'in Him', 'in Whom', that meet us at every turn. The spiritual blessings in heavenly places are 'in Christ' (Eph. 1:3); those thus blessed were chosen 'in Him' before the overthrow of the world (Eph. 1:4); they are 'accepted in the Beloved' (Eph. 1:6). While the theme changes at verse 7 to Redemption and 'the Work of the Son', the passage opens with the words 'In Whom', and the goal of the ages, together with its inheritance, is still found to be 'in Christ' (Eph. 1:7-11).

An adequate exposition of all that is involved in the terms 'in Christ', 'with Christ' and 'by Christ' would exceed the limits of this book, but no presentation of either doctrine, dispensation or practice is of any value that does not place these terms in the very forefront of its exposition.

The three occasions in Matthew upon which the Lord is spoken of as the 'Beloved' are connected with the word eudokeo which gives the words 'good pleasure' which we have just been studying. The passages are 3:17; 12:18 and 17:5, and in each we read the added words 'well pleased'.

In Colossians, which in many ways is seen to be a parallel epistle with Ephesians, Christ is not called 'The Beloved' but, literally, 'The Son of His love' (1:13). In this Beloved One, the believer is 'accepted'. It will be observed that the word 'in' occurs twice in Ephesians 1:6:

'Wherein (literally "in which") He hath made us accepted in the Beloved'.

This word 'which' is in the feminine gender and agrees with charis, the word translated 'grace' which immediately precedes it. We now note that 'He hath made us accepted' echaritosen is also a word derived from charis 'grace'. Charitoo occurs in but one other passage in the New Testament, namely, Luke 1:28, where we read the salutation to Mary by the angel 'Hail (thou that art) highly favoured ... among women'. The particular form of the word is unknown in classical Greek, and occurs only in one passage in the Greek translation of the Old Testament by Symmachus.

The two occasions upon which it is pronounced in the New Testament mark it off as unique. No woman, before or since, has or could be so uniquely set apart and highly favoured as the woman who became the mother of the Saviour, the woman through whom was fulfilled the Prophecy of Genesis 3:15 and Isaiah 7:14 and 9:6, and the glorious revelation of 1 Timothy 3:16. No company of believers, apart from the Church of the One Body, have 'heavenly places' as the sphere of their blessings; no church but this one of Ephesians, was chosen in Christ before the overthrow of the world, and no other calling, church or company from either Israel or the nations, is ever said to be so 'highly favoured' in the Beloved, as this church of the dispensation of the Mystery. Elsewhere we may read of the riches of the Lord's grace, but it is reserved for the epistle to the Ephesians to unfold the exceeding (hyperbole) riches of His grace (2:7) and the unsearchable riches of Christ (3:8).

The Threefold Charter of the Church

The Work of the Son (1:7-11)
Redemption

It is the delightful paradox of the gospel of grace, that 'Redemption is so costly, that it must be free!' The freeness of our salvation must ever be uppermost in our preaching to the unsaved, and in our thanksgiving for our own gratuitous acceptance. The words 'not of works', 'without money and without price', come spontaneously to mind. The Psalmist said concerning those who trusted in their riches:

'None of them can by any means redeem his brother, nor give to God a ransom for him ... that he should still live for ever, and not see corruption' (Psa. 49:7,9).

Verse 8 reads 'for the redemption of their soul is precious, and it ceaseth for ever'. Dr. W. Kay renders this latter clause 'and for ever unachievable', lit. 'it ceaseth for ever' or 'one must cease (from that attempt) for ever' (LXX kai ekopiasen). The Prayer Book version reads 'he must let that alone for ever'. The fact that redemption is free, without money and without price, must not blind our eyes to the equally important fact, that the Lord Jesus Christ is God's 'unspeakable Gift'. To every believer comes the challenging question:

'What? know ye not that ... ye are not your own? For ye are bought with a price' (1 Cor. 6:19,20).

To every redeemed sinner comes, with the full assurance of perfect acceptance, the consciousness of the price that was paid:

'Ye were not redeemed with corruptible things, as silver and gold ... but with the precious blood of Christ' (1 Pet. 1:18,19).

Redemption is the work of The Son, for a principle is involved that necessitates the incarnation as a prerequisite to redemption. This principle is not categorically stated in Scripture but is implicit in several passages, among which are the following:

'It is not possible that the blood of bulls and of goats should take away sins' (Heb. 10:4).

'This' as Dr. Owen says 'is the last determinate resolution of the apostle concerning the insufficiency of the law and its sacrifices for the expiation of sin'. These sacrifices had a value in that they set forth in type the one great and all-sufficient sacrifice that Christ would offer in the fulness of time. 'It is possible that things may usefully represent, what it is impossible that in and by themselves they should effect' (Dr. Owen). Following on the statement that it is not possible that the blood of bulls and goats should take away sin, we have the Saviour's own intervention:

'A body hast Thou prepared Me ... we are sanctified through the offering of the body of Jesus Christ once for all' (Heb. 10:5-10).

This testimony is not limited to the early ministry of Paul, it is given a prominent place in that epistle of the Mystery, Colossians:

'In the body of His flesh through death, to present you' (Col. 1:22).

The impossibility that is announced in Hebrews 10:4 is made understandable by a reference to resurrection, which most surely includes redemption:

'For since by man came death, by man came also the resurrection of the dead' (1 Cor. 15:21).

And so, it was necessary that the Saviour be man, and have a body of flesh and blood; nothing less would avail. Nothing less, of a truth, but how much more than a mere man was demanded by the nature of things. Redemption is set forth in the typical teaching of the Old Testament and foremost among these types, and one that is evidently in view in Ephesians 1:7, as we shall see presently, is that of 'The Lamb'. The blood of lambs, however, comes under the same restriction as that of bulls and goats, consequently, another and fuller type of the Redeemer is set forth in the Old Testament as 'The Kinsman-Redeemer'. This aspect of redemption will fall better into place when we arrive at the fourteenth verse, and so with the recognition that, whatever type we may employ, redemption can only be the work of The Son, let us turn our grateful and worshipping attention to the passage before us. Earlier, we have set out the alternation of the theme of Ephesians 1:7-9 and have suggested that, while redeeming grace 'abounds towards us', the reference to 'prudence' belongs not to redemption, but to the subsequent making known of the mystery of His will.

'In Whom'. Some commentators render these words 'by Whom', and apart from the bearing and demands of the context, either translation may be the true one. But translators cannot ignore the context without loss and damage. 'In Whom' must of necessity refer back to 'in the Beloved' (6), and is but another link in a chain made up of the Greek preposition en that binds this section of Ephesians together. Let us note the recurrence of this preposition and for the sake of clearness, let us translate every reference by the one word 'in', whether that translation makes good English or not. The saints which are in Ephesus ... In Christ Jesus ... blessed in all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him, that we should be without blame before Him in love, in which He hath made us accepted in the Beloved in Whom we have redemption. One of the outstanding testimonies of Paul is of those doctrines and blessings which come to the believer 'in Christ'.

To the Gentile, 'in Christ' is set over against 'in Adam'; to the Jew, in addition to being like the rest of mankind in Adam, he had been baptized into Moses and the term 'in Christ' had to do double duty for the Jewish believer. To canvass the New Testament and to collect and arrange the many referenses to 'in Christ', while being a profitable study, seems too vast an undertaking for so limited a space, that we give as a specimen only, the references and the doctrines associated with the term 'in Christ' as they are found in the epistle to the Ephesians. Even with this limitation to our field of search, we shall be surprised doubtless with both the number of passages quoted and the riches which they reveal. For the present, we will not discriminate between the various titles of the Lord, but include them all under one head, although, 'in Christ' differs a little from 'in Christ Jesus', even as both differ from 'in the Lord', or 'in Jesus'. Here then is a list of some of the occurrences:

The faithful in Christ Jesus (Eph. 1:1).

All spiritual blessings in heavenly places are in Christ (Eph. 1:3).

We are made accepted in the Beloved (Eph. 1:6).

In Whom we have redemption (Eph. 1:7).

All things in heaven and on earth are to be headed up in Christ (Eph. 1:10).

In Whom we have obtained an inheritance (Eph. 1:11).

Trust is in Christ (Eph. 1:12).
In Whom we were sealed (Eph. 1:13).
Faith is in the Lord Jesus (Eph. 1:15).

The spirit of wisdom and revelation is granted in the acknowledgment of Him (Eph. 1:17).

Resurrection power associated with believing was wrought in Christ (Eph. 1:19,20).

Not only so but the believer is made to sit together in heavenly places in Christ Jesus (Eph. 2:6).

In the ages to come God will show His kindness toward us in Christ Jesus (Eph. 2:7).

Works are excluded as a basis of salvation, we are rather His workmanship, created in Christ Jesus. The Gentiles who once were hopeless, in the flesh and in the world, are now in Christ Jesus made nigh. He abolished in His flesh the enmity, to create in Himself of the twain one new man. In Whom the building grows unto an holy temple in the Lord, in Whom we too are builded together. All this is in harmony with the promise and the purpose of God in Christ Jesus, in Whom we have boldness and access, all of which leads to glory in the church in Christ Jesus, and so to the conclusion of the doctrinal portion of this epistle. Practice is not to be thought of however in any other sphere than in Christ, and Paul speaks of himself as the prisoner in the Lord, he testifies in the Lord, and reminds the reader that he had been taught as the truth is in Jesus. Even the words of forgiving grace 'for Christ's sake', can be rendered 'be generous to each other as God has been generous to you in Christ'. These believers were now light in the Lord; worship is in the name of the Lord Jesus and obedience rendered to parents was rendered to such in the Lord. The warrior for Christ was made strong in the Lord and the commendation of Tychicus as a faithful minister in the Lord, rounds off these wondrous references to a wondrous sphere. It will be observed that the first reference is to those who were 'faithful' in Christ Jesus, and the last to ministry, equally 'faithful' in the Lord. There does not seem to be any point in giving the long string of chapter and verse; any reader of the epistle will find these passages without difficulty. Quite apart from the effect on the mind that the rich variety of grace that is brought to light in these references produces, such a number of passages must impress us by their very quantity.

Redemption is in Him, in Whom every promise finds its fulfilment, every blessing its enjoyment, every aspiration its realization. In Him as the one Mediator, God and man meet, and in Him the conflicting parties of the Acts period find their peace.

'In Whom we have redemption'. In strong contrast with the alien position of the Gentile by nature, who was in a state described as 'having no hope', these believers 'have' redemption, even as they 'have' access and 'have' boldness. The extremely useful office which the verb 'to have' fulfils as an auxiliary, may obscure a little its primitive force which is that of possessing and holding. We can say 'I have lost a penny' without any sense of contradiction, the auxiliary here, having lost its prime meaning, but where it is used in its original intention, to have is to 'hold and to possess'. As John has declared when speaking of eternal life 'He that hath the Son hath life' (1 John 5:12), and it would be quite as true to say 'He that hath the Son', hath peace, or redemption or any other of the blessings that flow to us in grace as a consequence of His finished work. When this great fact becomes a reality to the believer, he will see that redemption cannot be looked upon merely as a price paid on our behalf by someone else, but that it involves either by reckoning or by some other process yet to be discovered and revealed, that there is an

intimate relationship indicated by this work of redemption. It is not only 'in Him' that we have it, but severed from Him it can never be enjoyed. This feature will come out more clearly presently when we are examining the references which associate the redeemed sinner with Christ in His death and resurrection, an aspect of redeeming love which carries us a stage further than this initial aspect set forth here in Ephesians 1:7.

'Redemption'. Redemption in the Authorized Version is the translation of the Hebrew words *geullah*, a redemption by a kinsman, who is the gaal or kinsman-redeemer, or of *peduth* and *pidyom*, words that mean primarily to make a division or a difference. In the New Testament 'redemption' is the translation of either *lutrosis* or *apolutrosis*, both of which are compounds of *luo* 'to loose'. In addition the verb 'to redeem' translates the Hebrew *padah* 'to free', *paraq* 'to break off' and *qanah* 'to acquire', while in the New Testament we have in addition to *lutroo* and *lutrosis*, words of special import implying the paying of the price necessary to set a slave free, namely *agorazo* and *exagorazo*. The very recording of these precious terms illuminates the essential characteristics of Scriptural redemption, but we are sure that no reader would be satisfied if we left the matter here. There is enough matter of solid worth in the examination of this one great term, upon which all our salvation and subsequent hopes are built, to justify the continuation of its exposition. Rejoicing therefore in our present knowledge namely that in Him we have redemption, we must now address ourselves to a fuller understanding of that which is not only ours in Him, but ours by precious blood, and not only ours through precious blood, but ours in such a way that it leads to the inestimable benefit of the forgiveness of sins through matchless grace.

The basic Hebrew words used in the Old Testament and the Greek words used in the New Testament for redemption, are as follows:

Taking the Old Testament first, we have the Hebrew *gaal* and its derivative *geullah*; *peduth* and its derivatives *pidyom* and *padah*; and finally *paraq* and *qanah*; the Greek *lutroo*, and its derivatives, and *agorazo* and its compound *exagorazo*. Let us give our close attention to these terms, for they speak of things which, like the love that prompted them, passeth knowledge.

Gaal. The earliest reference to a *goel* or a 'kinsman-redeemer' (see the spelling suggested in The Companion Bible) is that of Job 19:25 'I know that my Redeemer liveth', and under the operation of the law given by Moses, the necessity of such a Redeemer was intensified. The land of Canaan differed from all other lands in this, that it was in a peculiar sense 'The Lord's', and certain laws such as the observance of the Sabbatic year, in which no sowing or cultivating were permitted, would of necessity call for some 'release' in connection with debts, and although the land was given to Israel as an everlasting inheritance, the human incidence of death, childless marriage, forfeiture and the pledge of bond service, all called for the interposition of the *goel*, the kinsman-redeemer, the one that had right to redeem, he who, as 'the husband's brother', could marry his brother's childless widow and so raise up his name from the dead, that his name be not blotted out in Israel.

Added to this was the office of avenger of blood. We have not given chapter and verse for all these details, but the reader will readily discover the proofs of these assertions for himself. We will however give a few specimen quotations to show the usage of the word *gaal*. The book of Ruth is particularly rich in its use of this Hebrew word, where it is translated 'next kinsman', 'near kinsman', 'one who has the right to redeem' and 'redeem' (Ruth 2:20; 3:9,12,13; 4:4 etc.). The Jubile laws given in Leviticus 25 use this Hebrew

word for the 'purchase' or the 'redeeming' of a house or person. The office of the avenger of blood is described fairly fully in Numbers 35, and it is this selfsame word that is used of the Lord Himself in every reference to the 'Redeemer' in the Authorized Version of the Old Testament. This fact of itself demands a miracle, the miracle of the Incarnation. For if the Scriptural Redeemer be God (Isa. 43:14; 44:6; 54:5) and at the same time a next of kin to man, then nothing less than 'God manifest in the flesh' can satisfy all that is demanded. If the Lord Jesus Christ be the Redeemer, He must be both God and Man or the Scriptures will be broken and we are left without a Saviour.

Geullah occurs eight times in Leviticus 25 translated 'redemption' and 'redeem', twice in Ruth, namely in 4:6 'my right' and 4:7 'redeeming', twice in Jeremiah, namely in 32:7,8, and once in Ezekiel, namely in 11:15 where it is translated 'kindred'.

The words peduth, pidyom and padah which are translated 'redeem', have as their root meaning, separation or division. We remember the name of the land Padan-Aram, which in the LXX becomes Mesopotamia, and in both languages indicates the land severed off by the two rivers, the Euphrates and the Tigris. So where the Hebrew of Isaiah 29:22 reads padah 'redeem', the LXX reads aphorizo 'to separate'. It is this word padah which is used by the Psalmist when he said:

'None of them can by any means redeem his brother' (Psa. 49:7).

and in Job when we read:

'Deliver him from going down to the pit' (Job 33:24).

It is the 'redemption' money of Numbers 3:49 and the 'ransom' of Exodus 21:30. The word is used with special regard to its double significance in Exodus 8:23:

'I will put a division between My people and thy people'.

Added therefore to the rich teaching already imbedded in the doctrine of the Kinsman-Redeemer, is this thought of the complete distinctiveness or separation that redemption implies, together with a sense of cost.

Paraq means primarily 'to break', and passing by the ideas of kinship and separation, emphasizes the mighty power that was put forth to deliver the Lord's people from the hand of the enemy (Psa. 136:24).

Qanah is only translated 'redeem' once, namely in Nehemiah 5:8; it is rendered many times 'buy' and 'purchase' in connection with the exercise of the right of redemption, as in Ruth 4:4,5,8, and we are reminded in the New Testament that the redeemed have been 'bought with a price'.

Coming now to the New Testament, we have two words to consider. Lutroo and its derivatives, and agorazo and its derivative.

Agorazo speaks of the market place, where buying and selling proceeded, and it is used of buying fields, victuals and other everyday commodities, then of that great transaction whereby we are 'bought with a price' (1 Cor. 6:20), and so of those who were 'redeemed' (Rev. 5:9; 14:3,4). Agorazo is used for the purchase of slaves in the Will of Attalus III, 133 b.c., and the words 'bought ... with a price' are written on the polygonal wall of Delphi in an inscription setting forth the freeing of a slave between the years 200-199 b.c. Exagorazo 'to buy out of the market place' is found in Galatians 3:13; 4:5; Ephesians 5:16

and Colossians 4:5. In Galatians the allusion is to the freeing of a slave upon the payment of a price. In Ephesians and Colossians in the phrase 'redeeming the time', the reference is still to the market place, but in the sense of 'forestalling', being as keen for the Lord as those who queue up at the bargain counter.

This leaves the word lutroo and its derivatives. Let us trace the usage of the word from its primitive source, luo. It means to loose as opposed to deo, to bind, and is used of the loosing of a colt, of the string of the tongue, then by an easy transition, for the loosing of souls from the bondage of sin, for the 'breaking' of a commandment, for the 'breaking down' of the middle wall of partition, and for the 'melting' and 'dissolving' of elements with fervent heat.

Lutron. We now come to the means of loosing, and here the reference is entirely to the sacrificial loosing from sin. It is translated 'ransom' in Matthew 20:28 and Mark 10:45, where it is followed by the preposition anti, the preposition of equivalence. In 1 Timothy 2:6, the preposition is incorporated with the word lutron, and followed by huper 'on behalf of'. Lutron always means 'the price paid for the liberation of those in bondage', and is employed by the LXX as a translation of the Hebrew gaal in Leviticus 25:51 and elsewhere. Matthew 20:28 carries the typical teaching of Numbers 35:31 over into Christian reality. Lutroo literally means 'to bring forward a ransom', the active being used not of him who gives, but of him who receives it, hence 'to release on receipt of a ransom'. In the middle voice it means 'to release by payment of a ransom, to redeem', and in the passive 'to be redeemed, ransomed' (Cremer). There are three occurrences in the New Testament:

- 'He which should have redeemed Israel' (Luke 24:21).
- 'That He might redeem us from all iniquity' (Titus 2:14).
- 'Ye were not redeemed with corruptible things' (1 Pet. 1:18).

Lutrosis is the consequent redemption, the act of freeing or releasing by a ransom (Luke 1:68; 2:38; Heb. 9:12). Lutrotes is of necessity the redeemer and liberator, and is referred to Moses in Acts 7:35.

Apolutrosis or 'releasing by ransom' (Exod. 21:8 LXX). It is used in Luke 21:28 for the national redemption already referred to in Luke 1:68 and 2:38, and in Luke 24:21; and in Hebrews 11:35 of release from suffering and persecution. The remaining eight references have a direct bearing upon redemption by sacrifice. We give them here:

- 'The redemption that is in Christ Jesus' (Rom. 3:24).
- 'The redemption of our body' (Rom. 8:23).
- 'Who of God is made unto us ... redemption' (1 Cor. 1:30).
- 'In Whom we have redemption' (Eph. 1:7).
- 'The redemption of the purchased possession' (Eph. 1:14).
- 'Sealed unto the day of redemption' (Eph. 4:30).
- 'In Whom we have redemption' (Col. 1:14).
- 'For the redemption of the transgressions' (Heb. 9:15).

Here it will be seen that redemption in all its aspects is presented. Redemption from sin and from death, and the future redemption of the purchased possession. The two references in Ephesians 1:7,14 stand related together, as the Passover in the book of Exodus is to the Kinsman-Redeemer in the book of Ruth. Ephesians 1:7, being the initial redemption by blood, bringing with

it forgiveness; Ephesians 1:14, being the concluding redemption, bringing with it entry into our inheritance in resurrection. When therefore the apostle penned the words 'in Whom we have redemption', all that we have seen and more is to be found in these most wonderful types which are intended by him in the usage of this sacrificial term. This Redeemer was indeed a Kinsman-Redeemer; a ransom has been paid and a release effected. There are some who, while going as far with us in this matter, hesitate to endorse in its fulness the Old Testament sacrificial system, and would indeed suggest that here, in this most spiritual of all Paul's epistles, the grosser and lower aspects of the Old Testament ritual, right and proper though they may have been in the age when they were instituted, must be left behind as we contemplate all spiritual blessings as our lot and portion. This however is shattered by the fact that Paul unhesitatingly and of purpose adds the words 'through His blood', before he proceeds to the forgiveness of sins, and not only so, he repeats himself in Colossians 1:14, as though he would say as he did in another context 'as we have said before, so say I now again'. A reading of these two epistles of the Mystery, Ephesians and Colossians, will reveal that even though our blessings are 'all spiritual', even though our sphere is in 'heavenly places', even though we were chosen before the foundation of the world that we should be 'holy', our access to these blessings, our meetness for such a sphere, is provided for us, as it must be provided for any believing sinner of whatever calling or sphere, by the sacrificial offering of the Saviour. It is true not only for the Hebrews, but for the Gentiles, that 'without the shedding of blood is no remission'.

There are four references to the blood of Christ in the epistles of the mystery, which we should keep before us:

A Eph. 1:7. Redemption through His blood — forgiveness.
B Eph. 2:13. Far off ones made nigh ... so making peace.
A Col. 1:14. Redemption through His blood — forgiveness.
B Col. 1:20. Peace made, all things reconciled.

It will be seen from these references that even though the number is small, that they cover the two great categories, namely Redemption that is from (Eph. 1:7; Col. 1:14 in the Received Text), the deliverance aspect, and the Reconciliation which is to, the subsequent access and acceptance. It is important that we do not stress the one to the exclusion or minimizing of the other. God did not lead Israel out of Egypt only to abandon them on the shores of the Red Sea, and again, God did not speak of Tabernacle, priest and access, until the initial redemption from Egypt had been accomplished. It requires both the redemption out of, and reconciliation unto, to embrace the blessings that flow to the believer 'through His blood'.

**The Threefold Charter of the Church
The Work of the Son (Eph. 1:7-11)
Forgiveness**

We remind our readers that Ephesians 1:3-14 is the charter of the church and provides the documents that relate to our high calling, inheritance, release, adoption, seal and earnest. We have been considering the fact that Redemption is necessary and has been provided in order that all the gracious provisions of our Father's will may be enjoyed. The first result of this Redemption is given both in Ephesians and Colossians as 'the forgiveness of sins', and to this most gracious theme we now address ourselves. Again, in order to realize something of the teaching of Ephesians 1:7 regarding forgiveness, we must include in our survey the Hebrew words that are employed in

the Old Testament, the meaning of which is carried over into the Greek of the New.

Forgiveness. This word translates the Hebrew selichah (Psa. 130:4), which means 'a sending away', and is derived from salach in verse 3. Other words used are kaphar 'to cover', the word which gives us the Old Testament term 'atonement', nasa 'to lift up', 'to bear', 'to carry'. The New Testament words are apoluo 'to loose away' (Luke 6:37), charizomai 'to be gracious to' (Eph. 4:32), aphasis and aphiemi 'to send or to let off or away'. The word used in Ephesians 1:7 is aphasis, 'a discharge', 'a setting free as of a prisoner', 'the putting away as of a wife' (Exod. 18:2) or 'the remission of a debt' (Deut. 15:3). In the New Testament aphasis speaks of (1) the remission or forgiveness of sins (Matt. 26:28; Heb. 9:22; Acts 26:18, etc.), and (2) deliverance, or setting at liberty of captives (Luke 4:18). Aphiemi from which aphasis is derived, has a greater variety of renderings and usages. Perhaps the most primitive of these usages is where it is translated 'cry' (Mark 15:37) and 'yield up' (Matt. 27:50), the idea of sending forth being uppermost. 'Put away, lay aside, leave, let go, send away' are other ways in which the word is rendered, the one great covering word being 'release'.

Aphasis occurs many times in the LXX, and its usage in the twenty-fifth chapter of Leviticus gives the Scriptural colouring to every one of its occurrences. The great theme of this chapter is 'the Jubile'. 'And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile (LXX a year of release) unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family' (25:10). Aphasis occurs fourteen times in this chapter, where it is usually equivalent to the word Jubile in the Authorized Version. Land might be sold as a temporary measure against need, but at the Jubile, if not redeemed before, it reverted to its original owner. An Israelite who became a hired servant might serve until the year of Jubile, but no longer, and at the year of release he returned to his family and his possessions. A Hebrew sold to a foreign resident could be redeemed at any time, but at the Jubile, under all circumstances, he had to be set free.

Josephus states in his Antiquities, that 'debtors are freed from their debts', which the reader will readily associate with the clause concerning forgiveness in the 'Lord's Prayer'. The better to appreciate what this 'forgiveness' of Ephesians 1:7 embraces, we must acquaint ourselves with some features of the manumission of slaves that were customary during the period prior to and during Apostolic times. Manumission means literally 'to send from the hand', where the 'hand' indicates the master, just as 'the soul' and 'the body' often indicate the slave. North, in his Plutarch speaks of the act of Valerius, who, desiring to recompense the bondman Vindicius for his services, 'caused him not only to be manumitted by the whole grant of the people, but made him a free man of the city besides'. The force of many passages in the New Testament is blunted because the word doulos is mostly translated 'servant', whereas it means 'a bond-servant' or 'slave'. The principal means of enlightening us today as to the nature and ritual of manumission, comes from the inscriptions at Delphi, but records are found of the Jewish practice, one dated a.d. 81:

'Among the various ways in which the manumission of a slave could take place by ancient law, we find the solemn rite and fictitious purchase of the slave by some divinity. The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury, the slave having previously paid it in there out of his

savings. The slave is now the property of the god; not, however, a slave of the temple, but a prot,g, of the god. Against all the world, especially his former master, he is a completely free man; at the utmost a few pious obligations to his old master are imposed upon him'.

The form in which this manumission was recorded followed a traditional pattern of which the following is a fair sample:

'Date. Apollo the Pythian bought from Sosibus ... for freedom a female slave, whose name is Nicaea ... with a price ... the price he hath received. The purchase, however, Nicaea hath committed unto Apollo, for freedom' (Deissmann).

The reader will recognize the phrases 'bought with a price' and 'for freedom' which underlie some of the apostle's own teaching. When therefore we read 'in Whom we have redemption through His blood, the forgiveness of sins' in Ephesians 1:7, the uppermost thought is the 'release' from bondage that this redemption has accomplished. Two words are employed by the apostle in Ephesians and Colossians, which are translated 'forgive' namely *aphesis*, the word found in Ephesians 1:7 and *charizomai*, the word found in Ephesians 4:32, Colossians 2:13 and 3:13. 'And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you'. *Charizomai* is obviously derived from *charis* 'grace', and only in the New Testament does it denote that particular exhibition of grace that issues in the forgiveness of sins; in classical Greek it went no further than expressing a favour, being agreeable and pleasing, but when *charis* was endowed by the New Testament usage with the higher and richer qualities of Gospel 'grace', *charizomai* took upon it the Christian grace of forgiveness. In some passages it still retains its simple meaning of 'giving' as in Luke 7:21 and Galatians 3:18, but the requirement of the context at times, compelled the translators to say 'freely give' as in Romans 8:32, but in the majority of cases, the word is rendered 'forgive'. It will be observed that whereas *aphesis* 'forgive' in Ephesians 1:7 is never used of the forgiveness extended by man to man, *charizomai* is used of both God and man. In this dispensation of grace God alone can 'set free' from sin and its consequences, whereas, both God and the believer can and do extend grace to those who have offended.

There will be a need to qualify this observation when we come to the consideration of the difference that we should make in the employment of the two words 'forgiveness and pardon'. Originally both words were synonymous, for they differ only in the fact that forgiveness is derived from the Anglo Saxon *forgifan*, and pardon from the Latin *per* 'for' *dono* 'give', but in usage they have become slightly separated, so that in some cases 'pardon' could be used where 'forgiveness' would be inaccurate. Pardon is an official warrant remitting a crime, and in law it is the prerogative of the king; this pardon being absolute or conditional as the Sovereign shall please. Crabb says 'forgive is the familiar term, pardon is adapted to the serious style. Individuals forgive each other personal offences; they pardon offences against law and morals'. These differences are by no means academic, they belong to the essential difference between the Gospel of the Kingdom, as seen at work in Matthew, and the Gospel of the grace of God, as seen in the ministry of Paul. Take for example the parable of the unforgiving servant. He was frankly forgiven a great debt which he owed to the king, but upon the report being made of his uncharitable conduct to a fellowservant, he was called back into the royal presence, the forgiveness was rescinded, he was cast into the prison, there to remain until he should pay all that was owing. The Saviour leaves us in no doubt as to the moral of this parable:

'So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses' (Matt. 18:35).

It is this feature that makes the prayer of Matthew 6:9-13 impossible for the dispensation of grace.

'And forgive us our debts, as we forgive our debtors' (Matt. 6:12), and lest we should soften down this comparison, the Lord picked out from this prayer, this one clause which He expands along the lines of the parable of the eighteenth chapter:

'For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses' (Matt. 6:14,15).

This is explicit, uncompromising and final. If this earthly kingdom principle be carried over into the dispensation of grace it will work havoc.

On one occasion, it was our privilege to hear Archibald Brown preach on the Parable of the Unforgiving Servant. Or perhaps we ought to say, he thought he was preaching on that subject. His theology and his conception of grace however prevented him, and we had the joy of seeing this fine preacher continually referring to Matthew 18, but preaching from his own heart acquaintance with Romans and Ephesians. In Matthew we have the Royal Pardon, the pardon of a king, and in many cases, if not in all, it is conditional. In the present dispensation of grace we have Divine forgiveness, which is unconditional, can never be rescinded, and while it should lead all who are so freely forgiven, to extend a similar forgiveness to their fellows, this extension is by no means a condition as it was in Matthew 6 and 18.

'God in Christ' (ho Theos en Christo not as in the Authorized Version 'for Christ's sake') 'forgave you' (echarisato humin not as in A.V. 'hath forgiven you') (Eph. 4:32).

'It is the historical fact of Christ once for all putting away sin by the sacrifice of Himself, which is alluded to, so that we are not to attempt to change the meaning into a future ("even as Thou, Lord, for Christ's sake, hast promised to forgive us". Family prayers by Bishop Blomfield p. 43)', Alford. In Colossians the case is stated with similar precision:

'And you ... hath He quickened together with Him, having forgiven you all trespasses' (Col. 2:13).

Here again the aorist participle looks back to an act of God wrought once and for all in Christ. The atmosphere of the Gospel according to Matthew is that associated with a royal throne and with clemency extended by royal prerogative, whereas, in the great epistle to the Romans, upon which the present dispensation is erected, the atmosphere is that of a Court of Law, the one forgiven is not simply discharged as an act of clemency, he goes out acquitted, he is justified, he has a standing before God in Christ, and these are priceless, fundamental and radical differences which no amount of pleading can alter, or zeal exonerate.

We remind our readers that we are in the Muniment Room of this great house, and that Paul, the Janitor, is exhibiting to our wondering eyes, the

documents that pertain to our calling. We have seen the 'Will of our Father', we have now seen the 'Manumission' of those of us who by nature were sold under sin, but are here released, acquitted, forgiven and free. Let us never underestimate the fact that we have been 'bought with a price'.

The Threefold Charter of the Church
The Work of the Son (Eph. 1:7-11)
The Mystery of His Will

Redemption and Forgiveness. We do most gladly acknowledge that these are 'according to the riches of His grace' (Eph. 1:7), but verse 8, as it stands in the Authorized Version, seems to contain a contradiction:

'Wherein He hath abounded towards us in all wisdom and prudence'.

The concepts 'abounding' and 'prudence' do not seem to belong to the same category. The Greek word translated 'abounding' is *perisseuo*, a word which by its derivation and its usage suggests prodigality (wastefulness), whereas the Greek word translated 'prudence' *phronesis* indicates, as does the English 'prudence' that which comprehends, 'that discreet, apt suiting and disposing as well of actions as words in their due place, time and manner' (Peacham), and in the expenditure of money, being frugal, economical and provident. The contradiction however exists only in the English version, where the translators have joined together into one verse, what should have been kept separate. The reader should remember that punctuation and verse formation are modern and not found in the original. When we examine the verses before us and inquire concerning their theme, we observe, that it is twofold.

- (1) Redemption. This is made to abound with prodigal richness.
- (2) Instruction. This is given little by little as we are able to bear it.

We can retain the Authorized Version just as it stands, if we will but put a full stop in the middle of verse 8, thus:

'In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace wherein He hath abounded toward us. In all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself'.

We can now return to the term 'abounding' and examine it a little closer.

Perisseuo means 'to be over and abound, to be more than enough, to exceed'. *Perissos* 'exceeding abundantly' (Eph. 3:20), 'superfluous' (2 Cor. 9:1), 'beyond measure' (Mark 6:51). The word used in Ephesians 1:8 occurs several times in Philippians, where it is consistently translated 'abound' (Phil. 1:9,26; 4:12 (twice), 18). There can be no doubt therefore of the lavish overflowing grace that is manifested in the forgiveness of sins. We now come to the new yet related subject, that of making known to these emancipated ones 'the mystery of His will'. Here we must pause, for the word mystery itself needs explanation, and the mystery of His will must not be confused with other mysteries that are found in the same epistle.

Wisdom is linked with the making known of the mystery and its associations in each of its occurrences in Ephesians:

'In all wisdom and prudence, having made known unto us the mystery of His will' (Eph. 1:8,9).

'That ... may give unto you a spirit of wisdom and revelation in the acknowledgment of Him' (Eph. 1:17 author's translation).

'To make all men see what is the fellowship (dispensation R.V.) of the mystery ... might be known by the church the manifold wisdom of God' (Eph. 3:9,10).

Philippians which deals with an entirely different aspect of truth, contains no reference either to wisdom or mystery, but Colossians which corresponds with Ephesians contains them both:

'To whom God would make known what is the riches of the glory of this mystery among the Gentiles ... in all wisdom' (Col. 1:27,28).

'To the acknowledgment of the mystery ... Christ; in Whom are hid all the treasures of wisdom and knowledge' (Col. 2:2,3).

The word mystery is practically a transliteration of the Greek musterion, a word derived from mustes, one initiated into the mysteries, which in its turn comes from muo to close the mouth or the eyes and so initiate. Rotherham translates musterion 'sacred secret'. This rendering removes from the mind anything 'mysterious', occult or mystical about the subject, but unfortunately while rendering one service, robs us of the history of the word and the evident reference that Paul makes to the pagan mysteries which abounded in his day. It is an unsafe analogy to argue from the use of the word 'mystery' as employed in the articles of indenture, and referring to the mysteries of a trade, for this word should really be spelled 'mistry', coming as it does from the French mestier or metier, which in its turn is derived from the Latin ministerium. It will not do therefore to teach that there is no more 'mystery' about the mysteries of the Bible than there is about trade secrets, for this approach to the subject omits the presence and influence of the pagan mysteries that will eventually come to a head in 'the mystery of iniquity', even as the mysteries of the Scripture come to a head in 'the Mystery of godliness'.

Is there anyone who knows all that there is to know concerning either the mystery of iniquity or the Mystery of godliness? Are there not 'depths of Satan' and 'the deep things of God'? Are there not 'unspeakable words, which it is not lawful for a man to utter' (2 Cor. 12:4)? And is there not in the same epistle the offering of thanks to God for His 'unspeakable gift' (2 Cor. 9:15)? From very early times there were in the pagan world vast and widespread institutions known as mysteries, celebrated for their profound secrecy, admission to which was only by initiation. The Greek, Egyptian and Persian mysteries can be traced back to a common source, namely Chaldea, and constitute one of the travesties of truth that is so characteristic of Babylonianism. Babylon is represented as bearing a golden cup, and to drink of mysterious beverages says Salverte, was indispensable on the part of all who sought initiation in these mysteries.

'To musterion. This is not the only term borrowed from the ancient mysteries, which St. Paul employs to describe the teaching of the Gospel. The word teleion (Col. 1:28 "perfect") seems to be an extension of the same metaphor. In Philippians 4:12 again we have the verb memuetai (I am instructed — literally I am initiated); and in Ephesians 1:13 sphragizo ("sealed") is perhaps an image derived from the same source. So too the Ephesians are addressed as Paulou summustai "fellow initiates of Paul" in Ignatius' Epistle, and the Christian teacher is thus regarded as a

heirophantes who initiates his disciples into the rites' (Bishop Lightfoot).

It becomes very clear that no knowledge of the mysteries was obtainable apart from initiation, and this fact must be borne in mind when we approach the mysteries of Scripture. No mere instruction, or quoting of verses of Scripture, nor even the most lucid presentation of Dispensational Truth will ever convince anyone apart from the gracious enlightening that God alone can give:

'It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given ... many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them' (Matt. 13:11,17).
'Who hath ears to hear, let him hear' (Matt. 13:9).

The recognition of this great fact of initiation would save the believer many hours of fruitless anxiety on the part of others. The truth of the Mystery is not to be made known by the organizing of campaigns; it will never be a subject of popular appeal. Our attitude must be a readiness at all times to help and guide wherever we see a desire to know and follow on, being assured that none will come to see the Mystery apart from the Lord's own illuminating. We ourselves can at best be but the earthen vessels that He stoops to use in this most wondrous work. Out of the twenty-seven occurrences of the word 'mystery', the apostle Paul uses twenty, the remaining seven being divided between the first three Gospels and the Revelation. The word mystery is found in Ephesians as follows:

Mystery in Ephesians

A Eph. 1:9. The Mystery of His will — which He purposed.
B Eph. 3:3. the mystery — pre-eminently so.
C Eph. 3:4. The Mystery of Christ — not made known as now.
A Eph. 3:9. The Dispensation of the Mystery (R.V.) — which He purposed.
B Eph. 5:32. the great mystery.
C Eph. 6:19. The Mystery of the Gospel — made known.

The mystery of His will, the passage immediately before us, is 'unto' or has its goal (eis) a dispensation of the fulness of the seasons wherein Christ shall head up (anakephalaioomai) all things. This is in correspondence with the dispensation of the Mystery which deals with the Church, the Body, and Christ the Head, concerning which the word 'fulness' is used of both (Eph. 1:23; Col. 2:9). This first occurrence of the term 'mystery' focuses our attention, not so much on consequences and calling, but on 'The Will' that is thereby being carried into effect, and so much has been built upon the conception of the will of God that is harmful because erroneous, that we believe our readers will approve of the departure we are making to enable them to benefit by the writings of another student of the Word on this momentous question.

Under the title Does God Will Everything, Alexander Thomson, writing in The Differentiator of March-April 1950, has put the matter so succinctly and completely that we have asked permission to quote liberally from his article:

'The Greek word under review is thelo translated "will" in Revelation 22:17 "whosoever will", and the noun form thelema Ephesians 1:1 usually

translated "will", and in the epistles mostly referring to the will of God. In Acts 10:10 Peter is revealed to us as being very hungry, and "would have eaten", where the word *thelo* is employed. 'How shall we describe his natural reactions? We might do so in different ways:

Peter desired to taste food.
Peter wished to taste food.
Peter willed (that is, determined) to taste food.
Peter was willing (that is, agreeable) to taste food.
Peter wanted to taste food.

'Peter did not need to "make up his mind" regarding his needs. There was more than mere desire present with him. He was more than willing to eat. It was more than a wish that he experienced. Peter wanted to taste food. There can be no doubt that is the best translation. Any child in the same situation would cry, "I want something to eat", and would not use the other terms. The English word *want* expresses well the need and the desire.

'Let us, then, examine the Greek word *thelo*, which occurs over 200 times in the New Testament, and its noun *thelema*, which is found about 60 times. In the Authorized Version (King James) the verb is rendered 98 times by *will*, 70 times by *would*, 12 times by *desire*, 10 times by *will have*, or *would have*, and three times by *list*. The noun is rendered 62 times by *will*, once by *desire* and once by *pleasure*. Other versions render the verb occasionally by *wish*, *desire*, *choose*, and even *determine*. In the Concordant Version, the noun is always rendered by *will*, but, strange to say, the verb is in no fewer than 120 cases rendered by *want*, and only in 96 cases by *will* or *would*. The definition given is, "form a decision, choice or purpose". While the standard is *will*, the "idiomatic" rendering is *want*. Now that the idiomatic meaning is *want* is very evident. I should say it is the best English equivalent. But the definition can hardly be correct. That of Webster, in his *Syntax and Synonyms of the Greek Testament*, seems superior: "'*Thelo*' denotes a natural impulse or desire, the ground of which is generally obvious, or for which it is unnecessary to assign a reason". Dr. E.W. Bullinger is substantially similar.

'It will be seen at once that the whole question of what is God's "will" requires reconsideration when it is seen that the real idiomatic meaning of the verb is "want". It is both misleading and inconsistent to render John 7:17 by "If anyone should be wanting (*thele*) to be doing His will (*thelema*)". The sense must either be, if anyone may will to be doing His will, or if anyone may want to do what He wants. Unfortunately, idiom forbids us to say, if anyone may want to be doing His want (or wants). 'Here I shall ask you some very pointed questions. Can you, as a disciple of the Lord, will, or purpose, or determine, to be doing His will? Does your freewill extend so far? Can you will to follow behind the Lord? (Matt. 16:24). Can you will to save your soul? (Matt. 16:25). Can you will to enter into the life? (Matt. 19:17). Can you will to be perfect? (Matt. 19:21). Did the Canaanitish woman of Matthew 15:28 obtain her extraordinarily bold request through willing or will power? "O woman, great of-such-as-you the faith. Let it be done to you as you are wanting"'.
* * * * *

'I shall cite another case which shows how we might be misled. "How many times do I want (*ethelesa*) to assemble your children ... and you will not

(ethelesate)". At first sight we should certainly reckon that Jerusalem determined deliberately not to be gathered as described. Yet in each case the meaning is nothing more than "want". Did the Lord, many a time, merely express a wish to gather Jerusalem's children, while the inhabitants deliberately willed not? Or suppose that we read it thus, "How many times do I will to assemble your children ..." (Matt. 23:37). If the Lord did so will, did He fail? Was He frustrated?

'But how could the Lord have willed to gather together these children at that time, in view of the facts He made known just about that time contained in ch. 21 of Luke? In that chapter He details certain events which even now are still in the future (verses 10 and 11). Then, from verse 12 to verse 24 are many events which were to come "before all these" things stated in verses 10 and 11. We might say, Yes, 1900 years before them at least. All the events from verse 12 to the middle of verse 24 pertain to the first century, and have been fulfilled. Then in verse 24 (middle) we have the period between the destruction of the City and the present. "And Jerusalem will be (a City) trodden by (hupo, under-by) Gentiles until what time may be fulfilled seasons of Gentiles". This cuts out any hope of a Hebrew Kingdom in the first century. We cannot place the events of verses 12 to 24 anywhere but in the first century, and these events were impending, inevitably, over the Nation during the whole period of the Acts of the Apostles. Therefore the Lord never willed to gather Israel at that time. But the time is coming when He shall will to accomplish what He has always wanted to do. And Israel shall then both will and want to be His true children, for they shall enter upon the life of the ages.

'Could we say that the Scribes and Pharisees willed to see a sign, or merely wanted to see one? (Matt. 12:38). Mark helps us by telling us that they were seeking a sign (8:11).

'When the disciples were being tortured by a hurricane, while trying to row across the lake (John 6:21), Jesus approached them, and according to the A.V. "they willingly received Him into the ship". The R.V. says "they were willing therefore to receive Him into the boat". These statements, however, might almost imply that the disciples were conceding something, or obliging the Lord. There was more than mere willingness. The C.V. shows the proper sense. "They wanted, then, to take Him into the ship". Perhaps they felt that with a Man on board Who could walk on the lake during such a storm, they would be safe.

'Both the A.V. and C.V. say that Pilate was willing to release Jesus (Luke 23:20). The R.V. says he was desiring to do so. But the proper sense is that Pilate was wanting to release Him. Pilate, however, was overruled by the mob.

'"The wind bloweth where it listeth" (John 3:8), but did you ever know that the wind had a will of its own? And a will that is very erratic and fickle? But why not render literally, "The Spirit — just where He is wanting (thelei) is blowing (for spiriting), and His voice thou art hearing". It would be very strange if the wind had almost unlimited free-will while human beings had next to none. Was there not a time when God's spirit blew strangely upon us, for the first time, and we heard His voice? And does He not still blow upon us daily and stir us?

'We now approach the noun form (thelema, will), so often used of God, occurring over 60 times in the N.T. Strange to say, just as the Hebrew word *olam*, when used of God, was always rendered by a word expressive of eternity, but when used of human beings, was translated by a term expressing very limited duration, so this noun is almost invariably rendered by "will". No one hitherto, it would appear, has had the temerity to suggest that the real meaning is merely what God wants. We

have been trained to regard God's will as a fiat, fixed and firm and final; something inevitable and inflexible, ineludible and ineluctable. 'And there are some who would tell us that everything which happens is God's will, even things which God does not want.

'Let us, then, test this doctrine, as the matter is of vast importance.

'If there is but one thing in the world that is not of God, then it does not require much proof that all things are not of God.

'If but one thing is not God's will, then there may be other things which are likewise.

'Matthew tells us (18:14), in very simple language, that "it is not a will (e.g. something willed or wanted) in front of your Father — Him in heavens, that there may be lost one of these little ones". Can we aver, however, that no children are ever lost? God declares that He does not want this to happen. Or has He willed or purposed that this shall never happen?

'So far in this discussion the pregnant and profound facts set forth in most categorical language by James in chapter 1:12-15 do not appear to have been honestly faced. The pernicious doctrine that everything comes out from God blasts itself against this solid rock. Because this brief passage has been more or less ignored, Scripture has been set against Scripture, with very baneful results. Passages have been made to state far more than they mean, while these verses in James have been shunned.

* * * * *

'Here is a question I would like to ask you. If everything is according to God's will, why should it be necessary for us to test what that will is? Paul tells us in Romans 12:2 not to configure to this eon, but to be transformed by the renewing of the mind, so that we may test (dokimazein) what is the will of God — that which

is good, and well-able-to-please (euareston) and mature. The obvious implication is that there are some things which are not God's will, some things which He does not want. Why does not Paul state here that God wants or wills also that which is evil and displeasing and immature? Here the R.V. margin reads, "the will of God, even the thing which is good and acceptable and perfect". Young's rendering is, "what is the will of God — the good, and acceptable and perfect". The following versions read similarly, Weymouth, 20th Century, Dewes, Moffatt, Goodspeed, Alford, Bloomfield, Cunningham, Challis, Godwin and Lutterworth.

* * * * *

'Various friends of mine have sought to pass judgment upon me for not believing those verses which appear to state that "all things are out of God". I have been told that "God's Word says so", as though this was final. Some have echoed the charge that not to accept these statements as they wish them understood, is apostacy'.

Note the words already quoted in this extract:

'No one hitherto, it would appear, has had the temerity to suggest that the real meaning is merely what God wants. We have been trained to regard God's will as a fiat, fixed and firm and final: something inevitable and inflexible, ineludible* and ineluctable**'.

*Ineludible=that cannot be eluded or escaped.

**Ineluctable=from which one cannot escape by struggling.

It is this attitude of mind that we seek to avoid. Let no one think by thus surrendering the Calvinistic interpretation of the will of

God, that he lets chaos loose in God's universe. Let us remember that just as Paul can say:

'The foolishness of God is wiser than men; and the weakness of God is stronger than men' (1 Cor. 1:25)

so we can continue 'the mere wish of God is stronger than men', and His great redeeming purpose will be carried to its glorious goal, without introducing such a conception of the will of God as to make Him, of necessity the author of sin, as such a conception must lead to if carried to its logical conclusion. On the other hand the fact that we have such words as 'purpose', 'predestination' and 'election' will effectively safeguard us from swinging over to extremes in the matter of what the will of God really is. The word *thelema* occurs seven times in Ephesians; in six of these seven references, where God is the One Who is in view, the word is translated 'will', but in Ephesians 2:3 the same word is translated 'desire', when used of the flesh. Ephesians 1:9 is not discussing the mysterious nature of the will of God, but that His will contains some items that were kept secret, not revealed until the appropriate time. It was the revealed will of God that Israel should accept their Messiah and, under the New Covenant which He would ratify, become a kingdom of Priests, and the channel of blessing to the Gentile world. Nothing can be discovered in the Scriptures, outside of Paul's epistles or the closing chapters of the Acts, to tell us what God would do if Israel, the chosen channel, should fail, or whether He had any plans made to cope with such an emergency. Satan, the arch-enemy of truth, must have felt that, having prevented the repentance of Israel, he had effectively thwarted the Divine purpose. This is where the wisdom of God becomes so evident. He had purposely kept as a secret hidden in Himself, what He had planned, and what He would do, if Israel failed. Of course seeing that He knows the end from the beginning, we are but speaking in the manner of men, when we use these terms of conjecture or surprise. Before the overthrow of the world He had chosen from among the outcast Gentiles, those who should be called into high favour during such a period of rejection, but for His own wise purposes God had refrained from making such a fact known to Prophet or Apostle, until Paul became the prisoner of Christ Jesus for us Gentiles. This 'mystery of His will' includes all the mysteries that form a part of the revelation made known through Paul the prisoner, but the expansion of this must of necessity await the time when the other references to mystery are before us.

The Threefold Charter of the Church
The Work of the Son (Eph. 1:7-11)
Fulness of Times

Before going on to the next theme that awaits us, namely 'The fulness of times', we must note that the mystery of His will is said to be 'according to His good pleasure, which He hath purposed in Himself' (Eph. 1:9), and as these words are an extension of the conception of 'His will' and the mystery that belongs to it, we must give them some attention. The preposition *kata* 'according to' occurs twenty-four times in Ephesians and is found in every chapter, being distributed as follows: in the doctrinal portion (Eph. 1 to 3:13) it is found thirteen times, in the practical portion (Eph. 4 to 6) it is found nine times, and in the great central prayer (Eph. 3:14-21) it is found twice. The very presence of this word emphasizes the harmonious outworking of God's purpose, it can be translated many times 'in harmony with'. So, the choice before the foundation of the world, and the predestination to sonship, is 'in harmony' with the good pleasure of His will (Eph. 1:4,5). If, as the Westminster Confession of faith declares:

'God from all eternity did, by the most wise and holy council of His own will, freely and unchangeably ordain whatsoever comes to pass',

it is an evidence of uncertainty to say immediately 'Yet so, as neither is God the author of sin ... nor is the liberty and contingency of second causes taken away', for that robs the words 'freely and unchangeably ordain whatsoever comes to pass' of their meaning. Instead, therefore, of reading into the word 'will' a fixed, unalterable decree, we must see in it, His 'desire' (Eph. 2:3 thelema), and that this desire is in harmony with His good pleasure and His purpose, and if God's desire is implemented by infinite wisdom, power and love, who can think of failure or frustration? Why stretch out our hand to stay the ark of God and speak of His 'decrees', absolute, unconditional and fixed as fate? This desire of God is in harmony with His good pleasure eudokia. This word is translated 'good will' (Luke 2:14), 'desire' (Rom. 10:1), while eudokeo is the verb 'to please'. The word translated 'purpose' is prothesis, 'something placed before' the mind or, as in Matthew 12:4; Mark 2:26; Luke 6:4 and Hebrews 9:2, it is the bread that was placed before Him, called the shew bread. In Galatians 4:2 prothesmia is the 'time appointed' by a father in his will for his son, and it should be remembered that, where Paul does introduce a human illustration to illuminate the character of God's 'will', he speaks after the manner of men to the Galatians concerning their own customs (3:15-18). So in Ephesians, we are dealing with no fatalistic decrees, but the will of a Father, with the inheritance and blessing of His children in view. This mystery, will, good pleasure and purpose had a special dispensation in view:

'That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him' (Eph. 1:10).

The Revised Version reads 'unto a dispensation' which recognizes the presence of the preposition eis, which indicates a goal. 'With a view to', while rather a free translation, is a good indication of the meaning of eis here. The word 'dispensation' comes into our language from the Latin, where it was used to translate the Greek oikonomia, which is the word found here in Ephesians 1:10. It means ordering, management, especially the ordering of events by divine providence. In theology, a religious order or system conceived of as a stage in a progressive revelation, expressly adapted to a particular nation or age, as the Patriarchal, Mosaic, Christian dispensation. It also came to mean 'the age', in writing of the period a.d. 1643. Dickens speaks of the mysterious dispensations of Providence (Oxford English Dictionary). As Paul not only speaks of a dispensation of the fulness of times, but of a dispensation that had been given to him for the Gentiles (Eph. 3:2) we cannot limit the word to a period of time, or even to the disposing of God independently and without the work of a steward, and this leads us to the kindred word oikonomos.

In Luke 16 will be found three occurrences of oikonomos rendered 'steward', three occurrences of oikonomia rendered 'stewardship', and one occurrence of oikonomeo 'be steward'. The apostle Paul also uses the word oikonomos in the same way, 'stewards of the mysteries of God', 'it is required in stewards, that a man be found faithful', 'blameless, as the steward of God', beside 'chamberlain of the city' and 'governors' (1 Cor. 4:1,2; Titus 1:7; Rom. 16:23 and Gal. 4:2). When we examine the composition of the Greek word oikonomia, or oikonomos, we find that they are made up of oikos a house, and nomos or nomia from nemo 'to administer'. The reader will recognize in the word 'economy' the Greek word in English dress. There is therefore in view in Ephesians 1:10, a stewardship which is there defined as 'the fulness of times'. If we accept the Revised text we shall read at Ephesians 3:9 oikonomia

dispensation instead of koinonia 'fellowship', and this reading has all the best texts in its favour.

Accordingly, Ephesians speaks of a dispensation three times:

- A dispensation or stewardship of the fulness of times (1:10).
- The dispensation or stewardship of the grace of God (3:2).
- The dispensation or stewardship of the mystery (3:9).

In addition to this we must include the one reference in Colossians, where Paul says:

'Whereof I am made a minister, according to the dispensation of God which is given to me for you' (Col. 1:25).

It is a well-known fact that Colossians supplements Ephesians, and these four passages can be taken together.

A	A dispensation of the fulness of times, according to His good pleasure, which He hath purposed in Himself.
B	The dispensation of the grace of God which is given to me to you-ward.
A	The dispensation of the mystery ... according to the eternal purpose which He purposed in Christ Jesus our Lord.
B	The dispensation of God which is given to me for you.

If these four passages belong to the same subject, then we cannot use the term 'the fulness of times' as though it looked down the ages to the day when God should be all in all, but that rather it refers to the dispensation of the mystery now obtaining.

Let us examine this expression, 'the fulness of times'. The word translated 'fulness' is the Greek word pleroma, the word 'times' is the Greek word kairos. Pleroma, is a word of such significance that it demands a treatise to itself (see An Alphabetical Analysis, part 3). In Galatians 4:4 we read of 'the fulness of the time' when God sent forth His Son, but here the word 'time' is chronos. Kairos means 'season' rather than 'time', and in Ephesians 2:12 the beggary and degradation of the Gentile 'at that time' (kairos season), are placed in contrast with the fulness of blessing that is theirs in this present season of grace. This word can be used of the 'time' of harvest (Matt. 13:30), which cannot refer to the time of the clock but to the season. It is used of the 'time' of figs for the same reason. It is not without significance that where Luke speaks of the 'times' kairos of the Gentiles (Luke 21:24), Paul speaks of the 'fulness' of the Gentiles (Rom. 11:25).

The great characteristic of this dispensation of the fulness of the seasons is that then shall be gathered together in one all things in Christ. In the many passages where we read 'gather together' in the New Testament, the Greek word is either episunago, sunago, sullego, or sunathroizo. Ephesians 1:10 uses a word that occurs nowhere else in the New Testament except in Romans 13:9 where it is translated 'is briefly comprehended'. Anakephalaioomai is composed of ana 'up' and the verbal form of kephale 'head', and so does not mean 'together' but 'to head up'. The Revised Version has rendered the phrase 'to sum up all things in Christ'. While this is nearer to the meaning, as seen in the 'briefly comprehended' of Romans 13:9, it has the disadvantage of failing to reveal the connection of this passage with Ephesians 1:22,23, where 'head' and

'fulness' reappear in connection with the present dispensation and the church of the One Body. It is evident therefore that 'the dispensation of the fulness of the seasons' when God will 'head up all things in Christ' must refer to the dispensation of which Paul was the minister, and which obtains now. 'All things' here is not the universal *panta*, but the limited *ta panta* 'the all things', some entity that is under immediate review, namely the redeemed and the heavenly beings with whom their lot is cast. Only those 'in Christ' are thus 'headed up', but these are not limited to things on earth, things in heaven are included and this fact must be considered. We cannot stay to give an extended examination of these two terms, but one example may indicate the Scriptural intention in the use or absence of the article 'the'. We know that all things (*panta*, good and bad, all things without restriction or limitation) work together for good (no one needs an inspired revelation to inform that 'good things' work together for good). Here the absence of the article is understandable (Rom. 8:28).

'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' (Here the original reads *ta panta*, some specific 'all things' that can be freely given us with Christ as Redeemer) (8:32).

The sphere of the church of the Mystery is in heavenly places, where Christ sits at the right hand of God; there can be no higher place of honour. This company is potentially 'seated together' there now, in anticipation of the day when they shall be manifested with Him in Glory (Col. 3:1-4; Eph. 2:6). Christ is not only revealed to be the Head of this church (Eph. 1:22,23), but at the same time and during the same dispensation, He is revealed to be equally the Head of all principality and power (Col. 2:10), and whether we adopt the translation of Ephesians 3:15 given by the A.V. 'of Whom the whole family in heaven and earth is named', or whether we believe we should read with the R.V. 'every family', this 'heading up' of things in heaven and earth in Christ, is an actual blessed present fact, an anticipation of the day that is coming, when all things, in whatever sphere they be, shall be ranged under Christ in blessed unity. The anticipatory character of the present dispensation is seen in the words of Colossians 3:11 'Christ is all and in all' — a present glory foreshadowing the greater glory when the end is attained and 'God' shall be all in all (1 Cor. 15:28). Both Ephesians 1:22,23 and 1 Corinthians 15:27,28 flow out of the special interpretation of Psalm 8 which is peculiar to Paul's epistles (see also Heb. 2:8 as an evidential proof that Paul wrote that epistle).

All that we have seen in this study of Ephesians 1:10 is a preparation for the concluding clauses of this section 'The Work of the Son', which speaks of an inheritance. We have not only been saved 'from', we have been saved 'to', and among those things that are the goal and consequence of our redemption is an inheritance. This association of bondage, redemption and inheritance moreover, is not peculiar to the dispensation of the Mystery. Other callings follow the same pattern, as indeed does the purpose of the ages. For example, the book of Job falls into three parts:

- (1) Job, perfect but untried.
- (2) Job, tried and not perfect in the experimental sense.
- (3) Job, restored, tried and perfected.

Again, the promise made to Abraham in Genesis 15 falls into the same pattern:

- | | | |
|-----|-------------------------|------------------------------------|
| (1) | Unconditional covenant. | Deep sleep (12). |
| (2) | Interval of bondage. | They shall serve them (13). |
| (3) | Covenant fulfilled. | They shall come hither again (16). |

So, Ephesians 1:3-14 exhibits a similar movement:

- | | | |
|-----|----------------------|----------------------------------|
| (1) | Unconditional will. | Chosen, predestinated (4 and 5). |
| (2) | Interval of bondage. | Redemption, release (7). |
| (3) | Will accomplished. | Inheritance sealed (11-14). |

The Threefold Charter of the Church
The Work of the Son (Eph. 1:7-11)
The Inheritance

The Authorized Version renders Ephesians 1:11 'In Whom also we have obtained an inheritance', where the Revised Version reads: 'In Whom also we were made a heritage'. There is a considerable difference between the idea of 'obtaining' an inheritance, and of 'being made' an inheritance. In the one, the inheritance becomes ours, in the other, we ourselves become an inheritance. Cunningham translates the verse 'in Whom also we were made God's portion'. Rotherham reads 'we were taken as an inheritance' and Moffatt 'we have had our heritage allotted us'. The Authorized Version and Moffatt point in one direction, the others point in the opposite direction, and in addition we have such changes as inheritance to portion, and to something allotted.

The word inheritance, *kleronomia*, is composed of *kleros*, a lot, and *nemo* to administer. *Kleros* is derived from *klao* to break (Matt. 26:26), and so came to mean a small stone, piece of wood, or earth, that was thrown into a vessel, or which was shaken out of the vessel in the casting of lots.

The casting of lots during the Old Testament times and at the beginning of the New, was the Divinely appointed means of discovering the Lord's will. Two Hebrew words are employed in the Old Testament, namely *goral*, which occurs seventy-seven times and is always translated 'lot', and *chebel*, which occurs sixty times, and is translated 'lot' thrice, a figurative use of the word which primarily meant 'a cord, a line, a rope', and then 'a coast, a country, a portion or a region so measured off'. In the New Testament we have *kleros* occurring thirteen times, being translated 'lots', or 'lot' eight times, 'inheritance' twice, 'heritage' once, and 'part' twice. Here again, the pebble, by a figure of speech, becomes the portion which the falling of the pebble indicated. *Lagchano* occurs four times, twice it is translated 'obtained', once 'be one's lot', and once 'cast lots'. From Esther 3:7 and 9:24 we learn that the Persians also used the lot which they called 'Pur', and apparently continued casting the lot from day to day until they discovered the day propitious to their desire, which turned out to be the 13th of the 12th month, Adar.

The first use of the lot, according to the Scriptures, was for ascertaining which of the two goats on the Day of Atonement was for the Lord, and which for the scapegoat (Lev. 16:8,9,10). The seven occurrences in Numbers and the twenty-six in Joshua relate to the apportionment of the land of Canaan among the twelve tribes. We find the lot used in apportioning special service in Nehemiah 10:34 and 11:1, and after that, the casting of lots is used in the Psalms, Proverbs and the Prophets in secondary and figurative senses. One passage from the Psalms calls for attention:

'The Lord is the portion of mine inheritance and of my cup: Thou (emphatic) maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage' (Psa. 16:5,6).

The subject matter is distributed thus:

A Inheritance.
B Lot.
B Line.
A Heritage.

A similar combination of lot and line is found in Isaiah 34:17:
 'And He hath cast the lot for them, and His hand hath divided it unto them by line'.

And yet another in verse 11 where we read of 'the line of confusion, and the stones of emptiness', an inheritance of wrath, not of blessing. A passage in Micah that bears upon the quotation of Psalm 16, given above, reads:

'He hath changed the portion of my people: how hath He removed it from me! turning away He hath divided our fields. Therefore thou shalt have none that shalt cast a cord by lot in the congregation of the Lord' (Mic. 2:4,5).

To understand the Psalmist's reference to the lot and the line, we must go back to his times, to a village where the inhabitants are gathered together in a house for a most important decision. Surrounding the village was a tract of land which belonged to the village, and not to any individual owner. Now, as the parable of the Sower indicates, some of this land may be good, some bad and some indifferent, and instead of this land, good, bad and indifferent being the possession of some person for all time, it was decided, once a year, by lot, to whom each portion of this communal land should fall. Very often a little child, too young to be influenced by bias, would be selected and he would put his hand into the vase or receptacle and draw out the different lots. Whether the translators of the Authorized Version consciously chose the word 'maintain' because it is derived from main 'a hand' and teneo 'to hold', we do not know, but the Hebrew word so translated means to uphold as with the hand (Isa. 41:10), or to stay up the hand (Exod. 17:12). We believe the following extract from the book Pictured Palestine, by the Rev. James Neil, M.A., will be of service here:

'The tenure by which these open fields are held is exceedingly interesting and evidently ancient. The land is not, as with us, in individual holding. The village house, the enclosed garden, vineyard, orchard, olive or fig yard, and even fruit trees, such as the olive growing on unenclosed land, may be held, as with us, individually, or, as lawyers say, in severalty. But broad acres are crown-lands, ard amiriyeh, and the whole village as occupiers have only the muzara'a, or right of cultivation, held by them all in common (musha'a). But they possess this right in perpetuity, and are virtually joint free-holders in common of all the land belonging to their village community. The cultivation each year begins with ploughing, about the middle of November, as soon as the first heavy winter rain, the Hebrew geshem, has come to saturate and soften the soil. Before this, all the men of the village who possess oxen meet in a general assembly in the saha, or "guest-house", which answers to our public hall; for all of these, one as much as another, except slaves, have the joint

right of tillage and pasturage over all the lands of the community, in proportion to the number of their cattle.

'The course of procedure is then as follows: the Khateeb, or Mohammedan religious teacher, who is also the scribe, recorder, and accountant of the place, presides at this gathering. He first writes down the names of all who desire to plough, and against each man's name enters the number of ploughs that he intends to work. The farmers now form themselves into several equal groups, generally making up ten ploughs in a group, each of which chooses one of their number to represent them. If there are forty men who desire to farm, making up amongst them sixty ploughs, they will divide themselves into six parties of ten ploughs each, represented by six chiefs. The whole of the land is then parcelled out into six equal parts, one for each group of farmers, by the six elected chiefs. The land being in most instances of various qualities, some very good, some much poorer, and some comparatively bad, has to be chosen from different and often distant parts to form each of the six several parcels. Although there are no hedges, ditches, or walls, the tillage is all divided into portions somewhat answering to our fields, marked off from one another by rough natural boundaries, each bearing a name, such as "the field of the partridge", "the field of the mother of mice", etc. It would seem to have been the same in ancient times, for we read of "the fuller's field" and "the potter's field", the latter called afterwards, on account of its purchase with the thirty pieces of silver given to Judas as the price of Messiah's betrayal, by the tragic name of "the bloody field", Aceldama (Acts 1:19).

'The six representatives, having parcelled out the land, now cast lots for its distribution. Each of them give some object to the presiding Khateeb, such as a stone or a piece of wood, and he puts them into a bag. The Khateeb then asks to whom one of the six parcels of ground which he names is to belong, and a little boy, chosen to draw out the objects from the bag, puts in his hand, and the ground in question is adjudged to the party represented by the chief who gave the stone or other object which the child brings out. A very young child is generally chosen for this purpose, in order that there may be no collusion. When the six divisions are thus allotted they are again subdivided, in the case of each party, amongst the ten ploughs in a similar way. For this purpose each field of each parcel is divided into ten equal strips, which are now generally, on the mountains, measured out roughly with an ox-goad, about eight feet long. On the plains they use for this purpose a rope about twice the length of the ox-goad, made of goat's hair, about half an inch thick, called hhabaleh, evidently the Hebrew hhevel, "rope", or "measuring line". Each of these strips is called a maress, from the Arabic meeras, "inheritance" or "allotted portion" (or, as some say, from maras, "cable", a collective plural from marasah, "rope"). The fields are taken separately, and the ten mawares, or strips, are apportioned amongst the ten ploughs by lot. The owner of two ploughs, for instance, would get one-fifth of each field in his sixth division of the land, and the owner of one plough one-tenth. A man with two weak oxen who can only plough half a day is set down at half a plough, and gets one-twentieth of each field; and another who can only plough for a quarter of a day receives one-fortieth. Each farmer then pays the proportion of the land-tax due on the strips of land allotted to him'.

Instead, therefore of questioning the use of the word 'lot' to indicate our inheritance, it would be difficult with such a background to avoid it.

So far we have concentrated our attention on the word kleronomia. We must now consider the evidence that is forthcoming to justify one or other of the divergent translations, namely, the inheritance which we have obtained or have had allotted us in Him, or, as the Revised Version, Cunningham and Rotherham would have it 'we were made God's portion'. When we turn to the original of Ephesians 1:11, we find no word exactly equivalent to 'obtain', and observe that we meet here, for the first and only occasion, the word kleroomai, which is explained in Dr. Bullinger's Lexicon as being in the middle voice, and meaning 'to acquire by lot, to obtain, to possess', but leaves the question still unsolved as to who it is that obtains. We have on other occasions expressed our conviction that many a doubtful passage in the New Testament can be rendered with certainty by referring to a parallel use in the LXX. One such passage is 1 Samuel 14:42, where, in answer to the casting of lots between Saul and Jonathan, 'Jonathan was taken'. The Greek kleroomai here, is the translation of the Hebrew lakad 'to take', in what is called the niph'al or passive voice, 'be taken', not actively 'to take'. There are six occasions apart from 1 Samuel 14:41 and 42 where this word is used for being taken by lot:

'The tribe of Judah was taken ... and Zabdi was taken ... and Achan ... was taken' (Josh. 7:16,17,18).

'The tribe of Benjamin was taken ... the family of Matri was taken, and Saul the son of Kish was taken' (1 Sam. 10:20,21).

It seems impossible to resist this evidence. Ephesians 1:11 teaches us not that we have obtained an inheritance, but that we have been taken by God for His inheritance! Of this rendering Alford says: 'This seems to me the only rendering by which philology and the context are alike satisfied'.

We have already gained information by referring to the history of Israel. Let us turn again and this time see what that typical people tell us concerning the conception now set forth, namely, that instead of reading in Ephesians 1:11 that we have obtained an inheritance, we learn with amazement that we have been taken for an inheritance, by the Lord Himself:

'And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel' (Num. 18:20).

This is blessing contrary to nature indeed. The man that God would honour the most, is to have, apparently, the least, but only apparently. The tribes of Israel may possess a portion of the land, but Aaron finds his part and his inheritance in the Lord Himself. This is not on all fours with Ephesians 1:11 but it is an approach.

- (1) All Israel have a portion of the land for their inheritance.
- (2) Aaron finds his portion and his inheritance in the Lord.
- (3) The Ephesian believer is taken one stage further, the Lord finds His portion in the members of the Church of the One Body.

This, too, finds its counterpart in Israel:

'The Lord's portion is His people; Jacob is the lot of His inheritance' (Deut. 32:9).

We must not, however, make the mistake of insisting so much upon this aspect as to deny that Israel did have an inheritance; truth out of proportion

oft becomes a lie. In Deuteronomy 4:20 Moses reminds Israel that they were taken to be unto the Lord, a people of inheritance, but in verse 21 he refers to the good land which the Lord had given them for an inheritance. Both statements are necessary for the presentation of Truth. Both Israel and the Church are reminded by these passages that unless they are the Lord's portion, all other portions will be a mockery. That unless they find their inheritance in the Lord, mere possessions will become vanity:

'All things are yours;' said the apostle, 'whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's' (1 Cor. 3:21-23).

The Threefold Charter of the Church

'The Prior-hope' (Eph. 1:12)

The inheritance, as we have seen (pages 141-147), is linked with the blessing pronounced in verse 5 by the repetition of the word 'predestinated'.

A	Predestinated to the adoption of sons, i.e. constituting such 'heirs'.
B	According to His good pleasure.
A	Predestinated to the inheritance described in verse 11.
B	According to the purpose of Him Who worketh all things after the counsel of His own will.

This brings us to the end of the second great section of Ephesians 1, verses 3-14, namely that which deals with the work of the Son, and calls forth the refrain that we met in verse 7 and will meet again in verse 14 'to the praise of His glory'. We now enter the third section of this great charter of the Church, which we have called 'The witness of the Spirit'.

In the first section, 'The Will of the Father', we have Choice.

In the second section, 'The Work of the Son', we have Deliverance.

In the third section, 'The Witness of the Spirit', we have Sealing.

Each section is ultimately concerned with inheritance. The Will of the Father settles who are to be His heirs; this is implied in the word adoption. The Work of the Son sets those thus chosen free from the bondage of sin and death, and fits them for their inheritance. The Witness of the Spirit operates during the period that elapses from the first act of faith, unto the redemption of the purchased possession, and seals them for this inheritance.

The word 'trust' today stands for reliance, confidence, credit, and only in a very secondary sense is it used for 'hope'. This can be realized if we were to interpose the word 'hope' into a 'trust deed' or the office of a 'trustee'. Trust is connected with the old word trow, to hold true. The word trust is used in the Authorized Version, to translate two Greek words, peitho 'to persuade' and elpizo 'to hope'. In Romans 15:12 and 13 we have both verb and noun of the latter coming together, where we read 'In Him shall the Gentiles trust. Now the God of hope ...'. While the verb elpizo is translated more times by 'to trust' than 'to hope', the noun elpis is translated fifty-three times 'hope' and once 'faith'. This exception is Hebrews 10:23, 'the profession of our faith', which the Revised Version renders 'the confession of our hope'.

While we cannot entirely dispense with 'trust' as a translation of *elpizo* by reason of the fact that the believer has every ground for confidence that God will perform His promises, it does seem that where noun and verb come together, or where the blessed hope of our calling is in view, the word 'trust' should be exchanged for the less ambiguous word 'hope'. The word that is used in Ephesians 1:12 is a compound, *proelpizo*, the *pro* being translated in the Authorized Version 'first', but although *pro* occurs forty-eight times in the New Testament it is never so translated in the Authorized Version elsewhere. The Companion Bible sums up the meanings of *pro*, in Appendix 104/xiv thus:

'Pro governs only one case (the Genitive), and denotes the position as being in sight, or, before one, in place (e.g. Luke 7:27; 9:52; Jas. 5:9); time (e.g. Matt. 5:12; John 17:24; Acts 21:38), or superiority (e.g. Jas. 5:12; 1 Pet. 4:8).'

Just as the preposition *pro* indicates place, time and dignity, so is it when used in combination with other words:

- (1) When used as a prefix to the Greek verbs: *ago* 'to lead'; *erchomai* 'to come'; and *poreuomai* 'to go'; it is translated 'to go before'.
- (2) When prefixed to *lego* 'to speak'; *grapho* 'to write'; or *epangellomai* 'to promise'; it is rendered 'before', 'aforetime' and 'afore'. These refer either to priority of place or of time.
- (3) The third usage is that of priority in position, dignity or advantage: *proechomai* 'better' (Rom. 3:9); *proegeomai* and *prokrima* 'prefer' in two senses (Rom. 12:10; 1 Tim. 5:21); *prokopto*, *prokope* 'profit' and 'wax' (Gal. 1:14; 1 Tim. 4:15; 2 Tim. 3:13).

We cannot quite eliminate the third sense, of dignity, from such passages as John 1:15,27 and 30, which say 'He was before me', for each passage uses the word *emprosthen*, 'preferred', and in one, John the Baptist expands this meaning by saying 'Whose shoe's latchet I am not worthy to unloose', which has nothing to do with time. The same may be said of Colossians 1:17,18 for the words 'before all things', 'beginning' and 'firstborn', refer not only to time, but especially to dignity 'that in all things He might have the pre-eminence'. To tell the members of the One Body, believers during the dispensation of the Mystery, the period when Israel's hope is deferred, that 'we hoped-before' and mean by that, the hope of the believer during the Acts, is manifestly without point. Right up to the dispensational boundary of Acts 28, the 'hope of Israel' was uppermost (Acts 28:20), so to tell the Ephesians that the apostle or his fellow-believers, hoped before the Ephesians did, is to tell them nothing relevant to the object with which Ephesians was written. If we believe that the 'we' of Ephesians 1:12 refers to one company, namely the Jewish believers, and the 'ye' (13) refers to the Gentiles, are we going to take the argument to its logical conclusion, and say that the words 'Blessed Us', 'Chosen Us', 'We have redemption' 'We have obtained' in the preceding verses are also exclusive to the Jewish believer? We believe that the meaning of the apostle can only be discerned if we perceive that the word *pro* is used to indicate priority of position or dignity.

The word 'predestinate' is used twice in this great charter of the church, and enables us to see that the wondrous acceptance in the Beloved, is echoed by this condition of being in a state of 'prior' hope, thus:

Ephesians 1:5,6	
a	Predestination to adoption,
b	According to the good pleasure of His will,
c	To the praise of the glory of His grace,
d	highly favoured in the beloved.
Ephesians 1:11,12	
a	Predestined to inheritance,
b	According to the purpose ... will,
c	To the praise of His glory,
d	who fore-hoped in Christ.

We believe that the apostle uses this word proelpizo to speak of the exceeding high calling of this church of the Mystery. The word 'also', too, needs care in interpretation. Some read Ephesians 1:12 as though it means 'We (i.e. the Jews) first trusted, and now ye (i.e. the Gentiles) also'. We believe that the word 'also' belongs to the fact of 'sealing' and that there is a parenthesis in the middle of verse 13. 'In Whom also you (...) were sealed'. The apostle often slips an explanatory clause into an argument as though he would say 'I take it for granted that ...'. An illustration that lies to hand is in verse 18. He was not praying that the eyes of their understanding may be enlightened, he says in effect, 'taking it for granted that the eyes of your understanding have been enlightened'.

**The Threefold Charter of the Church
The Witness of the Spirit (Eph. 1:12-14)
Seal and Earnest**

The Ephesian believers were 'sealed'. What does this mean? The word translated 'to be sealed' or 'to set a seal' is the Greek word sphragizo, and a seal is sphragis, which words represent the Hebrew chotham. Seals were employed to safeguard letters or treasures, to guarantee legal evidences, deeds, etc.; to give authority to shut and seal the doors of a prison.

'So she wrote letters in Ahab's name, and sealed them with his seal' (1 Kings 21:8).

'I subscribed the evidence, and sealed it' (Jer. 32:10).

'The king sealed it (the den) with his own signet' (Dan. 6:17),

are samples of its use. The word sphragis 'seal' comes sixteen times in the New Testament and sphragizo twenty-five times.

We will not attempt to examine every reference, but we are particularly concerned with the subject of Ephesians 1:13 which is connected with the witness of the Spirit. There is a passage written before Acts 28, which, by its very additions, is illuminating; we refer to 2 Corinthians 1:22:

'Who hath also sealed us, and given the earnest of the Spirit in our hearts'.

At first, unless like true Bereans we consider the context, we may assume that, inasmuch as both 2 Corinthians 1:22 and Ephesians 1:13 speak of both seal and earnest, that it is all one and the same, whether the epistle thus quoted is on one side of Acts 28 or the other. A closer examination, however, will reveal an essential dispensational difference:

'Now He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the spirit in our hearts' (2 Cor. 1:21,22).

The word 'stablish' is the Greek bebaioo, which is used in 1 Corinthians 1 and Hebrews 2 with particular reference to the confirming nature of miraculous gifts.

'Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?' (Heb. 2:3,4).

'That in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ' (1 Cor. 1:5-7).

Paul practically said, therefore, in 2 Corinthians 1:21 'Now He which confirmeth us (by the endowment of miraculous gifts) with you ... is God'. Associated with this confirmation is 'anointing'. Christ 'to anoint' gives the title 'Christ', The Anointed. This anointing, says John in his first epistle, made it unnecessary that any man should teach those who received it, for 'the same anointing teacheth you of all things' (1 John 2:27). No member of the One Body has such an anointing, but where there were miraculous gifts, there would also be found this anointing. In 1 Corinthians 12, which deals with supernatural gifts in the Pentecostal church, the apostle uses the somewhat strange expression 'so also is Christ' (12:12). Now a reading of the context will make it impossible to read this of our Lord. Valpy says of the word 'Christ' here:

'The word Christos is frequently used by Paul as a trope, denoting sometimes the Christian spirit and temper, as when he says until Christ be formed in you (Gal. 4:19), sometimes the Christian doctrine as, But ye have not so learned Christ (Eph. 4:20), and in this place the Christian church'.

All that we need add to Valpy in this place is, 'that church as endued with supernatural gifts'. The 'stablishing' and the 'anointing' belong to the calling that lies on the side of Acts 28 that commences with Pentecost. Ephesians has the seal and the earnest just the same, but the supernatural gifts are conspicuous by their absence. The seal is 'with that holy spirit of promise'. The construction of this phrase in the original is somewhat peculiar. It is:

To	pneumati	tes	epaggelias	to hagio
With the	spirit	of the	promise	with the holy

While there are many instances in the New Testament where the presence of the article 'the' with the words translated Holy Spirit, indicates the Person, the Giver, and the absence of the article with 'Holy Spirit' indicates His gift;

there is no mechanical rule possible, for the article can be added or omitted for a number of reasons. This passage is a case in point. Dr. Bullinger in his book *The Giver and His Gifts*, makes a valuable contribution to the subject, and also in Appendix 101 of *The Companion Bible* the findings of this work are summarized: 'Pneuma hagion (without Articles) is never used of the Giver (the Holy Spirit), but only and always of His gift'. It is not so universally true however to say, that where the article 'the' is added to Holy Spirit, or two articles are employed as 'The' Spirit, 'the' holy, that the reference is only and always of the Giver, Ephesians 1:13 being a case in point. The note in *The Companion Bible* reads:

'Although both articles occur (see App. 101 ii. 14) yet it is clear from the "earnest" (v 14) it is the gift, not the Giver'.

The bulk of commentators read this verse as though it spoke of the Holy Spirit Himself which had been promised, and refer back to Luke 24:49; Acts 1:4 and 2:33. The Holy Spirit promised by the Father, and fulfilled at Pentecost is not in view in Ephesians 1:13. Here it is not the Spirit that was promised, but the spirit that confirmed something that had been promised. The apostle himself suggests the true meaning of the phrase here, by going on to speak of this 'spirit' with which we are sealed as the 'earnest'. There is waiting for us, in our own tongue, a term that well expresses the intention of the apostle. It is the 'promissory note'. This is a written promise to pay a given sum of money to a certain person on a specified date. The stamp duty is ad valorem, that is according to the value of the subject matter. This use of the word 'spirit' as a pledge or earnest does not occur here for the first time. We meet it in Romans 8 and there are accompanying features in that chapter that illuminate Ephesians 1:13 while not speaking of it. In Romans 8:15 and 16 we read of 'the spirit of adoption', and that this spirit bears witness with our spirit. The structure of Romans 8:15-17 is as follows:

Romans 8:15-17	
A Sons	a Ye have received.
	b The sonship spirit.
	a We cry.
	b Abba, Father.
B Spirit Itself	bears witness with our spirit.
A Heirs	a We are the children of God.
	b And if children.
	b Then heirs.
	a Heirs of God.

This section denominated 'the spirit of adoption' is balanced in the structure of the chapter by verses 22-28 'waiting for the adoption'. Romans 8:15 speaks of the spirit of adoption, enjoyed now in this life. Romans 8:23 speaks of the literal, future adoption, 'the redemption of the body', for which the believer waits and which cannot be enjoyed apart from resurrection. What is called 'the spirit of adoption' in verse 15, is called 'the firstfruits' of the spirit in verse 23. Now the firstfruits were a pledge of the yet future harvest, so Paul, who wrote Romans 8, could link the Spirit of the promise, the Holy One, with the earnest of a future inheritance. Not only is there in both passages the 'adoption', there is 'predestination' and 'hope'.

Let us turn then to the earnest and see what we can learn. The word so translated is arrhabon, a word exactly the same as the Hebrew of Genesis 38:17 except, of course the characters used are Hebrew instead of Greek. This word seems to have passed from the Phoenecians in their trading, to the Greeks, and thence to the Romans, (Latin, arrha, arrhabo). Our English 'earnest' is a descendant of this Hebrew word. The terminal 't' is an addition, and like many other additions, it may have grown out of the idea that the word meant that one was in earnest when promising, and this form of speculation is a cause of many etymological pitfalls. In Middle English, the word was spelt ernes, and sometimes earles, whence comes the early English equivalent 'earlespenny', a term not unknown in some parts of Scotland today. The English word was derived from the Old French arrhes.

Blackstone in his commentary says of the earnest:

'If any part of the price is paid down, if it be but a penny, or any portion of the goods delivered by way of earnest, the property of the goods is absolutely bound by it ...'.

Erabon, the Hebrew word which appears in Greek form in Ephesians 1:14 occurs three times in Genesis 38 and is translated 'pledge'. The simpler word arab occurs thirty times, and is translated 'surety', 'pledge', 'mortgage', 'engaged', 'undertake', 'mingle', 'meddle', and 'sweet', 'pleasing', 'occupy'. Note, although for certain reasons one word begins in English with E, and the other with A, both represent the one Hebrew letter Ayin. It may not be at first obvious how this word can have such a variety of meanings. The root meaning of the word is 'to mix, or mingle' as in Ezra 9:2, and in Leviticus 13 in nine verses, a cognate word is translated 'the woof', a word meaning the threads that cross the warp, the threads running the long way of the fabric. In all its varied renderings, the one idea of 'intermingling' is present. Take the word 'surety'. Judah realized the serious implications of suretyship saying:

'For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad' (Gen. 44:32,33).

The surety is so intermingled with the one for whom he becomes pledged as to be practically inseparable. All these features enter into the thought of the 'earnest' in Ephesians 1:14. Whether the pledge be a penny or a pound it is equally binding. Whether the earnest include the confirmation of supernatural gifts, including even the raising of the dead, or whether it be but the possession of that faith which is the substance of things hoped for; whether it be the 'manifestation of the spirit' or whether the witness of the spirit be so simple, so quiet, so unobtrusive as to exclude all apparent 'evidence', one thing abides, the earnest has been given, and those who have been thus sealed have received the pledge of the God of truth, Whose promises in every dispensation find their Yea and their Amen in Christ.

The Threefold Charter of the Church
The Witness of the Spirit (Eph. 1:12-14)
The Kinsman-Redeemer

The seal and earnest are related to hope, promise and inheritance in Ephesians 1:12-14 or as it is summed up at the close 'until the redemption of the purchased possession'. The preposition eis is only translated 'until' once and 'till' once, and although these are noted in Young's Analytical Concordance

under till, neither until nor till are included in the Index at the back. While it is necessarily true that the earnest is 'until' the day of redemption, the idea in Ephesians 1:12-14 is that it is given 'with a view to' or 'unto' that day. However we translate eis, the idea of a goal must never be absent. Predestination is said to be 'unto the adoption', in the same way the earnest is unto the redemption of the inheritance. What is meant by the expression 'the redemption of the purchased possession'? Redemption in its initial stage is blessedly past. 'In Whom we have redemption through His blood' (1:7). This initial redemption is set forth in the type of the Passover Lamb. Here deliverance from bondage is the uppermost thought. Redemption however is also unto something. He Who led Israel out of Egypt, led them ultimately into the land of Promise. The figure that stands out prominently in the Old Testament as the great type of this second aspect of redemption is 'The Kinsman-Redeemer', and the book that sets this great type forth most blessedly is the book of Ruth. Before therefore we deal with the actual term 'the redemption of the purchased possession', let us become acquainted with the general teaching of the Book of Ruth. The Book of Ruth fulfils several purposes.

- (1) It reveals that even during the dark days of the Judges, there were some who lived their simple lives in the fear of the Lord.
- (2) The example of utter faithfulness presented by the story of Ruth the Moabitess, stands out in bold relief against the dark background of the times, and gives encouragement to us in our own day of darkness and apostacy.
- (3) The book supplies an important link in the genealogy of Christ as the Son of David.
- (4) The introduction into that genealogy of a Moabitess illuminates the character of the God of all grace, prefiguring the acceptance of the Gentile, and indicating something of the gracious work of the Saviour.
- (5) But perhaps more important than all is the light this book throws upon that most important typical figure, the Kinsman-Redeemer.

In the first chapter of Ephesians, we find a twofold presentation of redemption:

- (1) Redemption from Bondage.— 'In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace' (1:7).
- (2) Redemption of a Possession.— 'Which is the earnest of our inheritance until the redemption of the purchased possession' (1:14).

In the first passage the word aphesis ('forgiveness') is used, meaning 'setting free from bondage' (see Luke 4:18). In the second passage, sin and bondage are not in view. The figure is an 'earnest' now, in view of a 'possession' then; and as the possession had been forfeited, redemption is essential. It is this second aspect of redemption that finds so beautiful an illustration in the Book of Ruth, and makes its study so profitable.

The central and longest portions of the book revolve round the figure of Boaz as the Kinsman-Redeemer (gaal). The word gaal and its derivatives, which are variously translated 'redeem', 'right', 'right to redeem' and 'kinsman', occur no less than twenty times in these central chapters.

The simplest analysis of the book seems to be as follows. The first chapter puts us in possession of the circumstances that involved the forfeiture

of the inheritance, while the closing verses of the fourth chapter reveal its redemption:

Ruth		
A 1:1-22.	Sons dead.	
	No more sons possible.	
	Inheritance suspended.	
B 2:1-23.	Kindness to living and dead	Kinsman-
B 3:1 to 4:13.	Name of dead not cut off	Redeemer.
A 4:14-22.	Better than seven sons.	
	Genealogy to David.	
	Inheritance redeemed.	

After the death of Elimelech, the two sons married two women of Moab, and lived together for ten years. In both cases the marriages were childless, and at the death of the two sons, the three widows were faced with a serious problem. Elimelech's inheritance which passed on to Mahlon and Chilion was temporarily suspended owing to the fact that no child had been born to either of them. This gives point to the otherwise rather strange reference that Naomi makes, to the idea of the two widows waiting until she, Naomi, might remarry and have further sons, a far-fetched argument to our ears, but not so when read in the light of the law of Moses, to which we must make reference later. We do not give here the full outline of this first chapter, but that of 1:8-18.

Ruth 1:8-18		
A 1:8-18.	d	Ye dealt kindly with me.
	e	'Rest' in house of husband.
	e	'Tarry' for husband.
	d	The Lord against me.
	F	Orpah. Kissed.
		Ruth. Clave.
	d	She has gone back.
	e	Her people. Her gods.
	d	Intreat me not to leave.
	e	Thy people. Thy God.

In those days, the lot of an unmarried woman was such that marriage with almost anyone, however irksome, was preferable. Naomi speaks of Orpah and Ruth 'finding rest' (menuchah) in the house of a husband. The same word is repeated in Ruth 3:1, 'Shall I not seek rest for thee?' This figure, too, is prophetic; for in Isaiah we find marriage terms employed to describe the glory of that future day when Israel shall be restored. In Isaiah 62:4 (margin) we read that Israel shall be called Hephzi-bah, 'My delight is in her', and the land Beulah, 'Married'. Again, in Isaiah 32:

'And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places' (menuchah) (18).

The contrast between Orpah and Ruth is most marked. Orpah 'kissed' her mother-in-law; but Ruth 'clave' to her. Orpah went back to 'her people' and to 'her gods', but Ruth chose Naomi's 'people' and Naomi's 'God'. The beauty of the words of Ruth as recorded in verses 16 and 17 will move the heart so long as the world endures. They are comparable with the lowly act of love which the Saviour said should be remembered wheresoever the gospel was preached (Matt. 26:13):

'Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me' (Ruth 1:16,17).

And so these two took the long road back to Bethlehem, and arrived there at the beginning of the barley harvest. There are no accidents in God's providence. His hand guided; His heart planned; Boaz, all unwittingly, was awaiting his appointed time and work.

We are now ready to take up the great story of the Kinsman-Redeemer as it is unfolded in the central section of this beautiful little book. May the faithfulness of Ruth be an inspiration to each of us in these days when so many seem to do 'that which is right in the sight of their own eyes'.

The central sections of the Book of Ruth are mainly concerned with the Kinsman-Redeemer. It is evident, therefore, that before we can rightly appreciate the narrative of Ruth 2 to 4, we must be well acquainted with the teaching concerning this important office.

Chapter 2 opens with the statement: 'And Naomi had a kinsman of her husband's', and this note is repeated with variations throughout the section. In verse 3 we read that Ruth's 'hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech'.

In verse 20, when Ruth returns to her mother-in-law with her gleanings, we find that Naomi links up the thought of kindness to the dead, with that of nearness of kin:

'Blessed be he of the Lord, Who hath not left off His kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen' (Ruth 2:20).

There are four words used in connection with Boaz and his kinship with Naomi, which may be set out as follows:

- (1) He was a 'kinsman' of Elimelech (Ruth 2:1). Here the word translated 'kinsman' is *moda*, derived from *yada*, 'to know'. The word implies very intimate knowledge, as the usage of Genesis 4:1 indicates, and is used in Isaiah 53: 'By His knowledge shall My righteous servant justify many' (11). When we realize the relationship between this word and the 'Kinsman' and 'Kinsman-Redeemer', we begin to see a fuller reason for its use in Isaiah 53, and a deeper meaning in many of the New Testament references to 'knowledge'.
- (2) We also read that Boaz was of the 'kindred' of Elimelech (Ruth 2:3). Here the word translated 'kindred' is *mishpachah*, from the root

shapach, 'to join' or 'associate'. Mishpachah is translated 'after their kinds' (Gen. 8:19), 'after their families' (Gen. 10:5); and is the word 'family' in Ruth 2:1. Ruth uses the word shiphchah twice in 2:13 in reference to herself as a 'handmaid'. Once again profound doctrine is resident in these facts. To be redeemed, one must be of the same 'family' or 'kind' as the redeemer. It was a necessity, therefore, that the Lord from heaven should become man and that the Word should be made flesh.

- (3) In Ruth 2:20 Naomi says of Boaz: 'The man is near of kin to us'. Here the word translated 'near of kin' is qarob. Readers who depend upon Young's Analytical Concordance should note that this reference is omitted both under 'near' and 'near of kin'. The verb qarab, 'to come near', is used in the same intimate sense as the verb 'to know' (see Gen. 20:4), and once again the instructed reader will appreciate the fuller meaning behind the New Testament references to drawing near, both on the part of the Saviour Himself, and of those whom He has redeemed.
- (4) This is perhaps the most important reference and is found in Ruth 2:20 '... one of our next kinsmen'. Here the margin informs us that the passage may be translated: 'One that hath right to redeem'. The word here is Goel,* or 'Kinsman-Redeemer'.

* In the Concordance, Goel will be found under Gaal, "to redeem".

The 'Kinsman-Redeemer' played an important part in the Hebrew economy and is referred to in Leviticus 25, where we find the first statement of the law concerning the redemption of land. Under the law of Moses it was not possible for a man to sell the land that formed part of his true possession 'in perpetuity'. In every transaction with regard to the sale of land, it was compulsory to 'grant a redemption' (Lev. 25:23,24). If a man had 'sold away' any part of his possession, on account of poverty, his 'next of kin' had the right to redeem it. A special provision was made for the safeguarding of the inheritance to the rightful family, which is set out at length in Deuteronomy 25:5-10:

'If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall ... take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed'.

This law was certainly in the minds of Naomi, Ruth and Boaz, and its recognition makes the reading of Ruth 2 to 4 vivid and plain. Before turning to Ruth, however, we must mention the other aspect of the Kinsman-Redeemer's work — that of the 'avenger of blood'. The word Goel or Gaal is translated 'avenger' or 'revenger' in thirteen passages, and we are told in Numbers 35 that cities of refuge were provided so that a man could get a hearing and a trial in the event of having slain another without premeditation. This aspect of the Kinsman's duty does not, however, come into the story of Ruth.

With the information we have gathered, both as to the various words used for kinship, and the law concerning the kinsman and his brother's widow, let us return now to Ruth and read the story again in the light of these facts. First of all let us see the structure of the passage.

We have not felt justified in setting out the whole of the passage in detail, but have given the sections, and set out the first one as an example, so that the reader should find little difficulty in completing the structure if it be deemed necessary.

Naomi's words in chapter 3 find a parallel in Ruth 1:9:

'The Lord grant you that ye may find rest, each of you in the house of her husband' (Ruth 1:9).

'My daughter, shall I not seek rest for thee, that it may be well with thee?' (Ruth 3:1).

Ruth 3:1 to 4:13	
A 3:1-9.	a c Shall I not find rest for thee?
	d Is not Boaz of our kindred?
b	e When Boaz finishes eating and drinking.
	f Mark the place where he shall lie.
	g Uncover his feet.
	h Lay thee down.
	i He will tell thee what to do.
	i All thou sayest I will do.
	e When Boaz had eaten and drunk.
	f He went to lie down.
	g Uncovered his feet.
	h Laid down.
a c	c Who art thou?
b	j I am Ruth, thine handmaid.
	k Spread thy skirt over.
	j Thou art a near kinsman.
B 3:10-13.	Boaz explains about the nearer kinsman. Promises to redeem.
C 3:14-18.	Ruth assured.
B 4:1-6.	Boaz advertises the other kinsman. Fulfils his promise to redeem.
A 4:7-13.	The inheritance secured. Ruth becomes wife to Boaz.

No longer has Naomi to speak of a possible husband and future sons (Ruth 1:12,13) for now she can say: 'Is not Boaz of our kindred!' (Ruth 3:2).

It was the custom at threshing time for the owner to remain all night on the threshing-floor until the harvest was safely garnered. Naomi knew this and instructed Ruth how to act. Judged by modern standards of morality Ruth would probably be condemned, but Boaz bears testimony that 'all the city of my people doth know that thou art a virtuous woman' (Ruth 3:11).

When Ruth said: 'Spread therefore thy skirt over thine handmaid for thou art a near kinsman' (or, one who has the right to redeem) (Ruth 3:9), Boaz knew that she was asking him not only to redeem the land that had been lost, but also to marry her and save the name of the dead husband from being blotted out. Boaz is touched by the fact that Ruth had not followed after young men, but had let her choice fall upon one who was apparently many years her senior.

Boaz was not Ruth's brother-in-law and was, therefore, under no compulsion in the matter, for the law of Deuteronomy 25 is concerned with the 'husband's brother' and the case of 'brethren dwelling together' (5,6). By removing to Moab, Elimelech had made impossible the second of these conditions, and Boaz, though of the kindred of Elimelech, was not the deceased husband's brother.

We find this practice of marrying the brother's widow in operation before the giving of the law (see Gen. 38:8), and we have records of its existence in Athens, in Persia, in Tartary and Circassia, and among the Druses. Niebuhr writes:

'It does indeed happen among the Mahometans that a man marries his brother's widow, but she has no right to compel him so to do'.

Boaz was obliged, in fairness, to defer complying with Ruth's request, for, said he: 'It is true that I am thy near kinsman: howbeit there is a kinsman nearer than I' (Ruth 3:12). However, Boaz probably guessed that the marrying of the Moabiteess would be a stumbling-block in the other kinsman's way, and promises to perform the office of the kinsman himself, should the nearer kinsman fail.

It is interesting to note that, while Ruth's virtue could not apparently be called in question, and neither she nor Boaz had any cause for shame, they did not in any way flaunt their innocence, but sought rather to preserve their good name from the smallest suspicion of evil:

'Let it not be known that a woman came into the floor' (Ruth 3:14).

Naomi's immediate question: 'Who art thou, my daughter?' (Ruth 3:16) does not mean that she was unable to distinguish Ruth owing to the early hour of the day, but rather expresses her intense desire to know what had transpired (compare Judges 18:8). In Ruth 2:19 Naomi had inquired where Ruth had gleaned, and when she was shown the ephah of barley she immediately perceived that the Lord's hand was in it. So here, when she sees the six measures of barley, she expresses her confidence that Boaz will not rest until the matter is settled.

In Ruth 3:15 the A.V. reads: 'And she went into the city'. This, however, is incorrect, the true rendering being: 'And he went into the city'. Boaz meant to lose no time in bringing the matter to a head. Sitting down in the gate, where all public transactions were carried out, he hails the other kinsman and,

in the presence of the ten men that had been secured to make the transaction legal, he says to him:

'Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: and I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabite, the wife of the dead, to raise up the name of the dead upon his inheritance' (4:3-5).

While the nearer kinsman was quite willing to redeem the parcel of land, he was not willing to marry the Moabite and he therefore relinquishes his right. Boaz and the other kinsman then follow a custom that was even then ancient in Israel, whenever redeeming and changing were to be confirmed:

'A man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel' (Ruth 4:7).

To place one's shoe upon anything was a symbol of possession. To take off one's shoe and pass it to another was a symbol of transference. The spreading of the skirt already alluded to was another symbol of transferred authority. Even to this day, it is the custom to associate old boots with weddings, and although this is now simply a piece of harmless fun, the custom has its origin in these distant times.

It would seem that the nearer kinsman who failed probably sets forth the failure of man to redeem either himself or his brother, and that the transference to Boaz is an indication that Christ alone is strong enough to undertake the task.

We next read that Boaz calls upon the Elders and the people to witness that he has bought all that was Elimelech's, Chilion's and Mahlon's, of the hand of Naomi, and further, that he has purchased Ruth the Moabite, the wife of Mahlon, to be his wife, and that he intends to play the Kinsman-Redeemer's part and to 'raise up the name of the dead upon his inheritance, that the name of the dead be not cut off'. In reply, the people not only declare themselves witnesses, but also express their pleasure by adding words of blessing. There is pointed meaning in the reference they make to 'Pharez whom Tamar bare unto Judah', for in Genesis 38 we have the story of one who, by refusing to do the kinsman's part, not only involved himself in death, but his brother's widow in immorality. Boaz, it is implied, represents the reverse of all this.

We now reach the conclusion of the book:

Ruth 4:14-22			
A	B	4:14-17.	a The women.
			b Blessed be the Lord ... a kinsman to thee.
			c Name famous in Israel.
			d Nourisher.
			d Nurse.
			a The women.

	b	A son born to Naomi.
	c	Name Obed (Jesse, David).
A 4:18-22.	e	The generations of Pharez.
		Pharez begat ... David.

Not only is Ruth, the Moabitess, graciously brought under the wing of the God of Israel, and her temporal needs satisfied by the love and wealth of Boaz the Strong, but a link is also made in the chain that binds Adam to Christ, and Ruth finds an honourable place not only in the line of David, but in the genealogy of David's greater Son (Matt. 1:5).

When we remember that the Scriptural Redeemer must be a kinsman and an Israelite, and also that the Redeemer of Israel is set forth as Israel's Lord and God (cf. Isa. 41:14; 43:14; 44:6,24, etc.) we are confronted with a problem which can only be solved in the light of the person of Christ as 'God manifest in the flesh'.

The Threefold Charter of the Church
The Witness of the Spirit (Eph. 1:12-14)
The Purchased Possession

With the background provided by the Old Testament type of the Kinsman-Redeemer, we can approach the exposition of the words 'the redemption of the purchased possession' with a fuller sense of its importance, and with a better sense of equipment for the task. We must not forget, however, that the Ephesians would, like the Galatians, be more familiar with the Greek and Roman law and custom regarding the adoption, the selection and legal instalment of the heir, and the actual moment of taking possession. This too, if known to the reader, will intensify the meaning of Ephesians 1:14. We have already referred to this in connection with verse 5, see pages 96-103, and so we give a brief review of the custom — not of adoption in its initial stages, but in its final phases.

So far as the ceremony of adoption was concerned, the difference between the transferring of a son into slavery, and a slave becoming a member of the family was very slight. In the one case the adopter said: 'I claim this man as my slave'; in the other, 'I claim this man as my son'. The form was almost the same; it was the spirit that differed.

If the adopter died and the adopted son claimed the inheritance, the latter had to testify to the fact that he was the adopted heir. Furthermore:

'the law required corroborative evidence. One of the seven witnesses is called. "I was present", he says at the ceremony. "It was I who held the scales and struck them with the ingot of brass. It was an adoption. I heard the words of the vindication, and I say this person was claimed by the deceased, not as a slave but as a son"' (W.E. Ball).

Bearing all these facts in mind, can we not feel something of the thrill with which the Roman Christian would read the words:

'Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs' (Rom. 8:15-17).

It is not so much the Holy Spirit addressing Himself here to the human spirit in confirmation, but rather the joint witness of the Holy Spirit and the spirit of the believer to the same blessed fact.

Closely associated with the law of adoption was that of the Roman will. The Pratorian will was put into writing, and fastened with the seals of seven witnesses (cf. Rev. 5 and 6). There is probably a reference to this type of will in Ephesians 1:13,14:

'In Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory'.

W.E. Ball translates the latter part of the passage: 'Until the ransoming accomplished by the act of taking possession (of the inheritance)':

'When a slave was appointed heir, although expressly emancipated by the will which gave him the inheritance, his freedom commenced not upon the making of the will, nor even immediately upon the death of the testator, but from the moment when he took certain legal steps, which were described as "entering upon the inheritance". This is "the ransoming accomplished by the act of taking possession". In the last words of the passage "to the praise of His glory" there is an allusion to a well-known Roman custom. The emancipated slaves who attended the funeral of their emancipator were the praise of his glory. Testamentary emancipation was so fashionable a form of posthumous ostentation, the desire to be followed to the grave by a crowd of freedmen wearing the "cap of liberty" was so strong, that very shortly before the time when St. Paul wrote, the legislature had expressly limited the number of slaves that an owner might manumit by will' (W.E. Ball).

This Roman custom helps us to see the link that there is between Romans 8 and Ephesians 1:13,14, as well as with the book of Ruth.

'The purchased possession'. Had the apostle simply intended that the seal and the earnest guaranteed the entry into the promised inheritance at last, it would have been easy to have said so. This somewhat strange expression challenges us, and demands fuller inquiry.

Peripoiesis, the word translated 'purchased possession' in the A.V., and 'God's own possession' in the R.V., occurs five times, thus:

The redemption of the purchased possession (Eph. 1:14).
To obtain salvation (1 Thess. 5:9).
To the obtaining of the glory (2 Thess. 2:14).
To the saving of the soul (Heb. 10:39).
A peculiar people (1 Pet. 2:9),

to which we should add the two occurrences of the verb (Acts 20:28; 1 Tim. 3:13), both of which are translated 'purchase'. We have already found that light was to be obtained by studying the teaching of the Old Testament concerning the Kinsman-Redeemer. Let us consider those passages where the LXX employs this word, peripoiesis.

Peripoiesis the noun occurs in 2 Chronicles 14:13; Haggai 2:10 (LXX) and Malachi 3:17 and translates two Hebrew words. Peripoieo the verb occurs over

twenty times, and translates eleven Hebrew words, and in addition, the word peripoieo is found in the Apocrypha three times.

Let us first consider the three references to peripoiesis. 2 Chronicles 14:13 tells us of the Ethiopians who were 'overthrown, that they could not recover themselves'; the Hebrew word so translated here being michyah a reviving, quickening or preserving of life. Haggai 2:10 (LXX), 'In this house will I give peace ... of soul for a possession', for which there does not appear to be any Hebrew equivalent. The translators appear to have felt that the word 'peace' needed to be extended and cover the period that ensued.

Malachi 3:17 'When I make up My jewels'. Here the Hebrew word is segullah a word of rich content and application. Segullah is the word used by the Lord in Exodus 19:5 where He says of Israel, 'Ye shall be a peculiar treasure unto Me'. So in Deuteronomy 7:6; 14:2 and 26:18, where it is rendered 'special' and 'peculiar'. In these four occurrences the LXX uses periousios, which is employed by Paul in Titus 2:14 'a peculiar people'; both Greek words, periousios 'beyond the ordinary', and peripoiesis 'an acquisition', being used in the LXX to translate the word segullah. In 1 Chronicles 29:3 David refers to his 'own proper good' where segullah is translated by peripoieo. Psalm 135:4 uses segullah, 'Israel for His peculiar treasure' and Ecclesiastes 2:8 uses it for 'the peculiar treasure of kings'. In no one instance is Israel promised that they shall inherit a peculiar treasure; they are told that they will be taken by the Lord for His peculiar treasure, a special people unto Himself.

This brings us back to the meaning we discovered in Ephesians 1:11 where, instead of 'obtaining' an inheritance, the glory of this calling is that this people are 'taken' for an inheritance by the Lord. A peculiar treasure indeed! While these references to Israel illustrate, they do not exhaust the meaning of the apostle here. The Emphatic Diaglott translation gets very near to the heart of the matter by reading: 'a redemption of the purchase' which, strange though it may sound, brings up into the mind the idea that a pledge, an earnest, a deposit has been paid, and in God's good time, the complete amount will be put down. The first aspect of redemption was paid in blood and offered in weakness; the second will be with power. One phase of this second aspect of redemption is set forth in Revelation 5 and 6, where the Lion of the tribe of Judah opens the seven sealed book. The redemption of the purchase, so far as the Mystery is concerned, is not described, the only added word that is written elsewhere is in Ephesians:

'Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption' (4:30),

the day of redemption being comparable to Romans 8:23 'the adoption, to wit, the redemption of our body'. It does not seem reasonable to speak of 'grieving' a miraculous gift, or a spiritual endowment, one can only grieve a person. The two passages must be read together. The Holy Spirit, Who can be grieved, seals the believer with 'holy spirit of promise' the pledge or earnest of the glorious reality. Once more the section ends with a note of praise.

The apostle has now given us some idea of the priceless treasures that are contained in this 'Muniment Room'. Here to our wondering gaze he showed us 'the will' of our Father, revealing His most sacred secret, a will and a choice made and purposed 'before the overthrow of the world'. Here we learn that the blessings allotted to us are 'every blessing that is spiritual', and to be enjoyed in the super-heavens en tois epouraniois, where Christ sits at the right hand of God. Here we see the documents that appoint us heirs and firstborn, we

are, as verse 6 has declared, 'highly favoured in the Beloved'. If this gracious will of the Father calls forth our praise, what shall we say when we review afresh the documents that set forth the grounds of our enfranchisement. We were bondslaves, but we have been redeemed, released and forgiven with a grace that overflows. In this revelation of favour, there is made known 'the secret of His will' which shows that this church thus chosen and redeemed is a foreshadowing of the day when in the fullest sense, the Saviour shall head up all things in Himself, in Whom we find our blessed part, being honoured as was Aaron, not so much in being allocated an inheritance but of being taken to be the Lord's portion, His 'peculiar possession', unto which the Holy Spirit has sealed us, and given us an earnest, in full assurance that the redemption of the purchase shall be effectually completed. The phrase 'in Whom' links these three sections of our charter together, carrying each stage on as an outcome of the other.

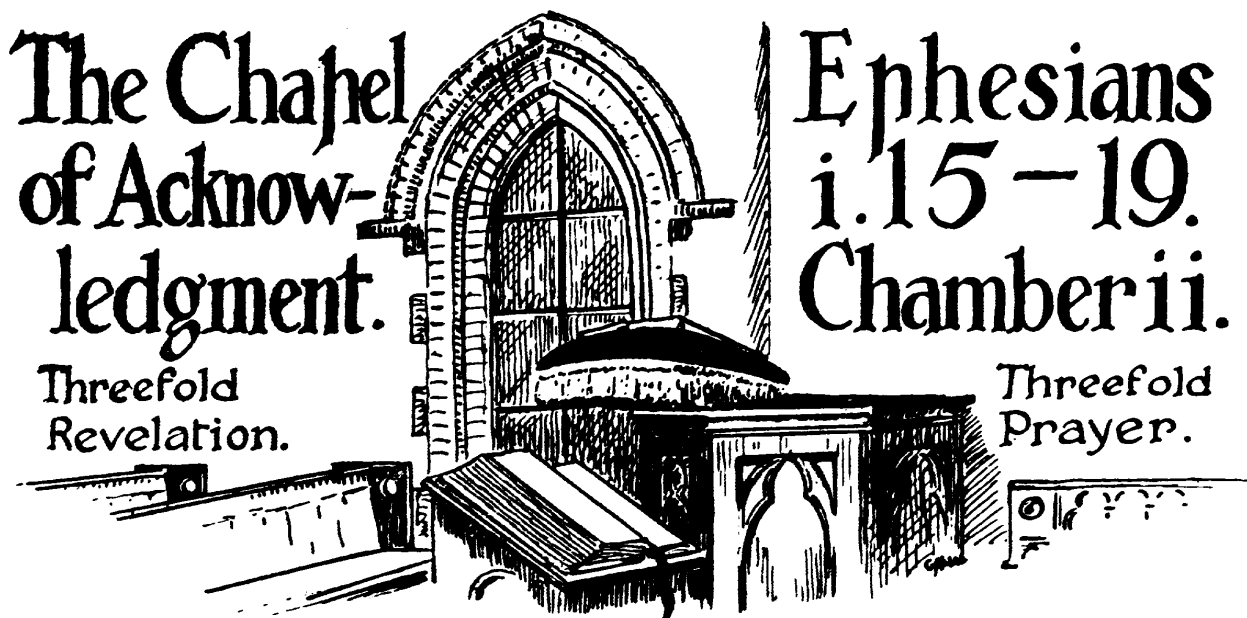
In Whom we have redemption, i.e. in the Beloved of the Father's will.

In Whom we also were taken to be an inheritance,
i.e. in Him Who is our Redeemer, and Head.

In Whom ye also were sealed with the holy spirit of promise, i.e. in Him, the Redeemer and the Beloved.

'In Whom' each time refers to Christ. The Father's will and the Spirit's witness focuses our adoring gaze on the Sacrifice for sin so freely offered that we may be set free to enjoy 'all spiritual blessings in heavenly places', we who by nature were so far off as to be hopeless, Christless and Godless.

Can we wonder that we pass from the Muniment Room under the guidance of the apostle, into the Chapel of Acknowledgment, which section, Ephesians 1:15-20 now awaits our worshipping attention.



Chamber 2
The Three Prayers of Ephesians Compared

On page 8 is a drawing showing a house of some pretensions, having a central tower, and two wings, each wing having seven rooms, and these two wings with their seven rooms balancing one another on plan. This is explained as being a pictorial exhibition of the structure of the epistle to the Ephesians, in which seven doctrinal sections occupy chapters 1, 2 and part of 3, while seven corresponding sections dealing with practice occupy chapters 4, 5, 6. Our guide has broken into his description of the contents of the Muniment room three times, saying 'to the praise of His glory', he now conducts us to the next room in the building which we have called 'The Chapel of Acknowledgment'* for here, he ceases to teach us and begins rather to pray for us.

* The reader may be interested to know that the illustration above, is a drawing made in the Chapel of the Open Book, from the vestry looking across the reading desk to the Pulpit.

'Wherefore I also'. This little word 'also' has occurred several times already. 'In Whom also', that is, over and above the fact that Christ is to head up all things in heaven and earth, 'we also' said the apostle have a part. 'In Whom ye also' were sealed and given an earnest. 'Wherefore I also', I now come forward, says Paul; recognizing your position by grace, to pray for your enlightenment and appreciation of the grace so lavishly bestowed upon you. There are some matters that call for prayer, the only condition being man's abject need of Divine grace. There are some matters, however, that cannot form the basis of true prayer, apart from the fulfilment of certain conditions. We are facing one such instance here. It would be useless to pray for these Ephesians, that they 'may know what is the hope of His calling', if they had received no instruction on the subject. Verses 3-14 which reveal the 'calling', must come before verses 15-19 which lead on to its 'hope'. There comes a moment also when teaching must stop. Unless there is response and acknowledgment of what has already been revealed, to add instruction would be an evil. 'Then shall ye know if ye follow on to know the Lord' is a sound principle at all times. These Ephesian saints appear to have fulfilled certain of these conditions, for the apostle told them that he gave thanks and prayed for them 'After I heard of your faith in the Lord Jesus, and love unto all the saints' (Eph. 1:15)

Ephesians 1:15-19. Paul's Prayer		
A	15,16.	Faith according to you in the Lord Jesus. Kata.
B	That He	17. Spirit of wisdom and revelation.
	may	17. Acknowledgment of Him.
	give	18. Eyes of heart enlightened.
B	That ye	18. What is the hope.
	may	18. What is the riches.
	know	19. What is the greatness.
A	19.	To us-ward who believe. Kata.

This prayer leads on directly from the revelation given in the charter (Eph. 1:3-14), and is particularly connected with the third portion, the Witness of the Spirit, where 'faith' and 'hope' appear, as well as the inheritance which is to be entered in the day of redemption. The whole of the previous section has been directed upward and outward. The believer's attention has been turned

away from self and experience to the elective and redemptive purposes of grace, with its heavenly places and its spiritual blessings.

At the close of the doctrinal section of the epistle we shall find another prayer (Eph. 3:14-21), and yet once more when the practical section is nearly closed, a third prayer of the apostle is recorded. These prayers are interrelated, and are an integral part of the teaching of the epistle. The following comparison, though it be only in outline, will show the connecting points, yet reveals the different aspects of the truth to which the attention is directed. In the first prayer, the direction is up, to where Christ sits, and away from self. In the second, the attention is focused upon 'Christ in us', 'the inner man', 'at home in the heart' rather than being seated at the right hand of God. In the first prayer 'every name that is named' speaks of the supreme exaltation of the Saviour. In the second passage it is 'every family ... is named', where high exaltation gives place to the figure of home.

The Two Prayers	
Ephesians 1:15-19	Ephesians 3:14-21
The prayers are addressed to	
The God of our Lord Jesus Christ, the Father of glory.	The Father of our Lord Jesus Christ.
That He may give	
A spirit of wisdom and revelation.	Strength by the Spirit in the inner man.
That ye may know	
Hope, riches, power.	Love.
Something 'exceeding' (huperballo)	
Exceeding power.	Knowledge — exceeding love.
The means	
We in Christ.	Christ in us — 'The inner man'.
The power is	
The power wrought in (energeo) Christ.	The power that worketh in (energeo) us.
The might (dunamis, ischus) is	
The might exhibited at the resurrection.	The might necessary to comprehend

with all saints.	
The goal in each case	
The fulness of Him that filleth all in all.	That ye might be filled up to all the fulness of God.
Heavenly powers mentioned	
Every name that is named.	Every family in heaven and earth is named.

There is also an evident correspondence between the opening and closing prayer. In chapter 1, Paul prays for the believer, in chapter 6, he asks the believer to pray for him. In the opening prayer the burden is 'that ye may know', in the closing prayer 'that I may make known'. The prayers of Ephesians, therefore, stand related thus:

The Prayers of Ephesians		
A	1:15-19. Prayer for the acknowledgment.	
	'That ye may know'.	Eyes
B	3:14-21. Prayer for comprehension.	Heart
A	6:19,20. Prayer for utterance.	Mouth

The student with time to spare for the delightful and fruitful task, can, with the start given by these few comparisons, continue the process and will find many treasures of truth awaiting his prayerful investigation. It is evident from the fact that the apostle ceases to teach new doctrine, and turns to prayer, that there is a warning and a lesson here. At the first, we are absolutely dependent upon the initial revelation that God makes, whether it be the gospel of our salvation, or the revelation of the Mystery, but there comes a moment when such teaching must be received, appropriated and acted upon. If this is not done, to continue teaching would treat us as though we were automatons into whom at stated intervals so much truth should be poured. But even a motor car does not receive continual fillings of petrol unless the petrol already received is used, how much less the mind of the believer endowed with faculties of reason, and under the monitorship of an enlightened conscience and the leading of the Spirit. It is on this basis that the prayer proceeds.

'Wherefore' dia touto 'because of this' or 'on this account'. Without mechanically repeating the clauses of the teaching already given, we can see upon examination that the prayer of the apostle has that teaching in mind.

The Charter	The Prayer
The Will of the Father.	What is the hope of His calling?
The Work of the Son.	What is the riches of ... inheritance?
The Witness of the Spirit.	What is the ... power ... who believe?

Paul tells the Ephesians that he had heard of their 'faith' and their 'love' and consequently proceeds to pray concerning their 'hope', these three often being brought together in his epistles.

The original wording of Ephesians 1:15 is somewhat strange. Our version reads 'After I heard of your faith in the Lord Jesus', which is straightforward enough. Weymouth inserts the words 'which prevails among you'. Darby adds 'which is in you'; Rotherham has 'on your part'. Each of these translators was endeavouring to express the intention of the apostle who said:

Dia	touto	kago	akousas	ten
Because	of this	I also	having heard	of the
	kath'	humas	pistin	
	according to	your	faith	

'The according to your faith' is not English, and conveys no true meaning, yet the very fact that so strange a term should be introduced here is a challenge. In Acts 26:3 we read 'especially because I know thee to be expert in all customs and questions which are among the Jews', where the original reads ton kata Ioudaious. Again in Acts 18:15, 'but if it be a question of words and names, and of your law, look ye to it'. Here again the Greek reads kai nomou tou kath' humas 'and of a law that is according to you'. In these references we readily perceive that to the Roman Gallio, or in Paul's speech to King Agrippa, laws, customs and questions that are peculiarly Jewish are in mind. The preposition kata is translated 'according to' one hundred and eight times, and is found in Ephesians, so translated, fifteen times.

Let us observe its occurrence in the charter of the Church (Eph. 1:3-14). These believers were predestinated to adoption 'according to the good pleasure of His will'. Forgiveness of sins was 'according to the riches of His grace'. The revelation of the Mystery of His will was 'according to His good pleasure, which He hath purposed in Himself', and the taking of these believers for an inheritance was also 'according to the purpose of Him Who worketh all things after the counsel of His own will'. It is impossible to avoid the fact that the high calling of this church, its revelation at that time and all that pertained to it was 'according to' plan. If the same word is used once more in verse 15, surely we are expected to continue this thought. Your faith, said the apostle in effect, must not be confounded with the faith that is put forth by a believer in some other dispensation or calling. It may not be the 'gift of faith' by which mountains are moved; it must be that aspect of faith that harmonizes ('accords') with your calling. It is, however, only too true, that there may be a clear comprehension of the distinctive character of our calling with very little corresponding 'love unto all the saints', and where this is lacking, growth must cease. Happily the Ephesians manifested both the true faith and the consequent love, and on this basis the apostle goes forward with his unceasing prayer for them. Let us not forget the connection established here, between the revelation of truth, and its manifestation in life.

**Chamber No. 2. The Chapel of Acknowledgement (Eph. 1:15-19)
An examination of the word translated 'knowledge' (Eph. 1:17)**

'That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge (acknowledgment) of Him' (Eph. 1:17)

With these words, the great prayer opens. Before examining any of its parts or phrases, it is incumbent upon us to explain the reason why we have added the word 'acknowledgment' in brackets where the A.V. uses 'knowledge'. The word under consideration is the translation of the Greek epignosis. This word undoubtedly is used for 'knowledge' in several passages, but it is also rightly translated 'acknowledgment' in others. This is true also of the verb epignosko. In some instances the A.V. translators have used one word in one occurrence and the other word in a parallel passage. Thus in 2 Timothy 2:25 we read of 'repentance to the acknowledging of the truth', whereas in the next chapter we read 'never able to come to the knowledge of the truth' (2 Tim. 3:7). Which is right? Why should the words be translated differently? The Revised Version uses 'knowledge' in both places.

Let us consider one or two passages where the word 'knowledge' is used. Suppose we believe that epignosis means full knowledge. We read in Matthew 7:16: 'Ye shall know them by their fruits'. If we import 'full knowledge' into this passage we rob it of its intention and we state an untruth. A peasant to whom the words biology and botany would be meaningless, would be able to recognize grapes, figs or thistles, not from any profound knowledge of the science, but by sheer 'recognition'. When the Saviour, speaking of John the Baptist, said 'That Elias is come already, and they knew him not' (Matt. 17:12), it is evident that He meant that they did not recognize him. In Mark 6:33, it is clear that the people 'recognized' the Lord at a distance and ran to meet Him. So in some passages the A.V. uses the word 'perceive' instead of 'know' (Mark 2:8; Luke 1:22 and 5:22). The word 'recognize' aptly suits Luke 24:16, 'their eyes were holden that they should not recognize Him', so in Acts 3:10; 4:13; 12:14; 19:34; 27:39; all these passages are better understood if the word recognize is substituted. Epignosko is translated 'acknowledge' in the following passages in the Authorized Version: 1 Corinthians 14:37 'let him acknowledge'; 16:18 'therefore acknowledge'; 2 Corinthians 1:13 'shall acknowledge' (twice); 1:14 'ye have acknowledged'. So, with the noun epignosis, the A.V. reads 'acknowledgment' or 'acknowledging' in Colossians 2:2; 2 Timothy 2:25; Titus 1:1 and Philemon 6.

Writing in Titus, the apostle seems to have followed much the same path as is indicated in the first chapter of Ephesians. After introducing himself as a servant and an apostle he stops, and in parenthesis says according to (1) the faith of God's elect; this is comparable to the charter of the church; (2) the acknowledging of the truth which is after godliness. The sequel is the prayer and the acknowledgment which follows in Ephesians 1:15-19. Here too, is 'hope' and 'promise' and a period 'before the world began' and a period called 'due time' for its making known, and a committing of the same to Paul. In Colossians 2:2 Paul writes, at the conclusion of another prayer, 'that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the Mystery of God — Christ (Revised text), in Whom are hid all the treasures of wisdom and knowledge' (Col. 2:2,3). We believe that in Ephesians 4:13 and Colossians 1:9,10, the truth is better expressed by 'acknowledgment' than 'knowledge'. The verb epignosko occurs once in the epistle to the Colossians, namely, in the phrase 'and knew the grace of God in truth' (1:6) and the substantive, epignosis, occurs four times, as follows:

'That ye might be filled with the knowledge of His will' (1:9).

'Increasing in the knowledge of God' (1:10).
'To the acknowledgment of the mystery of God' (2:2).
'Which is renewed in knowledge after the image ... ' (3:10).

It will be observed that, whether it be the verb or the noun, each reference is practical in its character, and has growth as its goal.

In Colossians 1:6, we read of 'fruit-bearing' and 'increase', although the A.V. here gives no translation of the second word, auxanomenon, an omission supplied by the R.V. which reads, 'bearing fruit and increasing'. Now this growth and evidence of life is associated with 'recognizing the grace of God in truth'. 'The truth' may be conceived as the opposite of 'the lie' (Rom. 1:25), or 'the truth' may be conceived as the opposite of 'type and shadow' (John 1:17). That which is 'true' is often placed in contrast with the typical, as, for example, 'the figures of the true' (Heb. 9:24), or 'the true bread' (John 6:32). The Colossians did not merely 'know the grace of God', they 'recognized, or acknowledged, the grace of God in reality'. This, as we have already seen, is essential to maturity, as it is here essential to growth and fruitfulness.

In the prayer that commences at Colossians 1:9, the apostle uses the word epignosis twice. Care must be exercised in translating these two passages, otherwise the precise meaning of the Spirit will be missed, and human ideas substituted. There is no preposition which stands for 'with' in the first reference, but the case of the word permits the translation 'filled with' or 'filled as to'. Ten epignosin is in the accusative case, 'the accusative of equivalent notion' (Jelf). Ten epignosin is the 'fulness' implied in the preceding verb 'to fill'. The reader will remember that 'the fulness' comes in Ephesians 4:13 as part of the 'measure' of the perfect man.

Paraphrasing the apostle's words, therefore, in order to bring out this meaning we suggest the following:

'For this cause, namely, that you have "recognized" the grace of God "in reality" and are manifesting this recognition by fruitbearing and increase, we do not cease to pray for you, and to desire that you might be filled, and this fulness is none other than the "recognition" of His will in all wisdom and spiritual understanding'.

This prayer is very much along the lines of that found in Ephesians 1:15-19 where the apostle prayed that in the sphere of this acknowledgment or recognition, the spirit of wisdom and revelation would be granted. At the close of the prayer, he reverts to this 'recognition', and once again we must carefully examine the original in order to perceive the truth. In the first instance we must note that there are several readings of the text of Colossians 1:10.

The Received Text reads eis ten epignosin, 'unto the knowledge'. A few MSS read en te epignosei 'in the knowledge', but the bulk of the best texts read simply te epignosei, the dative case, without either the prepositions eis or en. Some of these readings can be seen in the footnotes of various editions of the Greek New Testament. The Companion Bible notes a few, but textual criticism is a specialized study, consequently we translate Colossians 1:10: 'Being fruitful in every good work, and increasing by the recognition, or acknowledgment of God'.

It is 'by' the acknowledgment of God, that we both 'bear fruit' and 'increase', and apart from that acknowledgment or recognition growth ceases,

sight becomes dim, and the keenness that once characterized our pursuit of the high truth of the Mystery wanes.

We believe that the apostle in Ephesians 1:17 is not concerned with 'knowledge'; he, in effect, says 'we must pause for a while. In the charter of the church there is enough knowledge to last a lifetime — what is needed is the grace and the willingness to acknowledge the wondrous truth'. It is just here that so many fail. We have met those whose intelligence was bright enough for them to see very clearly that with the passing of Israel, a new dispensation was called for. They saw only too well that there were exceedingly different conditions in the Mystery from those which obtained during the Acts. They drew back, not because they did not see, but because they saw only too well, and realized that a price would be exacted by Christendom if they dared to step out into the full light and liberty of the Mystery. So, failing to 'acknowledge' what they had seen, they soon failed to recognize the truth, and are now quite content with the ordinances and their appropriations of Pentecost. The fear of man bringeth a snare, and 'repentance unto the acknowledging of the truth' (2 Tim. 2:25) is the only means of deliverance.

Chamber No. 2. The Chapel of Acknowledgement (Eph. 1:15-19) The Father of Glory

Having shown the reason for using the word 'acknowledgment' in verse 17, we now consider the prayer of the apostle in detail. The prayer is addressed to 'the God of our Lord Jesus Christ' (Eph. 1:17). It will be observed that the second prayer is addressed to 'the Father of our Lord Jesus Christ'. There are several occasions when the two titles are used together, as in 2 Corinthians 1:3, which in the original is word for word with that of Ephesians 1:3. At the resurrection it will be remembered, the Saviour said to Mary:

'Go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God' (John 20:17).

Immediately after this we read that He Who said 'My God', was Himself acknowledged by Thomas with the same words. In the epistle to the Hebrews we have another extraordinary use of the term.

'Unto the Son He saith, Thy throne, O God, is for ever and ever' (Heb. 1:8), yet in the very next verse He Who is addressed as God, is now said to have a God 'Therefore God, even Thy God, hath anointed Thee ... above Thy fellows' (Heb. 1:9). This same One has already been called 'Lord', and the work of creation attributed to Him. Evidently the writers of Scripture saw no inconsistency in ascribing the title 'God' to the Saviour, and yet of speaking of the Father, as 'the God of our Lord Jesus Christ'. When the Lord took upon Him the form of a servant and the fashion of a man, He stooped from the high status of Creator, to the lowly status of creature. As such He acknowledged One Who sent Him, One Whom He obeyed, One Whose doctrine He taught, One Whose will He delighted to do. He acknowledged that His Father was greater than Himself, even when He claimed that He and His Father were one. In the status of a true servant, and in the fashion of a man, He must either have refused to acknowledge God which is inconceivable, or He must have acknowledged God, which He most blessedly did. He never said 'Our Father', that He left for His followers. He went out of His way to say 'My Father and your Father'; thus while one with them in the common humanity, He was for ever separated from them by His essential Deity. The most solemn and awful occasion when the Saviour used the words 'My God' was on the cross, forsaken as the bearer of our sin. He said 'My God' on

the cross. He said 'My God' on the resurrection morning, and the apostle speaks of the God of our Lord Jesus Christ, when he speaks of His ascended glory.

There is therefore a definite reason for the introduction of this title. God is God, whether man believes or does not believe. 'Even from everlasting to everlasting, Thou art God' (Psa. 90:2). Yet on occasion He says 'I will not be your God' (Hos. 1:9). It is evident therefore that when we read 'The God OF', as we do in Ephesians 1:17, there is something more intended than that God is, and that Christ was in the form of a servant. Throughout the Scriptures we read 'I am the God of Abraham, the God of Isaac, the God of Jacob', by which we understand that Abraham, Isaac and Jacob were in covenant relationship with God. He is called the God of Israel and the God of our fathers, but where does He ever say 'I am the God of Moses'? 'I am the God of Isaiah'? When we come to the epistles of the Mystery, the covenant with Abraham, Isaac, Jacob, is temporarily suspended, inheritance of the land postponed, the high honour of being a kingdom of priests, for the time being, forfeited. The members of the One Body, being Gentiles, had no 'fathers', no 'covenants', no 'promises', only one promise, and that made before the world began. Consequently, when we read that Paul prayed to 'the God of our Lord Jesus Christ', we lose its significance if we begin to argue about His Deity; to us, He is more than Abraham, Isaac and Jacob were to Israel, and when we give the title to the Father, 'the God of our Lord Jesus Christ', we are claiming the same intimate relationship on higher ground and with richer blessing, than Israel claimed on their lower ground and with lesser blessings, when they called on the God of their Fathers. It is especially used when the Son of God is peculiarly associating Himself with His people.

The strong doctrinal element of the first prayer is associated with the title 'God'; the mellow experimental nature of the second prayer is associated with the title 'Father'. In the former, we have high exaltation, all things under His feet and universal sovereignty; in the latter we have family and home. In the former it is 'power' that is exceeding; in the latter it is 'love'. In the former it is revealed that this church will be 'the fulness of Him that filleth all in all', a statement of fact, wonderful beyond our wildest dreams. In the latter we are urged so to comport ourselves that we 'might be filled up to (eis) all the fulness of God'. It is 'the God of our Lord Jesus Christ' in the first prayer; it is 'the Father of our Lord Jesus Christ' in the second. In the first prayer we look up. In the second He comes down. The fact that both 'God' and 'Father' are employed in these prayers, shows that the Lord Jesus is still viewed in His mediatorial capacity. There in the highest glory He sits, 'the Man Christ Jesus', and as 'the Son' He reigns until the goal is reached (1 Cor. 15:28). As 'the Man' He sits on high as the Head of the Church His Body, as in Him, the Man, all fulness dwells; as the Man He will be manifested with His church in glory; as the Man all principality and power are beneath His feet, a glory faintly foreshadowed in Adam as revealed in the eighth Psalm. We may not fathom all the reasons why, after choosing the church in Christ, before the foundation of the world, it was necessary that every member of this company should first come into existence 'in adam' but some glimmerings of the mighty purpose are here to be seen.

Following the title 'The God of our Lord Jesus Christ', is another of like import, 'The Father of glory'. We must resist all efforts to turn this into a figure of speech that would make it mean 'the glorious Father'. There is more here than appears at first. A parallel is found in 2 Corinthians 1:3 where we read 'Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort'. When we read Ephesians 1:17 for the first time, 'the God of our Lord Jesus Christ', it appears to put the Lord in a

strange position, seeing that He, too, is most definitely given the same august title. But, no such feeling is aroused when we read 'the God of all comfort'. Comfort is not worshipped, but is the possession or attribute of God, 'Who comforteth us' as the apostle goes on to say. So in Ephesians 'the Father of glory', like 'the Father of mercies', is the author and dispenser of both 'mercies' and 'glory'. What that term 'glory' implies here must be gathered from the context. It is no more introduced suddenly and with no association with the theme of Ephesians 1, than are the parallel titles of 2 Corinthians 1:3 introduced without reference to the 'comfort' and 'consolation' with which the chapter abounds. If we know what aspect of 'glory' appears in the context of Ephesians 1:17, we shall be able to appreciate the use of the title here in this prayer.

The threefold charter (Eph. 1:3-14) already examined, is divided into its parts by the recurrence of the word 'glory' in a note of praise. Thus:

The Will of the Father	Unto the praise of the glory of His grace.
The Work of the Son	Unto the praise of His glory.
The Witness of the Spirit	Unto the praise of His glory.

Grace appears but once, and that at the close of the will of the Father, where the blessings of His will and choice are summed up as 'accepted in the Beloved'. Here, in this word 'accepted', the word 'grace' is buried from sight in the English translation, but appears when the two Greek words are placed side by side. Grace — charis, accepted — charitoo. It is the glory of this grace that is first spoken of. Following the redemption and liberating of the heirs of God, comes the next reference to glory, with the extraordinary feature which we have already noted, that the believer has been taken by God as His inheritance, and finally, in view of the completion of the whole purpose in the redemption of the purchase at the last, once more His glory is uppermost. Then in the prayer that follows, comes the petition 'that ye may know ... what the riches of the glory of His inheritance in the saints' (Eph. 1:18). It is in the capacity of 'the Father of the glory' (tes doxes) that God grants the spirit of wisdom and revelation. Neither wisdom nor revelation are sought after here for their own sakes, but as a means to an end, 'that ye may know'. These introductory steps must be distinguished from the actual goal. They are:

(1) The grant of wisdom and revelation.
(2) In the acknowledging of Him.
(4) Taking for granted that the eyes of your heart having been enlightened.

It will help us if we pause here, to examine these three essential steps to the attainment of the three items of knowledge that constitute the mode of the apostle's prayer. These three items are:

1.What is the Hope of His calling.	The Hope contemplates the goal before it is reached.
2.What the riches of the Glory of His inheritance in the saints.	The Glory reveals what the goal will be when it is reached.
3.What the exceeding greatness of His Power to usward.	The Power guarantees that the goal shall be reached.

Surely the very contemplation of these things should set our hearts aglow, and turn our worshipping faces to the throne of heavenly grace.

**Chamber No. 2. The Chapel of Acknowledgement (Eph. 1:15-19)
The Prayer for Perception**

Let us consider the three steps indicated by the apostle in his prayer.

- (1) The spirit of wisdom and revelation. Strictly speaking we should omit the article 'the', and speak of 'a spirit of wisdom and revelation'— a gift, not exactly the same as the supernatural gifts of 'knowledge' and 'wisdom' (1 Cor. 12:8) which were enjoyed during the Pentecostal period, but a gift nevertheless. No amount of human learning, study or training, no amount of reading or erudition can attain to the goal before us. As in other days, so now, God reveals many things to the babe that are hidden from the wise and prudent, and a chastened spirit bows before the Lord and makes no demands, but quietly waits, and realizes that all that is asked for of the Father of 'glory' will be granted by Him as the God of 'grace'.

When writing to the Colossians, the apostle has recorded a similar prayer, saying:

'Since we heard ... For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding' (Col. 1:4,9).

The reader may remember that we have examined Colossians 1:9,10 and suggested a slightly different meaning:

'We do not cease to pray for you, and to desire that you might be filled, and this fulness is none other than the "recognition" of His will in all wisdom and spiritual understanding'.

What are we to understand by a 'spirit of wisdom and revelation'? J. Armitage Robinson says: 'It is a teaching spirit, rather than a teachable spirit, which the apostle asks that they may have'. Our thoughts travel back to the book of the Revelation, where we read:

'The testimony of Jesus is the spirit of prophecy' (Rev. 19:10). This is not the testimony borne by our Lord, for the angel said: 'I am thy fellowservant, and of thy brethren that have the testimony of Jesus'; it is this testimony, concerning Him, that is the spirit of prophecy. So, the 'acknowledgment' which is the essence of the apostle's prayer for the Ephesians, is the vehicle by which this spirit of wisdom and revelation is received. Wisdom, in the book of Daniel, is related particularly with the unveiling of Divine secrets (Dan. 1:4,17,20; 2:20,21,23,30; 5:11,14). The term 'the wise men' (chakim) which occurs in Daniel fourteen times, is used with particular reference to the unveiling of mysteries. Wisdom in Ezekiel is confined to chapter 28. The only reference to wisdom in Romans is in chapter 11:33, where the unsearchable ways of God are spoken of. So in Ephesians the three occurrences of wisdom (Eph. 1:8,17; 3:10) are linked with the Mystery, even as the title 'The only wise God' (Rom. 16:27; 1 Tim. 1:17; Jude 25 [in the Received Text]) is associated with the Mystery and the working out of the purpose of the ages. All the wisdom in the world, however, can never discover what God hides.

Until He is pleased to remove the veil, wisdom may lead to a consciousness of the need of a revelation, but it cannot provide it. The two together however, 'wisdom and revelation', are what the apostle prayed for and what we all must receive. This spirit of wisdom and revelation, we have already discovered is related to 'acknowledging' Him.

- (2) We come therefore to the next preparation:
 'The eyes of your understanding being enlightened' (Eph. 1:18).

This is not another gift, it is rather a presupposed condition 'having been enlightened'. The apostle uses the word photizo 'to enlighten' three times in his earlier epistles and three times in his later epistles. The three in the later Prison epistles are (author's translations):

- Eph. 1:18 Eyes of understanding having been enlightened.
 Eph. 3:9 To make all men see what is the dispensation.
 2 Tim. 1:10 Hath brought life and immortality to light.

'Understanding', dianoia 'a thinking through', is the faculty of reflection, and is found in Ephesians 2:3; 4:18 and Colossians 1:21. The Revised text however reads kardia 'heart'. It is important to remember that the critical passage Isaiah 6:9,10, that marks the failure of Israel both in Matthew 13:15 and Acts 28:27, speaks of understanding with the heart, as though the blindness of Israel was the result rather of wilfulness than poorness of intellect.

The relation of the eyes to understanding is a constant figure in the Scriptures. We read of the single eye and the evil eye, and Israel closed their eyes before they failed to understand with their heart. When Paul made known that he was about to enter his prison ministry, he gave a summary of its characteristics and among them he placed 'to open their eyes' (Acts 26:18). This threefold preparation, the spirit of wisdom and revelation, the acknowledging, and the illumination of the eyes of the heart, leads on to the knowledge which is the burden of this prayer.

- (3) This knowledge also is threefold, thus:

That ye may know	(1)	What is the hope of His calling.
	(2)	What (is) the riches of the glory of His inheritance in the saints.
	(3)	What is the exceeding greatness of His power to us-ward who believe.

Notice too, the thrice repeated 'His'. In this prayer, as we have already seen, our thoughts are directed away and upward and outside of ourselves, and it is only when the glorious teaching of chapters 2 and 3 has been received, that the apostle in his second prayer turns the believer's attention to 'the inner man', to Christ dwelling 'in your hearts by faith', to the saints being 'filled'. Strange spiritual aberration may follow the reversal of this divine order. To be taken up with the 'inner man' apart from the power of the risen Christ is dangerous in the extreme.

Let us pause before we proceed to the question of 'hope', 'riches' and 'power' to acquaint ourselves with the meaning of this word 'know', for there are two Greek words, which between them supply the thought of knowing in the New Testament, namely ginosko and oida. The former when prefixed with epi provides us with the word 'knowledge' in Ephesians 1:17 or, as we have translated,

'acknowledgment'. Oida, the word we are considering, is associated with mental vision, and is so linked with this conception of sight, that Dr. Young, in the Index-Lexicon of his Analytical Concordance, gives two cross references. We look at oida, and we are referred to eidon, we consult eidon and we are referred to horao, and we find it is translated 'see' eighty-six times, and 'behold, look, appear', etc. every rendering being referable to vision or sight.

We should not, perhaps, be quite correct to translate Ephesians 1:18 'that ye may see what is the hope', but we should, we feel, be nearer the truth if we rendered the passage 'that ye may perceive'. Vision rather than knowledge is in the apostle's mind. This too would harmonize with the enlightenment of the eyes of the heart, and even find an echo in the original meaning of revelation, namely 'unveiling'. We have already referred to the relation of eyes and heart in the prophecy of Isaiah which speaks of Israel's terrible failure, and just as the wilful closing of their eyes resulted in the hardness of their hearts, so judicial blindness came as an awful sequel 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes' (Luke 19:42). The apostle who knew only too well the relation of eyes, heart and rejection (Acts 28), would pray the prayer for the Ephesian saints with an intensity of meaning and a reality of concern.

Let us examine ourselves afresh and see how we stand in relation to the great necessity of 'acknowledging' Him, knowing full well that vision will fail and perception will be dim if that great clarifying attitude be not willingly and readily maintained. If the Proverb says:

'In all thy ways acknowledge Him and He shall direct (rightly divide LXX) thy paths',
the epistle in effect says:

'In all thy ways acknowledge Him
And He will give you vision and perception'.

**Chamber No. 2. The Chapel of Acknowledgement (Eph. 1:15-19)
'What is the hope of His calling' (Eph. 1:18)**

The first petition of the threefold prayer offered by the apostle for these Ephesian believers is concerning 'hope', but not hope in general, it is 'the hope of His calling'. Apart from a few occasions where the word hope is used in a secondary sense, such as the reference to ploughing in hope (1 Cor. 9:10), and 'hope of gain' in Acts 16:19, some fifty other occurrences have to do with resurrection, the Second Coming, one's calling and related themes. Here the prayer is specific, 'the hope of His calling'. While the threefold petition of the prayer does not rigidly follow the threefold subdivision of the preceding section (The Charter of the Church, Eph. 1:3-14), the Will of the Father (Eph. 1:3-6) is most certainly closely connected with a 'calling', even as the second petition, which speaks of an inheritance in the saints, picks up the theme of Ephesians 1:11.

Paul had written seven epistles, before he wrote Ephesians, and the subject of 'hope' is given a fairly comprehensive survey. There is a great passage in 1 Thessalonians 4, the equally great passages in 1 Corinthians 15, Romans 15:12,13 and Hebrews 11. When all that is revealed in these portions is assembled, a fairly comprehensive picture of the hope of the church of that period is obtained. There we find such references as 'the voice of the archangel'; 'the last trump'; the rise (of Christ) as the root of Jesse to 'reign over the Gentiles', and 'the heavenly Jerusalem' to give colour and

background to the hope thus entertained. These Ephesians had been evangelized by the apostle, and a church with elders flourished at the time when Paul had revealed to them that he was about to enter a new phase of ministry. He had spent, subsequent to Acts 20, two years in Caesarea and probably one year in Rome before this epistle to the Ephesians was written. Yet he prays that they may perceive 'what is the hope of His calling'. Had he said that he hoped they would remember what he had already told them, had he said to them, as he had earlier to the Thessalonians 'For yourselves know perfectly that the day of the Lord so cometh as a thief in the night', it would be understandable; but here he appears to be approaching this question of hope as though it were something new.

We trust the reader appreciates the fact that this is exactly the state of the case. Something new had been revealed. A calling going back before the foundation of the world (Gen. 1:2), and up above the firmament of Genesis 1:6, to the heaven of Genesis 1:1. No calling had ever been associated by Prophet or Apostle in Old Testament or New with such remote spheres. Now hope is the anticipation of the fulfilment of the promises that make up any particular calling, and because hope and calling are so related, we find the two positive references to hope in Ephesians linked with calling:

'What is the hope of His calling' (Eph. 1:18).

'Called in one hope of your calling' (Eph. 4:4).

This, of course is the true order. Unless He had called us, we have no hope. There may be no intentional connection, but the use of the interrogative tis in Ephesians 1 to 3 is suggestive:

What is the hope?	(Eph. 1:18).
What is the riches?	(Eph. 1:18).
What is the power?	(Eph. 1:19).
What is the dispensation?	(Eph. 3:9 R.V.).
What is the breadth?	
length?	
depth?	
height?	(Eph. 3:18).

Most certainly is it true, that only as we comprehend these four great subjects, shall we comprehend what is the breadth, length, depth and height of the mighty purpose of grace.

What is the hope of His calling? Hope looks forward in expectation, but it is intimately related with faith. Coming for a moment to another calling, namely the heavenly calling of Hebrews 3:1, we learn that all they who entertained this calling and its hope died, not having received the fulfilment of the promises; they died in 'faith' (Heb. 11:13), so we read in verse 1:

'Now faith is the substance of things hoped for'.

This must not be construed as a definition of faith, as though Paul were writing a doctrinal treatise. He is speaking to those who had suffered the loss of their goods, and needed encouragement to persevere. Faith, he says, is the 'substance' of things hoped for. The Greek word translated 'substance' is hypostasis, a word which has come into English in connection with scientific, philosophic and theological statements. In medicine it means a sediment. In theology it means personality, especially when speaking of the three Persons in

the Trinity, and in metaphysics, it refers to that which subsists, or underlies anything, as opposed to attributes or 'accidents'.

Take a crude illustration of the metaphysical usage. Let us imagine we have before us a brick. Its shape is philosophically an 'accident'; it is not of the nature of essence, for a brick can be reduced to powder without altering its chemical composition or its weight. Its colour too is reflected light, and if the light be changed, its apparent colour will change too. In this way we may remove one after another of the 'attributes' of a brick until the mind begins to inquire 'what is then a brick?' and we are brought face to face with the fact that even in the world of such palpable stuff as 'brick', a world with which we are acquainted, we are after all only acquainted with the superficial; the underlying reality of matter is still beyond our ken. It is for this reason that we find the word *hupostasis* in Hebrews 1:3, where it is translated 'Person'. Here again is a word in common use. Yet we use a term that is highly significant. The word 'person' comes from the Latin *persona* 'to speak through' and means a mask, especially one worn by play actors. So Jeremy Taylor writes:

'No man can long put on person and act a part but his evil manners will peep through the corners of his white robe'.

In Hebrews 1:1-3 Christ is said to be 'the Express Image of His Person'. Here we have two suggestive Greek words in apposition, *charakter*, 'express image', and *hupostasis* 'person'. *Charakter* comes from a word which means 'to engrave'. Wycliffe uses it in his translation of Revelation 13:16. The word *character* also means 'a letter' and in natural science, the essential marks which distinguish a mineral, plant or animal, and so the ordinary use of the term to indicate personal qualities. God is Spirit. God is invisible, and Christ is 'God manifest in the flesh'. He is the 'character' of God made evident; the invisible *hupostasis*, that which 'stands under' the substance, being in Him made visible and expressed. Faith therefore is the underlying reality, the substance, of things hoped for. In a legal document, the *Petition of Dionysia*, the word is used as a technical term for the title deeds of a property which was the subject of litigation. We can therefore translate somewhat freely, Hebrews 11:1, 'faith is the title deeds of things hoped for'.

This brings us back to Ephesians 1:18. 'The hope of His calling' cannot be severed from the faith, from things believed. Things believed must refer to the revelation made in Ephesians 1:3-14, which received the seal and the earnest of the Spirit; we are therefore contemplating something new. A new calling, a new sphere, calls for a corresponding hope, and instead of actually teaching what that hope will be, the apostle rather prays, knowing that an understanding of its distinctive features will grow out of the believer's acknowledgment of the truth already believed. In some things we ourselves answer our own prayers. The hope of His calling therefore must be closely related to the quality of our blessings, 'all spiritual'; the sphere of our future inheritance 'in the heavenly places', and the period of our election, 'before the foundation (or overthrow) of the world'.

Our hope therefore will be far above the earth which in the millennium and in the new earth will blossom as the rose and be 'Paradise restored'. Our hope will be realized 'in heavenly places'; anything lower than this highest of all spheres, would introduce a discrepancy between what we now entertain by faith, and what we should actually enter by hope, which cannot be. The fact that our election antedates Genesis 1:2 removes this calling from any covenants subsequently entered into either with Adam, Noah or Abraham. What is true

regarding the hope, will be found to be true when we consider the two remaining petitions of this prayer.

Chamber No. 2. The Chapel of Acknowledgement (Eph. 1:15-19)
Ton Hagion or 'Heaven itself'

The first petition, 'what is the hope of His calling', looks back to the will of the Father (Eph. 1:3-6), the second, 'what the riches of the glory of His inheritance in the saints', looks back to the results of redemption, as set forth under the heading 'the work of the Son' (Eph. 1:7-12), where the inheritance is first mentioned. When we were examining Ephesians 1:11 we discovered that the true teaching of this passage was not so much that we had obtained an inheritance, as that we had been taken to be an inheritance (see pages 141-147). The possibilities that such a calling opens up are overwhelming. To obtain an inheritance in the high glory of heavenly places, where Christ sits far above all principality and power, staggers the imagination, but 'what (is) the riches of the glory of His inheritance in the saints' is left unexplained. The apostle transfers the question to the section dealing with prayer. We cannot appreciate it while remaining in the 'Muniment Room', we can only learn something of its wonder in 'The Chapel of Acknowledgment'.

The answer to the question 'what the riches' is not found written on the page of Scripture, but is rather written on the tables of the heart. The eyes of the 'heart' must be enlightened; the renewed mind must readily 'acknowledge', if this truth is to be received. While 'inheritance' is the theme in general, it is the 'riches of the glory' of the inheritance that is the particular burden of the prayer. The following are all the references to 'riches' in the Prison Epistles:

- Plousios 'God, Who is rich in mercy' (Eph. 2:4).
- Plousios (adverb) 'Let the word of Christ dwell in you richly'
(Col. 3:16).
- Ploutos 'Forgiveness ... according to the riches of His grace'
(Eph. 1:7).
- 'What (is) the riches of the glory of His inheritance'
(Eph. 1:18).
- 'The exceeding riches of His grace' (Eph. 2:7).
- 'The unsearchable riches of Christ' (Eph. 3:8).
- 'According to the riches of His glory' (Eph. 3:16).
- 'According to His riches in glory' (Phil. 4:19).
- 'What is the riches of the glory' (Col. 1:27).
- 'Unto all riches of the full assurance' (Col. 2:2).

It will be seen that we have riches of mercy and of grace issuing in salvation, and riches of glory, related to our inheritance, to the spiritual anticipation of some of its glories even now (Eph. 3:16), the supply of all needs, and the special character of the Mystery (Phil. 4:19; Col. 1:27).

Three passages out of this series stand out as a unit. The prayer of Ephesians 1:18, the prayer of Ephesians 3:16, and the making known of the peculiar character of the Mystery (Col. 1:26,27). These we will set out more fully:

'What (is) the Riches of the Glory of His inheritance in the saints'.

'That He would grant you, according to the Riches of His Glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith'.

'The Mystery ... now is made manifest to His saints: to whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles; which is Christ in you, the hope of glory'.

If we take these passages in a different order, we shall have the following logical progress:

(1)	Colossians 1:26,27. The riches of the glory of this Mystery is explained, as 'Christ in you, the hope of glory'.
(2)	Ephesians 1:18. The appreciation of this high glory as the outcome of spiritual enlightenment.
(3)	Ephesians 3:16,17. The indwelling of Christ in the heart, the experimental echo of Colossians 1:26,27.

The words of Colossians 1:27 'Christ in you, the hope of glory' need careful treatment. Does the apostle mean by this, the indwelling that is the theme of Ephesians 3:16? Some say yes, some say no. Moffatt renders Colossians 1:27,28 'in the fact of Christ's presence among you as your hope of glory. This is the Christ we proclaim'. The Companion Bible draws attention that 'in' is the same word as 'among' in this verse. The grammatical rule is, that where 'in' is used with a plural, the meaning is generally expressed by 'among' not 'in'. We could pour the contents of a gallon jar into another gallon jar, and say that the liquid was 'in' the other jar, but if we poured the contents of a gallon into four separate quart pots, we could not so truthfully use the word 'in', for the gallon would be distributed 'among' the four rather than 'in' them. So Matthew 2:6 'among the princes of Juda' not 'in'. 'His sepulchre is with or among us unto this day' (Acts 2:29) not 'in'. So in 1 Peter 5:1,2 'the elders among you ... the flock among you'. Therefore we must read 'This Mystery among the Gentiles, which is Christ among you' in Colossians 1:27.

What does the apostle mean by 'Christ among you'? Before the revelation of the Mystery, the ministry of Christ was limited, first to the lost sheep of the house of Israel (Matt. 10:6), and then to those Gentiles who were joined to Israel under the New Covenant as branches in the olive tree. Gentiles as such were aliens, without God, without Christ, and consequently without hope. When Israel were set aside, as they were in Acts 28, the salvation of God was sent to the Gentiles, irrespective of Israel, and in the preaching of Christ by the one appointed apostle of the Gentiles, Christ is said to have come 'and preached peace to those who were afar off as well as to those who were nigh' (Eph. 2:17).

The preaching of Christ 'among the Gentiles' therefore was a sufficient pledge of their 'hope of glory', for it indicated a change of dispensation, and a change in their favour. Colossians 1:26,27 links the two petitions of the Ephesian prayer together; 'what is the hope ... what the riches of the glory'. 'What (is) the riches of the glory of this Mystery among the Gentiles; which is Christ in (among) you the hope of glory'. Something of the peculiar nature of these riches of glory is expressed in the phrase 'of His inheritance in the saints'. It is not their inheritance, but His, and we have already seen this is the revelation made in verse 11. His inheritance is 'in the saints'. This is blessedly true as Ephesians 1:11 reveals, but there is more in this expression

than meets the eye. On page 26 of this book, the distribution and general usage of the word 'saints' is considered, and it was there promised that a more extended examination of the clause 'in the saints' would be given when we reached Ephesians 1:18.

Ton hagian, in the Greek, may be either masculine, feminine or neuter, and it must be kept in mind that while the English language would not permit us to speak of a 'place' as a 'saint', the Greek does. Consequently we read in Hebrews 9:24,25 of the 'holy places' which by a figure known as 'the plural of majesty' means 'The most holy Place', even as the 'better sacrifices' of Hebrews 9:23, can only mean the 'infinitely better sacrifice'. The following passages in Hebrews employ the word hagian 'saint' in the neuter, and in the plural.

Hagian	
Heb. 8:2	A minister of the sanctuary.
9:1	Divine service and a worldly sanctuary.
2	Which is called the sanctuary.
3	Which is called the Holiest of all.
8	The way into the Holiest of all.
12	Entered in once into the holy place.
24	Into the holy places made with hands.
25	Into the holy place every year.
10:19	To enter into the holiest by the blood.
13:11	Brought into the sanctuary.

The antitype of these holy places is 'heaven itself', the true sanctuary pitched by God and not man. It is where Christ sitteth at the right hand of God, and it is there the inheritance of the church of the Mystery will be enjoyed. In Ephesians 2:19 we read 'now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints', which presents no grammatical problem until we realize that ton hagian should be rendered 'of the saints', and then the question arises 'how can we ever become fellowcitizens of the saints?' We can hardly be fellowcitizens of one another. If we follow the lead set us in Hebrews, we shall translate this passage 'fellowcitizens of heaven's holiest of all', and begin to realize 'what is the riches of the glory of this inheritance' indeed. So, when we come to Ephesians 4:12, we shall have to revise the translation 'the perfecting of the saints'. Again, Colossians 1:12 which uses this word hagian, should be rendered 'partakers of the inheritance of the most holy place in the Light'. The reader who may not possess copies of Things to Come, may appreciate the following comment written by Dr. E. W. Bullinger in April 1910:

'Now if we take Mr. Welch's interpretation that it means, or at any rate refers to "The Most Holy place" or "the Holiest of all" into which Christ has entered (Heb. 9:24), then we can understand and grasp more clearly what is meant by the somewhat special usage of the word in Ephesians.

Dr. Bullinger then proceeded to translate the passages in Ephesians where the words 'in heavenly places' occur, as follows: Ephesians 1:3 'Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings, in the holiest of all, in Christ', and so on through the remaining

passages. 'Believers cannot have "saints" for their inheritance, but they can have, and thank God they do have what answers to the Holy of holies — even Heaven itself. There, "in the Light", in the presence of what answers to the Shechinah of the tabernacle and temple, even the light of the glory of God they find their inheritance'.

As the believer acknowledges this most wondrous aspect of the high calling of the Mystery, the second petition of the apostle's prayer in Ephesians 1:18 will be answered: 'Hope', 'Riches', 'Power'. These three items are the basis of the threefold prayer of Ephesians 1:15-19. We now give attention to the third petition found in verse 19:

'And what is the exceeding greatness of His power to us-ward who believe'.

If the preceding petitions are associated with the two subdivisions of Ephesians 1:3-14 'The Will of the Father' and 'The Work of the Son' this third petition is definitely linked with the third division 'The Witness of the Spirit', for it is in this section alone that we find any reference to 'believing'. Note too that it is His calling, His inheritance and His power, with which we are concerned, and only as we know these shall we be ready and able to understand what is our calling, our inheritance, and our power; they will then be held in their right relationship.

The word 'exceeding' is the first of three occurrences of the Greek word so translated, namely *huperballo*, 'to throw beyond', and a figure of speech called hyperbole is so named because it often overshoots or exaggerates to heighten the sense, as the spies heightened their report, saying that the cities of the giants were 'fenced up to heaven' (Deut. 9:1). When Paul compared the Old and the New Covenant, he used the word *huperballo* when he spoke of the 'glory that excelleth' (2 Cor. 3:10). The three occurrences in Ephesians are:

Eph. 1:19	The exceeding greatness of His power.
2:7	The exceeding riches of His grace.
3:19	The love of Christ, which passeth knowledge.

We are called upon in Ephesians 1:19 to consider the surpassing greatness of His power. Greatness is the Greek *megethos* from *megas* great. This word enters into the make up of the word translated 'majesty' (Heb. 1:3); it is used in Ephesians 5:32, 1 Timothy 3:16 and Revelation 17:5 of a 'great' mystery. It is to be noted that the first occurrence of *megethos* 'greatness' is in the triumphant song of Moses, at the overthrow of Pharaoh and the safe transit of Israel across the Red Sea (Exod. 15:16). Here in Ephesians, it refers to a greater overthrow of a greater enemy, followed by a greater translation (Col. 1:13). This exceeding great power is 'to us-ward who believe'. The 'believing' is not the consequence of this mighty power, rather it is the essential condition for its reception. The occurrences of *dunamis* 'power' in Ephesians are interlinked, and this relationship can be most readily seen if we print the occurrences in structure form:

dunamis 'power' in Ephesians	
A Eph. 1:19.	The exceeding greatness of His power.
	Note it is 'exceeding'; it 'worketh in us' and is 'to us-ward'. It leads on to 'the fulness of Him that filleth all in all'.

B	Eph. 1:21.	Far above all principality, and power, and might.
A	Eph. 3:7.	The effectual working of His power. Note 'less than the least' and it 'worked' in Paul. It leads on to 'all the fulness of God'.
B	Eph. 3:16.	Strengthened with might by His Spirit.
A	Eph. 3:20.	The power that worketh in us. Note 'exceeding' abundance of the answer. It 'worketh in us' and flows from the references to 'fulness'.

The witness of the Spirit, the ministry of Paul, the answer to prayer, all alike are the outcome of the exceeding greatness of His power to us-ward that believe. The word 'believe' occurs in Ephesians only in the two corresponding passages, Ephesians 1:13 where 'after ye believed' comes 'the seal' and 'the earnest' of the Spirit, and Ephesians 1:19, the passage before us. Faith however occurs eight times as follows: Ephesians 1:15; 2:8; 3:12,17; 4:5,13; 6:16,23.

The remainder of verse 19 'according to the working of His mighty power' belongs to the next section of the epistle, and must be considered in relation to the whole division: Ephesians 1:19 to 2:7.

Chamber 3. The Throne Room (Eph. 1:19 to 2:7)
'Mighty power inwrought' (Eph. 1:19)

We have now followed our guide through the Muniment Room (pages 32 to 173) and the Chapel of Acknowledgment (pages 174 to 205). We now enter 'The Throne Room' where the high exaltation of the Saviour, together with the exaltation of the members of His Body, is to occupy our wondering attention. Our first concern is the inspired disposition of the subject matter which is revealed by the structure, this being the exhibition of the essential features of the passage which are thrown into prominence by the correspondence of part with part.

Ephesians 1:19 to 2:7			
A a	19.	Energy (energeia, energeo).	Mighty power.
	b	20.	Wrought in Christ.
B	c	20.	Raised Him. Heavenly places.
	c	20.	Seated Him. Age to come.
	c	22,23.	Gave Him.
C	23.	The Church. Body and Fulness.	
A a	2:1,2.	Energy (energeo).	Prince of power.
	b	2.	Wrought in sons of disobedience.
B	c	4,5.	Quickened us.
	c	6.	Raised us. Heavenly places.
	c	6,7.	Seated us. Ages to come.

Before we take note of the terms 'working', 'power' and the like, let us not fail to observe one essential feature. We read a threefold 'Him' before we read a threefold 'Us'. This order can never be reversed when we are dealing with grace. Of what value would it be to be told that we were destined to sit at the right hand of God in heavenly places, unless we are already assured that Christ is there, and there on our behalf? Consequently we observe in the next place that when we read the threefold 'Us', we read at the same time a threefold 'together'; not one of these blessings can be enjoyed apart from this union with the ascended Christ. Possibly it is already beginning to dawn upon us 'what is the exceeding greatness of His power to us-ward' if such a destiny and such a fellowship are indeed ours. The first thing to consider is that this exceedingly great power is 'according' to something. It is the outworking of a purpose.

Kata, the Greek preposition translated 'according to', when it governs the genitive case retains its primary meaning 'down', but when it governs the accusative case, as it does in the passage under review, it often has the meaning of conformity and is translated 'according to'. It would be outside the range of these studies to attempt a lengthy disquisition on the origin, development and character of prepositions, but the reader may be helped if he remembers that prepositions are associated with movement or rest, each one having its own direction, ek moving 'out', eis moving 'into' and the like. Kata in its two modes represents either a movement that is vertical, 'down' when used with the genitive, and horizontal 'along' when used with the accusative. Whatever is the subject under consideration, if it be in the accusative, kata is conceived as going 'along' with it, hence the term 'according to'. Kata occurs twenty-four times in Ephesians, always with the accusative. The following are the occurrences in the first chapter of Ephesians, and this horizontal movement 'going along with' should be supplied mentally as each passage is considered:

- Eph. 1:5 According to the good pleasure of His will.
- 7 According to the riches of His grace.
- 9 According to His good pleasure.
- 11 According to the purpose of Him.
- 11 Who worketh all things after (or according to) the counsel.
- 15 After I heard of your faith (the faith according to you).
- 19 According to the working of His mighty power.

It will be seen that where it is used of God, kata is associated with pleasure, purpose and power, or the riches of His grace, and in two passages it is further allied with work. In the first case God is represented as One Who worketh all things according to the counsel of His own will; in the other the great power to us-ward who believe is said to be according to the working of His mighty power. We can therefore only hope to receive an answer to the prayer 'what is ... the power to us-ward ...' when we know with what it is in 'accord'. There is in this passage a multiplying of terms that denote power. Dunamis, power, miracle, dynamic; energeia, energy, inworking; kratos, strength, in the sense of ability to holdfast, and ischus, strength in its prevailing power. All these terms are focused upon one tremendous event, the resurrection of Christ.

When the Scripture speaks of the great act of creation, both power and wisdom are ascribed to God, but no such combination of these terms for strength is used as is used of the resurrection. In creation 'He spake', it was 'done'. When He commanded it stood fast, but resurrection is in another realm. Sin, redemption, righteousness, moral evil and spiritual antagonism call for power beyond that demanded by creation. This power is defined as that which He

'wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all ...' (Eph. 1:20,21). It will be seen that even resurrection does not complete the statement. It is resurrection, ascension, seating, pre-eminence and fulness (Eph. 1:19-23) that necessitates such a display of mighty power. When it is realized that what has been written in these verses is to reveal the kind of power 'that is to us-ward who believe', the mind falters in its attempt to comprehend either the wonder of the gift or the marvel of the power that is at our disposal. Paul himself realized something of this mighty enabling. Speaking of the ministry which he had received as the prisoner of Jesus Christ for us Gentiles, he said:

'Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual Working of His power' (Eph. 3:7).

Here, as in Ephesians 1:19,20, we have *energeia* and *dunamis*, and not only so, there is a reference to 'principalities and powers in heavenly places', not this time subjected beneath the feet of the Saviour, but learning through the Church the manifold wisdom of God. This energizing power is again introduced at the close of the central prayer, Ephesians 3:20. This prayer asks that the believer may be 'strengthened with might by His Spirit in the inner man' this time combining the words *dunamis* and *krataioo* which form a part of the combination of power revealed in Ephesians 1:19,20. Then, having included in his request such a glorious possibility as that of Christ dwelling in the heart by faith, the comprehension with all saints of what is the breadth, length, depth and height, the 'knowledge surpassing love of Christ' (using the word *hyperballo* as in Ephesians 1:19), and having nothing less as a goal than being 'filled with (eis unto, or up to) all the fulness of God', introducing the word *pleroma*, as in Ephesians 1:23, the apostle comes to the question of what possible guarantee can there be for an affirmative answer to so mighty a petition. That guarantee, once again, is 'the power that worketh in us' (Eph. 3:20).

The word 'power' is veiled from the English reader, who may not realize that the verb *dunamai* is translated 'able' not only in Ephesians 3:20, but in 3:4 'may' and 6:11, 13 and 16 'able'. When the apostle wrote the parallel epistle to the Colossians, he employed the words 'strengthened with all might, according to His glorious power' (Col. 1:11). Here the words are *dunamis*, *dunamoo* and *kratos*, and when referring to his own ministry he again attributes any success he may have achieved to 'His working, which worketh in me mightily', using the words *energeia*, *energeo* and *dunamis* (verse 29). In Philippians there is but one occurrence of *dunamis*, namely in Philippians 3:10 'the power of His resurrection' which the apostle was most eager to know, and one occurrence of *dunamai*, in connection with the same theme, 'the out-resurrection', where in view of the transfiguration of this body of humiliation to a body of glory like unto that of the risen Lord Himself, he once again falls back upon the same mighty power 'according to the working whereby He is able even to subdue all things unto Himself' (Phil. 3:21). Here there is not only the recurrence of the words *energeia* and *dunamai*, but a further reference to the exaltation of the Lord, with all things in subjection beneath His feet, that we have found already at the close of the first chapter of Ephesians.

Finally, this same mighty power was the basis of the apostle's confidence, even in view of desertion and death. 'I am persuaded', he said, 'that He is able to keep that which has been entrusted, against that day' (2 Tim. 1:12). Had we confined our reading to the closing verses of Ephesians chapter 1, we should have been impressed with the tremendous power at our disposal, but as we

contemplate its application, both to the apostle and to the believer in view of ultimate glory, we must surely exclaim 'what manner of persons ought we to be', upheld and energized by such a wealth of power?

Before proceeding to the examination of the closing verses of Ephesians 1, we are reminded by a glance at the structure that there is another reference to inworking power in Ephesians 2:2; we therefore include this passage, in order that the intended contrast shall be appreciated. We will not attempt to deal with Ephesians 2:1; this will come better in its place in the exposition, but go straight to the terms 'the prince of the power of the air, the spirit that now worketh in the children of disobedience'. Here, by antithesis, this mighty power, this 'ruler of the authority of the air' is set over against the exalted Lord, his sphere of activity being 'the course or age of this world' and 'now'. He too employs a mighty energy 'the spirit that now worketh in (energeo) the sons of disobedience'. It may be well to tabulate the seven references to energio found in the Prison Epistles.

Energeo	
Eph. 1:11	Him Who worketh all things.
20	Which He wrought in Christ.
2:2	The spirit that now worketh in the sons of disobedience.
3:20	The power that worketh in us.
Phil. 2:13	God which worketh in you both to will and
13	to do (work) of His good pleasure.
Col. 1:29	Which worketh in me mightily.

Lest we should imagine that because there is a mighty spirit power energizing the unbeliever suggests that the unbeliever is at the mercy of a power, and not responsible for his actions, we are reminded that those in whom he works are 'children of disobedience', and that they are fulfilling the desires of the flesh and the mind. So, in like manner, while we may at first be overwhelmed with the display of power that is to us-ward, we must remember also that it is to us-ward who believe. Intelligent and responsible co-operation is by no means ruled out, but rather encouraged. When the Philippians were assured that it was God Who worked In them, they had already been exhorted to work Out their own salvation.

We can now return to the original passage that was before us, and attempt to understand what is involved in the exaltation of the Lord set forth in verses 20-23.

'Far above all' (Eph. 1:21)

In the sequel to the apostle's reference to the mighty power that is 'to us-ward who believe', our attention is directed to four great movements, all in connection with the Saviour, as follows:

- 'He raised Him from the dead'.
- 'He set Him at His own right hand'.
- 'He put all things under His feet'.
- 'He gave Him to be Head over all things to the church'.

In verse 7 we have the record of redemption 'through His blood', after which nothing is said of the death of Christ until the passage before us which

speaks of His resurrection from the dead. Every section of the purpose of the ages depends for its fulfilment on the exaltation of the Saviour. At first, remembering the opening chapters of Matthew and of Luke, we might have imagined that it was the Divine intention that the Lord, born at Bethlehem and declared to be the son of David and heir to his throne, should at that time in those circumstances ascend the throne and introduce the reign of peace. That this was not the Divine programme both the events themselves and also the Scriptures make clear. Psalm 2, which speaks of the earthly rule and the earthly inheritance of the Son of God, nevertheless refers to Him as raised from the dead; otherwise what do the words of verse 7 mean:

'Thou art My Son; this day have I begotten Thee'?

They cannot refer to the miraculous begetting that preceded the birth at Bethlehem, for the words 'this day' could not be thus spoken. They refer, as the New Testament declares, to the Resurrection:

'He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee' (Acts 13:33).

To the same effect, Peter refers to other prophetic statements of David saying:

'Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ' (Acts 2:30,31).

'The God of our fathers raised up Jesus ... Him hath God exalted ... to be a Prince and a Saviour' (Acts 5:30,31).

If we turn to the book of the Revelation, the title that stands out in the opening of the book is 'the Prince of the kings of the earth', and the whole apocalyptic imagery, involving heaven as well as earth, is made to bear upon the moment when the seventh angel sounds, and:

'The kingdoms of this world' become 'the kingdoms of our Lord, and of His Christ' (Rev. 11:15).

What is true in the earthly sphere, is true of the heavenly calling of which the epistle to the Hebrews is an exposition (Heb. 3:1). When the apostle at the opening of chapter 8 would sum up his teaching, he said:

'Now of the things which we have spoken this is the sum: We have such a high priest, Who is set on the right hand of the throne of the Majesty in the heavens' (Heb. 8:1).

Without the risen, ascended, seated Christ, Abraham and his seed would look for the heavenly city in vain. So, when we come to the third and highest sphere of blessing, that of the Mystery, we still find that the risen, exalted, seated Christ is the one and all comprehensive guarantee for the access and acceptance into that most wonderful of all spheres of blessings for the believer. We have touched lightly upon Psalm 2, Acts 13, Revelation 11 and Hebrews 8, but we must look more carefully at the statements of Ephesians 1:20-23, for they are vital to the high calling of the church of the One Body of which we are members. Christ is said to have been set at the right hand of God 'in the heavenly places' (Eph. 1:20). This phrase has been considered with some degree of fulness on pages 41 to 45. It was there shown to be unique, being

found only in this epistle and in association with the Mystery. The apostle proceeds at once to explain this term, revealing by his language something of the scope that is envisaged in this sphere 'heavenly places'. He says it is 'far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come' (Eph. 1:21).

Before we proceed to the worshipping consideration of the Saviour's high glory here revealed, let us pause at the statement 'set Him at His own right hand', for we are going to read presently of believers who are 'seated together' in these selfsame heavenly places (Eph. 2:6). The act of 'sitting' means ever so much more than resting; it means the assumption of authority. Thus Matthew was 'sitting' at the receipt of custom (Matt. 9:9). In the same way when Christ answered the high priest He said 'Hereafter shall ye see the Son of Man sitting on the right hand of power' (Matt. 26:64), which was immediately denounced as blasphemy. Pilate sat down on the judgment seat (Matt. 27:19) in the exercise of authority. The passage that is often quoted in the New Testament to this effect is Psalm 110:1, 'Sit Thou at My right hand, until I make Thine enemies Thy footstool', and in the Revelation we are not only directed to consider the throne, but He that sat thereon (Rev. 4:2,3). The number of references in the Apocalypse to this seating is too great to transcribe here, but they should be considered.

The seated Priest is the glory of the epistle to the Hebrews (Heb. 1:3,8; 8:1; 10:12 and 12:2) even as the seated Lord is the glory of the epistle to the Ephesians. The fact that He is seated there indicates a finished work, the displacement of the Accuser, and His investment with all authority. Without the Ascension and Session (the state of being seated) of our Lord, the revelation of the Mystery would be a mockery. Because He sits there, the members of His Body can look forward to the blessings of this calling with confidence and joy.

'Far above all'. These words are the translation of the Greek *huperano*, a compound made up of *huper* above, and *ano* up. It will be seen that each word means either up or above, consequently the compound must be expressed with some intensity, and the English 'far above all' is as good a rendering as any. *Huper* can sometimes only be fully expressed in this way. In Ephesians 3:20 the presence of *huper* is indicated by the word 'exceeding' as well as the word 'above'. So, also in 2 Thessalonians 1:3 'groweth exceedingly' and Ephesians 1:19 'exceeding greatness' or in Galatians 1:13 'beyond measure'. In Ephesians 4:10 we learn that Christ ascended up far above all heavens, even so we are only too conscious of the poverty of language to indicate the high exaltation of the Son of God. Isaiah seems to have expressed this when he used not one, not two, but three words to indicate the high glory of the ascended Saviour 'He shall be exalted and extolled and be very high' (Isa. 52:13).

Had the apostle Paul simply stated that Christ now sits at the right hand of God in the heavenly places, we should know that He was occupying the highest conceivable pinnacle of glory in the wide universe, but this is enlarged and emphasized when we consider the realms that are placed beneath His feet. He is far above all 'principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come' (Eph. 1:21).

Let us take this opportunity of acquainting ourselves with these heavenly powers, among whom our future lot is cast. Principality is the Greek *arche*. The primary meaning of this word is beginning, in order of time, and then of dignity, the first place, government. We will not occupy space by recording the

passages which speak of time; there are a number of which Luke 1:2 is a sample. Coupled with arche in Ephesians 1:21 and elsewhere, is the word translated power, exousia which is better rendered 'authority' and which we shall more fully consider presently. They occur together in Luke 20:20, where we read of 'the power (arche) and authority (exousia) of the governor'. In like manner, Luke 12:11 translates arche by 'magistrate'. Turning our attention now to those heavenly and spiritual spheres with which Ephesians 1:21 is concerned, we read in Jude 6 that angels kept not their 'first estate' (arche); 'abandoned their own domain' (Moffatt). In the book of the Revelation arche is never used except as a title of Christ:

'I am Alpha and Omega, the beginning and the ending (in the Received Text), saith the Lord, which is, and which was, and which is to come, the Almighty' (Rev. 1:8).

Here it will be observed the title 'beginning and ending' is placed in correspondence with the great name Jehovah, the name of God in covenant, redemption and purpose, thereby revealing how it is that a word which primarily indicates time, can be a title of the Lord, for He gathers all time to Himself, 'Jesus Christ, the same, yesterday and today, and for ever'. In the second occurrence, the Lord is called 'The beginning of the creation of God', a title that cannot be ignored when reading Genesis 1:1. This takes us to our epistles, and in Colossians 1:18 we read of Christ 'He is the Head of the Body, the church: Who is the beginning, the Firstborn from the dead; that in all things He might have the pre-eminence'.

From the way in which these principalities and powers are introduced in the New Testament, it appears that most of them are evil powers, but whether we can say as Dr. Bullinger does in his Lexicon,

'Used of supra-mundane powers, probably evil powers',

remains to be seen. The first reference is that of Romans 8:38, which arises out of the fact that there can be no condemnation to those who are in Christ Jesus. 'Who is even at the right hand of God, Who also maketh intercession for us'. These principalities and powers are classed with angels, and are included among those invisible powers like death itself, which shall not be able to separate us from the love of God which is in Christ Jesus our Lord. From this it would appear that these principalities and powers may be inimical to the believer. In 1 Corinthians 15:24, we are taken to 'the end' or to the goal of the ages, when 'all rule and all authority and power' shall be 'put down' (a term yet to be examined), and to continue the quotation from Dr. Bullinger's Lexicon commenced above:

'In 1 Corinthians 15:26 we read of eschatos echthros, the last enemy, which may imply that these names (Col. 1:16, etc.) designate mutual rank of evil supra-mundane powers, so far as they relate to men'.

This brings us to the Prison Epistles where these supramundane powers are mentioned six times. The six references are distributed as follows and their interrelation is made evident by the parallelism here exhibited:

Principalities and powers in the Prison Epistles	
A	Eph. 1:21. Christ above all principality and power. In this world and world to come.

The church His Body and fulness.	
He the Head.	
B Eph. 3:10.	Some principalities and powers are learning through the church the manifold wisdom of God, and so do not appear to be 'evil powers' or 'against us'.
C Eph. 6:12.	These principalities and powers are spiritual wickednesses, rulers of the darkness of this world against whom we wrestle, and because of whom we must 'put on' the whole armour of God.
A Col. 1:16-19.	Christ before all: principalities and powers were created by Him and for Him, and He is before all things. Fulness dwells in Him. He is the Head of the Body, the church.
B Col. 2:10.	In association with the church which is 'complete in Him' are these principalities and powers, for Christ is here said to be their 'Head'. This balances Ephesians 3:10 above.
C Col. 2:15.	Here, however, are 'enemies' again. These use 'the rudiments of the world'. The Saviour spoiled or 'stripped off' these principalities and powers at the cross.

One other occurrence of arche in the prison epistles, namely Colossians 1:18 is suggestive. Christ is 'the arche' the beginning, the principality, all others were created by Him and for Him and by Him all consist (Col. 1:16,17). In the realm of the first creation these powers appear to have been delegated, but in the new creation, of which the church is the first great foreshadowing, these principalities lose their authority, which is exercised by Christ alone. This will continue until the last enemy is destroyed and the goal of the ages is reached. To the above six references therefore, this seventh outstanding and separate reference should be associated, swallowing up all such rule, even as He will swallow up death in victory.

It is interesting to note that in 1 Peter 3:22, Peter says of Christ 'Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him'. He substitutes angels here for principalities. Angels are only mentioned once in the prison epistles, and then only to be set aside, namely in the passage which speaks of 'worshipping of angels'. The Church of the Mystery is not concerned with heaven's 'messengers' and 'ministers' (Heb. 1:7), but with heaven's aristocracy, 'thrones' and 'dominions'. The high exaltation of Christ as Head of the church is the better realized when we perceive the high order of spiritual beings that are placed beneath His feet.

'Powers'. The word 'power' should strictly be reserved for the translation of dunamis, and the word 'authority' be used for the Greek word exousia, which is found here in Ephesians 1:21. Exousia, is derived from exesti

'It is lawful' (1 Cor. 6:12; 10:23; 2 Cor. 12:4). In Matthew, exousia is translated 'authority' in six passages, and 'power' in four, Matthew 7:29 being the first occurrence, and Matthew 28:18 the last. In addition to the six occurrences of the phrase 'principality and power' already noted above, there are two occurrences in the prison epistles where exousia is used alone. These are:

'The prince of the power of the air' (Eph. 2:2).
'Delivered ... from the power of darkness' (Col. 1:13).

The 'authority' of the prince of the power of the air, will ultimately be given to the great antichristian Beast at the time of the end (Rev. 13:2,4) which gives some idea of the nature of the foe beneath the Saviour's feet. 'Dominion' is the Greek kuriotes 'lordship', a position which seems to have been abused and forfeited, and which is to be exercised in the fulness of its meaning by Christ, when in the day of His exaltation, every knee shall bow, and every tongue confess that Jesus Christ is Lord (kurios) (Phil. 2:11).

Alford says of these four words:

'The most reasonable account of the four words seems to be this: huperano pases arches (all principality) gives the highest and fullest expression of exaltation: kai exousias (authority) is added as filling out arches in detail: exousia being not only government, but every kind of official power, primary and delegated ... Then in the second pair, dunamis is mere might, the raw material, so to speak, of power: kuriotes is that pre-eminence or lordship, which dunamis establishes for itself. So that in the first pair we descend from the higher and concentrated to the lower and diffused: in the second we ascend from the lower and diffused to the higher and concentrated' (Henry Alford, D.D., Greek Testament, 5th Ed., 1871, vol. 3, p. 85).

Then follows a general statement 'and every name that is named, not only in this world, but also in that which is to come' (Eph. 1:21) comparable to a similar expansion in Romans 8:39 'nor any other creature'. The word translated 'world' in Ephesians 1:21 is aion and should for consistency be rendered 'age'.

The universality of the Saviour's dominion can at least be appreciated if not comprehended, as we survey these dignitaries that are beneath His feet; this will be enhanced when we come to the Old Testament reference that follows.

If the reader is not acquainted with the place that Psalm 8 has in making known 'The mystery of Christ', he is directed to the article entitled The Secrets of the Son in either The Berean Expositor vol. 36, page 54 or An Alphabetical Analysis, Part 4.

'All things under His feet'

The exceeding greatness of the power that is to usward has been brought before us in Ephesians 1:20,21 focusing our attention on the resurrection, the session in heavenly places and the exaltation of Christ 'far above all' rule and authority. We now find that this is enforced by a quotation from Scripture, a quotation which has this peculiarity, namely, that Paul alone of all the writers of the New Testament makes it. It is found in 1 Corinthians 15, Hebrews 2 and in Ephesians 1. These quotations we must examine together, as they are closely related to the goal of the ages. Turpie, in his analysis of Old Testament quotations in the New, does not include Ephesians 1:22, presumably because it is not specifically quoted, the words 'and hath put all things under His feet'

being embodied in the epistle. This feature we will consider after the other references have been before us.

First of all let us turn to the Psalm from which the quotation is made. Most of our readers know that the Psalms consist of five books which correspond with the five books of the law, each book of the Psalms ending with a double Amen. For a full exhibition of this feature The Companion Bible should be consulted. The first book of the Psalms corresponds with the book of Genesis and refers back to Adam and forward to Christ. The reinstatement of the Psalm titles, through the labours of Dr. J.W. Thirtle, removes the heading 'Upon Muthlabben', which in the Authorized Version is at the commencement of Psalm 9, and places it at the conclusion of Psalm 8. This feature is set out in Appendix 64 of The Companion Bible, showing that the complete Psalm is constructed as follows:

- (1) The super-scription and the title proper.
- (2) The body of the Psalm itself.
- (3) The sub-scription.

Psalm 8 therefore has the super-scription 'A Psalm of David' and the subscription 'To the chief Musician upon Muthlabben'.

The passage under immediate consideration reads as follows:
 'What is man, that Thou art mindful of him?
 And the son of man, that Thou visitest him?
 For Thou hast made him a little lower than the angels,
 And hast crowned him with glory and honour.
 Thou madest him to have dominion over the works of Thy hands;
 Thou hast put all things under his feet' (Psa. 8:4-6).

The quotation of this passage in Hebrews 2 is luminous when seen in its setting. For this we need the structure, which reduced to simpler elements is as follows:

Hebrews 1 and 2

A 1:1,2. God once spoke by prophets. Now by His Son.
B 1:2-14. Better than angels.
A 2:1-4. God once spoke by angels. Now by the Lord.
B 2:5-18. Lower than angels.

It will be seen that the quotation of Psalm 8 in Hebrews 2 is part of a consistent comparison of the ministry of the Son of God with that of angels. It appears from Hebrews 2:5 that a former world was under the rule of angels, but that 'the world to come' will not be, and the proof is found in the reference to Adam in his capacity as a figure of Him that was to come. The Psalm enumerates the orders that were put under the feet of the first man, Adam, they were:

'All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas' (Psa. 8:7,8),

but, when the apostle uses this in Hebrews 2, he says 'Thou hast put all things in subjection under His feet', and instead of referring to sheep and oxen, fowl and fish, he draws the extraordinary conclusion 'For in that He put all in

subjection under Him, He left nothing that is not put under Him'. Here is universal dominion, 'nothing' that is not put under Him. Using the same argument in the epistle to the Corinthians, the apostle safeguards the truth by saying:

'But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him' (1 Cor. 15:27),

for the Corinthians by reason of their original paganism, their 'gods many and their lords many', may have stood in need of this reminder. The One glorious exception, however, but emphasizes the universal nature of the Saviour's dominion. Here too is the one occasion where Christ is called the last Adam and the second Man.

We have elsewhere given our reasons and submitted proofs of the Pauline authorship of the epistle to the Hebrews, and this peculiar handling of Psalm 8 in both Hebrews and Corinthians bespeaks a common author according to the accepted rule of higher criticism.

The rule and authority and power that are placed beneath the feet of the Son are 'enemies' as the context reveals:

'For He must reign, till He hath put all enemies under His feet' (1 Cor. 15:25),

the last being death. This leads on to the great goal of the ages when 'God shall be all in all', and it is anticipated in Ephesians 1:22,23 by the headship of Christ over the church:

'And hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all'.

God all in all in the future, Christ all in all in the present — the church of the Mystery being the clearest and fullest exhibition and foreshadowing of that glorious goal. 'Where ... Christ is all, and in all' (Col. 3:11).

Returning to 1 Corinthians 15, we observe that the word translated 'put down' in verse 24 and 'destroyed' in verse 26, is the one Greek word *katargeo*. This has a variety of renderings in the New Testament. Abolish, bring to nought, make of none effect, make void, destroy, cease and fail, give a fairly clear idea of its primary meaning which is 'to render inoperative'. *Katargeo* is used in Luke 13:7 'why cumbereth it the ground?' Paul uses it in Romans, six times, as follows:

Romans 3:3	Shall their unbelief make the faith of God without effect?
31	Do we then make void the law through faith?
4:14	Faith is made void, and the promise made of none effect.
6:6	That the body of sin might be destroyed.
7:2	If the husband be dead, she is loosed from the law.
6	But now we are delivered from the law.

The way in which the apostle uses *katargeo* in 1 Corinthians 13:8,10,11 where it is translated 'fail', 'vanish away', 'done away' and 'put away', must

be remembered when we come to the next occurrences, namely in 1 Corinthians 15:24 and 26. All rule, all authority and power will be 'done away', will 'vanish away', will be abrogated, repealed, dissolved, the last of these enemies thus to be repealed, abrogated and done away being death itself. The only occurrences of katargeo in the Prison Epistles are:

Eph. 2:15	'Having abolished in His flesh the enmity, even the law of commandments contained in ordinances'.
2 Tim. 1:10	'Who hath abolished death, and hath brought life and immortality to light through the gospel'.

In Ephesians 1:22 this aspect of truth is not made prominent. 'He hath put all things under His feet' precedes and prepares the way for the great abolition. Principalities and powers are not yet 'abolished'; indeed armour is provided and warning given concerning their animosity (Eph. 6:12), but the first great step has been taken. These spiritual enemies are now 'under His feet'.

The rapid transition 'feet ... Head' in Ephesians 1:22 reminds us that there is a blessed side to this exalted position of the Lord. He has been given as Head, not over all things universally yet, but Head over all things so far as the church is concerned, a blessed forecast of things to come. This church has a double title, it is now 'the Body', it will then be 'the Fulness'. The title 'the Body' must be used with discretion. Paul was a member of that Body, but the members of that Body now living, were, at the time of the writing of Ephesians, unborn. Consequently there never has yet existed a company of believers on earth that has comprised every member, the term 'Body' being used of the existing company to set forth their relationship one with another as fellow-members, and with the Lord as their Head. When however every member is gathered in and the number of the elect is complete, the title changes. From being called the Church which is His Body, it will then become 'The Fulness of Him that filleth all in all'.

The reader who sees the incomparable position of the seated Christ will not need a lengthy argument to prove that, to teach that he is seated 'among heavenly beings', instead of 'in heavenly places', is utterly untenable.

The Fulness. Ephesians 1:23

The Church which is the Body is also called 'the fulness of Him that filleth all in all'. This title taken by itself is evidently one of supreme importance and dignity, but when taken in relation with the outworking of the purpose of the ages, it will be seen to have a deeper significance. The student who is acquainted with Dispensational Truth is also aware of the presence of gaps in the outworking of the Divine purpose. The Saviour's recognition of this gap in Isaiah 61 is made evident when we read Luke 4:16-21 and Luke 21:22. So when we read 1 Peter 1:11 or the quotation of Joel 2:28-32 in Acts 2, the presence of a gap or interval is made evident. The word translated 'fulness' is the Greek pleroma, and its first occurrence in the New Testament places it in contrast with a 'rent' or a 'gap':

'No man putteth a piece of new (agnaphos) cloth unto an old garment, for that which is put in to fill it up (pleroma) taketh from the garment, and the rent (schisma) is made worse' (Matt. 9:16).

'No man also seweth (epirrhapto) a piece of new (agnaphos) cloth on an old garment: else the new piece that filled it up (pleroma) taketh away from the old, and the rent (schisma) is made worse' (Mark 2:21).

'No man putteth a piece of a new (kainos) garment upon an old; if otherwise, then both the new maketh a rent (schizo), and the piece that was taken out of (epiblema) the new agreeth (sumphoneo) not with the old' (Luke 5:36).

The words that call for attention are: 'that which is put in to fill up'; this is the translation of the Greek pleroma 'fulness'. In contrast with this 'fulness' is the word 'rent' which in the Greek is schisma. Two words translated 'new' are used: in Matthew 9:16, and in Mark 2:21 agnaphos, not yet fulfilled, or dressed, from gnapeus, a fuller, and kainos, which is used in Luke 5:36, which means newly made. In place of 'put into' or 'put upon' used in Matthew 9:16 and Luke 5:36, we find the word 'to sew on', epirrhapto employed in Mark 2:21. One other word is suggestive, the word translated 'agree' in Luke 5:36. It is the Greek sumphoneo. As these terms will be referred to in the course of the following exposition, we will take the present opportunity of enlarging a little on their meaning and relationship here, and so prepare the way.

Pleroma. This word, derived from pleroo 'to fill', occurs seventeen times in the New Testament. Two of these occurrences are in Matthew and Mark, the remaining fifteen occurrences are found in John's Gospel and in Paul's epistles. It is noteworthy that the word pleroma 'fulness' is never used in the epistles of the Circumcision. When Peter referred to the problem of the gap suggested by the words 'where is the promise of His coming?' he referred his readers to the epistles of Paul, who, said he, deals with this matter of longsuffering and apparent postponement and speaks of these things (2 Pet. 3:15,16). The word pleroma is used in the Septuagint some fifteen times. Some occurrences we will record for the benefit of the reader who may not have access to that ancient translation. 1 Chronicles 16:32: 'let the sea roar, and the fulness thereof'. So, Psalms 96:11 and 98:7. 'The earth is the Lord's, and the fulness thereof' (Psa. 24:1), and with slight variations, Psalms 50:12; 89:11.

In several passages, the fulness, or 'all that is therein' is set over against flood or famine, as Jeremiah 8:16; 47:2; Ezekiel 12:19; 19:7; and 30:12. Some of the words used in the context of these Septuagint references are too suggestive to be passed over without comment. Instead of 'time of healing' we find 'anxiety', the land 'quaking', 'deadly serpents' and a 'distressed heart' (Jer. 8:15-18 LXX). Again in Jeremiah 47:2 (29:2 in the LXX) we have such words of prophetic and age time importance as 'an overflowing flood', Greek katakluzomai, kataklusmos and variants, a word used with dispensational significance in 2 Peter 2:5 and 3:6, and preserved in the English cataclysm, a word of similar import to that which we have translated 'the overthrow' of the world.

In the context of the word 'fulness' found in Ezekiel 12:19 (LXX), we have such words as 'scatter' diaspero, a word used in James 1:1 and in 1 Peter 1:1 of the 'dispersed' and 'scattered' tribes of Israel; also the word 'waste' which calls up such passages of prophetic import as Isaiah 34:10,11 and Jeremiah 4:23-27, where the actual words employed in Genesis 1:2 are repeated. The pleroma or 'fulness' is placed in direct contrast with desolation, waste, flood, fire and a condition that is without form and void. Schisma, the word translated 'rent' in

Matthew 9:16, is from schizo which is used of the veil of the temple and of the rocks that were 'rent' at the time of the Saviour's death and resurrection.

Two words translated 'new' have been mentioned. One, agnaphos, refers to the work of a fuller, who smooths a cloth by carding. The work of a fuller also includes the washing and scouring process in which fuller's earth or fuller's soap (Mal. 3:2; Mark 9:3) is employed. A piece of cloth thus treated loses its original harshness, and more readily yields to the cloth that has been more often washed. The whole purpose of the ages is set forth under the symbol of the work of a fuller, who by beating and by bleaching, at length produces a material which is the acme of human attainment; for when the Scriptures would describe the excellent glory of the Lord, His garments are said to have been 'exceeding white as snow; so as no fuller on earth can white them' (Mark 9:3).

So, too, the effect upon Israel of the Second Coming is likened to 'a refiner's fire, and like fullers' soap' (Mal. 3:2). It is this 'fulled' cloth that makes the 'fulness', although there is no etymological connection between the fuller and the fulness. The other word translated 'new' is kainos, and has the meaning of 'fresh, as opposed to old', 'new, different from the former' and as a compound the meaning 'to renew'. It is the word that is used when speaking of the new covenant, the new creation, the new man, and the new heaven and earth. We shall have to take this into account when we are developing the meaning and purpose of the fulness. The only reason for lifting out the word translated 'to sew' is the significant use of the word in the Septuagint version of Job 14:12 'till the heavens are unsewn'. The bearing of this upon the argument of 2 Peter 3, the present firmament and the fulness will appear when we call to mind the passages which speak of the heavens as 'curtains' or a 'tent' as Isaiah 40:22. Finally, we have the word sumphoneo 'to agree'. Sumphonia is translated 'musick' in Luke 15:25, and of course is the Greek original of our word 'symphony'. In Ecclesiastes 7:15 (LXX) the word is used with a rather different meaning from 'agreement'. The Church of the one Body is the great outstanding anticipation of the goal of the ages. It is associated with Him, under Whose feet are all things, it is associated with a dispensation of the fulness of the seasons, when all things are to be summed up in Him, and it is itself called:

'The fulness of Him that filleth all in all' (Eph. 1:23).

How are we to try to understand this statement? It falls into line with the last occurrence of pleroma in Colossians, and for that matter, in the New Testament:

'For in Him dwelleth all the fulness of the Godhead bodily' (Col. 2:9).

Pleroma in Ephesians

The first occurrence of pleroma in Ephesians, stands by itself (Eph. 1:10) the remainder form a group that expand the theme, thus:

A	'The Church, which is His Body, the fulness of Him that filleth all in all' (Eph. 1:22,23).
B	'The whole family in heaven and earth ... that Christ may dwell in your hearts by faith ... filled to (unto) all the fulness of God'

	(Eph. 3:15-19).
C	'He ... ascended up far above all heavens, that He might fill all things ... unto a perfect man, unto the measure of the stature of the fulness of the Christ' (Eph. 4:8-13).
B	'For by Him were all things created ... all things were created by Him, and for Him ... He is the Head of the Body, the church ... for it pleased the Father that in Him should all fulness dwell ... to reconcile all things ... in earth, or things in heaven' (Col. 1:16-20).
A	'For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete (filled to the full) in Him, Which is the Head of all principality and power' (Col. 2:9,10).

Here is a very complete conspectus of this mighty theme, point answering point with such precision, that no approach to one corresponding member can be undertaken without due consideration of the other. This, the reader will perceive, is fraught with immediate consequences. It forces a comparison between Ephesians 1:22,23 and Colossians 2:9,10. The passage in Colossians 2:9 has been taken as one of the proof texts of the Deity of Christ. The doctrine of the Deity of Christ constitutes one of the four tenets of the Trust of the Berean Forward Movement, yet we believe it to be a mistake to use Colossians 2:9 as a proof of that wondrous doctrine. The Church of the One Body is 'the fulness of Him that filleth all in all', but such a revelation does not justify the thought that the Church is Divine. The prayer of Ephesians 3 is that the believer may be 'filled with (or unto) all the fulness of God' and if to be filled with all the fulness of the Godhead bodily, proves the Deity of Christ in Colossians 2:9, what does Ephesians 3:19 teach of the believer? Identical language, pan to pleroma 'all the fulness', is found in Ephesians 3:19, Colossians 1:19 and 2:9, and these passages cannot be separated and interpreted independently of each other. The 'fulness' of Christ dwells 'bodily' in the church, even as the 'fulness' of the Godhead dwells 'bodily' in Him. Philippians does not contain the word 'fulness', but it reveals the blessed condescension of the Lord that alone made the 'fulness' possible, for the word is always used with a redemptive meaning. The words of Philippians 2:7 'But made Himself of no reputation' are literally 'He emptied Himself'. As our Mediator, He emptied Himself, so that as our Mediator He might become our fulness. The same thought underlies the words of Hebrews 1 and 2. He was made a 'little lower than the angels', and as a result He was 'made so much better than the angels' (Heb. 2:7; 1:4,5).

There are moreover many contextual links that bind these references together as one whole. In Ephesians 1:21-23 the stress is upon the Headship of Christ as the risen and ascended One, with all things under His feet, the Church which is His Body being the fulness of Him Who in His turn filleth all in all. In Colossians 1:15-20 the two creations are brought together, with Christ as 'Firstborn' in each (Col. 1:15,18), with Christ as pre-eminent in each (Col. 1:17,18). Things in heaven and earth were His creation (Col. 1:16) and they are the objects of reconciliation (Col. 1:20). When we come to Colossians 2:4-23, we have left the positive revelation of truth, and have entered into the sphere of conflict with error. For our present purpose we will give the opening and closing members of this great correspondence.

Colossians 2:4-23

A	a	4-8-	Plausible speech, philosophy (philosophia).		
	b	-8-	Traditions of men.		
	c	-8-	Rudiments of the world.		
	Corrective	-8,9.	Not after Christ.	Fulness.	pleroma.
		10.	Ye are filled full in Him.		pleroo.
* * * * *					
A	c	20-22.	Rudiments of the world.		
	b	22.	Teaching of men.		
	a	23-	Wordy show of wisdom (sophia).		
	Corrective	-23-	Not in any honour.		
		-23.	Filling of the flesh.		plesmone.

Whatever is intended by Colossians 2:9, 'all the fulness of the Godhead bodily' is closely and intimately carried forward into verse 10 for the word translated 'complete' is pepleromenoi, even as conversely, the title of the church as 'the fulness' is carried upward to Christ, as the One Who is filling (pleroumenon) the all things in all. Colossians 2:4-23 combats the invasion of a vain and deceitful philosophy, supported by tradition and the rudiments of the world, but 'not after Christ', and later in the same argument, not only philosophies and traditions, but even Divinely appointed 'new moons and sabbath days' are alike set aside as 'a shadow of things to come' because 'the Body is of Christ'. The whole fulness, toward which every age and dispensation has pointed since the overthrow of the world, is at last seen to be Christ Himself. All types and shadows that once filled the gap caused by sin, are now seen to be but transient, or of value only as they point the way to Him, and then disappear.

He is Head, He is Pre-eminent, He is Creator and Redeemer, He is the Firstborn of all creation, and the Firstborn from the dead. He is the Beginning of the creation of God (Rev. 3:14; Col. 1:18) the Alpha and Omega, the First and the Last, in deed and in fact 'Christ is all, and in all' (Col. 3:11) in the church of the One Body, as He will yet be in the whole redeemed universe. No more glorious position for the redeemed is conceivable than that revealed in Ephesians 1:23. To be one of a kingdom of priests on the earth is a dignity so great, that Old Testament prophets have piled imagery upon imagery in setting it forth. Yet when we come to the Bride of the Lamb, or the description of the heavenly Jerusalem, we realize how much more glorious is that calling than the highest calling on earth. What shall be said then of that company of the redeemed, blessed neither on earth nor in the descending New Jerusalem, blessed neither as an earthly kingdom nor as a bride, but blessed 'with Christ' where He now sits 'far above all', blessed not only as the members of His Body which is dignity indeed, but actually destined to be 'the fulness of Him', in Whom dwells all the fulness of the Godhead bodily?

It is evident from what we have discovered in the Word, that the term 'fulness' is vital to the accomplishment of the Divine purpose, and there is one

point more that must be considered. Head and members, or Head and Body, are relative terms. The one cannot exist or function without the other. This we all recognize must be true of the members, but is it not also necessarily true of the Head? Christ, as Head, needs the complement of His Body, just as surely as the Church His Body needs the complement of the Head. In the words 'the fulness of Him that filleth all in all' the words thus translated to pleroma tou 'the fulness of Him' are cast in the form known as 'the genitive of relation'. Words ending in ma often have a passive significance. Chrysostom, in his commentary says:

'The fulness of the head is the body, and the fulness of the body is the head ... that is just as the head is filled (or fulfilled) by the body'.

Beza says something very similar:

'However complete He is in Himself, yet as Head He is not complete without His Body.

Pleromenou "that filleth" is not passive but middle ... to fill up or complete for Himself'.

The very fact that God has a goal, and is moving toward that goal, implies that this relationship of the redeemed with the Redeemer is essential to the glorious achievement of the ages. God is moving from the status of God Who is Creator, to God Who is the Father, and the title Father is itself relative; it necessitates a family. While therefore the redeemed are nothing in themselves, they are precious by reason of His gracious purpose, and their place through grace in it. *

* For an extended exposition of this subject the reader is referred to the article entitled The Pleroma in An Alphabetical Analysis Part 3, which has a specially designed chart to illustrate the exposition.

EPHESIANS Chapter 2
Dead In, or Dead To? (Eph. 2:1)

The first half of this section is taken up with the exceeding exaltation of Christ seated at the right hand of God, seated in the heavenlies and seated far above every conceivable authority. We do well to pause with worshipping wonder as we glory in the fact that 'He shall be exalted and extolled, and be very high' (Isa. 52:13). We shall lose the real import of this passage, however, even as we shall miss the import of Isaiah 52:13 if we leave the Lord in isolated exaltation. Isaiah 53 provides the sequel 'Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong' (Isa. 53:12). 'He shall divide the spoil'. Some of the redeemed therefore are to share this high glory, and that is exactly the reason for the revelation of Ephesians 1:20-23. The whole section is an exposition of 'His power to us-ward who believe'. The Saviour's glory now at the right hand of God, is the glory of the Mediator and Redeemer. He had a glory that antedates time, and He Himself distinguishes between that glory which is His intrinsically, and which cannot be shared, with that glory which He has received as Mediator and Head, which He intends most certainly to share with the redeemed:

'And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was' (John 17:5).

That is one aspect of the subject. Here is the other:

'The glory which Thou gavest Me I have given them; that they may be one, even as We are one' (John 17:22).

The wondrous goal 'that they may be one' is reflected in the title of the church 'the fulness of Him'.

We return then from the contemplation of the high glory of Ephesians 1:22,23 to realize with reverence and awe, that after all this, glory is a part of our high calling by grace, and we can perhaps the better appreciate the translation favoured by many, of Ephesians 2:1 'Even you'. Reading the A.V., the grace and glory of this relationship between the Head and the members of the Body, between the Redeemer and the redeemed, is interrupted by the statement 'who were dead in trespasses and sins', but we must never allow ourselves to prefer a reading simply because it accords with our creed. All true evangelicals believe that 'all have sinned and come short of the glory of God', and the epistle to the Romans leaves us in no doubt on that dread score.

We do not need to hold on to the A.V. translation here in the fear that a proof text for universal sinfulness will be lost. We desire the truth, and we are sure that truth is one, and no disagreement is possible between its parts or statements. When we read the epistle to the Romans, we are reading an epistle that specifically sets out to deal with the question of sin. Trespass, offence, sin and sins meet us in that epistle continually, occurring all told about forty-nine times. In Ephesians we meet with hamartiais (sins) once, in (2:1); and paraptomaton (trespasses) three times, in (1:7; 2:1,5); although the A.V. translates paraptoma sins, in both 1:7 and 2:5. Romans is the foundation; Ephesians the temple erected on it, and things that are essential to a foundation may be intruders in the finished building. We believe instead of harking back to our condition before salvation, Paul is revealing our state by grace when he penned Ephesians 2:1. Here is a transcription of the words of the original:

kai humas ontas nekrous tois paraptomasin kai tais hamartiais.

First let us observe that there is no word 'in' (en) in the original; that is supplied by the translators because of the presence of the dative case. There is no reticence noticeable elsewhere on the part of the apostle in his employment of the preposition en 'in'. Wherever its use is needed, the preposition is employed, and that repeatedly. It occurs twenty-eight times in the first chapter of Ephesians, and is translated 'at', 'with', 'in' and 'wherein', and twenty-eight times in the second chapter, where it is translated 'in', 'among', 'through', 'at', 'by', 'wherein' and 'thereby'.

The fact that Paul uses this preposition so frequently, when set over against its absence from Ephesians 2:1 and 5, is important. When the doctrine, being dead in sins is being stated in Scripture the preposition en is used (John 8:21,24 and 1 Cor. 15:17). The only warrant for supplying a preposition where it is not actually used is the presence of the dative case, and this is often done by adding 'to' or 'at' and in some cases by 'in'. The dative case is the 'giving' case, for when we say 'give me the book' we really mean 'give to me the book'. This is the one employed in Ephesians 2:1. We are, however, not left to our own devices here, there is complete evidence in the apostle's own writing to show that he was telling the Ephesian believers that they were dead to trespasses and sins, not dead in them. Here are some examples of the usage of the dative case in connection with death and sin.

'We, that are dead to sin' (Rom. 6:2).
'He died unto sin' (Rom. 6:10).
'Dead indeed unto sin' (Rom. 6:11).
'Dead to the law' (Gal. 2:19).
'Dead to sins' (1 Pet. 2:24).

To this list we add Ephesians 2:1, reading:

'Dead to trespasses and sins'.

Let us, for the sake of the truth, endure the horror that the following translations must inspire in any grace-taught heart. If the A.V. of Ephesians 2:1 be accepted as the truth, then let us read:

'How shall we that are dead in sin, live any longer therein'.

Is there sense, let alone doctrinal truth, in such a rendering? No. Again shall we read:

'For in that He died, He died in sin once'.

We cannot conceive of anything more shocking than such a statement, and we are sure every reader repudiates it with horror:

'Likewise reckon ye also yourselves to be dead indeed in sin'.

Alas, we have no need for such reckoning, our natural condition is most evident but how can the believer, looking at His Lord, say 'likewise I will reckon myself to be dead in sin'. Surely the only translation that is true is as the A.V. gives it. The context of Peter's reference to 'being dead to sins' illuminates the expression. He tells us that Christ's sufferings leave us a 'copy' (hupogrammos, a copy set for a pupil) with the object that we may 'follow His steps', 'that we, being dead to sins, should live unto

righteousness' (1 Pet. 2:21-24). When example is introduced into the Scripture we are not dealing with 'sin' but 'sins'. We are never exhorted to put off the old man; what the Scripture says is 'put off the old man with his deeds' or as regards our former conversation. So we return to Ephesians 2:1 not only convinced that the apostle is emphasizing the most gracious fact that the members of the church of the One Body died to sin, but died to sins, 'trespasses and sins' to be exact. Trespass (paraptoma), 'a falling when one should have stood upright, a misfall, mishap; hence, a falling aside from right, truth, or duty, the particular and special act of sin from ignorance, inadvertence, or negligence; sin rashly committed by one unwilling to do an injury' (Dr. Bullinger, Lexicon).

How many of us can say that we have never sinned rashly even though 'unwilling to do an injury'? To all this, in Christ we have died. The A.V. reads 'who were dead'; the Greek reads humas ontas 'you being', using the present participle. The apostle had the choice of four terms to express 'being dead'. He could have used the verb thnesko as in Acts 25:19, or apothnesko as in Colossians 2:20 and Hebrews 11:4, or nekroo as in Romans 4:19. He uses none of these but the present participle 'being' and the word nekros, 'a dead person', 'you being dead' is the literal and true rendering of Ephesians 2:1. Ephesians 2:1 reads in the A.V. 'were' dead, which of course is the past tense of the verb. The original reads ontas, the present participle of the verb eimi, and should be translated 'being'. Now obviously the apostle could not be represented as saying 'And you being dead in sins' when addressing saints, so we see that the one error, namely the addition of the preposition 'in' led to another, the substitution of 'were' for 'being'. Two wrongs, however, do not make a right, and nothing can justify robbing the believer of his present position by grace.

A parallel passage is Colossians 2:13. Lightfoot's comment is 'The en of the Received Text, though highly supported, is doubtless an interpolation for the sake of grammatical clearness'. En is not found in either the Vatican or the Sinaitic manuscripts. The whole context is against the idea that the state by nature is in view; it is his state by grace.

'And you, being dead (here the A.V. translates ontas correctly) in your sins (to trespasses) and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses' (Col. 2:13).

Instead of Paul turning from the heights of heavenly places and the glorious calling of the church, to remind his readers that they were once dead in sins like the rest of the human race, he reminds them of the miracle of grace that has happened, that in Christ they were at the moment of writing not only dead to sin as a root (this is the foundation doctrine of Romans 6), but to sins as the every day fruit, a line of teaching to which he returns in Ephesians 4:22-25 where he speaks of the putting off concerning the former conversation, the old man, and the putting on of the new man.

Shorn of all explanatory additions, Ephesians 2:1-5 reads 'Even you ... hath He quickened together with Christ', but the necessary parenthesis holds up the actual statement, so that we may perceive what a need there was for this quickening, and how it fulfilled the reference to the power to us-ward who believe, for we are now to read of a mighty spiritual power in direct antagonism to the working of grace. The apostle's primary intention is to place in correspondence with the raising and seating of Christ, the raising and seating together of the believer, but as in Ephesians 3:1 and 14, the main argument is

held up, while a most enlightening parenthesis explains the nature of the dispensation of the Mystery. So here, in Ephesians 2:1-4, room must be provided in our examination for a digression full of teaching.

Taking the hint from verse 1 as compared with verse 5 where the theme is resumed, we see that the section before us falls into the following pattern:

Ephesians 2:1-7	
A	Eph. 2:1. Dead ones to sins.
B	Eph. 2:2,3. A walk ... this world. What An energy ... the prince of the power of was the air. involved A conversation ... the wills of the flesh.
C	Eph. 2:4. Rich.
A	Eph. 2:5. Dead ones to sins.
B	Eph. 2:5,6. A quickening together. What is A raising together. Involved A seating together.
C	Eph. 2:7. Exceeding riches.

Before these believers died to trespasses and sins, they had walked according to the course of this world. 'Walk' is a term which belongs to practical truth. It is the outward expression of inward life. As Shakespeare says, 'the apparel oft proclaims the man', and in the practical section the words 'put off' and 'put on' literally refer to clothing. Ephesians 2:2 and 10 contrast the walk of the old and of the new, but it is left to chapters 4 to 6 to develop this practical aspect, as they do in 4:1,17; 5:2,8 and 15. Here, in Ephesians 2, the walk that characterized the believer's past was 'according to the course of this world'. The word translated 'course' is *aion*, literally an age, but not to be limited merely to lapse of time; the word carries with it something of character, even as we say today 'the golden age', 'the age of innocence'. This meaning the A.V. has attempted to give by the rendering 'course'. Weymouth translates the passage freely thus:

'Your offences and sins, which were once habitual to you while you walked in the ways of this world'.

In other contexts, the apostle speaks of 'the rudiments of the world' in much the same way. It is the most natural thing 'to walk according to the course of the world', for otherwise, there would be a mad scramble, a traffic jam, and progress would be impossible. Yet in spite of this 'sweet reasonableness', the fact remains that this world is at present in a state of enmity with God, and to walk in harmony with its ends and aims is contrary to the will of God and to the design of His great salvation. After having said so far, the apostle draws aside a veil, and shows that what on the surface appear to be the free actions of free agents, are many times the result of a spiritual power that is using the desires of men to accomplish his own ends. This

spiritual power is named 'The prince of the power of the air'. We have already noted the fact that the 'principalities' of Ephesians 1:21 is the translation of the Greek arche. We now note that the word 'prince' translates the Greek word archon. This is a verbal noun, derived from archo, translated usually 'to begin' but on two occasions 'to reign over' or 'to rule over' (Rom. 15:12; Mark 10:42).

The English word 'prince' is from the Latin princeps 'taking the first place', and only in a secondary sense is it used of the son of a sovereign. The word archon is used of the rulers of the Jews (Matt. 9:18), the prince of the devils (Matt. 9:34), and the princes of the Gentiles (Matt. 20:25) in one Gospel. In John's Gospel, the title 'the prince of this world' is found three times, and 'the prince of the power of the air' is not removed from 'this world' as a reference to Ephesians 6:12 will show. The word translated 'power' in this title is not dunamis, but exousia, a word already found in Ephesians 1:21. The fact that arche and exousia (principalities and powers) have a prince (archon) who exercises power (exousia) shows that there is a definite link between the evil powers that work their way in this world, with the principalities and powers beneath the feet of the ascended Lord. This prince is said to be 'the prince of the power, or authority, of the air'. Why 'the air'? Today, our first thought when we speak of the air is that gaseous mixture of nitrogen, oxygen and carbon dioxide that lies next to the surface of the earth, usually styled the atmosphere. The ancients, however, had no such knowledge. To them the air was the lower, even as the ether was the upper portion of the atmosphere, and the air often became synonymous with mist, gloom and darkness. The LXX uses the word aer but twice, namely in 2 Samuel 22:12 and in the parallel passage in Psalm 18:11:

'He made darkness His secret place; His pavilions round about Him were dark waters and thick clouds of the skies'.

The A.V. uses the English word 'air' twenty-one times to translate the Hebrew shamayim 'heaven' when that word is associated with 'fowls' or 'birds', showing that the heavens extended from the very surface of the earth to the heights above. When we remember the association which the Greek word had with the lower regions of the atmosphere, and so with gloom and darkness, the fact that this prince exercises his authority in the air, and that his spiritual servants are called 'the rulers of the darkness of this world' shows something of the nature of his rule. Moreover, in the Revelation when the seventh angel poured out his vial, he poured it 'into the air', and so important is this, that we read 'and there came a great voice out of the temple of heaven, from the throne, saying, It is done' (Rev. 16:17).

Finally, when the Lord descends from heaven with a shout and with the voice of the archangel, His redeemed people meet Him 'in the air', a term evidently conveying far more than may at first sight have been believed. They meet their Lord in that region, that once was ruled and invested by the powers of darkness, and as the enemy of truth is dislodged and comes down to earth, so the believer is translated to the vacated sphere in triumph. We now come to a consideration as to the way in which this prince of darkness works his will among the children of men.

'What is the depth?' (Eph. 2:2,3)

We have learned that those who were called and chosen to the high glory of the church which is the fulness of Him that filleth all in all, were dead to trespasses and sins, not, as the A.V. puts it, dead in trespasses and sins.

Although this new rendering makes Ephesians 2:1 speak of a blessed state by grace rather than a wretched state by nature, it is obvious that no unfallen being would ever be under the necessity to die to sins. Consequently we learn in the succeeding verses, that two great forces were at work, combining together to enthrall and condemn the children of men. The first is that 'the prince of the power of the air' energizes such, and the second is that this energizing runs not contrary, but parallel with their own desires and intentions. All such are so clearly responsible, that they are described as 'sons of disobedience' and 'children of wrath'.

Having examined the title 'the prince of the power of the air' we must now turn our attention to the way he works, and the ground that the natural man gives him. He is called 'the spirit that now worketh in the children of disobedience'. There is an evident correspondence intended by the Holy Spirit. The word 'worketh in' is the Greek *energeo*, a word we have already met both as verb and noun in Ephesians 1:19,20 'working' and 'which He wrought in'. Two spiritual activities are here revealed. The one to us-ward who believe, the other in the children of disobedience. In Ephesians 5:6 the A.V. puts in the margin against the word 'disobedience' the word 'unbelief', and in Romans 15:31 'do not believe' in the text is altered to 'are disobedient' in the margin. There is only one occasion where a word is translated 'disobedient', which in the original actually means insubordinate or refractory, namely 1 Timothy 1:9; in every other case the words disobedience and disobedient translate either *apeitheo* and its derivatives, 'unwilling to be persuaded', 'refusing to believe' or *parakoe*, 'to hear aside, amiss'. Those who were thus energized by the prince of the power of the air must therefore have had some relation in the first place with faith, and by their reaction, and refusal, laid themselves open to his wiles and deceits.

2 Thessalonians 2:10-12 has a terrible thing to say about those who 'received not the love of the truth'; they become the subject of a strong delusion, and believe 'the lie'. The A.V. says that those thus energized were 'children of disobedience'. The truer translation reads 'sons of disobedience' and employs a Hebraism that is well known. The same figure is found at the close of a list of dreadful immoralities in Ephesians 5:6 where once again 'wrath' is said to come upon them. We read elsewhere of 'sons of this world' Luke 16:8; 'sons of the light' 16:8; and 'sons of day' in 1 Thessalonians 5:5.

'Ye walked ... we all had our conversation'. The apostle and those who were with him, were no different from nor better than those just mentioned. They were 'children of wrath' as the rest. The keys upon which the devil plays are said to be 'the lusts of the flesh', and the response made by the individual concerned, 'fulfilling the desires of the flesh and of the mind'. Without 'desire', man would remain inactive and apathetic. Ephesians 2:3 is the only passage in the A.V. where the Greek word *thelema* is translated 'desire'; usually *thelema* is translated 'will' as in Ephesians 1:1,5,9,11; 5:17; 6:6. The word however does not convey the idea of determination so much as desire or wish. The word translated 'lust' *epithumia*, and the word translated 'desire' *thelema*, are in themselves colourless.

While 'the lusts of the flesh' are practically always evil, the words *epithumia* and *epithumeo* are used in a good sense in several places. For examples, in Matthew 13:17 the Lord told His disciples that many prophets and righteous men desired to see the things which they saw. It is used of the Lord Himself in His great desire to eat the Passover with His disciples (Luke 22:15), and of Paul's desire to depart (Phil. 1:23). It was because 'the flesh' had become the instrument of sin in which no good thing lived, that to follow its

desires was but to put oneself at the mercy of the prince of the power of the air. Such, said the apostle, were 'by nature children of wrath, as the rest'.

The use of this word 'nature' has caused a great deal of heart searching on the part of teachers and preachers. *Phusis*, the word so translated, occurs in the New Testament fourteen times, and apart from Ephesians 2:3 it is innocuous. When Paul said that certain practices were 'against nature' (Rom. 1:26), and when he said to the Corinthians 'doth not even nature itself teach you?' (1 Cor. 11:14), the word is used of something that is right and proper. The selfsame word is used of the 'Divine nature' (2 Pet. 1:4). We must not confuse this with the word *psuchikos* (1 Cor. 15:44,46), which refers to the 'soul' as contrasted with the 'spirit'.

Those who were 'Jews by nature' (Gal. 2:15), or those who were 'uncircumcision ... by nature' (Rom. 2:27), were not esteemed to be wrong because they were thus Jews and Gentiles. Yet here in Ephesians 2:3 those who 'were by nature children of wrath even as others, or the rest', will not fit into this category. To discover, as some have, an answer to the problem by saying the 'ye' of verse 2 refers to the Gentiles and the 'we' of verse 3 to the Jews, does not alter the fact that the Jews as well as the Gentiles were 'by nature' children of wrath. Josephus in his *Antiquities*, says of David 'but David fell into a very grievous sin, though he was otherwise naturally a righteous and religious man' (Ant. 7:7,1). The laboured comment of Barnes in his commentary, is a testimony both to his extreme sensitiveness to the thorny points of the problem, his great reluctance to admit what is known as the depravity of our nature, yet his conviction at the close, seems worth repeating here:

"And were by nature". By birth, or before we were converted. By conversion and adoption they became the children of God; before that, they were all the children of wrath. This is, I think, the fair meaning of this important declaration. It does not affirm when they became to be such, or that they were such as soon as they were born, or that they were such before they became moral agents, or that they became such in virtue of their connection with Adam — whatever may be the truth on these points; but it affirms that before they were renewed, they were the children of wrath. So far as this text is concerned, this might have been true at their very birth, but it does not directly and certainly prove that. It proves that at no time before their conversion were they the children of God, but that their whole condition before that was one of exposure to wrath. Compare Romans 2:14,27; 1 Corinthians 11:14; Galatians 2:15. Some men are born Jews, and some heathen; some free, and some slaves; some white, and some black; some are born to poverty, and some to wealth; some are the children of kings, and some of beggars; but, whatever their rank or condition, they are born exposed to wrath, or in a situation that would render them liable to wrath. But why this is the apostle does not say. Whether for their own sins, or for the sins of another; whether by a corrupted soul, or by imputed guilt; whether they act as moral agents as soon as born, or at a certain period of childhood, Paul does not say. The children of wrath, exposed to wrath, or liable to wrath. They did not by nature inherit holiness; they inherited that which would subject them to wrath.

'The meaning has been well expressed by Doddridge, who refers it "to the original apostasy and corruption, in consequence of which men do, according to the course of nature, fall early into personal guilt, and so become obnoxious to the Divine displeasure". Many modern expositors have supposed that this has no reference to any original tendency of our fallen nature to sin, or to native

corruption, but that it refers to the habit of sin, or to the fact of their having been the slaves of appetite and passion. I admit that the direct and immediate sense of the passage is, that they were, when without the gospel, and before they were renewed, the children of wrath; but still the fair interpretation is, that they were born to that state, and that that condition was the regular result of their native depravity; and I do not know a more strong or positive declaration that can be made to show that men are by nature destitute of holiness, and exposed to perdition'.

The term 'by nature' here must therefore refer to what man had become. Sin and death had so invaded his nature as to distort his reason, give the reins over to the flesh, and make him a slave to his own desires, so that he became an easy prey to the great deceiver. Any other explanation of 'by nature' has the appearance of special pleading, and goes against the obvious meaning of the apostle. All this however but leads us to the great thought of this section, the fact that the believer is associated with Christ in His high exaltation. To look back to the depths from which we have been delivered, as we look up to the high glory to which we have been called, is salutary. We will walk humbly, for all here is of grace. The change is introduced in Ephesians 2:4 with the words 'But God', a triumphant interference of omnipotent Love.

'But God' (Eph. 2:4)

Although we may have made an advance and learned an essential truth by recognizing that Ephesians 2:1 does not refer to our state 'by nature' dead in sins, but our state by grace 'dead to sins', we shall seriously miss our way both in Ephesians 2 and in Romans 6, which provides the doctrinal basis, if we stress this death to sin as an end in itself. The goal is life, 'that we might live unto God':

'What shall we say then? Shall we continue in sin, that grace may abound? Let it not be so. How shall we, that are dead to sin, Live any Longer Therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should Walk in Newness of Life. For if we have been planted together in the likeness of His death, we shall be also In the Likeness of His Resurrection ... Now if we died with Christ, we believe that We Shall also Live with Him ... For in that He died, He died unto sin once: But in that He Liveth, He Liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, But alive unto God through Jesus Christ our Lord' (Rom. 6:1-11 author's translation).

In Galatians 2:20 Paul not only said that he had been crucified with Christ, but he added 'nevertheless I live'. And so we come to Ephesians 2:4,5 where the word 'quickened' wrongly supplied in verse 1 is at length recorded. Ephesians 2 is subdivided by the notes of time indicated by the words 'in time past' and 'at that time' (Eph. 2:2,11,12). The relationship of these time periods can be seen by the following set-out of the subject matter:

Time periods in Ephesians 2

A	Doctrine
a	1-3. Once. Walk. World. Flesh.
b	4. But God. Mercy. Love.
c	5-10. Made Alive together.

			Raised	together.
			Seated	together.
A	Dispensation			
	a	11-12.	Once. Gentiles.	In flesh. In world.
		b	13-18.	But Now. Nigh. One.
		c	19-22.	Citizens together.
			Framed	together.
			Builded	together.

'But God'. At times the interposition of grammatical and exegetical features may appear to be an intrusion where worship seems called for rather than exposition. However, the truth has been channelled to us through words and sentences, and their humble ministry is of first importance to us all. 'But' is a word that should not be lightly passed over. It is 'a disjunctive conjunction' which at first sounds like a contradiction in terms. 'It is a conjunction in which the second sentence or clause is in opposition to the one preceding it, and arrests an inference which that first sentence or clause would else have suggested' (Bain). The close of the last sentence was 'children of wrath, even as others'. The word 'but' does indeed most blessedly 'arrest an inference', for without God and His grace, the only inference that we could draw from this state of things would be gloomy in the extreme. An adversative conjunction, however, is of itself of little value, and of no point. The glory of the change that is here manifested is only to be discovered when we say 'But God'. The structure already given, shows that in verse 13 the same break is made with the words 'but now'. In the one it is the intervention of God, Who is rich in mercy; in the other it is the intervention of the Person and work of Christ. The original, instead of saying 'God Who is rich', says ho de theos plousios on, using a participle clause 'God being rich'. This gives the ground of all that follows.

Instead of looking upon us in our sinful state with loathing, He looked upon us in compassion and mercy. Mercy looks upon wretchedness, grace upon unworthiness. Here mercy is to the fore; presently, when we come to salvation, grace will dominate. Misery rather than guilt is evidently uppermost in Ephesians 2:2,3. Eleos mercy, gives us eleeinos 'miserable' (1 Cor. 15:19; Rev. 3:17) and must be distinguished from the word used by the publican when he cried 'God be merciful to me a sinner', for there the word is hilaskomai, a word implying atonement. If we take the epistle to the Romans as the repository of fundamental doctrine, we shall discover that the word 'mercy' does not enter into the teaching of Romans 1 to 8. It is found in Romans 9, 11, 12 and 15, and especially in connection with the dispensational position.

So we discover that even though the first part of Ephesians 2 is largely doctrinal (sins, death, wrath, salvation, grace, faith, works) and the second half largely dispensational (uncircumcision, distance, aliens, strangers, made nigh, access), yet the whole of the doctrine of Ephesians is an instrument which leads to the supernal glory of heavenly places, and so the dispensational word 'mercy' comes early in the record here. God has riches of grace where redemption is in view (Eph. 1:7), and riches of glory where the inheritance is in view (Eph. 1:18), and exceeding riches of grace, when the ages to come are in view (Eph. 2:7); but here, in the riches of His mercy, He stoops to lift the

wretched sons of disobedience and children of wrath to the highest place that glory affords! This rich mercy originates not in our misery, neither does it arise out of any covenant with our 'fathers', it is 'For His great love wherewith He loved us'. The word agape 'love' occurs ten times in Ephesians, six of these references being used of the believer's love manifested to the saints (Eph. 1:15; 4:2,15,16; 5:2; 6:23). The phrase 'in love' occurs six times also, being used of God (Eph. 1:4) and of the believer (Eph. 3:17; 4:2,15,16 and 5:2).

Reverting to Romans again for a comparison, we discover that the apostle could traverse the whole story of redemption in Romans 1 to 4, without mentioning the love of God once, this being reserved for Romans 5:1-5, where he can say:

'Therefore being justified by faith ... the love of God is shed abroad'.

Again, we read right through the Gospel of Matthew, without reading once that God loved the sinner or the saint. The same is true of Mark and Luke, unless we include the words of Mark 10:21 'Jesus beholding him loved him'. We must traverse the four Gospels up to John 3:16 before we come to the first reference to the love of God to man. The fact therefore that so early in Ephesians, chapter 1:4, we read of the love of God, is all the more remarkable, and further to realize that that love was in operation ages before we came into existence makes it even more wonderful. The love of God operating 'before the foundation of the world' (Eph. 1:4) prompted His choice of us in Christ; this same love, in time, moves Him in great mercy to quicken us (Eph. 2:5), and sets before us an endless yet ravishing quest, namely 'to know the love of Christ, which passeth knowledge' (Eph. 3:19). If Paul, writing his triumphant conclusion to Romans 8, could say:

'I am persuaded ... nor principalities, nor powers ... shall be able to separate us from the love of God, which is in Christ Jesus our Lord' (Rom. 8:38,39),

how much more we, whose destined sphere of glory is 'far above all principality and power', can rejoice in this unchanging everlasting love!

We come back again to Ephesians 2:4. Because of the love that God had towards us, manifesting itself in His choice before the foundation of the world, persisting in spite of the advent of sin and death, enduring even though the destined heirs of glory had become 'children of wrath' even as others, loving so much as to go to the extreme of the death of the cross on their account, this love and rich mercy are seen in this passage to issue in life, life from the dead, He 'hath quickened us ... raised us'. Ephesians 2:5 resumes after the parenthesis, but with one slight difference kai humas 'And you': kai hemas 'And we'. It is a false interpretation that makes the pronoun 'you' refer exclusively to the Gentile and the 'we' exclusively to the Jewish member of the Body. When the apostle says 'we', he speaks of both Jew and Gentile together, one in common need, one in common salvation, one in glory. If this should be doubted, the experiment should be made by the reader, segregating all that is said of 'us' and 'we' from all that is said of 'you'. It will be found to yield no intelligible result and is artificial in the extreme. What is true of 'you' (Eph. 2:1) is true of 'us' (Eph. 2:5), for 'the both' and 'the twain' of later verses are already in view.

'Quickened together'

The introduction of the italicized words 'hath He quickened' into Ephesians 2:1 may at first seem harmless enough, but when we arrive at verse 5 and read 'hath quickened us together with Christ', we perceive that the omission of the words 'together with Christ' is serious — indeed fatal to the understanding of the teaching awaiting us. The quickening, the raising and the seating, now to be described, find their power and their glory in the fact that they are 'together with Christ', and we must school ourselves so that we do not slip into speaking of them apart from this great fellowship and gracious oneness 'with Christ'.

Suzoopoieo is of rare occurrence, being found only in Ephesians 2:5 and Colossians 2:13. It is exclusive to the teaching of the Mystery. Elsewhere we read zoopoieo 'to quicken, or make alive', but without the preposition sun 'together with'. This great doctrine is built upon the foundation already laid in Paul's earlier ministry, where the word translated 'quicken' is found seven times in the epistles written before Acts 28, and once after. Abraham, when he believed the promise recorded in Genesis 15, did not simply believe God; he believed 'God, who quickeneth the dead' (Rom. 4:17). This is the faith that justifies.

This 'quickening' is also related to actual and physical resurrection as 1 Corinthians 15:22,36 and 45 will show. While literal and future resurrection will be indeed 'a making alive', the believer is able by grace to anticipate that day, for 'He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you' (Rom. 8:11). This great blessing belongs to gospel grace; the law could neither provide righteousness nor life (Gal. 3:21; 2 Cor. 3:6). If a number of believers were asked to complete the series which commences with 'crucified with Christ', 'dying with Christ', 'buried with Christ', the majority would continue 'raised with Christ', omitting the intervening and present blessing 'quickened with Christ'. The seven associations of the believer with his Lord are as follows:

Seven associations of the believer with his Lord

A	The Cross. Crucified with Christ.	}	The
B	The Death. Dead with Christ.		past
C	The Burial. Buried with Christ.		reckoned.
	D The present experience, quickened with Christ.		
	C The Resurrection. Raised with Christ.	}	The
B	The Ascension. Seated with Christ.		future
A	The Glory. Manifested with Christ.		anticipation.

If now we turn to the passages that supply these texts, we shall find that in most of them 'life', 'living unto God' or 'living in the flesh', is in the context. 'I am crucified with Christ' wrote the apostle to the Galatians, but these words are immediately followed by 'nevertheless I live' (Gal. 2:20). 'If we be dead with Christ' found in Romans 6:8 is immediately followed by 'we believe that we shall also live with Him'. The statements of Romans 6:3-5 'ye ... were baptized into His death', 'buried with Him by baptism into death', 'the likeness of His death', are followed at once by 'the likeness of His resurrection'.

Not only so, but if we retrace our steps and return again to Galatians 2, we shall find the present 'quickening' there too. Paul does not say 'I have been crucified with Christ, nevertheless I know that my Redeemer liveth, and in

the latter days I shall live again in resurrection', he says 'nevertheless I live; yet not I, but Christ liveth in me: and the life which I Now Live in the Flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me'. So, in Romans 6, future and literal resurrection is anticipated by a 'walk in newness of life' and 'the likeness of His resurrection', and we are enjoined to reckon ourselves to be dead indeed unto sin, but Alive Unto God through Jesus Christ our Lord. This present 'quickening' enables us to shake off the dominion of sin (Rom. 6:14); the power of the 'old man' (Rom. 6:6), and also enables us not only to rise and walk in newness of life, but to serve in newness of spirit (Rom. 7:6).

Let us tarry a little, while we ponder some of these present anticipations of resurrection life. We have already referred to Galatians 2:20; we must refer to it again. The apostle there says that even though he had been 'crucified with Christ', nevertheless he lived. It will be evident to every reader that Paul was not literally and physically crucified with Christ, but he was 'reckoned' to have died with Him, and enjoined the believer to take this stand also: 'likewise reckon ye also yourselves ... dead ... alive' (Rom. 6:11). Paul lived by 'reckoning' as God reckoned, standing where grace had placed him, realizing that in this position, and in this position only, was life and victory.

'Yet not I, but Christ liveth in me'. How are we to understand this? If we take the passage to extremes, it will mean that Paul as Paul had been obliterated, that he was indeed non-existent. If that be the teaching, then Paul was not saved; he had been destroyed. Paul could not look forward to receiving a crown of righteousness, for he had not kept the faith, or finished the course; Christ had taken his place and Paul no longer counted as an individual. The use of the word ego 'not I' finds illustration and explanation in Romans 7:

'I was alive without the law once ... sin revived, and I died ... it slew me ... I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I ... Now then it is no more I that do it, but sin that dwelleth in me ... So then with the mind I myself serve the law of God; but with the flesh the law of sin' (Rom. 7:9-25).

Here is a complicated argument, and a double use of the ego. The ego evidently can be dominated by sin, having its seat of operation in the flesh, which term embraces both 'the members' and 'the mind' (Rom. 7:23 and 8:7). Paul however has been redeemed, and he now sees the war that is going on in his members is waged against the law of his mind, and that with the mind he can now serve God. He now, as it were, sides with God, and speaks of the new man as 'I myself'. What Paul teaches in Galatians 2:20 is not that his body was tenantless, or that he had become a nonentity, but that he had a new master, Christ, now taking the place previously occupied by sin, 'the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death' (Rom. 8:2). 'We have the mind of Christ' (1 Cor. 2:16). Later in Romans 12, the apostle returns to the theme and says that we are 'transformed by the renewing of the mind' which is expressed in Ephesians 4:23 as the renewing of the spirit of the mind.

The dominion of sin and death has been broken. Christ now has 'dominion', dominion being the Greek verb kurieuo, and 'Lord' being the Greek word kurios. We acknowledge the Lordship of Christ now, and in so doing make it gloriously possible for the life we now live in the flesh to manifest and anticipate this

resurrection power and glorious victory that are resident in the concept 'Lord'. Galatians 2:20 says that this life now lived in the flesh is by 'the faith of the Son of God'. Romans 8:9-11, which immediately follows the statement concerning the mind of the flesh (the carnal mind), attributes the quickening of the mortal body here and now to the indwelling of the Spirit of Christ. 'If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness', and if this resurrection spirit dwells in us, He that raised our Saviour will also quicken these mortal bodies by that same indwelling Spirit. In Colossians 2, the apostle not only repeats the teaching of Ephesians 2 (Col. 2:13), but applies it with the trenchant question:

'Wherefore if ye be dead with Christ from the rudiments of the world, why, As Though living in the world, are ye subject to ordinances?' (Col. 2:20).

We can perhaps appreciate the reason why the apostle broke the thread of his argument in Ephesians 2:5,6 by interposing the words that are placed in parenthesis (by grace ye are saved). The word here translated 'ye are saved' is the perfect passive participle 'ye have been saved'. Sometimes salvation is introduced as a process 'ye are being saved', as in 1 Corinthians 1:18; here it is a work done in the past which has continued and present effect. The words that are interjected come again in verse 8, where they introduce the great plan of salvation by grace through faith. It is important however to remember that, before the apostle has said 'raised together' and 'made to sit together', which seem to include nearly all that salvation has wrought, he can say, immediately after the quickening has been mentioned, 'ye have been saved by grace', for quickening means life, and life however feeble, if it be life after death, is marked with immortality. Moreover, this life is not isolated, it is 'with Christ'. Those who have passed from death unto life, those in whom the minutest germ of incorruptible life is at work, these are they who 'have been saved'. True, salvation is still spoken of as a 'hope' (Rom. 8:24), and as yet unseen; nevertheless the word used in Romans 8:24 is esothemen 'we are saved', saved from the beginning, even though salvation in some of its aspects is yet future.

Roused together (sunegeiro) and seated together

We now give our attention to the next revelation of our union with Christ and His work, namely the opening words of verse 6:

'And hath raised us up together'.

Christ is set forth as both 'raised' and 'seated' (Eph. 1:20); the believer here is said to be 'raised up together' and 'made to sit together', blessings that are most evidently intended as a sequel. Before we proceed, there is a great need for discrimination, as there are two words used in the original which are translated 'raise', but only one of them is compounded with the preposition 'with'. The urgent need to discriminate will be seen when we remember that there were some who said in the apostle's day that 'the resurrection is past already'.

An article appeared some time ago in which the reader was informed that the Greek word for resurrection was anastasia a word derived from anistemi, to raise, and the writer then went on to expound the wonder of being 'raised with Christ', without instructing the reader that sun 'together with' is never used with the Greek words anistemi or anastasis. This, even though innocently done, is nevertheless evil, for it provided a basis for an untrue inference. The uninstructed reader would naturally assume that, just as there is the compound exanastasis 'the out resurrection', so there must be the sunanastasis, and this

being assumed, provides the basis for the teaching that the believer is thus 'raised together' with Christ, and as the writer referred to put it, 'the believer had been Already Raised with Christ', consequently for such the resurrection was past already! There is not one single occurrence of the words 'sunanastasis' or 'sunanistemi' in the New Testament. The word of Ephesians 2:6 employs another term, the word there being sunegeiro. This word we find in two passages in Colossians:

'Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him out from dead ones' (Col. 2:12 literally).

'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God' (Col. 3:1).

Egeiro differs from anistemi in that it means 'rouse' rather than 'raise', 'to wake up' rather than 'stand up'. The A.V. occasionally gives this primary translation, 'His disciples ... awoke Him' (Matt. 8:25). 'It is high time to awake out of sleep' (Rom. 13:11). 'Awake thou that sleepest' (Eph. 5:14). In this passage taken from Ephesians, we find both words occurring thus:

A Awake (egeiro).	}	subject 'sleep'.
B Thou that sleepest (katheudo).		
A Arise (anistemi).	}	subject 'death'.
B From the dead (nekros).		

Here we see 'arousing' where the subject is sleep, and 'arising' or 'standing up' when the subject is the dead. Even where the A.V. uses 'arise' to translate egeiro, it is evident that awaking out of sleep is intended as in Matthew 2:13. Diegeiro is found in Matthew 1:24 'raised from sleep' and Luke 8:24 'awoke Him', and gregoreo is translated 'watch', 'wake' or 'be vigilant'. Diagregoreo occurs in Luke 9:32 'when they were awake, they saw His glory'. It is the teaching of Scripture that the believer will be Raised from the dead and anistemi and anastasis is rightly used in this connection; but where we read 'raised together with' it is always the compound of egeiro. Even though we are still here in mortal bodies, we have been 'made alive with Christ' and have been Roused with Him, a blessed anticipation of the ultimate resurrection from the dead.

Sunegeiro 'to raise (or rouse) together' occurs three times in the New Testament: Ephesians 2:6; Colossians 2:12 and 3:1. A person awakened from sleep, usually is first roused and then stands up. This is the experimental order of faith. We are 'roused' even here, in this life; we shall 'stand up' in the day of resurrection. If we are 'roused', it suggests that we are at least awake and aware, and we can be exhorted to watch. 1 Thessalonians 4 and 5 clearly distinguishes between the full awakening of future resurrection, and the partial 'arousing' even here and now. In 1 Thessalonians 4:13,14,15, 'sleep' and 'asleep' translate the Greek word koimaomai; these are described as 'the dead in Christ'.

In 1 Thessalonians 5:6,7,10 the word so translated is katheudo. Now katheudo means 'to lie down to sleep', a voluntary action, whereas koimaomai means rather 'put to sleep' involuntarily, as in death. The one is voluntary,

and so can be used of a sleepy person who should be watching; the other means to fall asleep involuntarily, hence is used as a figure of death. The word to 'wake' in 1 Thessalonians 5:10 is the Greek gregoreo 'to watch' and is so translated in verse 6. There it is associated with being drunk and being sober, not with physical death, whereas 1 Thessalonians 4 deals only with death, and not with moral sluggishness. When the Scriptures speak of the Saviour Himself, both words egeiro 'to rouse' and 'anistemi' 'to cause to stand up, to raise' are employed, for in His case there was no interval, as there is between the conversion and quickening of the believer, and his resurrection in glory. As we have before remarked, Ephesians 5:14 differentiates the two terms:

Awake (egeiro to arouse) thou that Sleepest, and
Arise (anistemi to cause to stand up) from the Dead.

We therefore see that the words 'and hath raised us up together' do not teach that for the believer 'the resurrection is past already', and in the same way, we must remember that the words that follow 'and made us sit together in heavenly places' do not alter the fact that those originally were living at Ephesus or some other city; they were still here upon earth surrounded by sin and temptation, called upon to walk worthy of their calling and to avoid complicity with the unfruitful works of darkness.

Even though made to sit together in heavenly places, where they neither marry nor are given in marriage, those so blessed still belong to that society in which there is husband and wife, parent and child, and in connection with obedient children there is even added the promise of long life 'on the earth'. Further, complete armour is provided in view of a future 'evil day'. The word translated 'made to sit together' is sunkathizo, and the only other occurrence in the New Testament is in Luke 22:55. There are comparatively few occasions when kathizo means simply 'to sit' in the sense of resting; it is generally associated with authority. This idea of authority in connection with being seated is found in the use of kathedra 'a chair' in English.

A cathedral is so named because it contains 'the bishop's throne' or 'chair', so we use the expression 'ex cathedra' of one who by reason of his office speaks with authority. Similarly we use the English word 'chair' (which is itself derived through the Latin cathedra from the Greek). We speak of 'taking the chair' or of 'a chair' meaning a professorship at a university. So we find kathizo used:

(1)	For the authority of a teacher.	'When He was set'. 'The Pharisees sit in Moses' seat'.
(2)	For the authority of a judge.	'Pilate ... sat down in the judgment seat'.
(3)	For the authority of a king.	'When the Son of Man shall sit on the throne of His glory'.

It has special significance when it is associated with the right hand of God.

'He was received up into heaven, and sat on the right hand of God' (Mark 16:19).

The word kathizo has a special significance in the epistle to the Hebrews:

'When He had by Himself purged our sins, sat down on the right hand of the Majesty on high' (Heb. 1:3).

'Now of the things which we have spoken this is the sum: We have such an high priest, Who is set on the right hand of the throne of the Majesty in the heavens' (Heb. 8:1).

'But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God' (Heb. 10:12).

'Looking unto Jesus the Author and Finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God' (Heb. 12:2).

It is entirely foreign to the teaching of Hebrews, to think of associating any believer with the seated Christ. The teaching of Hebrews is rather that, as the High Priest, He was there Alone (Heb. 9:7). If it came as a shock to Peter to be told 'Rise, Peter; kill, and eat' (Acts 10:13), how much more would he have said 'not so, Lord' had anyone dared to associate the holiest believer of either Israel or the church with the seated Christ! One believer who has come to the conclusion that Hebrews presents to us the ultimate revelation of the Scriptures, was quite logical when he denounced us for teaching such a thing. Yet Ephesians 2:6 still stands written. The Hebrew believers were bidden 'to draw near', but none were ever told that they were made 'to sit together' there. This but emphasizes the extraordinary nature of the calling of Ephesians. It is one of a series of unique blessings found in the epistle of the Mystery, but revealed nowhere else.

This seating together is said to be 'in heavenly places'. This looks back to the closing verses of Ephesians 1 where Christ is both 'raised' and 'seated', in the same heavenly places, at the right hand of God. If this be not truth in excelsis, it approaches very near to blasphemy. This position is far above anything revealed elsewhere, and but emphasizes the distinctive character of the truth revealed in this epistle of the Mystery. The term 'in Christ Jesus' embraces the three verbs:

Quickened together	} In Christ Jesus.
Roused together	
Seated together	

The title, as we have shown elsewhere, is exclusive to the ministry of Paul to the Gentiles. It is never found in Hebrews. 'In Christ Jesus' occurs seven times in Ephesians, thus:

'To the faithful in Christ Jesus' (Eph. 1:1).

'Quickened ... raised ... sit (seated) together in heavenly places in Christ Jesus' (Eph. 2:5,6).

'In His kindness toward us through (lit. in) Christ Jesus' (Eph. 2:7).

'His workmanship, created in Christ Jesus' (Eph. 2:10).

'But now in Christ Jesus ... made nigh' (Eph. 2:13).

'The purpose of the ages ... in Christ Jesus' (Eph. 3:11).

'Unto Him be glory in the church by (lit. in) Christ Jesus' (Eph. 3:21).

There is, as it were, a seven-runged ladder, reaching from earth to heaven, each one being a compound of sun 'with'. Believers are reckoned to be 'crucified with'; 'dead with'; 'buried with'; 'quickenened with'; 'raised with'; 'seated with' and will finally be 'manifested with' Christ. We have therefore reached in Ephesians 2:6 the sixth and last step of 'reckoning' in grace, that leads to the seventh step, the 'realization' in glory. The step is found, not in Ephesians, but in the parallel epistle, to the Colossians, namely in Colossians 3:1-4.

This seven-rung ladder is dealt with in the article entitled 'Reckoning and Reality', in An Alphabetical Analysis part 7; and as a series of ten articles entitled 'Reckoning and Reality' in The Berean Expositor, volumes 38 and 39.

An exhibition of kindness in the ages to come

We have mounted in faith the rungs of the ladder 'with Christ' until we find ourselves potentially 'there, where Christ sitteth', the last and highest anticipation of the glory of the Mystery, until faith shall be exchanged for sight, and hope to realization. The final, the seventh rung of the ladder, is reserved for Colossians 3 to make clear that when Christ, Who is our life, shall appear or be made manifest, we shall appear or be made manifest 'with Him' in Glory. The verse of Ephesians 2, which concludes the present section, namely verse 7, takes us forward to that day of glory, but instead of dwelling on the one great moment of manifestation, it surveys the remainder of intervening time before the consummation is reached, and gives a glimpse of the nature of our reception and the kind of treatment we may expect when we are presented 'not having (without) spot, or wrinkle, or any such thing' at the right hand of the Majesty on high. The first call to pause and consider, is the purpose that is expressed in the word 'that', with which verse 7 opens.

Hina. Some words translated 'that', focus attention on the manner and method adopted, as 2 Thessalonians 1:12 'so that the name ... may be glorified', and in 1 Corinthians 1:29 'so that no flesh may boast'; others, on comparison, or to time, but hina focuses attention on purpose and result. In the generality of cases, hina is followed by the subjunctive 'in order that He may, or that He might'. This is the condition of the sentence now before us in Ephesians 2:7. The 'purpose' or 'intention' of all that has gone before is now to be unfolded. This union with Christ in His death, resurrection and present session at the right hand of God, is 'in order that' the way may be cleared for such an outpouring of kindness as to exhaust the possibility of language to describe. We give a new translation of verse 7:

'In order that He might exhibit in those ages which are coming, the surpassing riches of His grace in kindness toward us in Christ Jesus' (Eph. 2:7).

'Exhibit' A.V. 'shew'. 'Shew' may mean 'to make manifest' as in 2 Peter 1:14, but here in Ephesians 2:7 the thought rather is to 'exhibit'. The original word is derived from deiknumi, the word used in Revelation 1:1 and so gives 'example' (deigma) (Jude 7), and 'make a shew' (deigmatizo Col. 2:15). Paul uses cognate words when he speaks of himself 'that in me first Jesus Christ might shew forth all longsuffering, for a pattern' (1 Tim. 1:16), or in Philippians 1:28 'an evident token'.

Hupodeigma is translated 'example' (Heb. 8:5), and 'patterns' (Heb. 9:23). Some, like Pharaoh, are exhibitions of wrath; some through mercy are exhibitions of grace, and Romans 9, which speaks of the exhibition of wrath in Pharaoh, contrasts the vessels of wrath with other vessels of mercy which He had afore prepared unto glory. Let us never forget that all such vessels of mercy were 'children of wrath' even as those that were left; consequently we can understand the interposition of the words 'by grace ye are saved' in Ephesians 2:5 and the succeeding emphasis upon grace apart from merit 'lest any man should boast' (Eph. 2:9). The word hina comes in verse 9 as well as in verse 7. It is of the Divine purpose that in the ages to come He shows his kindness to us in Christ Jesus, and it is also the Divine purpose 'that' no man should boast.

When at last the church of the Mystery is manifested in glory, it will be among other things 'an exhibit' of what grace means to all the serried ranks of spirit beings. We do not do the passage justice however if we stay here at the word grace. We have 'riches' of grace, but even that is not all. We have 'exceeding riches' of grace to consider, to preach, and for which to give thanks to God. Even that is not all, for these exceeding riches of grace are to be expressed in 'kindness' towards us. 'Riches' of grace, of glory, of Christ, and of full assurance, characterize the epistles Ephesians, Philippians and Colossians; and Romans speaks of the riches of His goodness, and glory, and contains the doxology that opens with 'O the depth of the riches both of the wisdom and knowledge of God', but there are only two passages in all Paul's epistles which say that God was or is rich:

'Though He was rich, yet for your sakes He became poor'
(2 Cor. 8:9).

'God, Who is rich in mercy' (Eph. 2:4).

No believer who rejoices in salvation by sacrifice will need a lengthy argument to prove that the one passage is linked to the other, as is cause and effect. We can only be the recipient of these riches of grace, because He Who was rich, became poor on our account. God, Who is rich in mercy, provided the steps, 'quickened with', 'raised with', 'seated with', and He also provides the goal 'manifested with', or, as in the verse before us, kindness beyond dreams. The term 'the ages to come', could strike a note of fear were we not assured of His grace, but Paul includes the age to come in that which is placed in subjection beneath the feet of Christ, and we have already seen how this is accomplished.

His being raised	is balanced by our being raised with Him.
His being seated	is balanced by our being seated with Him.

So now we can add a third correspondence:

The age to come is beneath His feet; the ages to come can contain nothing but grace and kindness for His believing people.

These riches are said to be 'exceeding' huperballo, a word that occurs three times in Ephesians:

'The exceeding greatness of His power to us-ward' (Eph. 1:19).

'The exceeding riches of His grace ... toward us' (2:7).

'The love of Christ, which passeth knowledge' (3:19).

An hyperbole in language is a figure of exaggeration
(to be distinguished from hypobole, the answering of an argument by

anticipation), and generally indicates that the subject is so vast as to go beyond the powers of human language to describe. Huperballo is composed of huper 'over' and ballo 'to throw'. There are four derivatives from ballo in Ephesians that seem to grow in richness when seen together. Two are used of the Lord in His grace, and two of the evil one in his attack. We were chosen in Him 'before the overthrow (katabole) of the world' (Eph. 1:4). We look forward to the ages to come, to exceeding (huperballo) riches of grace (Eph. 2:7). There is an enemy, named the devil (diabolos) to whom we should give no place (Eph. 4:27) and this enemy has fiery darts (belos) all of which are extinguished by the shield of faith (Eph. 6:16).

Those who are blessed in the huper or super-heavens (Eph. 1:20,21) are blessed huper, or exceedingly above the comprehension of the human mind. The exceeding riches of His grace that are to be exhibited to us in the ages to come will be manifested in a peculiarly gracious way. Grace, charis, has already been exhibited toward us in our salvation (Eph. 2:8); and grace is the very denomination of the present dispensation (Eph. 3:2). The glory of His grace and the riches of His grace are the moving causes of our acceptance and redemption (Eph. 1:6,7), the very word 'made accepted' being charitoo. Even the forgiveness of Ephesians 4:32, whether that of God extended to us, or of one believer to another, is charizomai. These are all references to what is past or present, but Ephesians 2:7 refers to the future. The grace that saved, that forgave, that accepted, is the grace that will prompt the Divine kindness. This is one of the fruits of the Spirit (Gal. 5:22), where the Greek word is used as a near synonym with goodness, and where in Titus 3:4 it is a near synonym with 'philanthropy' (see the Greek original).

Chrestotes 'kindness' occurs fourteen times in the Septuagint version and consistently translates variants of the Hebrew tob meaning 'good' or 'goodness', e.g. Psalm 21:3 and 106:5. Some of the translations of chrestos and chrestotes are suggestive: 'easy' (Matt. 11:30); 'gracious' (1 Pet. 2:3); 'goodness' (Rom. 11:22) and 'gentleness' (Gal. 5:22). The idea of future glory has been so coloured by magnificence and splendour, that the fact that the goal of the ages is expressed in terms of home and family is likely to be lost sight of, or relegated to the background. Ephesians brings into relation with the highest position of glory such lovely and homely things as 'gentleness', being 'easy', and 'kindness'.

Whenever it falls to our lot to interview or to be interviewed by the great and the wealthy, there is, however hidden, an element of uneasiness and the sense of an ordeal. All this is absent from the believer's mind as he contemplates this most high and holy introduction. 'Made meet' for the inheritance of the saints in light; 'accepted' in the Beloved, having not only access, but 'boldness and access with confidence', he looks to be presented faultless and with joy, and then when the presentation is over, not to feel strange among his celestial associates, not to be overawed by the presence of principalities and powers, but to be 'easy', to be treated with overwhelming kindness, all because we are viewed by the Father as being not 'through' as the A.V. reads, but 'in Christ Jesus'. Thus ends the section which visualizes a throne, a seated position in heavenly places, a glory far above all! Thus ends this amazing revelation of supernal glory, not on the note of overwhelming brilliance, but on the lovely and lowly note of kindness, a kindness that sets us at 'ease'; a kindness greater in richness but not different in kind from that we are enjoined to show to one another here and now.

Chamber No. 4 The Almonry (Eph. 2:8-10)
The oblation of God

The reader will remember that we have adopted the figure of a great house to set forth the literary structure of Ephesians. The present section, Ephesians 2:8-10, we have called 'The Almonry'. This word comes to us through the French *aumonerie*, which is derived from the Greek word *eleemosune*, meaning 'pity' or 'mercy'. This was a room in which alms were distributed, especially in monastic buildings. Eleos has already appeared in Ephesians 2:4 where we read of God Who is rich in 'mercy', and this is its translation in every one of the twenty-eight occurrences of the word.

Eleeo means to have pity, have mercy, obtain mercy or have compassion and it is so translated in the A.V.

Eleemosune is limited to Matthew, Luke and the Acts, where it is translated alms and almsdeeds. Those to whom alms are given, are generally those who have little or nothing of themselves. Where Luke 12:33 reads 'sell that ye have, and give alms', Matthew 19:21 reads 'Go and sell that thou hast, and give to the poor', where 'give to the poor' is an evident synonym for 'give alms'. We therefore have full justification for adopting the idea of an almonry in this series, where the rooms in a great building are used to symbolize the structural subdivisions of the epistle.

Ephesians 2:8-10

A	For by grace are ye saved through faith.	
B	a	Not of yourselves.
	b	The gift of God.
	a	Not of works lest (hina) any should boast. Faith.
A	For we are His workmanship, created.	
B	a	Unto good works.
	b	Foreordained of God.
	a	That (hina) we should walk in them. Works.

Salvation is not out of works, but it is nevertheless unto works for the same God that 'predestinated' us (*prohorizo*) from before the foundation of the world, as surely 'foreordained' (*proetoimazo*) that there should be a gracious practice corresponding to our high calling. He Who elected us apart from any personal merit on our part, has declared that this unmerited election is demonstrated by our attitude to His Word and the gospel (1 Thess. 1:4,5), while Peter speaks of those virtues which, when added to faith, make our calling and election sure (2 Pet. 1:10). The fact that the apostle introduces this testimony regarding salvation by 'for', shows that he related the past outpouring of grace in 'salvation' with the future outpouring of 'kindness', seeing in the one the root, and in the other the fruit of the all embracing grace of God; 'for by grace are ye saved through faith'.

The emphasis here is placed upon 'grace'; it is the instrumental cause of salvation; 'faith', which is added, being the *causa apprehendens*, as Hooker has said 'the hand which putteth on Christ to justification'. Grace is objective, the cause. As Romans 4:16 puts it 'Therefore it is of faith, that it might be by grace; to the end the promise might be sure'. Faith is subjective, the medium. The section before us is the shortest in the whole epistle, not because Paul held the gospel of salvation cheaply, but because he was writing to those already saved, seeking to lead them on. What he does say, however, is to the point, but for a full outline of salvation by grace through faith, and which is

not of works, we must read his great epistle to the Romans. Here, in Ephesians 2:8-10, as in Philipians 3:9, the doctrine of Romans is epitomized, and we are supposed to know it; it is the foundation upon which the superstructure of Ephesians is built. He who knows the epistle to the Romans, can never mix grace or faith, with works and wages (Rom. 11:6). Grace imparts, faith receives. 'Are ye saved' este sesosmenoi literally 'ye are those having been saved'. This combination is very strong. It unites the past with the present. You have been, and still are, saved. The participle 'having been saved' is almost a title — how the redeemed can be named.

'And That not of yourselves: it is the gift of God'. The fact that the word 'faith' is followed immediately by 'that', has led some to teach from this passage that 'faith is the gift of God'. This has been adopted by hyper-Calvinism, in opposition to the teaching of Calvin himself (see The Greek Testament 1871, 5th. ed., vol. 3, p. 94 Alford) and has introduced the element of fatalism into the gospel of salvation. There is such a thing as 'faith, the gift of God', but it is a special gift to one who is already a believer (1 Cor. 12:9). George Muller had a gift of faith, and by the faith he built and maintained the orphanage that bears his name, but that gift of faith must not be confused with the faith whereby George Muller believed the gospel unto his salvation, neither must we teach that because we are believers, we are called upon to emulate George Muller. Let us consider the matter more fully:

'He that believeth not the Son shall not see life; but the wrath of God abideth on him' (John 3:36).

Can we paraphrase this solemn passage and say:

'He to whom God withholds the gift of faith ... the wrath of God abideth on him'?

Can man be held responsible for not believing, if believing is in the sovereign disposal of God? We might as well hold that man be held responsible for the fact that he cannot live without food, water or air. Before attempting an interpretation of this or any other passage, attention must be paid to the grammar. The word 'that' in Ephesians 2:8 is the Greek *touto* and it is neuter; the word 'faith' is feminine, therefore 'the grace by faith salvation' must be conceived of as a whole, the word faith forming a part of the parcel, and it is this, this scheme of salvation which, while it excludes works, admits faith, it is this, that is the gift of God.

A number of derivatives of the Greek root *do* are translated 'gift' in the New Testament, which root is easily recognizable in the English words 'donate', 'donor'.

Didomi, the verb 'to give' occurs twelve times in Ephesians.

Doma, something given, a gift. Occurs in Ephesians 4:8 'And gave gifts unto men'.

Dorea, a free gift, in Ephesians 3:7 and 4:7 'the gift of the grace' and 'the gift of Christ'.

Doron is a special form of the word, employed as an equivalent of the Hebrew *corban*, and it is this word that is selected by the apostle to speak of salvation as 'the gift of God'. *Doron* occurs nineteen times, and with the one exception of Ephesians 2:8, it is used of gifts and offerings made by man,

either to God, or to their fellows. Doron is used of the gifts brought by the wise men (Matt. 2:11) and of the gift offered to God (Matt. 5:23,24). It is 'corban' (Mark 7:11), and so on. The word corban comes from the Hebrew qarab 'to come near', and in a special sense, to bring an offering to the Lord. We learn from Rabbinical sources that there were thirteen Corban chests in the temple, formed like trumpets, each set apart for its own peculiar use. It was into one of the Corban chests that the widow cast her mites. The LXX uses the word doron in thirty-eight occurrences of the Hebrew qarab; in Leviticus for example (Lev. 1:2,3,10,14, etc.). The fact that Ephesians 2:8 uses a word that means an 'oblation', something 'offered', makes it all the more impossible that the passage should mean that faith is the gift of God. In what sense can faith be conceived of as an oblation, an offering made by God? We already know that the blessings of the church of the Mystery are peculiarly 'all spiritual', that the sphere of their enjoyment is peculiar 'in heavenly places', that the period of their choice is peculiar 'before the overthrow of the world'. These make manifest the exceeding grace of God, to which is added the kindness that is in store in the ages to come.

What can we say however when we learn that in this calling it is God Who makes the oblation, it is God, not the humble worshipper, Who brings the offering; it is God Who comes out with both hands full of blessing, and pours them out at the feet of the worthless and undone. Salvation by grace through faith is the gift, the oblation of God. Let us close our lexicons, let us put aside for a moment our grammars, let us rather bow our heads in worship as we say out of full hearts:

'Thanks be unto God for His unspeakable gift'.

'Not of works ... unto good works'

We have learned with wondering adoration that the great plan of salvation by grace through faith is the oblation (corban) of God, it hardly seems necessary to continue 'not of works', but He Who knows the heart of man, even redeemed man, knows only too well that he will seize upon any pretext to 'boast':

'Not of works, lest any man should boast. For we are His workmanship' (Eph. 2:9,10).

The word ek 'out of' is emphasized here:

'And that not out of (ek) yourselves: it is the gift of God: not out of (ek) works, lest any man should boast'.

This is the consistent message preached by Paul. The same use of the preposition ek is found in Philipians 3:9:

'And be found in Him, not having mine own righteousness, which is out of (ek) the law, but that which is through the faith of Christ, the righteousness which is out of (ek) God by faith'.

These passages but echo the basic teaching of the epistle to the Romans where the word ek is used continually with this meaning. Here are some of the passages by way of example:

'From faith', 'by faith' (Rom. 1:17).

'By the deeds of the law'; 'by faith'; 'by works'; 'of the law'; 'of the faith' (Rom. 3:20,30; 4:2,16).

In all these references, the preposition ek is used. Summing up the way of salvation in Romans 3, the apostle says 'where is boasting then?' and answers his own question with the word 'excluded' (Rom. 3:27). Summing up the way of salvation in 1 Corinthians 1, he says, 'that no flesh should glory in His presence' (1 Cor. 1:29). Boasting or glorying in Christ Jesus, is the antithesis of confidence in the flesh, according to Philipians 3:3. Whatever changes may have been made after Acts 28, one feature remains constant; salvation is of grace, and Ephesians 2:8-10 is not revealing this truth for the first time; it is stressing and enriching it as the basis of the exceeding grace made manifest in the present dispensation of the Mystery. Instead of our works coming into the picture, our attention is drawn to the Great Worker Himself 'For we are His workmanship'.

Alford, Ellicott, Wordsworth and others, translate the word poiema 'workmanship' by 'handiwork', and the usage of the word in the Old Testament favours this more intimate idea. For example, Isaiah 29:16 uses the word poiema in the LXX for the work of a potter. In spite of the busy activity of man, there is only one reference in the thirteen occurrences of the word 'maker' (asah) in the Old Testament that refers to man, namely in Isaiah 22:11; all the references in Job, Psalms, Proverbs, Jeremiah, Hosea and the rest of Isaiah, speak of God as 'The Maker'. Job found assurance in the fact that God had a desire unto the work of His hands (Job 14:15), and man's dominion consisted in his suzerainty over the works of His own hands (Psa. 8:6).

Psalm 102:25, which speaks of the heavens as the work of God's hands, is quoted in Hebrews 1:10 as of Christ. The word creation brings with it something of the majesty of the Divine fiat 'He spake and it was done', 'Let there be light, and there was light', but when the apostle said 'we are His workmanship', His handiwork, there is something homely, something lovely about that shaping, moulding, handling of material, as the great Potter forms out of bare clay a thing of extraordinary beauty. Because of this, the Greeks used the words poiema and poietes of a 'poem' and a 'poet', for a poem, even though the child of inspiration, is nevertheless something upon which much love and labour must be spent.

It is reported that Tennyson revised his poem Maud a thousand times, and the reader will remember the comment of one lover of Shakespeare, when told that Shakespeare never blotted a line, 'Would God he had blotted a thousand'! It is a wonderful thought that the Church of the One Body can be looked upon as God's Poem. Poiema is used in one other passage, namely that of Romans 1:20 'things that are made' where the apostle says:

'The invisible things of Him from (since) the creation of the world are clearly seen, being understood by the things that are made'.

What the works of His hands in creation are to the world, making manifest His eternal power and Godhead, so the work of His hands, is the Church, and it manifests the invisible characteristics of the God of all grace. We are a new creation, and indeed, creation immediately follows the making of Ephesians 2:10:

'Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them'.

Ktizo 'to create' occurs seven times in the Prison Epistles, thus:

Eph. 2:10 Created in Christ Jesus unto good works.

2:15 For to make in Himself of (the) twain one new man.
 3:9 Hid in God, Who created all things by Jesus Christ.
 4:24 The new man ... created in righteousness.
 Col. 1:16 By Him were all things created.
 16 All things were created by Him, and for Him.
 3:10 The new man ... the image of Him that created him.

These references fall into the following pattern:

Ktizo 'to create' in the Prison Epistles

A Eph. 2:10.	B Eph. 2:15.	New man.	doctrinal.
Created	C Eph. 3:9.	'all things'.	
in		Ref. To Mystery.	
Christ Jesus.	B Eph. 4:24.	New man.	practical.
	B Col. 1:15,16.	Image.	Creator.
	C Col. 1:16.	'all things'.	
		Ref. to Body the Church.	
	B Col. 3:10.	Image.	created.

It is evident that in the Prison Epistles, creation is mainly concerned with the Mystery and things relating to the Mystery, and the attempt to make Colossians 1:16 bear the burden of universal reconciliation is seen to be ruled out by the limitation of the context, and the evidence of the concordance.

There are some teachers, who, because they have recognized the utter impossibility of good works ever being admitted as a procuring or a qualifying cause of our acceptance, seem to have developed an antipathy to good works altogether, as though Paul had not continued 'not of works ... unto good works'. Works are the visible fruit on the tree, making it evident that the invisible root is alive and active. 'By their fruits ye shall know them' is a principle true for all time. Just as balance is exhibited in the epistle as a whole, so is it in its parts. To emphasize the complete exclusion of works as a cause of salvation is right; to omit reference to the need to produce good works after salvation is wrong. The only thing that is true is proportionate emphasis upon both doctrines. This quality of balance may be seen in other of the apostle's writings. What can be clearer than the following?

'Not of works of righteousness which we have done, but according to His mercy He saved us' (Titus 3:5).

Yet in the next verse or so comes the balance:

'This is a faithful saying, and these things I will that thou affirm constantly (insist strenuously), that they which have believed in God might be careful to maintain good works' (Titus 3:8),

which is a complete parallel with Ephesians 2:9,10:

'Not of works ... unto good works ... ordained that we should walk in them'.

Both in our words and our works we may deny the Lord:

'They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate' (Titus 1:16).

'Speak thou the things which become sound doctrine ... in all things shewing thyself a pattern of good works' (Titus 2:1,7).

'The grace of God that bringeth salvation ... teaching us that ... we should live ... looking ... zealous of good works' (Titus 2:11-14).

The last reference is another parallel with Ephesians 2:9,10. The grace that saves us teaches us to 'live ... looking'. The redemption that saves us has a twofold object, viz.:

- (1) To redeem us from all iniquity.
- (2) To purify us unto good works.

This new creation has a characteristic walk. Exactly what the walk involves is outside the province of doctrine to explain; all it does is to state the fact and leave it to the practical section to develop, and this it does very thoroughly. In the doctrinal view there are but two walks known to God, the walk related to the old creation (Eph. 2:2,3), 'in time past ye walked', and the walk of the new creation (Eph. 2:10), 'unto good works ... that we should walk in them'. Between these two walks, what miracles are to be found; dead, quickened, raised, seated! No attempt is made to alter the walk, but God makes a new creature. Life is not altered by the walk; the walk but expresses the life:

'For which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them' (Col. 3:6,7).

'As ye have therefore received Christ Jesus the Lord, so walk ye in Him' (Col. 2:6).

What is the meaning of the expression 'before ordained' in this section? Does it teach that, after salvation, every word and action is fixed by predestination? That in the sphere of the new creation the believer has no responsibility? If so, why reward for service? Why suffer loss? Why exhort a believer to 'walk worthy' if all is ordained beforehand? Evidently the apostle did not entertain such an idea, for he says:

'Walk in love ... let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience' (Eph. 5:2-6).

The words 'before ordained' translate the Greek word proetoimazo. 'I go to prepare a place for you' (John 14:2), 'The preparation of the gospel of peace' (Eph. 6:15); 'They that were ready went in' (Matt. 25:10). 'The third time I am ready' (2 Cor. 12:14): these are examples of hetoimasia and hetoimos. The word hina, translated 'that', may be rendered 'in order that', and the passage stands as follows:

'For good works, which God prepared beforehand, in order that we should walk in them'.

Titus 3:1 says 'Be ready to every good work'; the readiness or preparedness being on the part of the believer. 2 Timothy 2:21 speaks of the believer being prepared unto every good work. The Emphatic Diaglott translates Ephesians 2:10:

'Good works, for which God prepared us, that we might walk in them'.

This is but an expansion of the great passage in Ephesians 1:4:

'Chosen us in Him before the foundation (overthrow) of the world, that we should (might) be holy and without blame (blemish)'.

Here then is a new creation, and there is accordingly a new walk suitable to the new creation. This walk is expressed in good works, and for these good works each member of the Body has been before prepared.

In this section of Ephesians (chapters 1 to 3), which is mainly devoted to the unfolding of doctrine, while the question of walk is raised, no details are given. That is supplied in the practical portion (chapters 4 to 6), which opens with the exhortation to 'walk worthy'. In Ephesians 2, the two walks are just put into their categories. It is either the walk of the unregenerate 'In time past ye walked according to the course of this world', or it is the walk of the newly-created 'good works, which God hath before ordained that we should walk in them'.

This brings us to the end of the smallest section of this epistle, The Almonry, Ephesians 2:8-10. Yet what wealth is here, wealth not merely stored up, but out-poured. A glance back to verses 2 and 3 will show the condition, viewed spiritually, in which the recipients of this grace were 'by nature'. The next section opens up the equally dark prospect that was before those thus saved, when looked at as they were nationally, Gentiles in the flesh.

Chamber No. 5. The Audience Chamber (Eph. 2:11-19) Gentiles, 'far off', 'made nigh'

We saw when examining Ephesians 2:1-4 that the interposition of the words 'But God' changes the whole doctrinal position of the unsaved Gentile. On the one side of this gracious interposition was sin, with an energizing spirit of evil, on the other side salvation by grace, and His workmanship. So we now see that the interposition of the words 'But now' in Ephesians 2:13 changes the whole dispensational disability of the Gentile from distance to nearness, giving him access in 'one spirit' and exchanging citizenship for alienation, and the creation of a new man in the place of the hopeless condition of the Gentile in the flesh and in the world. These Gentiles were 'far off'. In the Old Testament this term 'far off' was used of the people of Israel in the lands of their captivity, and the same Greek word *makran* that is used here, is used in the Septuagint.

'If they sin against Thee, (for there is no man which sinneth not,) and Thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near' (2 Chron. 6:36).

'And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far' (Est. 9:20).

'Far off and near' refer in both cases to the one people, Israel. So Daniel prayed for all Israel 'that are near, and that are far off, through all the countries whither Thou has driven them'. Likewise Peter intended his words to be understood on the day of Pentecost, when he said:

'The promise is unto you, and to your children, and to all that are afar off' (Acts 2:39).

Up to this point the words 'far off' applied solely to the dispersed of Israel, and to these both James and Peter addressed their epistles.

'James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting' (Jas. 1:1).

When the Jews wanted to use an expression that indicated remoteness from their own centre of activity, they thought of the Gentile world lying about them; so when the Saviour told them that He was going away, and that where He would be they could not come, they replied:

'Will He go unto the dispersed among the Gentiles, and teach the Gentiles?' (John 7:35).

Even Galilee, which was a part of the holy land, was called 'Galilee of the Gentiles', and the people there are said to have 'sat in darkness' (Matt. 4:15,16).

Now, when Ephesians was being written, the people of Israel had become Lommi 'not My people', and during their blindness a new revelation had been made known, calling the far off Gentiles into an unprecedented state of nearness. In the sequel, after the nature of this nearness is explained, the apostle invests the words of Isaiah 57:19 with a fuller meaning: 'Peace, peace to him that is far off, and to him that is near' (see Eph. 2:17). This passage however cannot be understood or correctly interpreted unless it be read in relation to the whole context. It is time therefore that we considered the structure of the passage in order to comprehend its scope.

Ephesians 2:14-18

A He is our Peace.	A Reconciled to God.
B The Both one.	B The Both one body.
B The Twain one.	B The Both one spirit.
A So making Peace.	A Access to the Father.

What we have omitted in this synopsis are the references to enmity and the middle wall, which enmity was destroyed at the cross. Before these features are examined, the glorious basis and sphere of this great change must be considered:

'But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ' (Eph. 2:13).

The state of the Gentiles by nature was 'without Christ', their state by grace is expressed by the opposite 'in Christ Jesus'. Expositors do not agree as to the interpretation of the words translated 'by the blood of Christ' — Alford says:

'I prefer "in" to "by" ... the difference between en here and dia in ch. 1:7 is, that there the blood of Christ is spoken of specifically, as the medium of our apolutrosis (redemption) — here inclusively, as representing the apolutrosis'.

Ellicott on the other hand, reckons that en here has its instrumental force. However we translate the words, we should be aware of the repetition of this preposition en in the context, and to see it in the outworking of the apostle's argument will compel us to use care in its rendering. Let us tabulate the use of en in this section (Eph. 2:11-19), and for the sake of clarity, we will render en by the word 'in', in each passage. In the flesh; in the world; in Christ Jesus; in the blood of Christ; in His flesh; in ordinances; in Himself; in one body; in it, or in Himself (thereby verse 16); in one spirit. With all this insistence upon sphere, in the flesh, in the world, in the spirit, etc., it seems wrong to lift the words 'in the blood of Christ' out of this category, by translating the phrase 'by the blood of Christ'. It would appear therefore that the apostle would expand the words 'now in Christ Jesus' by the added words 'nigh in the blood of Christ' in order that there shall be no chance of misunderstanding the sacrificial basis of this mighty change. When he came to write on this subject of alienation and reconciliation in Colossians, he puts the matter thus:

'And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself ... you, that were sometime alienated and enemies ... in the body of His flesh through death ...' (Col. 1:20-22).

If we allow the apostle to be his own interpreter we shall read together the two passages:

'But now in Christ Jesus ye who sometimes were far off'.
'You, that were sometime alienated'.

The 'aliens' from the commonwealth of Israel, were those who had become 'alienated from the life of God'. They could not merely refer to the 'lost tribes of the house of Israel', for Paul's reference to 'things in earth, or things in heaven', or 'every creature which is under heaven' is too wide for such a limitation.

When addressing the people of Israel, the prophets and Peter spoke of some indeed who were far off, but of others who were nigh. These Gentiles however were all far off, and all needed to be 'made nigh'. The word engus 'nigh' is used in the LXX for the next of kin 'his kin, that is near unto him' (Lev. 21:2), and so of the Kinsman-Redeemer. 'If his father have no brethren, then ye shall give his inheritance unto his kinsman that is next of kin to him of his family' (Num. 27:11). Job uses the word in that chapter where he declares 'I know that my Redeemer (Kinsman-Redeemer) liveth', for in Job 19:14 he complained 'my kinsfolk have failed'. It is with some feeling that we see in the immediate context of these words of Job such expressions as hope removed, counted as enemy, brethren far from me, estranged, stranger and alien, showing how the absence of the Kinsman-Redeemer was associated, as in Ephesians 2, with alienation and enmity. Just as Job, however, found his complete satisfaction in the Kinsman-Redeemer, so the Gentile addressed by Paul was made nigh only 'in the blood of Christ'.

While the chief emphasis in Scripture when blood is mentioned is on the sacrificial aspect, we must not forget such passages as Hebrews 2:14 and Acts 17:26, without which the Kinsman-Redeemer aspect would not be possible. In Ephesians 1:7 the blood of Christ is the instrument of deliverance and forgiveness, which sets the bondman free: in Ephesians 1:14, redemption is of the purchased possession, the work of the Kinsman-Redeemer retrieving the inheritance forfeited by death, and in Ephesians 2:13 this Kinsman-Redeemer makes us one with Himself. So we shall read presently of this redeemed company being reconciled to God 'in one body', and when we are weighing this matter over, we shall discover that it is exceedingly difficult to feel sure as to whether the 'one body' refers to the body of His flesh, as in Colossians 1:22, or to the one Body, namely the newly-formed church of the Mystery. Happily, consciousness of the Kinsman-Redeemer enables us to see that there is no great disparity here, but a most marvellous oneness, 'all of one' in Hebrews 2:11 being made possible by the partaking of flesh and blood of verse 14.

The Gentiles who were 'far off' are said to be 'made nigh'. The epistle to the Hebrews speaks of 'things that are made' (Heb. 12:27) as being vulnerable, the Greek word translated 'made' being poieo. This cannot be taken universally, for Ephesians 2:10 says 'we are His workmanship' (poem poiema); He 'made' peace and He 'made' both one (Eph. 2:14,15). Yet the apostle does not use poieo when he says 'made nigh' and we shall be wise to observe the difference implied. The word used in the phrase 'made nigh' is the Greek verb ginomai, a word related to birth, generation, etc., and so in line with the living union with the Kinsman-Redeemer that seems to be the dominant feature of this verse of Ephesians. The nature of this nearness is further indicated by the terms employed in the verses that follow. 'Made nigh' is followed by peace, made one, middle wall of partition, enmity, reconcile, access, and these terms when examined make it very clear that the distance that is here cancelled was one that lay at the root of Gentile disability.

Gentiles, Aliens and Strangers (Eph. 2:11,12)

Just as Ephesians 2:1-10 is related to time past (Eph. 2:2,3), so the present section is related to time past (Eph. 2:11), the two sections being related thus:

Ephesians 2:1-10 and 2:11-22 compared

A Doctrine					
a	1-3.	Time past.	Walk.	World and	flesh.
b	4.	But God.	Mercy.	Love.	
c	5-10.	Made alive together.			
		Raised together.			
		Made to sit together.			
A Dispensation					
a	11,12.	Time past.	Gentiles	flesh world.	
b	13-18.	But now.	Nigh.	One.	
c	19-22.	Citizens together.			
		Fitly framed together.			
		Builded together.			

In the doctrinal section of Ephesians 2 we have such terms as 'dead', 'trespass', 'sin', 'disobedience', 'wrath', 'make alive', 'save', 'faith' and 'walk'. These are consistently employed because the subject is the original state of the believer in relation to sin and death. None of these terms is used in the dispensational section now before us, for the viewpoint here is not that of sin and death, but of distance and nearness, of being Gentiles and aliens, of being far off and made nigh, of a middle wall, of ordinances, in fact of the dispensational disability of being Gentile, irrespective of individual character. In the doctrinal survey, the flesh and the world are used as they are related to the walk and the lusts of the unregenerate. In the dispensational section, the flesh and the world are used as they are related to the enmity that was aroused between the circumcision and uncircumcision. Salvation issues in a new creation; the revelation of the Mystery leads to the creation of a 'new man'. If these differences are realized, then the reader will be impervious to any attempt to teach universal reconciliation from Ephesians 2:16 irrespective of the limitations of the Mystery, or from the related theme in Colossians 1:16-22.

'In the flesh' finds its echo in Ephesians 3:5 'in Spirit', which, when we reach that passage, we hope to show stands at the head of the threefold fellowship of verse 6. While the flesh in all men is the same, yet it did not disqualify the Jew, as we can see in Romans 9:3-5, from dispensational privilege, but it did the Gentile. What depths of degradation and misery are found in the words 'in the flesh' and 'in the world', and between them lies the whole case of Gentile disability, contained in the terms uncircumcision, without Christ, aliens, strangers, no hope, and without God.

'Without Christ' choris Christou. As the A.V. stands we are likely to look at the two expressions 'without Christ' and 'without God' as being very similar. The word translated 'without God' is atheoi, to which we will return presently. What does 'without Christ' mean? Out of its context it would spell simply damnation, and utter and irrevocable loss; but in the confines of the subject before us it rather emphasizes the fact that, whereas 'according to the flesh' Christ came from Israel, the Gentile had no such hope or privilege. The Scriptures had plainly revealed that the promised Seed of the woman, should come through the line of David, of the tribe of Judah; consequently Gentiles as such were 'without a Messiah'. Dr. J. Armitage Robinson reads verse 12:

'That at that time without Christ ye were aliens from the commonwealth of Israel' and says: 'A contrast is here drawn between their old position "at that time without Christ" and their new position "now in Christ Jesus". This contrast is somewhat obscured if we render, as in the A.V ... they are called upon to remember not simply that they were without Christ, but what they were without Christ'.

The structure of Ephesians 2:11-19 is as follows:

D	O1	11,12.	in time past.
	P1	n	11. Gentiles in the flesh.
		o	12. Without Christ.
	Distance	p	12. Aliens from the commonwealth of Israel.
		p	12. Strangers from the covenants.
		o	12. Without hope.
		n	12. Godless in the world.

O2	13,14.	but now.		
	P2		q	14. He is our peace.
			r	14. 'The both' made one.
			s	14. Middle wall broken.
Peace			t	15. Enmity in flesh.
			s	15. Decrees abolished.
			r	15. 'The twain' created one new Man
			q	15. So making peace.
			q	16. Reconciled to God.
			r	16. 'The both' in one Body.
			s	16. Through the cross.
Reconciliation			t	16,17. Enmity slain Peace.
			s	18. Through Him.
			r	18. 'The both' in one Spirit.
			q	18. Access to the Father.
O3	19.	no longer.		
	P3	19.		Strangers and foreigners.

Something of the position of the Gentile 'without Christ' is seen in the dealings of the Lord with the Syrophoenician woman (Matt. 15:21-28); the attitude of the Lord being influenced not by the question of whether the woman was a sinner or not, but that she was a Gentile; that the people of Israel were 'lords' (masters Greek); that she was in comparison a dog; and that all she could expect at that time were 'crumbs'. What a change has been wrought since she learned the disability of being a Gentile! — riches beyond expression, in place of crumbs. Wealth that Israel never knew is now lavished upon them who were classed among the dogs or the unclean. If only those detractors of misunderstood terms would ponder the glory of Ephesians over against the condition of the Gentile according to Matthew 15, we should hear less of the false charge that those who teach dispensational truth rob the believer who follows their teaching. Whoever was robbed by the substitution of wealth undreamed of, for crumbs!

The Gentile had none of the privileges enumerated in Romans 9, for they were Israel's 'in the flesh', and in that sphere 'all spiritual blessings' could not exist. In the flesh, the Gentile has no place; his only hope of life and blessing is 'in the spirit', and that demanded a miracle for its accomplishment. The condition of the Gentile 'without Christ' is revealed by the words that follow 'being aliens ... and strangers'. The word translated 'alien' is one of many compounds of the Greek root *allos*, which means 'other', and which necessitates, as we shall see, reconciliation, another word from the same root to accomplish the cancellation of distance and enmity implied. There is so much teaching associated with this family of words, that even though it holds up the exposition of the passage before us for a while, the light which we shall receive will more than compensate. Let us take a survey of this root and some of its developments.

Alla. 'But'. The disjunctive conjunction prevents the mind from coming to a certain conclusion by the introduction of some other factor. For example, Ephesians 2:3 ends with the words 'children of wrath even as others'. Instead of going on to the conclusion 'therefore these children of wrath are of

necessity condemned', the injection of the words 'But God' introduces another and qualifying factor.

Allos. 'Another' or 'other' as 'other foundation can no man lay'.

Allasso (some lexicons allatto) 'change'. There are six occurrences as follows: Acts 6:14; Romans 1:23; 1 Corinthians 15:51,52; Galatians 4:20 and Hebrews 1:12.

Allos (long 'o') adverb 'otherwise' 1 Timothy 5:25.

Allogenes 'stranger' Luke 17:18.

Allotrios translated 'stranger', 'other', 'another' and 'alien'.

The several words which are rendered 'reconcile' and 'reconciliation' are derivatives and compounds of this same root, namely katallasso, katallage and apokatallasso. The word translated 'being aliens' in Ephesians 2:12 and 'being alienated' in Ephesians 4:18, is the Greek apallotrioo. The Gentiles as such, were aliens from the commonwealth of Israel. This 'commonwealth' translates politeia, citizenship, with especial reference to the freedom or enfranchisement that went with it, as in Acts 22:28, the only other occurrence of politeia in the New Testament. Politeuma, found in Philippians 3:20 'conversation', has a similar meaning, and Paul tells these Gentiles that, even though they could have no place in the polity of Israel, they had lost nothing, but had gained infinitely, for their polity was 'in heaven'. Consequently, when this passage in Ephesians 2 runs its course, we find in verse 19 that those thus denied the citizenship of Israel were nevertheless 'fellowcitizens of the saints'. In similar vein we have the corresponding member of the structure of Ephesians 2:12 namely 'strangers from the covenants of promise'.

If the reader consults the A.V. or the R.V. of Ephesians 2:12, he will read 'strangers from the covenants of (the) promise'. The only alteration that J.N. Darby makes in his translation is to read 'strangers to the covenants of promise' instead of 'strangers from'. Rotherham reads exactly as the A.V. Weymouth translates the passage: 'With no share by birth in the Covenants which are based on the Promises'.

These five versions of the New Testament differ from one another in several particulars, but apparently, none of the Editors seems to have felt it necessary to translate xenos by 'guest' in Ephesians 2:12. The fact that there is this unanimity however, is not proof of accuracy, the author would be the last to refuse an examination of any rendering put forward in good faith. The matter is important for at least two reasons.

Firstly.— Quite apart from its possible bearing upon our own hope or calling, we should be zealous for the truth, and jealous of the truth, earnestly desiring as near as is humanly possible a translation in our own tongue that shall express the meaning of the original.

Secondly.— Coming as the word does in a context that deals with the status of the Gentile before the revelation of the Mystery, the whole passage must be coloured by the translation adopted, and must influence our minds and our teaching concerning the constitution of the church of the One Body.

The first thing we must do is to note the occurrences of the word in the New Testament. The Greek word under consideration is *xenos*, and occurs fourteen times.

Matt. 25:35,43	'I was a stranger'.
Matt. 25:38,44	'When saw we Thee a stranger?'
Matt. 27:7	'The potter's field to bury strangers in'.
Acts 17:18	'A setter forth of strange gods'.
Acts 17:21	'All the Athenians and strangers which were there'.
Rom. 16:23	'Gaius mine host'.
Eph. 2:12	The passage under consideration.
Eph. 2:19	This passage also goes with Eph. 2:12.
Heb. 11:13	'Strangers and pilgrims'.
Heb. 13:9	'Divers and strange doctrines'.
1 Pet. 4:12	'As though some strange thing happened'.
3 John 5	'To the brethren, and to strangers'.

It is evident that the five references found in Matthew can have no other meaning than 'stranger'; a stranger can only become a 'guest' if he is 'taken in'; such a meaning is not resident in the word itself. The 'strange' gods of Acts 17:18, and the 'strange thing' of 1 Peter 4:12 allow of no alteration. The believers mentioned in Hebrews 11:13, were most certainly 'strangers' and not 'guests'. The 'resident strangers' at Athens are very like the 'strangers of Rome' (Acts 2:10) and cannot be translated 'guests'. In Romans 16:23, we have the word *xenos* translated 'host'. This can only be justified if the word is used figuratively, for no one would suggest using the translation 'host' in any of the other thirteen references given above.

Eustathius says, concerning the usage of *xenos*:

'Both he who entertained and he who was entertained were called *xenos*, in respect of each other'.

Parkhurst says of this word:

'Properly, a person who belonging to one country dwells or sojourns in another, a stranger, foreigner. ... In a more general sense, a stranger, a person of another nation or religion. ... As an adjective, strange, foreign. ... wonderful'.

The transition from the idea of 'stranger' to 'hospitality' is natural, and this has taken place; but because this is so, that does not justify the substitution of 'guest' for the translation 'stranger' unless the evidence of the context be overwhelmingly in its favour.

Cremer, in his *Biblico-Theological Lexicon* does not treat of *xenos* except to place it as a synonym with *paroikos*. *Paroikeo*, in Biblical Greek means, according to Cremer:

'Strangers who dwell anywhere, without citizen rights or home title'.
Paroikia only in Biblical and patristic Greek.

'(a) Dwelling as a sojourner in a foreign land without home or citizen rights; (b) a foreign country as the dwelling place of him who has no home rights there'.

Paroikos expresses a conception capable of many applications. Guest of God (Lev. 25:35), earthly homelessness (Psa. 119:19), etc.

The LXX uses xenos to translate the following Hebrew words:

(1) Traveller, helek (2 Sam. 12:4). This word means primarily to go, or to walk, and so by an easy transition it becomes a tax, custom or duty, laid on ports or ways. Should the reading arach be preferred here, there is no essential difference, arach meaning 'to go in a track' and as a noun, 'a common road, highway, a traveller'.

(2) Stranger gur (Job 31:32). To sojourn, to dwell anywhere for a time, to live as not at home. Translated 'alien' in Exodus 18:3, associated with the name Gershom.

(3) Stranger, nokri (Ruth 2:10). A foreigner, outlandish. As a verb the word means 'to alienate'.

Nekar is used of 'the stranger' and 'the alien' as contrasted with Israel in Exodus 12:43; Isaiah 60 and 61. In Lamentations the word is used in a sense very suggestive of Ephesians 2:12.

'Behold our reproach, our inheritance is turned to strangers, our houses to aliens' (Lam. 5:1,2).

(2) Those bidden gara (1 Sam. 9:13).

This passage indicates that xenos is once used in the LXX in the sense of 'guest'.

The reader can see for himself that 'stranger', 'alien', 'foreigner', is the primary significance of the word xenos and that 'guest' and 'host' is a derived or secondary meaning.

We now come to Ephesians 2:12 to see what the context demands. The scale is already tipped by the weight of Scripture usage in favour of the translation 'stranger', and there will have to be very strong reason to justify any alteration. The phrase under consideration is in correspondence with another of like import:

'Being aliens from the commonwealth of Israel' (Eph. 2:12). This alienation finds its dreadful echo in the practical section of the same epistle where we read:

'That ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God' (Eph. 4:17,18).

The reader may have seen in his newspaper some sort of 'Quiz' in which general knowledge and intelligence tests are a feature. One such test is that which is known as 'spot the intruder', or some such name, and is generally a collection of words containing one that is outside the category. For example, in such a list of names as Shakespeare, Tennyson, Shelley, Beethoven, Byron and Browning, it is obvious that Beethoven is the intruder, a musician among poets. Ephesians 2:11-13 contains a list of words and it will be seen that 'guest' would be an intruder among such words and phrases as, Gentiles in the flesh, uncircumcision made by hands, without Christ, aliens, guests, no hope, without God, in the world, and far off.

Is it conceivable that one who was a 'guest' of the covenant of promise could be at the same time Godless, Christless and hopeless? The church that the apostle has in mind in Ephesians 2 is a new thing, created so by God, for the passage in the fifteenth verse that reads 'To make in Himself of the twain' should be translated 'To create in Himself of the twain' as the R.V. indicates.

The Church of the Mystery is no mere evolution; it is a new creation, and as with all other new creations of God, 'former things' pass away, and with that passing of former things the dispensational place of the Gentiles, whatever it may have been, is swept aside, the new thing completely taking its place.*

*See also: Survey Of Ages And Dispensation in, An Alphabetical Analysis Part 4, and The Berean Expositor, vol. 20, p. 139, and The Signpost, 1994 and later printings.

We have already placed Romans 9:3-5 over against Ephesians 2:11 and 12, where the dispensational advantage of an Israelite 'in the flesh' is placed in strong contrast with the dispensational disability of a Gentile 'in the flesh'. Only as he is translated and found 'in the Spirit' can Christ profit him or blessing be enjoyed.

We must now devote our attention to the wondrous change that grace has wrought.

The Middle Wall of Partition

The far off Gentiles, under the gracious provision of the dispensation of the Mystery are 'made nigh'. To appreciate the nature of the distance that hitherto marked the position of the Gentile, we must pay attention to the explanatory matter that follows in Ephesians 2:14-18.

Before taking up the separate terms 'peace', 'enmity', 'access', etc. it will be profitable to consider what is implied in the figurative use of the 'middle wall of partition'. Josephus, speaking of the Temple as it stood in his day, tells us that it consisted of an outer square some six hundred feet wide, and a second inner area, which he describes as follows:

'When you go through these (first) cloisters, unto the second (court of the) temple, there was a partition made of stone all round, whose height was 3 cubits: its construction was very elegant; upon it stood pillars, at equal distances from one another, declaring the law of purity, some in Greek and some in Roman letters, that "no foreigner should go within that sanctuary"' (Wars 5:5,2).

'Thus was the first enclosure. In the midst of which, and not far from it, was the second, to be gone up to by a few steps: this was encompassed by a stone wall for a partition, with an inscription, which forbade any foreigner to go in under pain of death' (Ant. 15:11,5).

In 1871 one of these inscribed stones was discovered by Mr. Clermont Ganneau built into a wall of the Via Dolorosa at Jerusalem. The original is in the possession of the Palestine Exploration Fund and a cast is in the British Museum. The inscription being as follows:

'No one, being a foreigner, may enter into the enclosure around the holy place. Whosoever is apprehended will himself be to blame for his death which will certainly follow'.

The word foreigner, allogene, is a word derived from the same root that gives us 'alien' namely allos. The veil of the Temple which was rent in twain from top to bottom indicated that at the death of Christ the way into the holiest of all was opened (Heb. 9:8; 10:20), and this removed the barrier between the believer and the Lord. Here in Ephesians, the barrier not only kept the Gentile at a distance from the Lord, but it separated the believing Jew from the believing Gentile.

During the period covered by the Acts of the Apostles this barrier stood, and the problem to which the differences between Jew and Gentile gave rise, caused the calling of the council at Jerusalem, as is recorded in Acts 15.

This chapter has not only suffered at the hand of those who deny the inspiration of the Scriptures, but at the hands of those whose basis is the integrity of Holy Scripture. We will not advertise the publication from which we shall quote, but the reader can be assured that these things have been said by some who profess not only to believe the Word, but to abide by the principle of 'right division'. Acts 15 deals with two related subjects (1) The imposition of circumcision upon the believing Gentile and (2) the problem of the different attitude of Jew and Gentile to such things as 'things strangled' which is solved for the time being by the decrees issued. The seriousness of this point of view will be evident to any who ponder the following 'explanation' given on this passage. With reference to James — who is described as the 'fleshly James' — it is stated that 'when he makes his decision, saying, "Wherefore I decide", he does not consult Peter or the rest of the apostles'. The reader will probably realize at once the inaccuracy of this view, for in Acts 15:22 we read: 'It pleased the apostles and elders, with the whole church, to send chosen men of their own company'. If this so called interpretation were true, what could we make of the express statement: 'It seemed good to the Holy Ghost'?

Continuing our quotation from this questionable source, we read:

'It is to be noted that this epistle claims that this "burden" was placed upon the nations because "it seems good to the Holy Ghost and to us". It would have been more honourable for this flesh-controlled council to assume responsibility for their fleshly decision, instead of trying to place the responsibility upon the Holy Spirit Whom they wholly ignored'.

How many other false views of the Acts have been linked up with so-called 'apostolic mistakes'! Some, with wrong ideas as to the constitution of the Church, teach that the apostles made a mistake in Acts 1:6. Others find apostolic mistakes in the appointment of Matthias, and other passages. And here, in Acts 15, not only are the apostles and elders found guilty, but Barnabas and Paul, Silas and Judus, men who were 'prophets' and had hazarded their lives for the Lord, are all accused of moral cowardice and spiritual dishonesty. If these decrees were 'fleshly' and not of God, how is it that we read in Acts 16:5 'And so were the churches established in the faith, and increased in number daily'? Is this another 'mistake'?

Upon examination we find that the passage falls into three pairs of corresponding sections as follows:

Acts 15:1-35	
A	15:1,2. Antioch. The question. Paul. Barnabas.

Men of Jud'a.			
B 15:3-5.	Phenice.	Samaria.	Jerusalem.
The Pharisees' demand.			
C 15:6-12.	Apostles and Elders. Peter.		
Why put a yoke?			
C 15:13-21.	Men and brethren. James.		
Trouble not the Gentiles.			
B 15:22-29.	Antioch.	Syria.	Cilicia. No such commandment.
A 15:30-35.	Antioch.	The answer.	Paul. Barnabas.
Judas and Silas.			

We give the above skeleton outline and then fill in each section as it comes before us. Those who are keen students of the Word will be more than compensated for their pains if they will take the trouble to reproduce the structure as a whole after the details have been set out.

The first member of the structure in this epoch-making fight of faith is comprised in the first two verses:

'And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question' (Acts 15:1,2).

Acts 15:1,2			
A 15:1,2.	Antioch.	The question.	a Certain men came down from Judea.
	Paul, Barnabas and the men of Judea.	b Their teaching.	b The dissension.
		a Paul and Barnabas	go up to Jerusalem.

The glorious doctrine of justification by faith, apart from legal works of any kind, had been the central feature of Paul's gospel on this wonderful journey through the cities of Galatia.

'Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are Justified from all things, from which ye could not be justified by the law of Moses' (Acts 13:38,39).

After such a gospel had been preached, it was obviously nothing less than diametric opposition for anyone to say: 'Except ye be circumcised after the manner of Moses, ye cannot be saved'. On such an issue compromise was utterly impossible, for essentials were at stake. When it was a matter of conscience with regard to the keeping of certain days, or of eating certain meats, Paul was most willing to meet the troubled believer more than halfway, but to suggest that the glorious doctrine of justification by faith should be dethroned from its place and replaced by a legal ceremonial, was a call to arms that no follower of the Lord could fail to answer without shame.

We must now pass on to the testimony of James, the Lord's brother, and before examining his words in detail, we give the structure of the passage.

Acts 15:13-21			
C	15:13-21.	Men and Brethren.	f James ... me.
			g Gentiles visited.
	James		h The agreement of prophecy.
			i The knowledge of the Lord.
	My sentence is that		f James ... my.
	we trouble not the		g Gentiles turn to God.
	Gentiles.		h Write that they abstain.
			i Moses is preached.

James takes up the claim made by Peter — calling him by his Hebrew name Simeon — and, directing his argument to those who revered the Old Testament writings, draws attention to a passage from one of the prophets:

'As it is written, After this I will return ... and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, Who doeth all these things ... which were known from the age' (Acts 15:15-18 author's translation).

It should be noted that James does not say 'This fulfils what is written by the prophet'; he simply says 'To this agree the words of the prophets'. The word translated 'agree' is *sumphoneo*, which gives us the word 'symphony', and as a noun is translated 'music' in Luke 15:25.

We could therefore paraphrase James' meaning as follows:

'The inclusion of the Gentile upon the same terms as the Jew is in harmony with such a passage as Amos 9:11,12 (which in the Septuagint version reads as above) and it is therefore clear that the spirit in which Peter enjoins us to act now, is that in which the Lord has revealed He will act in future. He has known these things which He has commenced to do since the age, and to object or to impose restrictions, is but to tempt God as our fathers did in the wilderness, with dreadful consequences as we all know'.

The fact that James could give such hearty support to the position taken by Paul and subsequently by Peter, was a shattering blow to the Judaizing party in the Jerusalem church. A little man might have been content with this victory and have ignored the susceptibilities of the Jewish believers. Not so, however, the apostle James. He realizes the feelings of shock and abhorrence which would

almost inevitably result from the Jewish Christians coming into contact with the revolting customs of the Gentiles, and he therefore gives a double sentence:

- (1) With regard to the immediate question, as to whether believing Gentiles must submit to circumcision and the law of Moses before they can be sure of salvation, my answer is 'No'. 'My sentence is, that we trouble not them, which from among the Gentiles are turned to God'.

In the body of the letter sent to the Gentiles it is categorically stated that such teaching was a 'subverting of souls', and that no such commandment had been given by the leaders at Jerusalem (Acts 15:24):

- (2) My sentence is not, however, harsh or mechanical. I am by nature and upbringing a Jew, and I know the horror that seizes the mind at the bare possibility of contact with those who have partaken of meat offered to idols, or with those who have not been particular about the question of blood. While we yield no ground with regard to justification by faith, we must not forget that we are called upon to walk in love, to remember the weaker brethren, and to be willing to yield our rights if need be. My sentence therefore is that we write to the Gentiles that believe 'that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood' (Acts 15:20).

Three of these items we can readily understand as being offensive to a Jewish believer, though inoffensive to a Gentile. One, however, is a grossly immoral act and cannot be classed as in the same category. The reason for its inclusion here is not that James meant for a moment to suggest that sexual immorality was a matter of indifference, but rather that, knowing how the Gentile throughout his unregenerate days looked upon this sin as of no consequence, James realized that he was likely, even after conversion, to offend by taking too lenient a view. This is brought out most vividly in 1 Corinthians, an epistle that deals with the application of the decrees sent from Jerusalem.

James follows his counsel of abstinence by a reference to Moses:

'For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day' (Acts 15:21).

This meaning appears to be that there was no need to fear that, by reducing the appeal to only four points, the scruples of the more rigid Jewish believer would be invaded. Moses was preached every sabbath day in the synagogue, and the synagogue was the nursery of the Church. If we will but put ourselves in the position of the early Church we shall see the wisdom of this decision. The coming into the synagogue of the men whose practices filled the majority of the people with horror, would be a serious hindrance to the advance of the gospel. It might even mean the destroying, for the sake of 'meat', of one for whom Christ died. We shall see presently that Paul's spiritual application of the decrees of Jerusalem went much further than James' four items. He would not eat meat, or drink wine, or do anything that would cause his brother to stumble.

Such then was the twofold decision of the Church at Jerusalem, a decision which, taking the state of affairs at that time into account, must commend itself to all who have any sympathy with the teaching of the apostle Paul. Such

a state of affairs was not ideal and could not last. It was, as the decrees put it, a question of imposing 'no greater burden than these necessary things' — much in the same way as the apostle Paul in 1 Corinthians 7 enjoined abstinence 'because of the present distress' (1 Cor. 7:26).

The assembled church, together with the apostles and elders, agree with one accord to the appeals of Peter and James, and their decision is recorded in a letter sent by the hands of Barnabas, Paul, Silas and Judas. This letter is of intense interest, not only on account of its teaching, but also because it is one of the earliest church letters in existence. Let us take it out of its setting for the moment and look at it as a letter, complete in itself:

'The apostles and the elders and the brethren, to the brethren which are of the Gentiles in Antioch and Syria and Cilicia, Greeting.

'Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

'it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

'For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well' (Acts 15:23-29).

Such is the letter itself. Its interrelation with the context is best seen by expanding the structure of this section as follows:

Acts 15:22-29			
B	15:22-29.		
	Antioch, Syria	n	It seemed good.
	and Cilicia.	o	To apostles, elders and whole church.
		p	Send chosen men.
	'We gave no such	q	Chief men among the brethren.
	commandment'.	r	Greeting. No such commandment.
		n	It Seemed Good.
		o	Assembled with one accord.
		p	Send chosen men.
		q	Men who hazarded their lives.
		r	Tell you the same things.
		n	It Seemed Good.
		o	To the Holy Spirit and to us.
		p	Lay no other burden.
		q	That ye abstain.
		r	Fare ye well.

Three times the words 'It seemed good' (dokeo) occur. Firstly, 'it seemed good to the apostles and elders and the whole church'. Secondly, 'it seemed good unto us, being assembled with one accord'. And thirdly, 'it seemed good to the Holy Spirit, and to us'. To break this threefold cord, the whole church, with the apostles and elders, together with Barnabas and Paul, and Silas and Judas, as well as the Holy Spirit Himself, would have to be regarded as in the wrong. Any system of interpretation necessitating such an assumption is self-condemned.

If man failed under the law of Sinai, it is not surprising to find that he fails some times under grace. The moderate request that the Gentiles should abstain from the 'four necessary things', while the Jewish believers had 'Moses preached in the synagogue every Sabbath day' would lead, in time, wherever the flesh became prominent, to a line of demarcation between the churches of Judaea and those of the Gentiles that had not been the intention of those who drew up these decrees. This gradually grew to become 'a middle wall of partition', a division that could not be permitted in the Church of the One Body. The One Body however was not in view in Acts 15. Only those things known of the Lord 'since the age', only those things that harmonized with the Old Testament prophecies, were in operation in Acts 15, and nowhere throughout the Acts is there a hint that a Jew ceased from being a Jew when he became a Christian. On the contrary, he became the better Jew, for he was believing the testimony of the law and the prophets. Even justification by faith, as preached by Paul, was to be found in the law and the prophets and was, therefore, not a part of a mystery or secret purpose.

We have, therefore, in Acts 15 two vastly different themes. One is eternally true, and independent of dispensational changes. The other is relatively true, but to be set aside when that which is perfect has come. The former is basic truth; the latter the practical manifestation of graciousness and forbearance.

Returning to Acts 15 we come to the conclusion of the matter.

Acts 15:30-35

- | | |
|---------------------|---------------------------|
| A 15:30-35. Antioch | a Apoluo dismissed. |
| The Answer | b The epistle delivered. |
| Paul and Barnabas, | c Paraklesis consolation. |
| Judas and Silas. | c Parakaleo exhorted. |
| | a Apoluo dismissed. |
| | b Teaching and preaching. |

We learn from these verses that, upon reading the letter from Jerusalem, the Gentiles 'rejoiced for the consolation'. The word here not only means 'consolation' but also 'exhortation', as can be seen in the next verse. We read further that Judas and Silas, 'being prophets also themselves, exhorted the brethren ... and confirmed them'. Verse 34 is probably an interpolation (see Revised Text), being evidently added by some scribe because of the presence of Silas at Antioch in verse 40.

Such is the middle wall of partition; such were the 'ordinances'; such was the 'enmity' of Ephesians 2:14-19.

The Creation of the New Man

We have seen that, during the Acts, this 'middle wall' divided the Jewish believer from the Gentile believer, and while the Jewish believer stood to the

Gentile believer as the true olive tree is to the wild olive graft, contrary to nature, the blessed condition of perfect equality that characterizes the church of the one body was impossible of fulfilment, and was not the subject of revelation. Only with the setting aside of Israel at Acts 28, and the revelation of the new dispensation of the Mystery, could such a condition obtain.

We must now consider the way in which this reference to the middle wall is approached. 'For He is our peace'. 'He' autos gathers up the references to 'Christ' and 'Christ Jesus' that have gone before, making the meaning 'He and no other' a true rendering of the apostle's meaning. It does not say He made peace here, that follows at the end of verse 15, but He is our peace and made both one. He Himself is our peace; we are still dealing with the Kinsman-Redeemer. The Jewish believer who becomes a member of this newly called church, becomes at the same time a member of the Body of Christ; the Gentile believer who becomes a member of this newly called church, he too becomes at the same time a member of the Body of Christ, and in that new unity Christ Himself is the bond of peace.

'Both one'. Who are the 'both'? A superficial reading of this passage sees no more in it than another presentation of the glorious truth of the believer's acceptance with God, but the middle wall of partition separated one believer from another, and the words 'both' and 'twain' here are preceded by the article 'the'. 'The both' are made one; 'the twain' are created one new man; 'the both' are reconciled in one body, and 'the both' have access in one Spirit. We might have thought that the apostle should have used the words 'the both' four times, thus:

'The both' made one. The middle wall gone.
'The both' made one new man, so making peace.
'The both' reconciled in one Body by the cross.
'The both' have access by one Spirit,

but this is not so. 'The both' are made one, are reconciled and have access, but 'the twain' are created in Himself into one new man. We shall discover there is a reason for this that is of dispensational importance. The middle wall is said to have been 'broken down'; the enmity which this middle wall symbolised is said to have been abolished. The word translated 'broken down' is the Greek *luo* 'to loose'. When used of a temple it is translated 'destroy' (John 2:19). When used of a congregation it is translated 'to be broken up' (Acts 13:43), where the context emphasizes the difference that existed between the Jewish and the Gentile hearers of the apostle (Acts 13:42-48). While the idea of 'breaking down' a wall or a building is a common one in the Old Testament, there does not seem to be a passage where the LXX has adopted this particular word *luo* to translate the Hebrew terms used.

Apart from John 2:19, there does not appear to be any other instance in the Scriptures where *luo* is so translated. This being the case, some reason must have prompted the choice of this word. *Luo* is the root from which such terms as *lutroo* 'redeem', *lutron* 'ransom', *lutrosis* and *apolutrosis* 'redemption' are derived, and the apostle seems to have blended the physical idea of the breaking down of a wall with the liberation that followed the setting aside of the condition that this middle wall typified. The 'chain' of Ephesians 6:20 is *halusis*, and it is not beyond possibility that the apostle already envisaged the bond of peace, a most blessed exchange for the fetters which were dissolved with the breaking down of the middle wall.

The parallel expression is the word 'abolished' of 2:15, a rendering of the Greek katargeo. This word is used of making anything 'void' or of 'none effect' (Rom. 3:3,31) and is used of the veil in 2 Corinthians 3:14. The word katargeo is a compound of kata 'down' and erg 'work', and literally means to put anything out of working order, to render inoperative, to abrogate. What was abrogated or rendered powerless, was 'the enmity which was contained in ordinances'. These ordinances we have already seen, were the decrees issued by the council of Jerusalem as recorded in Acts 15 which, while solving an immediate problem, only intensified another. This, together with the whole system of ceremonials 'meat, drink, holy day, new moon or sabbath day' were after all but shadows of things to come and have been nailed to the cross (Col. 2:14-17), or as Ephesians 2:15 puts it:

'Having abolished in His flesh the enmity, even the law of commandments contained in ordinances'.

While we read of the veil 'that is to say His flesh' which was rent, so making a way into the presence of God, we must set aside the suggestion that the enmity was 'in His flesh' in Ephesians 2:15. The order of the words ten exthran en te sarki autou 'The enmity in His flesh' if lifted out of the passage, might lead to such a translation, although, as Alford and others point out it would certainly require the specifying article ten to be repeated. Just as 'in Himself' is preceded and linked with the verb ktizo 'to create in Himself', so in the same verse the words 'in His flesh' are preceded and linked with the verb lusas 'Having abolished in His flesh' and that flesh is but a prelude to the fuller statement 'by the cross' of verse 16 where this enmity was slain.

Peace and reconciliation are placed over against enmity and explain its nature. It was not the enmity of the unregenerate heart; it was rather the incipient enmity contained in the separating decrees, decrees which made 'fish of one and fowl of the other' as the proverb has it, in entire opposition to the extraordinary equality of the members of the One Body presently to be explained (Eph. 3:6). The goal before this wondrous creation was peace. We have already indicated that the Revised Version is to be followed here. Ktizo means to create, as distinct from making, moulding or fashioning. It nearly always carries with it the idea of something new. In one passage creation is ascribed to man, namely in 1 Peter 2:13 where the Authorized Version reads 'submit yourselves to every ordinance (ktisis) of man', and then goes on to speak of kings and governors and magistrates. So, in Ephesians 2:15, we have created of the twain 'one new man' even as the Romans said creare consulum 'to create a consul', the material man remaining the same, but a new office being created. The four occurrences of ktizo in Ephesians are as follows:

ktizo in Ephesians	
A Eph. 2:10.	Created in Christ Jesus unto good works.
B Eph. 2:15.	To create in Himself of the twain one new man.
A Eph. 3:9.	The Mystery ... hid in God Who created all things.
B Eph. 4:24.	The new man ... created in righteousness,

where the 'new man' of the doctrinal position is echoed by the new man of the practical. The former is created, the latter is put on.

We must now turn our attention to the words 'the twain' and ask the question, why did the apostle not use the word 'the both' as in the three other

instances? The both were made one, the both were reconciled, the both have access. These three statements give the positive position of this new company. The change over to the 'twain' was in preparation for the reference to Genesis 2:24 which is quoted in Ephesians 5:31 'They two (duo) shall be one flesh'. The 'new man' is the goal towards which the purpose of the ages moves. It is in process now, as may be seen from Ephesians 4:24. The immediate concern of the dispensation of the Mystery is the production of the 'perfect man' (Eph. 4:13), where the word translated 'man' is not anthropos, as in the passages already examined, but aner 'an adult male', 'a man not a woman', 'a husband'.

The word occurs two hundred and fifteen times in the New Testament, fifty of which occurrences are translated 'husband', and of these, seven are found in Ephesians and Colossians. The perfect man is the 'husband', seen alone and to the exclusion of the wife. A husband however is a contradiction in terms if there be not also either in fact or in prospect a wife. Genesis 2:24 foreshadows the state of affairs when paradise is restored; there will then be two redeemed companies, not one. The church of the One Body then complete will be the perfect husband; the Bride of the Lamb will be the perfect wife, and Christ will be the Head of both.

There was a period in Adam's experience when he was alone. We are living in a period during which there is no 'Bride'— the advent and presentation of the Bride is future. Some have objected to the idea that the husband, i.e. the church of the Mystery, should be blessed in one sphere, while the wife, i.e. the bride of Revelation 19, should be blessed in another. Yet with all their protestations, the most loving and loyal of husbands necessarily have some spheres of activity into which their wives do not and should not enter. Husbands may be ministers of State, they may be financiers, merchants, scientists or soldiers; they may be the many who earn their bread by manual labour, but there has never been an outcry of disloyalty or lack of affection because a minister of State does not insist that his wife be co-elected with him to Parliament, or that a miner is disloyal and without natural affection because he does not insist that his wife shall work with him at the coal face! These objections confuse distinctive calling with basic salvation and are valueless, and those who make them do not attempt to put their objections into operation so far as they themselves and their own domestic economy are concerned. Genesis 2:24 is to be attained, but it is not in operation yet; the new man created of the twain is the husband, the formation of the bride awaits the Day of the Lord.

In volume 29 of The Berean Expositor we opened our pages to a contributor who taught that the creation of the new man 'refers to a future creation, when two bodies or assemblies, one mainly Jewish and the other mainly Gentile, are made one in Christ'. In volume 30 we wrote:

'The statements we have quoted from Genesis are all associated with Paradise, before the entry of the Serpent and before the Fall'.

'The perfect man (or husband) and the perfect bride will, while retaining the distinctive peculiarities of their respective callings, become in the future "one new man" even as Adam was in the beginning the covering name of both male and female'.

There is no need to obtrude into the constitution of the Mystery now that which is only to be realized in the future; but it illuminates many features of the present dispensation when we not only recognize that they are peculiar and distinct, but that they are destined to fall into their respective place when the goal of the ages is attained. The church which is the Body of Christ is now

being fashioned into the perfect 'husband', and when the dispensation of the Mystery ends, the dispensation which follows will complete another company who will constitute 'The bride', the union of which will form an integral part of that blessed purpose when God shall be all in all.

Reconciliation, or Alienation reversed

The two companies represented by 'the both' have been reconciled, the reconciliation being expressed 'in one Body'. This passage finds its correspondence in verse 18 thus:

A	Eph. 2:16.	The both reconciled to God in one Body.
A	Eph. 2:18.	The both access to the Father in one Spirit.

The two come together in Ephesians 4:4 'There is one Body, and one Spirit'. The only time when the actual physical body of the Saviour is mentioned in the Prison Epistles is in Colossians 1:22 'in the body of His flesh through death'; all other references speak either of the 'Church which is His Body', or the actual body of the believer. The fact that 'the one Body' in Ephesians 2:16 is linked with 'the cross' has made some lean to the idea that here, in this passage, the actual body of the Saviour is intended. But there is no point in referring to the physical body of Christ as 'one body' whereas, the 'one Body' is a very true title of the church of this dispensation.

The both were made 'one', the outcome, 'one' new man; the reconciliation was expressed by 'one' Body, and experienced in 'one' Spirit. It is 'the both' who were reconciled to God in this one Body; there, as the apostle triumphantly affirms, 'there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all' (Col. 3:11). The doctrine of reconciliation does not appear in the Old Testament. The LXX uses katallage once, namely in Isaiah 9:5, and katallasso once namely in Jeremiah 31:39 (48:39 in the A.V.), but neither of these passages has anything to do with reconciliation as it is found in the New Testament. Katallasso occurs in Romans 5:10; 1 Corinthians 7:11 and 2 Corinthians 5:18,19,20; katallage occurs in Romans 5:11; 11:15 and 2 Corinthians 5:18,19. These two forms of the word do not occur in the Prison Epistles. Instead the fuller form apokatallasso takes its place, occurring in Ephesians 2:16 and Colossians 1:20,21.

First we must acquaint ourselves with the root meaning of the term, then with the import of the added prefix apo. Katallasso, is one of the many words derived from allos which has already come before us in the word apallotrioo 'to be alienated' (Eph. 2:12; 4:18 and Col. 1:21). Alienation is the state which is exchanged for reconciliation, the change being the removal of the enmity that existed. If, therefore, we can discover the nature of the enmity in any particular case, we shall at the same time discover the nature both of the alienation and the subsequent reconciliation. We shall be prevented from starting with a moral alienation and ending with a dispensational reconciliation, we shall also be prevented from starting with a dispensational alienation and ending with a moral reconciliation. The enmity, echthra, which caused the alienation of Ephesians 2:12, was, as we have seen, not the enmity of sin as such, but the enmity arising out of the different dispensational positions occupied by Jewish and Gentile believer. The enmity, echthra, which caused the alienation of Romans 8:7 was the nature of the carnal mind, and this

was rectified by the reconciliation already noted in Romans and 1 and 2 Corinthians.

Alienation in the Prison Epistles arises either out of the dispensational disability of being born a Gentile, without specific reference to sin, to the alienation that arises out of a darkened understanding (Eph. 4:18), or through the enmity consequent upon wicked works (Col. 1:21). In the latter case, the reconciliation effected presents such alienated ones 'holy and unblameable and unreprouvable in His sight' (Col. 1:22); in the former case the reconciliation cancels the original alienation that belonged to the Gentile, and reconciles the two conflicting parties in one Body to God by the cross. The reconciliation of Ephesians 2 therefore is dispensational in character.

We next inquire what is the import of the added prefix apo in the word 'reconcile' found in Ephesians and Colossians. One attempt suggests that the lesser word used in Romans and Corinthians should be rendered 'conciliation', leaving the fuller word for 'reconciliation'. Unfortunately this creates a bias in the mind, for accepting this, we naturally assume that the further reconciliation of the later epistles is but the perfecting of the lesser reconciliation of the earlier ones. Strictly speaking there is not this difference in the two English words that their adoption as above indicated would justify. Conciliation is the term generally used of men in public stations of life, while reconciliation is indifferently employed for those in public or private.

Apo means away from, and the condition from which the Gentile is brought in Ephesians 2 is from the alienation of being a Gentile to the reconciled position of being a fellow member, on equal terms with every other fellow member of a newly created New Man, or of a newly formed 'one Body'. The prefix apo belongs to both words, as can be seen: APallotrioo aliens, APOkatallasso reconciled; the alienation was 'from' the commonwealth of Israel, the reconciliation was 'from' the state of enmity thus induced. Here in the church of the One Body, we have no mere evolution from an existing but lower order; rather we have an entirely newly created thing. When God says that there is a 'new creation', old things pass away, new things come into being, and it is a disaster for anyone to attempt to bring over the hope, the promises, the constitution, the gifts and the ordinances of the earlier calling, which were all related to a specific covenant and people, into this new creation where there are no promises that were made to the Fathers, no covenants, no supernatural and miraculous gifts, and a hope that is lifted from that of 1 Thessalonians 4 to the manifestation of Colossians 3.

One of the evidences of difference that we find in the period of the Acts is that of 'access'. Peter and Cornelius may be saved by the same Saviour, redeemed by the same precious blood, and look up to God as the same Father in Christ; nevertheless Peter can pass the middle wall of partition, but if Cornelius attempted to do so he would imperil his life. Peter and Cornelius may be saved by the same grace, may believe with the same faith, yet Peter will withdraw himself from the table of the Gentile, Peter will even say 'not so Lord' to the vision of Acts 10; he will even tell Cornelius to his face that he would not have hesitated to class him with the 'common and unclean'! The church at Jerusalem was so surprised to hear that a Gentile had been saved, that they actually called the apostle to account saying in shocked tones:

'Thou wentest in to men uncircumcised, and didst eat with them' (Acts 11:3),

and while the door at length swings open to the Gentile (Acts 14:27), the epistle to the Romans makes it clear in the eleventh chapter that dispensationally the Gentile believer was a wild olive grafted contrary to nature into the true olive tree. Such conditions, though palliated by the decrees of Acts 15, are inimical to true unity, and they were abolished at the introduction of the Mystery. Those who were reconciled in one Body to God, have access in one Spirit to the Father; the former position 'to God' being that of the church of the one Body, the latter 'to the Father' that of the family (Eph. 3:15). Chapter 2:18 commenced with the particle hoti 'seeing that through Him, etc.' as though the experimental fact that could not be denied, proved the dispensational fact that was being explained. What they had was 'access' ten prosagogen. This word in the LXX answers in the majority of cases to the Hebrew corban, a word we have already considered when dealing with salvation as 'the gift' of God. There, in Ephesians 2:8, it is God Who in infinite grace comes forward and brings His unspeakable gift to us; here, in virtue of that gift, we are entitled to draw near to Him. There are thirty-seven occurrences of prosagoge in the LXX of Leviticus translating corban, of which the following are examples:

'And Moses brought Aaron and his sons, and washed them with water'.

'And Moses brought Aaron's sons, and put coats upon them'.

'And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear' (Lev. 8:6,13,24 [LXX 23]).

We learn from Ephesians 1:4 that this church of the One Body was chosen in Christ before the foundation of the world that it should be 'holy and without blame before Him'. We find in Ephesians 5:25-27 that Christ loved the church and gave Himself for it; that He washes it by the water of the Word that it may be presented 'holy and without blemish', and here in Ephesians 2:16-18 we see the work in process. What this church was in electing choice 'holy and without blemish', so will they be when presented at the last, and in the reconciliation with its accompanying 'access', we see that they are 'in Christ' what Aaron and his sons were only in type. Aaron had access but once a year into the holiest of all, of a Tabernacle made with hands. We have access at all times into the holiest of all (see pages 198-205, for the meaning of the word 'saints') of the true Tabernacle which the Lord pitched and not man, namely into heaven itself. Aaron never 'sat down' as a priest, for his work was never completed. Christ, after He had offered one Sacrifice for sins for ever, 'sat down', His work done. No one of Israel would have entertained the thought that anyone of that favoured race, however holy, could ever sit down in that august Presence, yet we have already read the overwhelming statement of Ephesians 2:6 that we, who once were aliens and strangers, have been raised up together with Christ and 'seated together in heavenly places' in Christ Jesus. This is reconciliation indeed.

What God planned before the world was overthrown, He has in His own good time effected through the cross and the shed blood of His Beloved, and now those who were once 'far off' are indeed 'made nigh' and have access, yea access with boldness and confidence by the faith of Him (Eph. 3:12). To other callings may be appended the titles 'A Kingdom of Priests' and 'The Bride of the Lamb', but none can be so near as those who are the very members of His Body. Such is the high calling of the dispensation of the Mystery.

'Once' or 'in time past'. Children of wrath.

But God. The intervention of love.

'Once' or 'in time past'. Aliens and strangers.

But now. The intervention of peace.

'No more', 'no longer'. Strangers and foreigners.
The Middle Wall broken down. The enmity abolished.
One new man created, so making peace.

Chamber No. 6. The Living Room (Eph. 2:19-22)
Tabernacle, Temple, Dwelling Place

The figure that is now before us is a holy temple, and at first sight the denomination 'The Living Room' may savour of irreverence — but the title has been chosen with care.

What is our conception of a temple? The English word is derived from the Greek temno 'to cut', meaning a part cut off or separated for religious purposes. Associated with a temple, are priests, altars, sacrifices, veils, incense and elaborate ritual, yet these are accidental, being rendered necessary because of the unclean and sinful nature of man. The essential purpose of a temple is to provide a dwelling place for the Most High among men, and only the necessity to preserve the holiness of the Divine Occupier, called for all the elaborate ritual associated with the place. First of all let us remember that both Stephen and Paul declare 'The Most High dwelleth not in temples made with hands'. Stephen, in Acts 7:48,49 quoting from the Old Testament because he was speaking to Jews, and Paul, in Acts 17:24 appealing not to Old Testament Scriptures but to common sense:

'God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands',

because he was speaking to Gentiles. This is an example of method and approach that should not be lightly set aside. The fact that these words are a deduction drawn from the confession of Solomon, as recorded in 2 Chronicles 2:6, shows how great an impression the witness of Stephen had upon that young man whose name was Saul (Acts 7:58). The language of Stephen and Paul, if isolated from the rest of Scripture, could be used to flatly deny that God ever did or ever will dwell in any temple made with hands, but this is not according to truth. The words of Stephen are based upon the prayer of Solomon, which he goes on to quote. In 2 Chronicles 6:18 Solomon says:

'But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built!'

The argument that would make it impossible for God to dwell in a temple on earth, because it could not contain God, would also make it impossible for God to dwell in the highest heaven, for it too cannot contain God. In both cases He must condescend, and if He can do so in the one, He may do so in the other. Let us hear therefore the language of the Most High:

'For thus saith the High and Lofty One that inhabiteth eternity, Whose name is Holy; I dwell in the High and Holy Place',

and we might be pardoned, if stopping here, we drew the conclusion that God can never dwell with man, but this is reckoning without grace; the Prophet continues:

'with him also that is of a contrite and humble spirit' (Isa. 57:15).

So God will dwell with men.

Upon arriving at Mount Sinai, Moses was instructed to build a Tabernacle, and several chapters are devoted to a description of this wonderful structure. Its purpose however was simple:

'Let them make Me a sanctuary; that I may dwell among them' (Exod. 25:8),

and we are told that Moses was given a pattern, and according to that pattern the Tabernacle was made. This insistence upon a pattern was repeated when Solomon was commissioned to build the temple (1 Chron. 28:11,12). If this were all that had been said, we might infer from the emphasis upon this pattern, that both Moses and Solomon were not left to their own devices, but the New Testament use of this emphasis upon pattern reveals something fuller and deeper. Summing up what he had already said, the apostle in Hebrews 8:1,2 concentrates the whole teaching in 'A seated Priest in a heavenly sanctuary'. Now the priests he says, serve unto the example or shadow of heavenly things, as Moses was admonished of God, when he was about to make the Tabernacle for,

'See, saith He, that thou make all things according to the pattern shewed to thee in the mount' (Heb. 8:5).

These 'patterns' are set over against 'the heavenly things themselves' in Hebrews 9:23, the holy places 'made with hands' being 'figures of the true'. These heavenly things were purified with the better sacrifices of the New Covenant, even as the typical things of the Tabernacle were purified by the blood of bulls and goats. It appears therefore, that whether in the heavens, or on the earth, the dwelling of God, either among angels or men, must be looked upon as 'a condescension great'. The house of the Lord was not only a dwelling place for God among His people, it was looked upon as a dwelling place for the believer also. 'And I will dwell in the house of the Lord for ever' is the closing note of the Shepherd Psalm. The aspiration of David is further expressed when he said:

'One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple.

For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me' (Psa. 27:4,5).

The sons of Korah did not hesitate to liken the humble nesting place of the sparrow and the swallow, with dwelling in the house of the Lord (Psa. 84:3,4). So, even though the section before us is mainly that of a holy temple, it ends with the words 'for an habitation of God through the Spirit' (Eph. 2:22). These words will need some revision, but before we deal with any particular word or phrase, let us see the structure of this new section:

Ephesians 2:19-22			
E	Q	u	19. Fellowcitizens (sun).
		v	19. Of the saints (hagion).
		u	19. Household (oikeios).
		v	19. Of God.

R	w	20.	Built On (epi).
		x	20. The foundation.
		y	20. Apostles and prophets.
		y	20. Christ Jesus Himself.
		x	20. Chief Corner Stone.
	w	21.	The building In (en).
Q	u	21.	Fitly framed together (sun).
	v	21.	Holy Temple in the Lord (hagion).
	u	22.	Built together (sunoikodomes, sun).
	v	22.	Habitation (katoiketerion) of God in Spirit.

The sequence of events in Genesis 1 and 2 is creation ... man ... paradise, where, at the close of Genesis 3, the word 'placed' being in the Hebrew shaken 'to dwell as in a tabernacle', leads Rotherham to put a footnote. 'Probably as a habitation for himself: 1 Samuel 4:4; Psalm 80:1; 99:1, esp. chap. 4:14'. No intelligible meaning can be attached to the note 'esp. chap. 4:14'; we believe it to be a misprint and should read 4:4 referring to the reference already given, 1 Samuel 4:4. From the garden of Eden onward, God is said to have dwelt 'between the cherubim', and both Tabernacle and Temple are built to enshrine the holiest of all where the cherubim rest on the mercy seat. This first reference to 'dwelling as a tabernacle', finds its corresponding fulfilment after the conflict of the ages has passed, in the closing reference to the Tabernacle in the Scriptures namely in Revelation 21:3,4:

'And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them ... and God shall wipe away all tears ... no more death ... sorrow, nor crying'.

It is evident, however great the wonder of it, that God has sought a home, a dwelling place among His people since the creation of man, and though the calling of Ephesians is entirely distinct from that of any other revealed in the Scriptures, this insistence upon a dwelling place is there as much as anywhere else. The following words, all compounds or derivatives from the root oik, which gives us the word oikos 'house' and 'dwelling' katoiketerion, are all found in the section before us.

Foreigner	(2:19),	paroikos—	Alongside the house.
Household	(2:19),	oikeios—	The family side of the house.
Built	(2:20),	epoikodomeo—	To build upon as on a foundation.
Building	(2:21),	oikodome—	To build as a house.
Built Together	(2:22),	sunoikodomeomai—	To build together as a house.
Habitation	(2:22),	katoiketerion—	A certain or durable dwelling.

As we have before observed, the sequence of events in Genesis 1 and 2 is creation ... man ... paradise, with God finding a dwelling mid the cherubim. The sequence in Ephesians 2 is creation ... new man ... habitation, and this habitation, a Temple. This can be seen more clearly if set out thus:

Ephesians 2:11-22	
A	Once — Strangers and aliens.

	B	Now — Made nigh.	
	C	Unity — The two made one.	Body.
	D	Access — In one Spirit.	
A		No longer — Strangers and aliens.	
	B	But — Fellowcitizens.	Temple.
	C	Unity — Fitly framed together.	
	D	Habitation — In Spirit.	

We must now turn our attention to Ephesians 2:19-22 where both 'temple' and 'dwelling place' are the theme.

The first thing to notice is the obvious correspondence of this section with Ephesians 4:7-19, for the word translated 'fitly framed together' of Ephesians 2:21, 'all the building fitly framed together groweth', is repeated in chapter 4:

'From Whom the whole body fitly joined together ... maketh increase' (Eph. 4:16).

It is no new doctrine that the 'Body' is a 'Temple', this truth being enunciated by the Lord concerning Himself (John 2:21), and of the believer in 1 Corinthians 6:19, but the references in Ephesians speak not only of the individual believer, but of the complete church of the Mystery. There are three Greek words translated 'temple' in the New Testament that need to be discriminated; the one oikos 'house' is found once, namely in Luke 11:51, 'between the altar and the temple'.

Hieron. This word indicates the Temple as a whole, the sacred precincts, the courts and colonnade, but naos, the other word used, denotes the innermost shrine, the Holy of Holies. Hieron is used in Matthew 4:5 'a pinnacle of the temple', and it was in the sacred precincts, not in the Holy of Holies, that the money changers sat (Matt. 21:12). Naos is used in Matthew 23:16, and in verse 35, where in Luke 11:51 the Evangelist uses house oikos, Matthew uses 'temple' naos of the same event, namely the shedding of the blood of Zacharias in the temple. It is the naos that is referred to in Matthew 27:51 'The veil of the temple (the innermost shrine) was rent in twain'. While John 2:14,15 speaks of the hieron, John 2:19 uses the word naos. It was here that the Ark was placed, and seen when the Temple of God naos was opened in heaven (Rev. 11:19).

The Church, which is the Body of Christ, is not looked upon as the whole temple, with its courts and colonnades, but as the innermost sanctuary, the Holy of Holies. We have already shown (see pages 198-205) that the word translated 'saint' is not necessarily restricted to a believer; it is used of a holy place as well as of a holy person. The inheritance of the saints (Eph. 1:18) is the inheritance of the 'heavenly holiest of all' where Christ sits at the right hand of God, or in other words 'in heavenly places'. So here in Ephesians 2:19 we read of 'fellowcitizens with the saints', and as the Authorized Version stands, no difficulty is presented. When, however, we are made aware that the literal rendering of this passage is 'fellowcitizens of the saints' we are conscious of a difficulty. How can one saint inherit another! How can one member of the Body inherit another member? The difficulty is created by the conception we have already formed, that saints must mean people. Ton hagion, the plural genitive, can be masculine, feminine or neuter as the case may be. The epistle

to the Hebrews speaks much of the true Tabernacle which the Lord pitched and not man, 'heaven itself', and uses the word hagian in:

8:2 'A minister of the sanctuary' ton hagian.
9:3 'The Holiest of all' hagia hagian.
9:8 'The Holiest of all' ton hagian.
10:19 'The Holiest' ton hagian.

It is there that Christ entered, there He sat down at the right hand of God. The epistle to the Ephesians introduces a new and stupendous teaching. Where Hebrews represents the Lord alone in Heaven's holiest of all, Ephesians reveals that the member of the One Body is potentially seated together there, that he has an inheritance there, that he is a fellowcitizen there. This constitutes the believer a part of the 'household of God', for as we have already seen, the temple is designed to be a dwelling place. All this, of course, is in direct contrast to the earlier condition of strangers, foreigners and aliens. The next problem awaiting solution is the double foundation that is spoken of here:

'And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone' (Eph. 2:20).

The fact that apostles come before prophets, is proof that New Testament prophets are envisaged. Perhaps if this passage stood alone we could not be so definite in our assertion. If 1 Corinthians 12:28,29 and 2 Peter 3:2 and especially Ephesians 3:5 and 4:11 be consulted, the fact will be sufficiently established for us to proceed. What does the passage mean when it speaks of 'the foundation of the apostles and prophets'? The most serious objection to the idea that these apostles and prophets were themselves a 'foundation' is taken from 1 Corinthians 3:11, where Paul declares 'Other foundation can no man lay than that is laid, which is Jesus Christ'. But in that passage Paul is speaking not of those who are built into a building, but of those who are builders.

In 1 Corinthians 3, Paul does not look upon himself as a 'living stone' in the building under review, but as 'a wise master builder', and those to whom he speaks are looked upon as builders also who can use either gold, silver and precious stones, or wood, hay and stubble. In this context Christ alone can be the foundation. However, in Ephesians 2 the metaphor is applied differently. Let us turn to Ephesians 4:11-13. Here we have a ministry given by the ascended Christ which has in view both 'the perfecting (or re-adjusting) of the saints' and 'the edifying (building up) of the Body of Christ'. Now the first pair of gifts 'Apostles, and Prophets' were a 'foundation' ministry and were not continuous. The second pair 'Evangelists, Pastors and Teachers', were continuous. In 2 Timothy, when the initial foundation had already been laid, and the gift of apostles and prophets was not repeated, we find the evangelist (2 Tim. 4:5) and the teacher (2 Tim. 2:2). The apostles and prophets were a foundation ministry, but they in turn rested squarely and completely upon the chief Corner Stone, Christ. Now Christ as 'chief Corner Stone' does not belong exclusively to the Mystery, for Peter also speaks of Christ with the same title (1 Pet. 2:6,7).

As we have already observed, the Temple covered a greater area than did the Holiest of all, consequently, while the innermost shrine, the naos, that which belongs exclusively in this figure to the Mystery, was built upon that portion of the one foundation which was overlaid with the foundation of the apostles and prophets; Peter also could build other portions of the holy

structure according to the plan of the ages, without confusing their separate positions and character:

'In Whom all the building fitly framed together groweth unto an holy temple in the Lord' (Eph. 2:21).

The words translated 'all the building' are the Greek *pasa oikodome* and so should be translated strictly 'every building'. Tyndale reads 'every bildynge', Cranmer 'what buyldyng soever', the Revised Version 'each several building'. To interpret this as though the apostle conceived of a number of different buildings, growing to a holy temple is contrary to the teaching of the whole context, yet, unless we are going to assume that we need not be too particular over shades of grammatical accuracy, some recognition of the peculiar wording is called for:

'In English the word "building" has various shades of meaning each of which is found equally in its counterpart in the Greek. It may mean "the process of building", it may mean "the building itself when complete" or it may have a sense intermediate, between these two, and mean "the building regarded as in process" (J. Armitage Robinson. D.D.).

'Every building' then will not mean a number of separate buildings, but as though the apostle had said 'However many may take part in this building, whatever their share or particular constitution, whether of executive, of transport, of direction, of actual labour or attending to the needs of those thus engaged, every act of building is directed to one end, the erection of a naos a most holy place, a dwelling place of God in the Spirit'. A glance at Ephesians 4:16 will show that this co-operative idea is there presented in the figure of a Body, Christ being the Head, instead of the chief Corner Stone; the believers, the several joints of supply, instead of being builders, the 'building up' and the 'growing' (increase) being repeated.

The reader may feel that a fair amount of time and space has been devoted to a very small and not very important item, but mature reflexion will show that the meaning at which we have arrived has a far reaching effect. If every act of building which is rendered by every member of the church of the Mystery has in view the building of a naos or heavenly holiest of all, then a very definite understanding will have been reached concerning the nature and scope of ministry as it pertains to the dispensation of the Mystery. The parallel passage, Ephesians 4:16, is equally emphatic that the main purpose of the mutual ministry of 'every joint' is the increase and edifying of the Body of Christ. A little earlier, the apostle had spoken of the ministry as follows:

'For the perfecting (re-adjusting) of the saints,
for the work of the ministry,
for the edifying of the Body of Christ:
Till we all come in the unity of the faith' (Eph. 4:12,13).

Others may be called by the same Lord to be 'fishers of men'; others may be called to organize evangelistic campaigns, to spend themselves in promoting youth movements and other most important and necessary services. With all such we are in sympathy and would help to the full extent of our powers, so long as our loyalty to the Truth we are considering remained untouched. The trouble is that so many of these dear fellow believers are not content to leave us to the work which the same Lord has entrusted to us. We have been taken to task

because we have not organized great evangelistic campaigns, although we have been told that we often teach a fuller and more effective gospel message than many widely advertised evangelists.

So, with all other activities that occupy the energies of the child of God, 'to every man his work' is a sound motto. Let him that 'teacheth' wait upon his 'teaching' (Rom. 12:7), and let us all remember that to our own Master we stand or fall. To make known 'what is the hope of His calling', to endeavour to make all men see 'what is the dispensation of the Mystery', to 'hold fast the form of sound words', to resist blandishments and to accept without resentment misrepresentation — these have required the fullest measure of grace available, and in this temper we proceed, and with this goal before us we run.

We trust the reader will have seen how profitable it is to ponder the Word, to recognize that every grammatical form is there by 'inspiration of God', and that much loss of teaching must follow any disregard of apparently unimportant details. We have already stressed the idea that all is directed to a 'habitation' or 'dwelling place' of God; we must give attention to the closing clause 'an habitation of God through the Spirit'. The words 'through the Spirit' translate the Greek *en pneumati* 'in spirit'. In four places in the book of the Revelation, John tells us that he was 'in spirit', the result being that he was transferred as it were to the future day of the Lord (Rev. 1:10; 4:2; 17:3; 21:10). Another use of the phrase is found in Paul's epistles, where 'in spirit' represents the new sphere of Christian activity. For example:

'He is a Jew, which is one inwardly; and circumcision is that of the heart, in spirit, and not in letter' (Rom. 2:29).

'We should serve in newness of spirit, and not in oldness of letter' (Rom. 7:6).

'But ye are not in flesh, but in spirit, if so be that the Spirit of God dwell (*oikei*) in you' (Rom. 8:9).

In Ephesians 3:5, as the passage reads in the Authorized Version the words 'by the Spirit' refer to the revelation made to the holy apostles and prophets. There are many other examples of *en pneumati* in the epistles, but those given are a fair sample of this particular usage. 'In spirit' as we have seen in Romans, is placed over against 'in flesh' or 'in letter', and in Ephesians 2 it is placed over against the former sphere *en sarki* 'in flesh' (Eph. 2:11) and parallel with such blessed changes of sphere as 'in Christ Jesus', 'in one body', 'in one spirit' and 'in Lord' of Ephesians 2:13,16,18,21. A reader once complained about the mixed metaphor used by the apostle here, for he not only speaks of the temple being 'built' but of its 'growing'. The words *auxano* and *auxesis* occur again in Ephesians 4:15,16, and in Ephesians 3:17 we have the two figures again 'rooted and grounded in love' as also in Colossians 2:7 'rooted and built up in Him'. God is using 'living stones' and consequently the apostle can use both the words 'built upon' and 'in Whom all the building ... groweth' without any incongruity. Alas, in many buildings or societies erected by men, the interchange of the terms 'build' and 'grow' would not only be incongruous but untrue.

So another blessed section of this epistle ends. In this temple, no middle wall exists, here 'the both' have access in one spirit, here 'in spirit' is prepared a dwelling place for God. There is a sequel to this, but it awaits the prayer of Ephesians 3:14-21 for its elucidation, and a most important section of the epistle dealing specifically with the dispensation of the Mystery intervenes.

EPHESIANS Chapter 3
Chamber No. 7. The Secret Chamber (Eph. 3:1-13)
A Parenthesis of Extreme Importance
(Eph. 3:2-13)

The reader who has the teaching of Ephesians in heart and mind, will already have realized that some explanation is necessary to account for the extraordinary revelation of grace that is made known in the two chapters now reviewed:

The blessings promised are unique	'Every blessing that is spiritual'.
The sphere of their enjoyment is unique	'In heavenly places'.
The period of choice is unique	'Before the overthrow of the world'.
The position is unique	'Made to sit together in heavenly places'.
The unity is unique	'The twain created one new man'.

Here are five items, each of which, if taken alone, is enough to establish a change of dispensation, and if taken together present so overwhelming an evidence that such a dispensational change must have taken place as to make further argument superfluous. 'He that hath ears to hear, let him hear' may be repeated in this connection as it was pronounced at the blindness of Israel and the introduction of the 'mysteries' of the kingdom. The section now before us, Ephesians 3:1-13, is devoted to the revelation and the explanation of the dispensation of the Mystery. The opening words 'For this cause', show that the apostle was about to make a deduction and an application of what he had just been saying about the 'habitation of God in spirit', but it is evident that at the close of verse 1, some necessity compelled him to postpone the teaching that he had in mind because of the need to give a fuller explanation. The words 'for this cause' are repeated in verse 14, and the subject resumed.

Ephesians 3:2-13 therefore is a great parenthesis. However, if we would be perfectly accurate, we must call the inserted verses (Eph. 3:2-13) a parembolē, for words in parenthesis are not complete in themselves, but words of a parembolē are. The place occupied in the outworking of the theme can be seen if the whole passage be set out thus:

Ephesians 2:19 to 3:21	
A	Eph. 2:19-22. The church a Temple, a habitation or dwelling of God in Spirit.
B	Eph. 3:1. For this cause.
C	Eph. 3:2-13. A parenthesis made necessary by Paul's claim that his imprisonment was connected with the blessing of the Gentiles, which he explains as linked with a dispensation given to himself. He returns to the matter of his tribulations which are for their glory, and repeats the words:
B	Eph. 3:14. For this cause.

A Eph. 3:14-21. The individual believer should pray that he may experimentally enjoy this privilege of 2:19-22 which for the present is expressed in the words: 'That Christ may dwell in your hearts by faith'.

We will, therefore, follow the apostle in his argument, and postpone the examination of the connection suggested by the words 'for this cause', until we reach verse 14. The reason why the apostle paused to explain is because of the claim inherent in the words:

'I Paul, the prisoner of Christ Jesus for you Gentiles' (Eph. 3:1).

This is the first occurrence of the personal pronoun ego in the epistle. Here, the message is placed first, the messenger second. On other occasions, as for example the fight for the faith in the epistle to the Galatians, the commission and the independence of the messenger takes precedence. The occasions upon which the apostle was led to use the personal 'I Paul' are six in number, as follows 2 Corinthians 10:1; Galatians 5:2; Ephesians 3:1; Colossians 1:23; 1 Thessalonians 2:18 and Philemon 19. The only two which are used to make a claim to special revelation and stewardship are those in Ephesians and Colossians:

'I Paul, the prisoner of Christ Jesus for you Gentiles'.
'Whereof I Paul am made a minister'.

It is evident that so much is involved and implied in the claims of Ephesians 3:1 that it justifies the long digression of the next twelve verses. What was this claim? Let us notice the last claim first. 'For you Gentiles'. It was no new thing for Paul's name to be intimately associated with the Gentiles. At his conversion he was described as a chosen vessel to bear the name of the Lord 'before the Gentiles' (Acts 9:15) and in Romans 11:13 he declares himself to be 'the apostle of the Gentiles', a claim already recognized by Peter, James and John (Gal. 2:8,9). It was the connection of Paul's imprisonment with the Gentile, that introduced the claim that demanded explanation. He was the prisoner of Christ Jesus (R.V.) for the Gentiles, and it is the 'prison ministry' that must claim our attention.

We must commence our survey with Paul's own introduction of the subject as described in Acts 20. It is evident that Paul has come to the end of one ministry, and is now facing another. Verses 18-21 are his own survey of the ministry that was closing, and verses 22-24 an anticipation of the ministry that awaited him. Already, before a visible shackle was on his wrist, he was 'bound in the spirit' and knew that bonds as well as afflictions awaited him. His attitude to these things, tempered by his one absorbing desire, however, is made known:

'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God' (Acts 20:24).

The apostle then told these Ephesian elders that they would see his face no more, and with a word of exhortation and a display of mutual affection the chapter closes. The fears expressed in Acts 20 were soon realized, and Paul found himself a prisoner. It is during his defence before king Agrippa that the next statement concerning his prison ministry is made. He recounts his experience on the way to Damascus, where he was met by the Lord, converted and commissioned. Up till this time we only know what the Lord said to Ananias

about Saul of Tarsus, and what Ananias said to him, but now that all need of secrecy is past, Paul makes known what the Lord had said to him on the way to Damascus, and before Ananias visited him after the three days blindness:

'I am Jesus Whom thou persecutest' (Acts 26:15 and 9:5).

'But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee' (Acts 26:16,17).

'I have appeared ... I will appear'.	Here are two appearings.
'Both of these things ... of those things'.	Here are two ministries.
'Which thou hast seen ... will appear'.	Here are two subjects.

In Acts 9 there were no Gentiles from whom Paul needed to be delivered, the words 'Delivering thee from the people, and from the Gentiles, unto whom now I send thee' (Acts 26:17) being quoted by Paul from the commission given to him at the time of Acts 9, concerning the second appearing. In Acts 9 he only knew that he had a twofold ministry; subsequently, he realized that the second ministry would be associated with prison and particularly directed towards the Gentiles. So, in Ephesians 3:1 he calls himself 'The prisoner of Christ Jesus for you Gentiles' which is proof that the second ministry had then been entered. Paul is called a prisoner for the first time in Acts 16:25 when he, together with Silas, had been thrown into prison at Philippi. Writing to the Corinthians, he told them that already he had been 'in prisons more frequent' (2 Cor. 11:23), but these imprisonments could not have lasted long at a time, as they do not even figure in the record of his journeys in the Acts. In Acts 23 Paul is a prisoner on a serious charge, and was held prisoner at Caesarea for two years (Acts 24:27). His bonds are mentioned fourteen times and twice his examiner pronounced that he had done nothing worthy of death or bonds. Paul calls himself a prisoner in five places:

'I Paul, the prisoner of Jesus Christ for you Gentiles' (Eph. 3:1).

'I therefore, the prisoner of the Lord, beseech you' (Eph. 4:1).

'Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner' (2 Tim. 1:8). (See also Philemon 1,9).

'Paul, a prisoner of Jesus Christ' (Philemon 1).

'Paul the aged, and now also a prisoner of Jesus Christ' (Philemon 9).

Ephesians and 2 Timothy therefore are 'Prison Epistles'. Philippians speaks very definitely of his 'bonds' (Phil. 1:7,13,14,16), and so does Colossians (Col. 4:18) and Philemon (Philem. 10,13). These epistles form the basis of the teaching of the apostle concerning the Mystery, and constitute the standard of truth for the dispensation of the Mystery. This does not mean that nothing outside these five epistles has a message for the member of the One Body. Redemption, justification and the great truths of the Gospel of grace, are assumed rather than taught in these epistles. Here, as everywhere else, the Scriptures are accepted as inspired truth. Here in a pre-eminent manner, Christ is exalted, ordinances once valid retire, and a new sphere of blessing is

revealed. The hope of Israel, being suspended while Israel is blinded, a new aspect of hope is revealed. Some of these distinctive blessings have been before us in the two chapters of Ephesians now studied, and more awaits the diligent student as he has unfolded before his wondering gaze the exceeding riches of grace that these prison epistles reveal.

Ethnos (Gentile) in Ephesians			
A	Eph. 2:11-12.	Aliens	Dispensational.
B	Eph. 3:1,6.	The Mystery.	
A	Eph. 4:17,18.	Alienated	Doctrinal.

An attempt has been made to prove that 'Gentiles' in Ephesians 2:11,12 refer to dispersed Jews. No comment of ours, however, is necessary. Look for yourself. 'Search and see'.

The New Dispensation (Eph. 3:2)

It seems evident that when the apostle made the statement contained in Ephesians 3:1, he was conscious of having made a very great claim, a claim that needed some measure of substantiation. It is easy to make a claim to some extraordinary vision, revelation or commission, and history provides abundant evidence of the duplicity of many so-called seers, and the dupability of the untaught hearer. When Paul was apprehended, the Roman captain had imagined that he had laid hold on the Egyptian who led away four thousand men in a.d. 55 (Acts 21:38). Some years previous a person named 'Theudas, boasting himself to be somebody', led away a number and was afterwards slain (Acts 5:36), and had Paul made the most fantastic claims to the most preposterous revelations and uttered the most improbable prophecies he would have found a following.

However many and wonderful the revelations made to him, he nevertheless spoke 'the words of truth and soberness', even though one of his hearers had said of him 'Paul, thou art beside thyself; much learning doth make thee mad' (Acts 26:24). When Moses received his commission to return to Egypt and demand of Pharaoh the liberation of Israel, his contention was that Israel would disbelieve his claim and would say 'The Lord hath not appeared unto thee'; his objection was accepted as valid and two great signs were given, the one touching a serpent, the other leprosy, symbols of Satan and sin (Exod. 4:1-7).

It is not without significance that the words 'hath appeared unto thee' are almost the same as those used in Acts 26, of the appearing of Christ to the apostle Paul. Coming nearer to the apostle's time, we have a greater example of this concession, namely that provided by the Saviour Himself. In the ninth chapter of Matthew a man sick of the palsy is brought before the Lord, but instead of first healing him of his disease, the Saviour forgave the man his sins. This caused great feeling among His hearers, who considered any such claim to be blasphemy. The Saviour admitted their contention so far as to say:

'Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?' (Matt. 9:5).

Well, obviously, it was easy to 'say' thy sins be forgiven thee, for no physical change would be evident, therefore, in order that the greater claim should be substantiated, the healing of the sick man followed 'That ye may know' (Matt. 9:5-7). In like manner the apostle paused, after claiming to be the prisoner of the Lord for the Gentiles, and broke the thread of his discourse, to explain and prove his claim:

'If ye have heard of the dispensation of the grace of God which is given me to you-ward' (Eph. 3:2).

As in Ephesians 4:21 'If so be that ye have heard Him', these words are conditional 'For surely you have heard' is the translation of Ephesians 3:2 by Moffatt. Eige 'If indeed'. The word only occurs five times in the New Testament:

- 'If so be that being clothed we shall not be found naked' (2 Cor. 5:3).*
- 'Have ye suffered so many things in vain? if it be yet in vain' (Gal. 3:4). *
- 'If ye have heard of the dispensation of the grace of God' (Eph. 3:2).
- 'If so be that ye have heard Him' (Eph. 4:21).
- 'If ye continue in the faith' (Col. 1:23).

* The reader who uses Dr. Bullinger's Greek-English Lexicon, should correct these references on page 399, as the first reads 2 Cor.5:5 and the second Gal.3:14.

Note also that some texts and Lexicons give eige as two words ei ge.

In each of these passages the subject is taken for granted. The word 'if' must not be treated casually as of little importance. That master of language, Shakespeare, knew better; 'much virtue', he said, 'in your "if"'. The following Greek particles are translated 'if' in the New Testament and their distinctive meanings should be realized.

Ean 'If haply'. This implies a condition, which only experience can determine. 'If he come unto you, receive him' (Col. 4:10).
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Ei 'If' putting the condition simply,

(a) With the indicative it assumes the hypothesis as a fact ...

'If ye be dead with Christ' (Col. 2:20).
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(b) With the optative (the wishing) mood, it expresses mere assumption 'If the will of God be so' (1 Pet. 3:17).
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Eige 'If at least'— what is spoken of is taken for granted (as above).
--

Dr. Bullinger in his Lexicon illustrates the meaning of these words thus:

'If this counsel or this work be of men ... (ean followed by the subjunctive, a point which the result will decide): but if it be of God (ei with the indicative, a case which I put)' (Acts 5:38,39).

'If ye know these things (ei with indicative, assuming the case as a fact), happy are ye if ye do them (ean followed by the subjunctive, a result which remains to be seen)' (John 13:17).

No uncertainty therefore must be read into Ephesians 3:2, 4:21 or Colossians 1:23. 'Assuming that ye have heard' would translate the apostle's meaning. Here in this opening epistle of the new dispensation, Paul assumes that those to whom he now writes 'had heard'. How and when did they hear? The elders of Ephesus had heard, at least in part, as Acts 20:17-25 makes clear, and after the setting aside of Israel in Acts 28, we read 'Paul dwelt two whole

years in his own hired house, and received all that came in unto him' (Acts 28:30). Among those who visited him during these two years were Timothy, many of the brethren, Epaphroditus, Onesimus, Aristarchus, Marcus, Jesus named Justus, Epaphras, Luke and Demas, and through the ministry of these brethren travelling back and forth between the assemblies and the Roman prison, all the churches would have become apprized of the new dispensation that had been given unto the apostle for the Gentiles.

Even when the apostle suffered a severer imprisonment with much more irksome restrictions, as a malefactor, he could rejoice that the preaching had been fully known and that all the Gentiles had heard (2 Tim. 4:17). Doubtless we should like to have heard, but in the wisdom of God, we learn by study, by prayer, by meditation, so that they who have ears to hear shall hear, but those not so blessed will pass this high and holy calling by and protest that 'they see nothing in it'. For us, it is as certain as the day, that for two years the believer had the opportunity to hear and that many did so with blessed results. In Ephesians 3 the apostle is but reminding them of what was acknowledged among them, to pass on to a more detailed exposition of some of the distinctive features of this new dispensation.

'The dispensation of the grace of God'. The word 'dispensation' in the sense of a stewardship comes into our language from the Latin which uses dispensatio as a translation of the Greek oikonomia. The Oxford Dictionary says:

'Theol. A religious order or system, conceived as a stage in a progressive revelation, expressly adapted to a particular nation or age, as the Patriarchal, Mosaic, Christian dispensation'.

A dispensation was used of a steward, but is rarely so used now. Dispensative means administrative. The objection made by some to the use of the word 'dispensation' in Ephesians 3:2 and in similar passages is a quibble, and prompted by a desire to avoid the consequences of accepting the teaching that makes Paul, the prisoner, the steward of an entirely new dispensation. Oikonomia is translated in Luke 16:2,3 and 4 by 'stewardship', even as oikonomos is translated in Luke 16:1,3 and 8 by 'steward'. Paul claimed to be a steward of the mysteries of God (1 Cor. 4:1,2), and the fact that the word is used of a 'chamberlain' of a city (Rom. 16:23), or of 'governors' who were responsible for an heir during his minority (Gal. 4:2) further illustrates the meaning of the term. The LXX uses the word oikonomos of one 'that was over the household' (Isa. 37:2), which if read in connection with Ephesians 2:19, will show the nature and extent of the apostle's claim. Ephesians 3:9 reads in the Authorized Version 'fellowship of the mystery' which is corrected in the Revised Version to 'dispensation of the mystery'. It is a slip of the pen that any scribe might make, and write koi instead of oik, koinonia being 'fellowship' and oikonomia 'dispensation'.

Let us examine this structure before attempting the analysis of details, for if we comprehend the structure we shall perceive the scope of the apostle's argument, and if we perceive the scope we shall avoid that ever present danger of failing 'to see the wood for the trees'. It will be observed that he returns in the thirteenth verse to his imprisonment, saying this time 'My afflictions for you' and in Acts 20:23, when he first visualized this new ministry 'bonds and afflictions' were linked together.

Ephesians 3:1-13. The prisoner of Christ Jesus

S 1. Prisoner for you (huper humon).	
T Dispensation of grace of God.	a 2. Dispensation given.
Revelation of Mystery.	b 2. To me.
	b 2. To you-ward.
	a 3. Mystery revealed.
U Two	d 4. Mystery of Christ.
mysteries	e 5. Apostles and prophets (plural).
and two	f 5,6. The Mystery
ministries.	g In Spirit.
	h1 Joint-heirs.
	h2 Joint-body.
	h3 Joint-partakers.
	g In Christ.
	e 7. Paul alone (singular).
	d 8. Unsearchable riches of Christ.
T Dispensation	a 9. Dispensation hidden since the ages.
of Mystery.	b 9. By God Who created
	through Christ.
Making known	c 10. Knowledge through the
wisdom of God.	church.
	a 11. Purpose of the ages.
	b 11. Which He made in Christ.
	C 12. Access through faith
	of Christ.
S 13. Afflictions for you (huper humon).	

The next pair of correspondences relate to the dispensations. In the first passage it is called 'The dispensation of the grace of God' with which we can compare Acts 20:24, where Paul speaks of this future ministry as testifying the gospel of the grace of God. The corresponding member in Ephesians 3, speaks of 'the dispensation (R.V.) of the mystery'. In the former passage this Mystery (secret) is said to have been made known to Paul by revelation, and in the latter passage we read of his desire 'to enlighten all' (photisai pantas in the Received Text) as to what is the dispensation of the Mystery. The central member verses 4-8 is occupied with two mysteries, not one. There is the Mystery of Christ, shared by the apostles and prophets of the New Testament times, with those who were taught of God in earliest days, and there is the Mystery itself, which Paul shared with no man.

The Mystery of Christ has been unfolded in the Scriptures since the primal promise of Genesis 3:15 was made to our first parents; the Mystery of the present dispensation is called in the balancing member 'unsearchable', no trace

of these riches being found in earliest writings because 'hid in God'. Let us repeat, while we have to learn of both the fact and of the character of this new dispensation, those to whom Paul wrote had heard of it throughout the whole years in which he was permitted to receive visitors from all the churches under his care,

and they took back the glad message. He had explained and expounded it for at least a year before the epistle we are now studying was written. While this may call for exceeding patience and prayerful vigilance while we follow out all the clues that are here imbedded in this epistle, let us remember that no such ambiguity existed at the beginning; the hope of these glad tidings had been proclaimed to every creature under heaven, according to Colossians 1:23. This fact is a support to us and an encouragement to continue in our search, being assured that what was so openly proclaimed at the beginning, will not be withheld from any true member even at the end of the days.

The Mystery made known 'According to a revelation'

The expansion and explanation of the meaning of the words 'The dispensation of the grace of God which is given to me to you-ward' is found in the next verse, and introduced, as it is, by the connective 'how':

'How that by revelation He made known unto me the mystery' (Eph. 3:3).

The word translated 'how' is the Greek *hoti* used epexegetically, an epexegetis being a full or detailed account or explanation of something which has gone before, and makes the sentence dependent upon the previous verse 'If ye have heard' and explains the peculiar character of the 'dispensation' given. The peculiarity of the dispensation is further established by the mode of its endowment 'How that by revelation He made known'. A superficial criticism may object that this explanation does not say a dispensation was entrusted, but that something was 'revealed', and to this we must make an answer. The word translated 'revelation' is *apokalupsis* and generally supposes something hitherto hidden or veiled, as in Ephesians 3:5. The word generally opposes the thought that the subject thus revealed could have been discovered by human wit or sagacity (1 Cor. 2:10).

A new and wonderful body of truth, such as is found in the epistles of the Mystery, was not revealed to Paul for his own private enjoyment, but given to him because he was Divinely chosen to be an earthen vessel. In the first place, even though the gospel had been preached unto Abraham (Gal. 3:8), yet the gospel preached by Paul was given him 'by revelation' (Gal. 1:12), and the apostles of the circumcision ultimately admitted that it had something special and peculiar about it (Gal. 2:7), even as the declared purpose 'I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles' (Gal. 2:2) makes clear. Here the original reads *kata apokalupsin* 'according to revelation' not *dia* (through) as in Galatians 1:12. The words used in Ephesians 3:3 are *kata apokalupsin* 'according to a revelation' and the difference should be noted. *Kata* followed by the accusative is translated 'by' in the Authorized Version twenty-six times. A few instances must suffice which we will translate each time literally 'according to':

'According to our law'; 'That it might be according to grace'; 'According to permission'; 'According to commandment'; 'I went up according to a revelation'; 'How that according to a revelation He made known unto me the Mystery'; 'According to the effectual working of His power' (John 19:7; Rom. 4:16; 1 Cor. 7:6; 2 Cor. 8:8; Gal. 2:2; Eph. 3:3,7).

While we do not suggest that the word 'by' should be exchanged for 'according to' in these passages, the English idiom hardly allowing it, it should be remembered that the word 'by' has a very great variety of meanings which should be kept in mind when reading, its distinction being under the following headings:

(1)	Of place 'by land'.
(2)	Of time 'by day'.
(3)	Of agency 'by grace'.
(4)	Of the effect of causation 'by this I know'.
(5)	Of relation 'by the ounce'.
(6)	Of specification 'Greet the friends by name'.

Had the Mystery been made known to Paul 'by' revelation simply, the language of Galatians 1:12 di' apokalypseos would have been sufficient; instead the apostle employs the language of Galatians 2:2 'I went up kata apokalupsin, in harmony with a revelation', for no one believes that the revelation was the mode of transport 'by' which Paul went up to Jerusalem. He went up because a revelation had been made to him, and in harmony with that revelation it was incumbent upon him to go up to Jerusalem, lay before those in charge 'that gospel which he preached among the Gentiles', and to yield not for an hour to any pressure put upon him. In like manner Paul had received a revelation, first at his original commission (Gal. 1:16) and at the subsequent appearing to him of the Saviour (Acts 26:16-18). This revelation included such terms as:

'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God',

and no one acquainted with the Prison epistles will need chapter and verse to be quoted here to show that these are an integral part of their testimony. So, says Paul 'in harmony with this all-covering revelation given to me, there was made known unto me the mystery'. The bulk of the occurrences of gnoizo 'to make known' is found in Paul's epistles (18 references out of 24 in the whole N.T.). Gnoizo is used six times in Ephesians, two references (Eph. 3:10 and 6:21) deal with making known by the church the manifold wisdom of God, and the making known by Tychicus the affairs of the apostle. The remaining four references are used exclusively of some phase of the Mystery:

'In all wisdom and prudence having made known unto us the mystery of His will' (Eph. 1:8,9).

'How that by revelation He made known unto me the Mystery' (Eph. 3:3).

'The Mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets' (Eph. 3:4,5).

'And for me ... that I may ... make known the Mystery of the gospel' (Eph. 6:19).

Three of these passages refer to related mysteries; one only to the Mystery of the present dispensation. The mystery of His will is found in the section of Ephesians 1 that deals with sin and its redemption. Sin did not come in the will of the Father (Eph. 1:3-6), but although unrevealed, we know that God was not taken by surprise. Although no reference was made to the provision of a sacrifice for sin to Adam when he was warned of the consequences of disobedience, that sacrifice had been foreordained as 1 Peter 1:19,20 establishes. This is the mystery of His will. The mystery of Christ awaits our

attention in the section before us; the third reference is to the mystery of the gospel, but whether this means that the gospel itself is a mystery, or whether it means that associated with the gospel of grace there was attached a mystery, must be considered in its place.

The presence of 'all my affairs and how I do' in this list of occurrences of gnoizo may at first seem of little consequence, but a moment's consideration will suggest that if 'mystery' and Paul's 'affairs' come together by things that can be 'made known', then a mystery as used in the Scriptures, while it may defy the wisdom of man to uncover, is intelligible and communicable as soon as it has been revealed. Here in Ephesians 3:3 we have the Mystery par excellence.

Because the British postage stamp was the first to be issued, it does not bear the name of this country — all other stamps, issued subsequently do. Because the British founded the first Alpine Club, that is its title; all other Alpine clubs add the name of the country responsible.

London is a great town, and for good or ill it contains thousands of monuments both in public buildings and in the open air, yet a visitor boarding a taxi at any of the London termini and asking simply for 'The Monument' would be taken without demur to the monument at the foot of London Bridge. All other monuments need some distinguishing and differentiating title. The Monument is that erected by Christopher Wren to commemorate the great fire of London.

All other mysteries found in the New Testament are given a title 'The mystery of the kingdom of heaven', 'the mystery of Israel's blindness' for example — this mystery of Ephesians 3:3 stands out above them all in importance, and must be treated accordingly. Just as the New Covenant lies at the heart of the epistle to the Hebrews, and the great doctrine of Justification is the life blood of the epistle to the Romans, so the Mystery is the great essential centre in Ephesians from which every doctrinal, dispensational and practical message radiates. All spiritual blessings are the peculiar blessings of the Mystery. In heavenly places is the peculiar sphere of the Mystery. Before the overthrow of the world is a time period that belongs only to Christ Himself and to the Mystery. The Church which is His Body, the Fulness of Him that filleth all in all, is the title of the church of the Mystery. The present dispensation is the dispensation of the Mystery, and Paul as the prisoner of Jesus Christ for us Gentiles is the one initial steward of this Mystery. If these things are so, then no apology is needed for a careful study of this term, for if we are right here, we may reasonably hope to be right in our interpretation of the whole epistle; but if we are wrong here, then all our efforts will be in vain.

The Mystery, the term examined

We have seen that, according to a revelation, Paul received the Mystery, and we have become aware of the intrinsic importance of this term. To appreciate the meaning of the word 'mystery', and the place it occupies in dispensational truth, is to possess the key to unlock the treasures of both Ephesians and Colossians. Accordingly we now give this word a Scriptural examination.

The Greek word musterion occurs twenty-seven times in the New Testament and is translated 'mystery' throughout. The word is distributed as follows:

Gospels. Three references. No occurrence in John's Gospel.
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Epistles. Eight occurrences in Paul's pre-prison epistles (Rom.; 1 Cor.; 2 Thess.).
Ten occurrences in Paul's prison epistles (Eph.; Col.).
Two occurrences in interim epistles (1 Tim.).
Revelation. Four occurrences.

The word does not occur in Hebrews, nor in any of the circumcision epistles. The LXX contains nine references, all of them in the book of Daniel. In addition there are twelve occurrences in the Apocrypha which indicate by the way the word is employed, something of the meaning it must have attached to it when it is found in the New Testament. As this word occupies such an important place in dispensational truth, we must waive our rule and set out a complete concordance of its occurrences in both the Old Testament and the New Testament.

Musterion N.T.

Gospels

Matt. 13:11 The mysteries of the kingdom of heaven.
Mark 4:11 The mystery of the kingdom of God.
Luke 8:10 The mysteries of the kingdom of God.

Pre-Prison epistles

Rom. 11:25 Not ... be ignorant of this mystery.
Rom. 16:25 The mystery, which was kept a secret.
1 Cor. 2:7 The wisdom of God in a mystery.
1 Cor. 4:1 Stewards of the mysteries of God.
1 Cor. 13:2 Though I ... understand all mysteries.
1 Cor. 14:2 In the spirit he speaketh mysteries.
1 Cor. 15:51 Behold, I show you a mystery.
2 Thess. 2:7 For the mystery of iniquity doth already work.

Prison epistles

Eph. 1:9 Having made known unto us the mystery of His will.
3:3 He made known unto me the mystery.
3:4 My knowledge in the mystery of Christ.
3:9 The fellowship of the mystery.
5:32 This is a great mystery.
6:19 To make known the mystery of the gospel.
Col. 1:26 The mystery which hath been hid.
1:27 This mystery among the Gentiles.
2:2 The mystery of God.
4:3 To speak the mystery of Christ.

Interim epistles

1 Tim. 3:9 Holding the mystery of the faith.
3:16 Great is the mystery of godliness.

Revelation

Rev. 1:20 The mystery of the seven stars.
10:7 The mystery of God should be finished.
17:5 Mystery, Babylon the great.
17:7 The mystery of the woman.

Musterion O.T. (LXX)

Dan. 2:18 Mercies ... concerning this secret.
2:19 Then was the secret revealed unto Daniel.
2:27 The secret which the king hath demanded.
2:28 There is a God in heaven that revealeth secrets.
2:29 He that revealeth secrets.

2:30 This secret is not revealed to me for any wisdom.
 2:47 Lord of kings, and a revealer of secrets,
 seeing thou couldst reveal this secret.
 4:6 (9 A.V.) No secret troubleth thee, tell me.

So far we have been concerned with the material that we are to use. We must now inquire into the essential meaning of the term and this we shall gather (1) from its etymology and (2) from its usage. Etymology used alone is an unsafe guide, for language is living and the folk who use it are not all students; it is therefore wise to balance etymology with usage. This we will do.

Muo, does not occur in the New Testament but is the basic word from which musterion is derived. It means 'to close', especially the lips or the eyes.

Muzo, which likewise does not occur in the New Testament means 'to murmur with closed lips, to mutter'. It will be observed that in the English words Murmur, Mutter, Mumble and Mute this meaning persists.

Mueo. To initiate into the mysteries, this is not only found in classical Greek, but is used by the apostle in Philippians 4:12, 'I am instructed', better 'I am initiated'. Moffatt translates the passage 'I have been initiated into the secret', Rotherham renders the word 'I have been let into the secret'.

Muopazo (myopia in English), 2 Peter 1:9 'cannot see afar off'.

Kammuo (derived from katamuo) to shut, especially the eyes (Matt. 13:15; Acts 28:27). The etymology therefore of the word musterion is something 'hidden', a secret, something that requires initiation, something not discoverable by ordinary methods. It is an unsafe analogy to argue from the use of the word 'mystery' as employed in the articles of indenture and referring to the mysteries of a trade, for this word should really be spelled 'mistry' coming as it does from the French mistier, or metier, which in its turn is derived from the Latin ministerium. It will not do therefore to teach that there is no more mystery about the mysteries of the Bible than there is about trade secrets for this approach to the subject omits the presence and influence of the pagan mysteries that will eventually come to a head in 'the mystery of iniquity', even as the mysteries of the Scriptures come to a head in 'the Mystery of godliness'. Is there anyone who knows all that there is to know concerning either the mystery of iniquity or the Mystery of godliness? Are there not 'depths of Satan' and 'the deep things of God'? Are there not unspeakable words which 'it is not lawful (or possible) for a man to utter' (2 Cor. 12:4)? And is there not in the same epistle the offering of thanks to God for His 'unspeakable Gift' (2 Cor. 9:15)? From very early times, there were in the pagan world vast and widespread institutions known as mysteries, celebrated for their profound secrecy, admission to which was only by initiation. The Greek, Egyptian and Persian mysteries can be traced back to a common source, namely Chaldea, and constitute one of the travesties of truth that is so characteristic of Babylonianism. Babylon is represented as bearing a golden cup, and to drink of mysterious beverages, says Salverte, was indispensable on the part of all who sought initiation in these mysteries.

To musterion. This is not the only term borrowed from the ancient mysteries which Paul employs to describe the teaching of the Gospel. The word teleion (Col. 1:28 'perfect') seems to be an extension of the same metaphor. In Philippians 4:12 again we have the verb memuetai ('I am instructed — literally

I am initiated'), and in Ephesians 1:13 sphragizesthai ('sealed') is perhaps an image derived from the same source. So too the Ephesians are addressed as Paulou summustai 'fellow initiates of Paul' in Ignatius' Epistle, and the Christian teacher is thus regarded as a heirophantes (see Epict. 3:21 13sq.) 'who initiates his disciples into the rites' (Bishop Lightfoot).

It becomes very clear that no knowledge of the mysteries was obtainable apart from initiation, and this fact must be borne in mind when we approach the mysteries of the Scripture. No mere instruction, or quoting of verses of Scripture, nor even the most lucid presentation of Dispensational Truth will ever convince any one apart from the gracious enlightening that God alone can give:

'It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given ... many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them' (Matt. 13:11,17).
'Who hath ears to hear, let him hear' (Matt. 13:9).

The recognition of this great fact of initiation would save the believer many hours of fruitless anxiety. The truth of the Mystery is not to be made known by the organizing of campaigns; it will never be a subject of popular appeal. Our attitude must be a readiness at all times to help and guide wherever we see a desire to know and follow on, being assured that none will come to see the Mystery apart from the Lord's own illuminating. We ourselves can at best be but the earthen vessels that He stoops to use in this most wondrous work.

When we come to usage, there are several avenues of approach. (1) The pagan mysteries. (2) The references in the Apocrypha. These two give an idea what the word mystery stood for in the great outside world. (3) The usage of the word in the LXX translation of the book of Daniel. (4) Its usage in the New Testament. These show how it was used by Holy Scripture. We can say little that would be profitable of the pagan mysteries. The Greek mysteries which were prevalent in the days of the apostles were derived from Egypt, which in its turn received them from Chaldea, and so in them we have the mystery of iniquity in germ. A search into the annals of the past would bring to light some of the horrible doctrines and corresponding practices associated with these mysteries, but the attitude of the apostle must be ours:

'It is a shame even to speak of those things which are done of them in secret' (Eph. 5:12),
and pass on to the positive teaching.

In the Apocrypha the word 'musterion' rarely rises above the idea of a secret, either of king or friend. Twice it refers to secret rites and ceremonies but nothing more. The fact that the LXX did not use musterion until translating the book of Daniel may be accounted for by many natural explanations, but when all is said, there must still be room left for the exercise of Divine Providence. Some lexicographers say that the Greek musterion is derived from the Hebrew mistar, which is translated 'secret' a number of times, yet the Greek translators never use musterion for that or its cognate sether. The only word translated musterion in the Greek Old Testament is the Chaldee raz, which is used consistently throughout Daniel 2, and as this word does not occur anywhere else in the Old Testament we have no means of comparison. While the Chaldee word raz stands alone, we are not left entirely without help, for on one occasion, Daniel uses the Chaldee from the Hebrew word sether, a word translated 'secret' and 'secret place' in many passages.

This provides us with the link that we felt we needed, teaching us that in the Chaldee raz we have the equivalent word. The passage in Daniel 2:22 reads 'He revealeth the deep and secret things' which the LXX renders 'apokaluptei bathea kai apokrupha' reserving apparently, the use of the musterion for the Gentile term. Its usage is confined to the dream of Nebuchadnezzar in two ways. Nebuchadnezzar had either actually forgotten the substance of his dream, or as a matter of policy withheld it in order to make sure that the interpretation should be something more than a clever human invention (Dan. 2:8,9,10,11). When Daniel went into the presence of the king, he did not concentrate his attention on the substance of the dream, but its interpretation (Dan. 2:16), but of course, as the substance of the dream had to be known before the interpretation could be given, both dream and interpretation were included in the 'secret' concerning which Daniel and his fellows prayed (Dan. 2:18,19). Nebuchadnezzar asked him 'Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?' (Dan. 2:26). One cannot avoid the feeling that there is a Divine overruling in the choice of this word musterion here, and for this reason. Daniel, in measure, was the Old Testament equivalent of Paul; he too was the prisoner of the Lord for the Gentiles, and when Israel failed, mystery comes into the record. So, after Israel's rejection of their Messiah (Matt. 11 and 12), the mysteries of the kingdom of heaven follow.

Muth-labben or The Secrets of the Son (Eph. 3:4; Psa. 8)

Paul was conscious as he penned the words 'He made known unto me the mystery' that he was making a tremendous claim. He claimed to be in a special manner the prisoner of Christ Jesus for the Gentiles; he claimed that a dispensation had been entrusted to him and that to him had been made known 'the Mystery'. The history of the Christian church provides abundant evidence both of the overweening ambition of Christian leaders and of the gullibility of their followers. The reader can doubtless call to mind claims that have been put forward by individuals at different times to the reception of revelations, of prophetic gift of a special revelation of truth. Scattered about the country are monuments such as 'The Tower of Jezreel', and companies of Gentile believers, whose great hope is to be numbered among the 144,000 regardless of the revealed limitation 'of all the tribes of the children of Israel'.

Consequently, before the apostle is free to communicate the special terms of this new dispensation of the Mystery, he feels under an obligation to justify his claim. The very personal and peculiar nature of his commission made it utterly impossible for any 'letter of commendation' to be provided by any existing authority. He stood alone. He was not one of the twelve; and so he would never sit on one of the twelve thrones judging the twelve tribes of Israel. Unlike the twelve, he had been appointed by the Ascended Christ (Eph. 4:7-11), and was the first of his order.

If, as he claimed, the Mystery had not been a subject of revelation before his time, if it had never figured in either type, shadow or prophecy, it was in vain to appeal to earlier revelations of truth. The Mystery had been 'hid in God' and 'hidden from the ages and generations'. There was but one way open to him. To show that where he shared with other teachers, the revelation given to him was superior, in the hope that the reader would conclude that where he could put the matter to the test and the apostle's claim was justified, then it was reasonable to believe his further and related claim was also true. Consequently, Paul turns from 'The Mystery' to the 'Mystery of Christ':

'As I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets ...' (Eph. 3:3-5).

'As I wrote before'. These words have sent some students off on a search for a lost epistle, but as this reference is so vital, we cannot believe that the Holy Spirit refers us to a piece of evidence which, in spite of its extreme importance, has not survived, for next only to the inspiration of All Scripture is the miracle of its preservation. The reference to 'the epistle from Laodicea' mentioned in Colossians 4:16 belongs to a different category; the Colossians were simply advised to interchange epistles, but no argument rests upon this advice as it does in Ephesians 3.

Added to this could be the many references in the Old Testament to books not incorporated in the Canon such as 'The book of the acts of Solomon' (1 Kings 11:41), and 'the book of Nathan' (2 Chron. 9:29). The reference by Paul to what he had written afore however is crucial. If we cannot find it and do not possess it, we can proceed no further with him in his argument. Whatever it was that Paul had written afore in a few words, the Ephesians were able to read for he continued 'whereby when ye read'. Now Paul had already written seven epistles, namely Galatians, 1 and 2 Thessalonians, 1 and 2 Corinthians, Hebrews and Romans. It is not very likely that the Ephesians would at that time have seen the epistle to the Hebrews; they may or may not have seen one or more of the others. But there is no necessity to look further than Ephesians itself. Occasionally an author will refer his reader back to some earlier paragraph; he may say 'see above' or 'cf. page so and so'. Paul says 'as I wrote afore in a few words'. His subject is 'The mystery of Christ', a mystery shared with other ministers of the truth in other ages but which had been revealed in a superlative degree to the apostles and prophets. What is this 'Mystery of Christ'? As an initial contribution to the subject, we now present the reader with an interpretation of Psalm 8, and the heading of Psalm 9 ('Upon Muth-labben').

The Secrets of the Son

These words, so full of suggestion and meaning for the believer, we hope to show belong to the eighth psalm, and associate the Mystery of Christ (Eph. 3:4) with Adam, the figure of Him that was to come (Rom. 5:14). Our inquiry relates particularly to the words that in the Authorized Version stand at the head of Psalm 9 and read 'Upon Muth-labben', words which have received a variety of interpretations. We will subdivide our material under a series of sub-headings, thus:

- (1) The place that the words Muth-labben occupy.

The ordinary reader may express some surprise at this heading, for his Bible, whether he read the Authorized Version or the Revised Version, places it at the head of Psalm 9. We believe, however, that many of our readers are already in possession of the findings of Dr. J.W. Thirtle, of which the following is a summary: He observed that in the third chapter of Habakkuk and Isaiah 38:10-20, we have two complete Psalms. The Psalm falls under three heads: (1) The superscription; (2) The Psalm itself; (3) The subscription thus:

A Prayer of Habakkuk the prophet upon Shigionoth (3:1).

The Psalm proper (3:2-19).

To the chief singer on my stringed instrument (Neginoth) (3:19).

Applying this principle to the book of the Psalms, we find that Psalm 3 has a superscription, but that the words of Habakkuk 3:19, instead of being used as a subscription to the Psalm are transferred as a title for Psalm 4. These titles and subtitles are all restored to their true place in The Companion Bible, Psalm 8, reading:

A Psalm of David.

The Psalm itself. (Verses 1-9).

To the Chief Musician upon Muth-labben.

The words Upon Muth-labben being the subscription of Psalm 8, not the superscription of Psalm 9.

(2) The meaning of the words of the subscription Upon Muth-labben.

The reader may not be conscious as he reads the words 'upon Muth-labben' that it is already assumed without proof that the word 'upon' is of necessity a true translation of the Hebrew word employed. Al standing alone is often translated 'upon', but until we are sure that these two letters do stand alone, we are prejudicing the reader from the start. It seems that the Septuagint translators knew that AlMuth-labben came at the end of Psalm 8, for the words eis to telos 'unto the end' are inserted. If the reader consults Young's Analytical Concordance, he will find that the words Muth-labben are not translated 'death of the champion' but 'death of Ben, or of the Son'.

Again, if he looks for the word labben in Wigram's Englishman's Hebrew and Chaldee Concordance, he will not find it, but he will find the term under the heading Ben 'son'. We cannot therefore endorse the statement that there is nothing about a 'son' in either Psalm 8 or 9, for most readers will know that the word Ben 'son' occurs in Psalm 8. Neither is it true that all are agreed that muth can only mean 'death' for the LXX does not so translate the word, and these translators were nearer to the times of David than we are by over two thousand years. What the LXX saw in the words AlMuth-labben is made evident by their rendering huper ton kruphion tou huiou 'concerning the secrets of the Son'. There is another Psalm where the LXX uses these words huper ton kruphion 'concerning the secrets', and that is at the foot of Psalm 45, where the Authorized Version reads 'Upon Alamothe'. Do these words strike any chord in the reader's mind? Remembering that originally there was no division made between words, as now, let us put in English letters the two subscriptions to these two Psalms.

The subscription to Psalm 8 reads AlMuth-labben.

The subscription to Psalm 45 reads Alalamoth.

In both, the Septuagint sees the word 'secret'. How is this? Alalamoth is considered to mean 'relating to the maidens', the word almah being the Hebrew for a maiden.

At the close of Psalm 48, we have the words 'unto death' which in the Hebrew reads Almuth, but which this translation divides into two, al 'unto' muth 'death'. The LXX however considered it to be one word almuth, eis tous aionas 'for ever', or 'unto the ages'. The structure of Psalm 48 (see The Companion

Bible) places this passage in correspondence with verse 8. Here is another instance where the word almuth 'secrets' has been wrongly divided to read almuth, 'unto death'.

How does it come about that the word almuth can mean either 'maiden' or 'secret' or 'for ever'? The Hebrew root Alm means to hide or conceal, and gives us 'secret' (Psa. 90:8), 'hide' (Psa. 10:1) and in the East in old time, a virgin (maiden, damsel or youth) was called almah because of the concealed or retired state of the unmarried of both sexes. 'The virgins shut up in chambers' is an expression found in the Apocrypha. From this same root comes the word translated 'age' and 'ever', being a period of time, whose end or duration is hidden from view. It will be seen therefore that the rendering 'concerning the secrets of the Son' given by the LXX two centuries before Christ, has much in its favour.

(3) The internal evidence of Psalms 8 and 45.

At first there does not appear to be any distinctive feature common to both Psalms, until we realize the way in which they are quoted in the epistle to the Hebrews:

Hebrews 1 and 2

A 1:1,2. God spoke once by the prophets. Now by His Son.
B 1:2-14. The Son. His Glories. Better than angels.

Quotation from Psalm 45
'Thy throne, O God, is for ever and ever'.

A 2:1-4. God spoke once by angels. Now by the Lord.
B 2:5-18. The Son. His Sufferings. Lower than angels.

Quotation from Psalm 8
'What is man ... or the Son of Man?'

With these evidences before us, we feel that the translations given 'death to the champion' and 'concerning maidens' must give place to the ancient interpretation 'the secrets of the Son' and 'concerning secrets', and we can read with richer and fuller understanding both the Psalms themselves and the quotations from them in Hebrews 1 and 2.

Proof provided in what Paul had 'written afore'

If Psalm 8 be a pre-eminent portion of Old Testament Scripture which contains a revelation of the mystery of Christ, or as the LXX has it 'The secrets of the Son', then the use which Paul alone makes of the words 'all things under His feet' most certainly substantiates his claim to a fuller comprehension of this mystery than had been given to any who went before. The verse of Psalm 8 reads:

'Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet' (Psa. 8:6).

What is meant by 'all things' here is immediately explained:

'All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas' (7,8).

Here, the dominion is co-extensive with that given to Adam as recorded in Genesis 1:26. When however, we read what is written in the epistles of Paul on these words 'all things under His feet', his superior knowledge of the Mystery of Christ is fully substantiated. The apostle refers to these words of Psalm 8 in three epistles, 1 Corinthians, Hebrews and Ephesians. Let us examine these passages and see how far he substantiates his claim to have attained to a fuller and richer understanding of the Mystery of Christ than those who went before him. The first reference is 1 Corinthians 15:24-28, which we will set out in structure form straight away.

1 Corinthians 15:24-28	
A	15:24-. The end.
B	a 15:-24-. when He delivers up the kingdom.
	b 15:-24. when He abolishes all rule.
	c 15:25-. for He must reign.
	d 15:-25. Till all enemies under His feet.
	d 15:26. The last enemy; death abolished.
	c 15:27-. for He hath put all things under His feet.
	b 15:-27. when The one exception.
	a 15:28-. when The Son Himself subjected.
A	15:-28. That God may be all in all.

There is no word for 'cometh' in the original of verse 24; it simply reads 'Then the end'. Some understand the words to mean 'Then the end rank', but we can find no justification for such a rendering. Cremer, in his note on to telos, says that this word does not primarily denote the end, termination, with reference to time, but the goal reached, the completion or conclusion at which anything arrives, either as issue or ending ... or as result, acme, consummation, e.g. polemon telos, 'victory' (literally 'the end of war', end, not measuring time but object); telos andros, 'the full age of man' (not the end of man — death), also of the 'ripening of seed'. In Luke 1:33 and Mark 3:26 the idea of termination seems uppermost. The idea of issue, end, conclusion, is in Matthew 26:58, 'To see the end'; James 5:11, 'Ye ... have seen the end of the Lord'; 1 Peter 4:17, 'What shall the end be of them that obey not the gospel?'

The idea of a goal reached is seen in Romans 6:21, 'The end of those things is death'; Philippians 3:19, 'Whose end is destruction'. So also 2 Corinthians 11:15; Hebrews 6:8. When the apostle wrote the words of 1 Corinthians 15:24, 'Then the end', what goal had he in view? What is the object of resurrection? Does it not take man back into the place intended for him in the Divine purpose, for which sin and death had for a while rendered him unfit? The goal, this end in view, is contained in the words of 1 Corinthians 15:28, 'That God may be all in all'. Although 'the end' is mentioned immediately after the resurrection of those that are Christ's at His parousia, it is not attained without a reign of righteousness and a rule of iron. The uninterrupted statement of the end is as follows:

'Then the end, when He shall have delivered up the kingdom to God, even the Father ... with the object that God may be all in all'.

The reader is aware, however, that the end is not attained in this unbroken sequence. The first 'when' is conditional upon the second. 'When He shall have abolished all rule and all authority and power'. This will not be

effected by one grand miraculous stroke, but by the reign of Christ as King of kings.

'For He must reign till He hath put all enemies under His feet'. He reigns 'till', His reign has one supreme 'end', and that end cannot be reached while one unsubdued enemy exists.

In this category comes death, the last enemy of mortal man. 'Even death, the last enemy, shall be abolished'. This is included in the Divine purpose, 'For He hath put all things under His feet'. The resurrection is therefore absolutely essential to the fulfilment of the great purpose of God.

But it may be asked, Can such an expression as 'destroyed' or 'abolished' speak of resurrection? Take the statement of 2 Timothy 1:10:

'But is now made manifest by the manifestation of our Saviour Jesus Christ. Who abolished (katargeo) death, and illuminated life and incorruptibility through the gospel' (Author's translation).

This refers to the Lord Himself in the first instance. He abolished death when He arose from the dead. Not only did He abolish death, but He commenced that destruction of all rule and power which He will carry through when He sits upon the throne of His glory:

'That through death He might destroy (katargeo) him that had the power of death, that is, the devil' (Heb. 2:14).

Other passages illustrating the meaning of katargeo 'put down', 'destroyed' (1 Cor. 15:24-26) are Romans 6:6; 1 Corinthians 2:6; 2 Corinthians 3:7; Ephesians 2:15; 2 Thessalonians 2:8.

When we read 'all rule and all authority and power', we may be inclined to make too wide a sweep, but the corrective of 1 Corinthians 15:26 enables us to see that we are dealing with enemies. There are two distinct actions, and two distinct classes in view in these verses. The enemies are 'abolished', but others are 'subdued'. This word 'subdued' (hupotasso) is a cognate of tagma, 'order', 'rank' of verse 23, and looks to the perfect order and alignment that will characterize the kingdom of Christ. It is used even of Christ Himself in the words, 'Then shall the Son also Himself be subject unto Him ... that God may be all in all' (1 Cor. 15:28).

The first occurrence of the word is beautiful in its suggestiveness. That One of Whom it was prophesied that 'all things should be subjected beneath His feet' did not presume to act out of harmony with the Father's will for Him during His boyhood, for:

'He ... came to Nazareth (with His parents), and was subject unto them' (Luke 2:51).

In Romans 8:7 the two words 'enmity' and 'subjection' are seen to be irreconcilable:

'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be'.

The word 'subject' involves the idea of a 'willing surrender'. All must come down in that day. Some by being 'abolished' or 'destroyed', others by a

willing surrender like unto that of the Son of God Himself. In Romans 8:20 it is revealed that the creation has become involuntarily subjected to vanity, and this cries aloud for that willing submission of all things to the true goal of all creation — Christ, the willingly submissive Son. The word is in Philippians 3:21, where the transforming of the body of humiliation is said to be according to the selfsame energy whereby He is able to subject all things to Himself. Surely this cannot include the power that destroys; it is foreign to the thought. Destruction or subjection is the idea of 1 Corinthians 15.

While 1 Corinthians 15 is mainly concerned with the human phase of the great purpose of God, as expressed in the words 'in Adam', nevertheless the reference to 'all rule and all authority and power' goes beyond the sphere of Adam. Before the Son delivers up the kingdom, all rule, authority and power will be abolished (arche, exousia, dunamis). These are the principalities and powers of Colossians 1:16 and Ephesians 1:21. They are linked with death in the closing verses of Romans 8, over which the believer even now is more than conqueror. Ephesians 6 reveals that the church of the One Body has principalities and powers among its spiritual enemies, and yet Colossians 1:16-20 shows that some principalities and powers will be reconciled. Once again we are forced to see that the reign of Christ before 'the end' is reached, will be a process of discrimination. Some will be 'destroyed', others will be 'reconciled'; and when all enemies have been abolished and all the redeemed and unfallen brought into perfect line (subjection carries with it the idea of perfect order and harmony) with the great Archetype of all, then 'the end' is reached and God will be all in all.

While much more should be written if an exposition of 1 Corinthians 15 were our object, sufficient has been placed before the reader, we trust, to justify the claim of the apostle that he had received a fuller revelation of 'the mystery of Christ' than had been given to the sons of men in earlier days. We now turn to the second chapter of the epistle to the Hebrews, where Psalm 8 once more has a prominent place, and first of all we will set out the structure:

Hebrews 2:5-18			
A	5-8-	Not Angels	a A little lower than angels.
			b Crowned with glory and honour.
	B	-8. But now we see not.	
	B	9-. But we see Jesus.	
A	-9-	Jesus	a A little lower than angels.
			b Crowned with glory and honour.
	C	-9,10. The Captain Archegon	c It became Him.
			d Perfect ... sufferings.
A	11-13.	All of one, sanctified, brethren.	
	B	14. Flesh and blood, took part, destroy, death.	
	B	15,16. Seed of Abraham, took not angels, deliver ... death.	
A	17-	Made like to brethren.	
	C	-17,18. High Priest. Archiereus	c It behoved Him.
			d Suffer ... tempted.

'The world to come' (Heb. 2:5) here is oikoumene 'the habitable world' found already in Hebrews 1:6, and used of the Roman Empire (Luke 2:1; Acts

24:5), and in the LXX of the Babylonian Empire (Isa. 14:17), and in secular writings of Alexander's Empire (Aelitan V.H. iii. 29).

Oikoumene occurs three times in the book of the Revelation, namely chapters 3:10; 12:9; and 16:14. It is evident from these passages that the apostle John is here exhibiting another advance in the knowledge of the mystery of Christ, showing that 'all things under His feet' envisages the glorious fulfilment of Old Testament prophecy and the entrance into full privilege of the ancient people of Israel. The association of the 'world to come' with the setting aside of angels, suggests that there is a glance to the earlier administration of this world before its overthrow and the creation of Adam. It will be observed that in Hebrews 2:8 we find a parallel mode of interpretation to that already seen in 1 Corinthians 15:27 and this of itself is a strong witness to the Pauline authorship of the epistle to the Hebrews. In 1 Corinthians 15 'all' includes enemies which are to be 'destroyed'. In Hebrews 2, it is the Devil, the holder of the power of death that is destroyed. From the dispensational point of view, the hope and calling of Hebrews necessitated the statement 'we see not yet all things under His feet' but from the dispensational view point of Ephesians this limitation is excluded. At the very same time that the apostle could say 'we see not yet' he could say:

'And hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body' (Eph. 1:22,23).

Universal headship has not yet been taken by the Saviour, but He is now Head over 'all things' to the Church. The very parenthetical nature of the dispensation of the Mystery, makes it possible to see all things under His feet here and now, yet to say in Hebrews 2 we see not yet all things under His feet. 1 Corinthians 15 and Hebrews 2 refer to Adam, either in type or by name. Ephesians does not quote Psalm 8 so fully, and Adam is not named. The earlier epistles (1 Corinthians and Hebrews) do not go back further than Adam, who was created in the image of God, whereas Ephesians goes back before the overthrow of the world to Him in Whose 'Image' Adam himself was created. The claim of Paul to have received a fuller and richer revelation of the Mystery of Christ is most clearly made good by the way in which he was inspired to expand the dominion enumerated in Psalm 8 as 'all sheep and oxen', to include all principality and power, thrones and dominion. To the unbiased reader Paul will have substantiated his claim, but even inspired truth can be rendered void by tradition, bias and prejudice.

What is a 'Joint-Body'? (Eph. 3:6)

Much controversy and confusion has arisen out of the failure to discern between 'The Mystery', and the 'Mystery of Christ' in Ephesians 3:4-8. We extract this member from the structure in order that this distinction shall be recognized.

Ephesians 3:4-8			
Two	d	4.	Mystery of Christ.
Mysteries	e	5-	Apostles and Prophets (Plural).
and Two		f	-5,6. The Mystery,
Ministries			g in Spirit (sphere).
			h1 Joint-heirs.
			h2 Joint-body.
			h3 Joint-partakers.

		g	in Christ (sphere).
e	7,8-	Paul alone (Singular).	
d	-8.	Unsearchable riches of Christ.	

The subject matter of the Mystery of Christ is capable of comparison 'Which in other ages was not made known unto the sons of men as it is now revealed unto His holy apostles and prophets' (Eph. 3:5). The subject matter of the Mystery is not capable of similar comparison 'The mystery which hath been hid from ages and from generations, but now is made manifest to His saints' (Col. 1:25-27). If the two statements of the apostle speak of the same thing, then we must admit a contradiction into the Scriptures. The Authorized Version has veiled the truth by translating the Greek word *genea* 'ages' in Ephesians 3:5, and 'generations' in Colossians 1:26. The moment these translations are made to agree, the distinction between the two mysteries becomes apparent. The mystery of Christ Was made known in other Generations; the Mystery was Not, for it was Hid from ages and from Generations. It is this Mystery which Paul claims to have been revealed exclusively to him:

'Whereof I am (was) made a minister, according to the dispensation of God which is given to me for you ... even the mystery' (Col. 1:25,26).

The fact that the apostle uses the title 'the sons of men' to indicate those to whom a partial unveiling of the mystery of Christ was made known, seems intentional in order that the higher type of ministry 'His holy apostles and prophets' should be thereby seen to advantage. The Authorized Version makes the words 'by the Spirit' follow the reference to the apostles and prophets as though to teach us how the revelation was made known to them. The universal witness of the Scriptures is so definite that 'Holy men of God spake as they were moved by the Holy Ghost', that one may pardon a moment's indecision and ask why it seemed necessary for believers like the Ephesians to put this note in here at all? Immediately we refer to the original and read *en pneumati*, our minds travel back to the same two words with which chapter 2 closes, there translated 'through the Spirit'. When examining these words earlier in this study, we noted the four occurrences of the phrase *en pneumati* in Revelation 1:10; 4:2; 17:3; 21:10, and also saw an intended contrast between the sphere 'in spirit' of Ephesians 2:22, with the realm indicated in the same chapter as 'in the flesh' and 'in the world'. So, when we come to the end of Ephesians 3:5, we must allow the words *en pneumati* to stand as a heading of the newly-revealed constitution of the church 'Joint-heirs', etc., which is balanced at the close by the words *en Christo Iesou* (revised Greek text). This correspondence we have noted in the structure.

An illustration of the use of a word to introduce a new section of a book is provided by Daniel 2:4:

'Then spake the Chaldeans to the king in Syriack'.

If this simply meant that the Chaldeans spoke their native tongue there seems little reason for the information, for generally Hebrews speak Hebrew, Chaldeans speak Syriac, Greeks speak Greek. When, however, we discover that the remainder of the chapter, together with every chapter up to the end of chapter 7, is written not in Hebrew but in Syriac, we realize that it was not to tell us that the Chaldeans spoke their native tongue, but that a new section of the prophecy here commenced which Daniel wrote in Syriac. So in Ephesians 3:5 'in Spirit' governs the statement that follows. That statement we must now consider:

'That (in spirit) the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel' (Eph. 3:6).

We are here immediately faced with the problem of interpretation. The one prefix sun 'together with' is used three times, sunkleronoma, sussoma, summetocha, yet the Authorized Version translates these three words Fellow heirs, Of The Same body, and Partakers. In one word sun is translated 'fellow', in the next word it is rendered 'of the same' and in the third case it is not translated at all except it be by the word 'part'. Moffatt translates co-heirs and co-partners, but falls down over sussoma rendering it 'companions', which is very wide of the mark. We must preserve the threefold use of sun. The Revised Version gets over the difficulty by rendering the three words 'fellow-heirs, and fellow-members of the body, and fellow-partakers' which while it has the merit of preserving the three occurrences of the preposition sun, adds to the apostle's words the word 'member' which is questionable. Rotherham, in his Emphasized New Testament reads 'joint heirs, and a joint body and joint partakers' which is found also in J. N. Darby's translation.

Possibly this is as near to the original as our English language will permit, but even so, the translation sets us a problem, for what is a joint body? The essential characteristic of a body is that it has many members, each differing from the other in function and importance. Such a body can provide an analogy for a spiritual company, and this analogy is employed by the apostle in 1 Corinthians 12 where the different members are indicated. The ancients who were not limited to the English language, have revealed their difficulty to express the Greek word sussoma adequately. Jerome renders the word in the Latin Vulgate by concorporates and says:

'I know that in Latin it makes an ugly sentence. But because it stands in the Greek, and because every word and syllable and stroke and point in the Divine Scriptures is full of meaning, I prefer the risks of verbal malformation to the risk of missing the sense'.

We believe all true Bereans will endorse these sentiments. One expositor has used this word 'concorporate' but it is not in common use:

'In relation to the Body the members are "incorporate": in relation to one another they are "concorporate" that is, sharers in the one Body' (J. Armitage Robinson, D.D.).

Here then, with the advent of the dispensation of the Mystery, a church came into existence so different from any that had gone before, as to call for the coining of a word, and the figure which that word conjures up in the mind is that of a body never seen or known on earth. No one has ever seen a body in which each member was on absolutely equal terms with any other, but we have already been reminded that this body is only possible 'in Spirit'. Nothing like this can be discovered before the middle wall went down, and that wall was not removed until Acts 28. In the flesh, Israel can brook no peer (cf. The olive tree in Romans 11); only 'in Spirit' can such an equality be possible.

Another correction is called for when using the Authorized Version. Ephesians 3:7 reads 'Whereof I was made a minister', and the commencing of a fresh verse with these words, may prevent the reader from realizing that they are an integral part of the preceding passage. It is not the full truth to say that in this new company the Gentiles are joint partakers of His promise in Christ by the Gospel, the complete statement is that the Gentiles were joint

partakers of His promise in Christ by the Gospel Whereof Paul Had Been Made A Minister. When writing later to Timothy, the apostle adds a similar rider, he does not simply say to Timothy:

'Remember that Jesus Christ of the seed of David was raised from the dead' (2 Tim. 2:8),

that would be a salutary word indeed, for without the resurrection all are without hope. Paul was more incisive and exclusive; what he did say was:

'Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein i suffer ... unto bonds' (2 Tim. 2:8,9).

The same Saviour and the same Resurrection provides Peter's Gospel with blessed assurance of the fulfilment of the promises made to David concerning his Throne (Acts 2:24-30). The same Saviour and the same Resurrection has taken us 'far above all ... thrones' as we have seen in Ephesians 1:19-23. The Gentile members of this Body do not inherit and share promises, they share on equal terms 'His promise', and that found in the gospel entrusted to Paul alone. These believers do not share the promise of the Father (Luke 24:49; Acts 1:4; 2:33). These joint-partakers do not take to themselves the promise of Acts 2:39. These fellow-heirs do not inherit the promises made unto 'the fathers', and which were confirmed during the earthly ministry of Christ (Rom. 15:8). They are concerned with 'the promise of life' which antedates the beginning of the ages (2 Tim. 1:1,9; Titus 1:2,3). The seal which they have received is 'the Holy Spirit of promise' not 'of the promises' (Eph. 1:13) for they were, while in the flesh, 'strangers from the covenants of promise' (Eph. 2:12).

The teaching of Ephesians 3:6 is not that the unequal partnership that existed between the Jewish believer and the Gentile believer has been exchanged so that the Gentile now enters into the promises, originally held so exclusively by the Jew, on equal terms. No, the teaching is that a new promise is brought to light, a promise that Abraham never knew; a new man has been created, and into that new company and concerning that one new promise no one has precedence over another; the membership of this Body is 'concorporate', and the partaking of the promise found in the Gospel preached by Paul the prisoner, is a 'joint-partaking'. The new company, as Paul wrote to the Colossians, is 'a new man', and it is 'created', not 'evolved' from the period covered by the Acts:

'Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all' (Col. 3:11).

The following extract from an article contributed to The Palestine Exploration Quarterly for Jan. - April 1953 by Sir J. L. Myers, writing on the relationship of Persia, Greece and Israel and particularly dealing with the concept of the Polis or City, has a note that may prove suggestive to the reader after studying the threefold fellowship of Ephesians 3:6.

'Fundamental principles of such an association of hereditary groups, not originally or necessarily related by blood, were Isonomai, equality of assignment in material and social amenities, Isegoria, equality of utterance, Isoteleia, equality of function and responsibility.

'The result was literally Eleutheria, "grown-up-ness" (to translate the Greek word for freedom); every member was his own master, so long as he was master of himself, of his own behaviour (that is) toward the others'.

Unsearchable Riches

With the opening words of Ephesians 3, the apostle has used extraordinary language, and made exceedingly high claims. His prison is not described in terms of bondage or affliction, but as of a place of signal honour. He claims to have received the highest stewardship revealed in the Scriptures, namely the Mystery, and supports that claim by an appeal to his superior knowledge of the associated mystery of Christ, which the sons of men in earlier days saw but dimly in comparison. The threefold fellowship of this Mystery which was revealed through him, is unlike anything before made known, and he declared that he had been made a minister of this special set of good news, according to a gift of grace, and inworking of Divine power.

Knowing the apostle as we do by acquaintance with his other epistles, we are not surprised at the sudden change introduced by verse 8. He still says 'unto me' as he did in verses 2, 3 and 7, but now he continues 'Unto me ... less than the least of all saints'. Whenever great feeling influences human language, we generally find the speaker or writer resorting to figures of speech. Two such figures can be seen in the writing of the apostle here. First, the figure known as Meiosis or a Belittling, 'By this figure one thing is diminished in order to increase another thing' (Figures of Speech, Dr. E.W. Bullinger). Examples of this figure are found in both the Old and New Testaments, 'dust and ashes' (Gen. 18:27), 'as grasshoppers' (Num. 13:33), 'unprofitable' (Philem. 11). The other figure discernible here is called Oxymoron or wise-foolly. 'This is a figure in which what is said at first sight appears to be foolish, yet when we come to consider it, we find it exceedingly wise' (Figures of Speech). 'Stripped the naked of their clothing' (Job 22:6); 'When I am weak, then am I strong' (2 Cor. 12:10) are examples from each Testament:

'Ephesians 3:8.— "Less than the least of all saints". This pleasing oxymoron emphasizes the apostle's growth in grace (i.e. in his knowledge of what grace was to him, and what it had done for him). Before this, (in a.d. 60), he said: "I was not a whit behind the very chiefest apostles" (2 Cor. 11:5). In a.d. 62, he could say that he was "less than the least of all saints", while, later than this, (a.d. 67), his knowledge of God's grace made him see himself as "the chief of sinners" (1 Tim. 1:15,16)' (Figures of Speech).

It must not be thought that, by employing a figure of speech, the speaker is superficial; it is we who note the figure, but at the time, the speaker is too deeply moved to be conscious of the particular mould into which his language falls. Here, in Ephesians 3:8, the apostle means every word he said, even though by mathematics and logic one could prove that it is impossible to be 'less' than the 'least'. Shakespeare knew this for a basic truth of human nature when he employed the same figure in the words 'The most unkindest cut of all'. When Paul came to write subsequently to Timothy, the same sensitiveness is evident:

'According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, Who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before

a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief' (1 Tim. 1:11-13).

It is this deepening sense of personal unworthiness in the presence of increasing trust, that made the apostle, in his closing epistles, add the word 'mercy' in his salutation (1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4), epistles written not to the church, but to fellow servants. When Paul once more says 'that I should preach', the emphasis is not on 'I', but on the wondrous grace that could stoop to use so earthen a vessel. There is, too, another side to this. However humble a man may be, however sincerely he may protest his unworthiness, no personal opinions either of himself or others can alter or minimize in the slightest degree a trust that has been given, a call made, a stewardship granted. The Paul who could not, and would not magnify himself, did most rightly 'magnify' his 'office' (Rom. 11:13). Even though he was not meet to be called an apostle (1 Cor. 15:9), he could also say:

'I suppose I was not a whit behind the very chiefest apostles' (2 Cor. 11:5).

On either side of the opening words of Ephesians 3:7,8 are the words 'gift' and 'grace':

'According to the gift of the grace of God
(Unto me, who am less than the least of all saints)
is this grace given',

and it is in virtue of this gift that Paul can stress with all emphasis, yet with all humility, the extraordinary nature of his apostleship and ministry. He returns, after this momentary pause, to the thing that mattered most, the substance of the message entrusted to him:

'That I should preach among the Gentiles the unsearchable riches of Christ' (Eph. 3:8).

In addition to the emphatic 'I' and the repeated reference to 'the Gentiles', the Mystery and its peculiar theme is given a new title 'the unsearchable riches of Christ'. That they are riches, yea exceeding riches both of grace and of glory, the two chapters already studied bear testimony. There we have read of 'riches of grace', 'riches of glory' and of 'exceeding riches of grace' (Eph. 1:7,18; 2:7). These riches are concerned with redemption, with hope and inheritance and with the glory of the future ages. The apostle once more uses the word riches, but this time prefaced by an unusual word, 'unsearchable'. Moffatt translates the passage 'the fathomless wealth of Christ', which has the merit of bringing to the reader's mind something that is 'past finding out', something extending beyond the usual. Anexichniastos is a compound of a negative, ex out and ichnos a footstep, not to be traced out, untraceable, leaving not a footmark behind:

'Thy way is in the sea, and Thy path in the great waters, and Thy footsteps (ichne in LXX) are not known' (Psa. 77:19).

This reference, if it does nothing else, shows that it is not only futile, but unbelieving to search the Old Testament Scriptures for the teaching of the Mystery, seeing that God has purposely avoided leaving a 'trace':

'God ... which doeth great things and unsearchable' (Job 5:8,9).
'Which doeth great things past finding out' (Job 9:10).

The Hebrew word used in these passages of Job is cheqer. This word comes from a root meaning 'to dig'. The word is found in Job 11:7 where Zophar asks the question 'Canst thou by searching find out God?' A similar word ragal is used for 'spying out' a land in Judges 18:2. What a blessing it is that no spies can return with an evil report concerning our inheritance, for our blessings are 'unsearchable riches'. The mystery of Christ, which was made known in other generations to the sons of men, was 'searchable' and this 'searching' was among the qualities that so commended the Bereans (Acts 17:11), and which exercised the hearts of the prophets themselves (1 Pet. 1:10) and was either commanded (search), or commended (ye search), by the Saviour Himself (John 5:39).

These riches therefore belong to another category; they are unsearchable riches. They come from the same treasury of truth, they belong to the same great purpose of the ages as we shall see, but they have been kept in reserve until the defection of Israel made the gap which these unsearchable riches were foreordained to fill. In other words they are 'The Mystery'. The phrase 'that I should preach' is balanced in the next verse by the words 'And to make all men see', 'among the Gentiles' being echoed by 'all men'; and the 'unsearchable riches' being put in correspondence with the Mystery which had been 'hid in God'.

A ministry of, and by, grace (Eph. 3:2 and 7)

The three most wonderful characteristics of the church of the Mystery as set forth in verse 6, with its emphasis upon equality in inheritance, in membership of the One Body, and of partaking in the promise, are referred to in the words 'In Spirit', 'In Christ Jesus' and 'by the gospel'. Here we have the sphere in which these blessings are enjoyed, and the instrument by which they were introduced and presented. This leads us to the fact, not always appreciated as it should be, that the word 'gospel' covers a wider range of truth than is covered by the conception of our initial deliverance from sin or the passing from death unto life. To enumerate but a few. We have 'The gospel of the Kingdom' (Matt. 4:23), but Peter's attitude to the Lord's own prophecy of His approaching death, as made manifest in Matthew 16 shows that salvation as we understand the term was not then in sight. Those to whom the apostle addresses his epistle to the Romans were saved people 'called saints' and 'beloved of God'. He spoke of the mutual faith both of you and me, yet to this same company he said:

'So, as much as in me is, I am ready to preach the gospel to you that are at Rome also' (Rom. 1:15),

which suggests a fuller content than the initial gospel of forgiveness. Again, he told this church that when he did at length come to them, he hoped to come 'in the fulness ... of the gospel of Christ' (Rom. 15:29).

We have in Ephesians both 'the gospel of your salvation' and the 'gospel of peace' which is associated with the whole armour of God. Again, the title 'The glorious gospel of Christ' of 2 Corinthians 4:4 can read 'The gospel of the glory of Christ', a message that goes beyond the initial deliverance from sin. And again, in 1 Timothy 1:11 we could translate the passage 'The gospel of the glory of the happy (makarios, not eulogetos) God'. So, when Paul links the most peculiar constitution of the church of the Mystery with the gospel which had been entrusted to him, he intends the special 'good news' or 'glad tidings' which the new revelation brought to the erstwhile far off Gentiles. So is it also with the word 'preach' in Ephesians 2:17; the preaching of peace was

a preaching to believers, it was to 'far off and nigh' dispensationally. In like manner Paul claimed the distinctive honour of preaching 'the unsearchable riches of Christ' (Eph. 3:8). Of this gospel, the apostle says he became a 'minister'.

There are three words that are translated 'minister' in the New Testament diakonos, leitourgos and huperetes, and some eight or nine words for the verb 'to minister'. Huperetes, means an 'under rower', one who had a most dangerous and degrading position, often chained to the oar and to the bench of a Greek galley. It came into more general use as descriptive of a subordinate, either of a law court officer, of a rich man's servant, or an official of the Sanhedrin or of the synagogue. The word is used of Paul in Acts 26:16 and 1 Corinthians 4:1, and both in connection with some phase of special service. Leitourgos is employed in the Old Testament of the priests and the Levites, but in the New Testament the term is used of magistrates, of angels, and of Christ Himself, as well as of Paul in Romans 15:16.

Diakonos, the word used in Ephesians 3:7 becomes in English the word 'deacon' and the verb is found in Acts 6:2 where we read of serving tables, and of Paul when he took the contributions made by the Gentile churches 'to minister' unto the saints at Jerusalem (Rom. 15:25), and most graciously by the Saviour of Himself in Matthew 20:28, where His ministry involved giving His life a ransom for many. The noun diakonia is used of Martha (Luke 10:40), and when Paul in Romans 11:13 said 'I magnify mine office', this is the word used. What a range of service is covered by this word! Martha's service at the one end and the Saviour's at the other. Diakonos is found seven times in the Prison Epistles (Eph. 3:7; 6:21; Phil. 1:1; Col. 1:7,23,25 and 4:7), once translated 'deacon'. Three of these occurrences refer to Paul's exclusive ministry of the Mystery:

'Whereof I was made a minister' (Eph. 3:7).

'I Paul am made a minister' (Col. 1:23).

'Whereof I am made a minister' (Col. 1:25).

When we were considering Ephesians 3:3 we found that the apostle used the word kata 'according to revelation', and now he declares that he was made a minister of this special truth 'according to the gift of the grace of God given unto me by (literally according to) the effectual working of His power' (Eph. 3:7). How are we to understand 'The gift of grace'? Some, with Ellicott, see in this the apostolic office, others with Alford see that it is grace that was the gift of God, as the next verse declares 'is this grace given'. Something of the steps of the apostle's argument and the correspondence of the two references to the gift of grace can be seen if set out thus:

A	The gospel (euangelion) whereof I was made a minister.
B	According to the gift of the grace of God.
C	Given unto me by the effectual working of His power.
C	Unto me, who am less than the least.
B	Is this grace given.
A	That I should preach (euangelizo) the unsearchable riches.

There can be no doubt but that the preaching of the unsearchable riches of Christ has to do with the Mystery, and the correspondence of the passage helps to confirm the feeling that the earlier reference to the gospel also, is closely related to making it known. The Greek reader would be conscious of a connection

between the words 'promise' and 'gospel', which is not obvious to the English reader. Promise, in the Greek is epangelia, gospel is euangelion, both compounds of the same root word meaning a 'message'. Whatever gospel Paul preached, we know that it was only by the grace of God that he originally learned its glorious message, and that he received continuing grace to make it known. Here he actually says so in no uncertain terms:

'Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power' (Eph. 3:7).

Both the words 'gift' and 'grace' preclude human merit or mere attainment. Dorea is used in Acts 2:38; 8:20; 10:45 and 11:17 for the special endowment with holy spirit that was characteristic of Pentecostal times. In Paul's witness this is only used once of such gifts, namely in Hebrews 6:4, the other references (Rom. 5:15,17; 2 Cor. 9:15; Eph. 4:7), speaking of the grace of God in salvation and without special reference to gifts as such. The form dorean which occurs nine times, translated 'freely', 'without a cause', 'in vain' and 'for nought' the more emphasizes the freeness of the grace thus bestowed.

Charis 'grace' is a term that is very characteristic of the ministry of Paul. James used the word twice, Peter twelve times, the epistles of John, Jude, the Revelation four times between them, the gospels twelve times and the Acts sixteen times, whereas Paul uses the word one hundred and ten times in his epistles! The distribution of the word 'grace' in Ephesians is as follows:

Charis 'Grace' in Ephesians			
A	1:2.	Grace to you — Salutation.	
B	1:6.	Grace exhibited in salvation.	a 1:7. Riches. b 2:5. Saved.
			A 2:7. Exceeding riches. b 2:8. Saved.
C	3:2.	Dispensation of the grace of God.	
B		Grace manifested in service.	a 3:7. According to gift. b 3:8. Preach.
			A 4:7. According to gift. b 4:29. Ministry.
A	6:24.	Grace with all — Benediction.	

How truly does the divine arrangement of this word emphasize its place and importance. No salvation is complete without it, and the very benediction is enriched by it. It runs through the whole fabric of redemption, covering the ages past and to come with its unction. It gives its name to the special dispensation committed to the apostle Paul, marking it off as pre-eminently one of grace. It vitalizes the outcome of redemption, namely service, being as much a necessity for the inspired and gifted apostle while preaching the Word, as for the individual believer in his everyday conversation.

While grace and works belong to two very different categories, as Romans 11:6 will make very clear, grace can and should lead to works, even as Ephesians 2:8-10 has already demonstrated. So the gift of grace given to the apostle had not been bestowed in vain, as he declared:

'But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me' (1 Cor. 15:10).

'By the effectual working of His power' Moffatt translates 'By the energy of His power', which recognizes the presence of the Greek word *energeia*. This word is found only in Paul's epistles, and as follows. The faith of the inworking of God, associating the believer with the mighty power of resurrection now (Eph. 1:19; Col. 2:12), and lastly, the Satanic travesty, with its corresponding retributive justice in connection with the apostasy of the last days (2 Thess. 2:9,11). The word *energeo* 'to inwork and energize' occurs four times in Ephesians thus:

Purpose. 'According to the purpose of Him Who worketh all things after the counsel of His own will' (Eph. 1:11).

Faith. 'His power to us-ward who believe ... which He wrought in Christ, when He raised Him from the dead' (1:19,20).

Disobedience. 'The spirit that now worketh in the children of disobedience' (2:2).

Fulness. 'Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us' (3:20).

What a full parenthesis this chapter of Ephesians is, started as it was by the claim made by the apostle to having received a peculiar ministry associated with his imprisonment. Yet there is more to be considered before this great claim concerning the Mystery and the Gentiles is fully vindicated.

The Mystery and the principalities and powers (Eph. 3:10)

We have seen that the unsearchable riches of Christ, which Paul was commissioned to preach among the Gentiles, were associated with the Mystery hid in God and revealed for the first time to him as the prisoner of Christ Jesus. We pick up the thread of the argument in Ephesians 3:9, where we read 'And to make all men see what is the fellowship of the mystery'. We have discussed (see pages 329, 330) the revised reading 'dispensation' instead of 'fellowship' here, and now take the revised reading for granted. Ellicott's note is 'The reading *koinonia* "fellowship" has only the support of cursive MSS and is a mere explanatory gloss'. 'To make all men see' *kai photisai pantas* (in the Received Text). The literal translation of these words must evidently be 'and to enlighten all', *photisai* being a part of the verb *photizo*.

There are four references to 'light' in Ephesians, and one of them tells us that 'whatsoever doth make manifest is light' (Eph. 5:13). In Colossians where the same theme as that of Ephesians 3:1-13 is being unfolded, we read concerning the Mystery which had been hid 'but now is made manifest to His saints' (Col. 1:26). Here we have the same word 'make manifest' *phaneroo*, that is used in Ephesians 5:13, and the same word 'hid' *apokrupto* that is found in Ephesians 3:9 and in Colossians 1:26, together with the same words 'dispensation', 'minister' and 'mystery'. This close comparison will enable us to perceive the extent of the apostle's range when he said 'to make all men see'.

First of all, there is no word for 'men' here and 'all' must be defined, it cannot be intended to be universal. In Colossians 'the riches of the glory of this mystery', so evidently parallel with 'the unsearchable riches' of Ephesians 3:8, are made known 'among the Gentiles' (Col. 1:27). In Colossians these words 'among the Gentiles' are but another way of saying 'to His saints' (Col. 1:26), consequently, the 'all' of Ephesians 3:9 must refer to 'saints' from among the 'Gentiles' and not all men indiscriminately. The only other occurrence of photizo in Ephesians is in chapter 1:18 where the verb appears as a perfect passive, and should read:

'The eyes of your understanding having been enlightened',

apparently something that must be taken for granted in those for whom the apostle made this prayer for increased knowledge. The light may shine in darkness, but the darkness may not comprehend it, and the understanding of the Gentile we learn was 'darkened' (Eph. 4:18). Only by redeeming grace were these Gentiles delivered from the authority of darkness (Col. 1:13), and so, while we make no reservations, and while we use great plainness of speech, we shall only be asking for disappointment if we believe that men will immediately respond, or that great numbers will receive the revelation made known through the apostle Paul. The enlightenment in view here is as to 'what is the dispensation of the mystery'. It may be objected upon reading this, that in the preceding verses, the apostle has already made known both the fact and the peculiar character of this new dispensation; but this confuses the making of a thing known, and the illuminated understanding that can perceive what is made known. Paul may plant and Apollos may water, Paul may preach, but God alone can give the increase and the necessary illumination. Strictly speaking a mystery can only be known by initiation or illumination.

The dispensation of the Mystery is said to have been hid in God from the beginning of the world. The words 'from the beginning of the world' are in the Greek apo ton aionon 'from or since the ages'. Now this particular calling goes back to 'before the foundation or overthrow of the world' and to 'before the world began' (2 Tim. 1:9) which in the Greek reads pro chronon aionion 'before times of ages'. In each of these passages, including Titus 1:2, where the reference is to 'from' and 'before' the ages, we find the apostle using either the words or their equivalent 'but now is made manifest', and that through his own peculiar ministry. The truth was not only hid but 'hid in God'. Even if we look upon the preposition en as a preposition of agency and translate 'hid by God', the effectual hiding of this mystery is unimpaired.

'Who created all things by Jesus Christ' (Eph. 3:9).

The Revised Text omits the words 'by Jesus Christ' which Alford says are 'apparently a doctrinal addition'.

'The exact reason for this particular designation being here appended to to Theo has been somewhat differently estimated' (Ellicott).

First we can understand that anyone who could conceive the Mystery, and keep it in perfect silence since the ages began, must have complete control of time, space and individuals, both angelic and human. Who could this be but One, even the Creator?

'The stress is on ta panta "the all things"' (Alford).

Why is the stress placed upon these words, and what do they mean? In John 1:3 we read 'all things were made by Him', where the Greek word 'all' is *panta* and means the whole creation. In Colossians 1:16 we read 'by Him were all things created ... all things were created by Him' and in verse 17 'by Him all things consist' and in verse 20 'to reconcile all things unto Himself', here the Greek is *ta panta* 'the all things'. Do these expressions mean just one and the same thing, or is there an intended and essential difference? Pursuing our reading in Colossians, we come to chapter 3 verse 11 where we read that 'the all things' (*ta panta* in the Received Text) and 'in all things' (*en pasi*) is Christ. So in Ephesians 1:10 it is not 'all things' universally but 'the all things' that are gathered together under one Head (*anakephalaiomai*); it is 'the all things' that work together after the counsel of His will (1:11); it is *panta*, all things universally both good and evil, that are put under His feet (1:22,23), and it is over *panta*, all things universally, that He has been made Head for the sake of His church, that church which is His Body, the fulness of Him that filleth 'all' (*ta panta* revised text) in all. All things without reserve are made to work together for good, but it is 'the all things' (not the evil as well as the good) that are 'freely given us' with the gift of Christ (Rom. 8:28,32). Where Christ is set forth as 'God blessed unto the ages' (Rom. 9:5) no limitation is intended — here evil as well as good 'all things' in their widest significance are intended. In Romans 11:33-36 dispensational limitations must be observed; 'all things' are limited and once again it is *ta panta* that is found here. The scribe who slipped in the words 'by Jesus Christ' at the end of Ephesians 3:9 may have been giving expression to the fact that a special section of creation was here in view, and if so, it appears that he had recognized the meaning of the words *ta panta*. This is not all however. Verse 10 flows out of verse 9, the phrase 'to the intent that' links in a logical sequence the creation specified in verse 9 with the choice of the church as a vehicle of knowledge to principalities and powers in heavenly places. Let us set the passage out to show this connection:

'The dispensation of the mystery ... hidden ... God Who created all things In Order That Now might be made known to principalities and powers in the heavenly places the manifold wisdom of God, according to the purpose of the ages ...'.

Here we are taken right back to the beginning, where creation and purpose are seen together, where the Mystery and its peculiar sphere was planned, and where light is thrown upon the relationship which God intended should exist between the mighty inhabitants of heavenly places, and these lowly, far off, uncovenanted Gentiles, who, with Christ, are to be seated together 'far above all principality and power'. Perhaps we have wondered why? Here at least is one reason, that through this church thus chosen, thus blessed, should be manifest the manifold wisdom of God. Notice it is the 'wisdom' of God that is the peculiar theme, not His love nor His power, but His wisdom. It is in definite association with the mystery that had been hushed during the ages, that God is called 'The only wise God' in Romans 16:27.

If the fallen king of Tyre, spoken of in Ezekiel 28, be a symbolic picture of Satan, we read that originally he is said to have been 'full of wisdom', but later that he had corrupted that wisdom (Ezek. 28:12,17), and it is in the exercise of His wisdom, that God concealed from the eyes of His enemy the climax purpose of the ages, namely 'The Mystery', intending by the Church therein called to make known to the unfallen principalities and powers in the heavenly places, vacated by some of these spiritual dignities that had fallen away in the earlier Satanic rebellion, the manifold wisdom of God.

We do know at least one occupation for which we have been saved, and are yet to be inducted, namely, that of being the channel of instruction on this theme to these spiritual powers. This wisdom is said to be 'manifold'. When Peter uses the word 'manifold' as he does in 1 Peter 1:6 and 4:10 the Greek word is *poikilos*, a word meaning variegated, and found in the Septuagint of Genesis 37:3 where we read of 'the coat of many colours'. The word occurs in eight different forms, and the majority of references is to embroidered work. The word used in Ephesians 3:10 is the intensive form *polupoikilos* 'very varied', and is unknown in the Septuagint. It is found in classical Greek, where it refers to a cloth or painting bearing a complicated pattern.

As in everything else, the word used in Ephesians is the superlative of its kind. The revelation of the Divine purpose as it pertains either to Israel or to the Church of the Acts period, did not need the use of the word meaning very manifold, but the revelation of the Mystery did. Even with our limited understanding, we can see that the fall of angels, the overthrow of the world and the determined attack of the enemy of truth, call for superlative wisdom to encompass the ultimate goal of the ages. This not only called for the exercise of wisdom in what was made known in the Scriptures, but what was kept secret. It also called for wisdom as to when this secret should be made known, by whom and to whom. So far as the Gentiles on earth here and now are concerned during this great parenthesis in the outworking of the purpose of the ages, Paul, as the prisoner of Jesus Christ, was the chosen vehicle, but when once these believing Gentiles were formed into a church, that church became the chosen and predestined vehicle of instruction — not to men, not even to angels, but unto principalities and powers.

Angels, we learn 'desire to look into' the things that pertain to the sufferings of Christ and the glories that follow (1 Pet. 1:12). Angels appear throughout the New Testament record manifesting a keen interest in all that happens as the Divine purpose unfolds from Bethlehem to Calvary, from the tomb in the Garden to the Ascension, and with the yet future Coming again. Principalities and powers are only mentioned once outside Paul's epistles namely in 1 Peter 3:22, and it is only in Ephesians that we learn of their most evident interest in the outworking of the purpose of grace as it pertains to the Mystery. We must remember too, that Christ is revealed in Colossians 2:10 as 'the Head of all principality and power', even as He had already been revealed as the Head of the Church which is His Body. Colossians 1:16-20 suggests moreover that the mutual reconciliation which is predicated of the Church, will also be enjoyed by these principalities and powers. We are being prepared for high society, but even so we can give thanks unto the Father which Hath Made Us Meet for the inheritance of the saints in light.

God's Age-Poem (Eph. 3:11-13)

The 'intent' to make known through the church the manifold wisdom of God to principalities and powers in heavenly places (Eph. 3:10), is preceded by a reference to creation, and followed by a reference to purpose:

'According to the eternal purpose which He purposed in Christ Jesus our Lord' (Eph. 3:11).

The literal rendering of this passage reads 'according to the purpose of the ages'. Eternity as such is not a subject of Scripture. The word 'eternity' in Isaiah 57:15 is the Hebrew *ad*, and when this word is used of man, it is translated 'of old' (Job 20:4). The word translated 'eternal' in Deuteronomy 33:27 is *qedem* 'before in time or place', and the one other word in the Old

Testament thus translated is the Hebrew *olam* (Isa. 60:15), and *olam* means something secret (Psa. 90:8). Eternity as such does not enter into the Old Testament Scriptures. *Kata prothesin ton aionon* 'According to a purpose of the ages'. This is the literal translation of the words of Ephesians 3:11. Three things are thereby presupposed:

- (1) That the dispensation of the Mystery, the appointment of Paul, the peculiar condition of the church, the relation of this Mystery with creation and the principalities and powers in heavenly places, are all 'according to', or in harmony with a purpose.
- (2) This purpose or plan has been already variously spoken of in Ephesians as God's choice, before the foundation of the world, His predestination, the good pleasure of His will, the mystery of His will, and the purpose of Him Who worketh all things after the counsel of His own will.
- (3) This purpose is called 'The purpose of the ages'.

The word *aion* is translated 'age' in Ephesians 2:7 and 3:21, but is translated 'course', 'world' and 'eternal' in other references. There seems to be need for revision when one word in one epistle can be translated by such widely different terms as 'this world', which is admittedly transitory, and 'eternal' which endures for ever.

The ages, according to Ephesians, are subdivided into this age (Eph. 1:21 and also in the Received Text of Eph. 6:12), the ages past (Eph. 3:9) and the ages to come (Eph. 2:7). The second epistle to Timothy, and the epistle to Titus combine the words *pro aionios* with *chronos*, translated in the Authorized Version 'before the world began' but literally 'before *aionion* or age-during or age-past times', and 'the present age' *ton nun aiona* 'the now age'. These references bring before us the sweep of the ages, revealing that there was a time which could be spoken of as 'before', that which is spoken of as 'now', 'this age', and a period spoken of as the ages that are to come. Considering what is written in Ephesians 1:4, we perceive that 'before the ages' and 'before the overthrow of the world' synchronize, and that the ages therefore must begin at a line drawn through Genesis 1:2. Most of the teaching is veiled or distorted if we adopt the translation of *aion* in terms of eternity. The Authorized Version reads 'The eternal purpose which He purposed in Christ Jesus' (Eph. 3:11) as though the word 'purpose' was repeated. The second word translated 'purpose' is the verb *poieo* 'to make'. At first sight, the idea of 'making' does not seem so fitting, and the Authorized Version seems more reasonable. However, we believe that the choice of the word *poieo* must be considered as under the superintendence of the Holy Spirit, and therefore to attain the truth intended we must consider the usage of this word. In Hebrews 1:2 we read 'by Whom also He made the worlds' where the word 'worlds' should read 'ages'. Here again 'making' is employed in connection with the ages. In the same epistle *poieo* is used, where the Authorized Version reads 'appointed' and 'kept' (Heb. 3:2; 11:28). In Ephesians 2:3 *poieo* is translated 'fulfilling'. In Ephesians 2:10, where we read 'we are His workmanship', the word so translated is *poiema*. Solomon, writing in the third chapter of Ecclesiastes, says that there is a season and a time to every purpose under heaven, and after listing 'item by item' fourteen pairs of experiences, states in verse 11:

'He hath made everything beautiful in his time; also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end'.

Everything is not beautiful at present, but 'in its proper season' it will be. The word 'world' is literally the 'age', and this so preoccupies the heart of man, that he cannot comprehend the work of God that goes back before the ages, and which will go on when the ages have ceased. The LXX uses an expressive term *ta sumpanta* for 'everything', all things together, a complete and completed whole. Here also we find the Greek word *poiema* 'the work that God maketh'. It occurs again in verse 17 allied with 'purpose', 'every purpose and every work'. 'The work of God' (Eccles. 7:13) includes apparently things that at present are 'crooked', yet which will be beautiful 'in their season'. Again *poiema* is used in Ecclesiastes 8:17 'Then I beheld all (*sumpanta*) the work (*ta poiemata*) of God, that a man cannot find out the work (*poiema*) that is done under the sun ... he shall not find it'. The concealed nature of these *poiemata* is indicated in 11:5, where once again the comprehensive *sumpanta* is found. Both terms *sumpanta* and *poiemata* are used of man as well as of God, for the last verse of chapter 12 says:

'God shall bring every work (*sumpan* to *poiema*) into judgment'.

The choice of the word *poieo* therefore, in Ephesians 3:11 is in line with the use of the word in that quest concerning the purpose of the ages which is found in the book of Ecclesiastes. To make, or to do, while satisfying many occurrences, by no means present a full account of the verb *poieo* as the following extracts from Grimm-Thayer's Lexicon, will show:

'With the names of things made, to produce, construct, form, fashion ... joined to nouns denoting a state or condition, it signifies to be the author of, to cause ...'.

The fact that *poiema* becomes in English a 'poem' shows that something beyond mere doing or making is in mind. What a lovely thought it is, that at last, out of the agony of the ages, like a butterfly emerging from a chrysalis, there will emerge a poem unto His praise. A verse from Frances Ridley Havergal comes to mind, which we can only quote from memory:

'So onward, and yet onward
For the dim revealing show,
That system unto system
In grand succession grow.
That we deemed a volume
But one golden verse may be
One rhythmic cadence in the flow
Of God's great poetry'.

In this most glorious purpose of the ages, the church of the Mystery has its place and its privileges, among them the apostle brings into prominence 'access'. In Ephesians 2:18 'access' is placed at the climax of the blessed privileges that belong to this newly created company. Here again access is brought forward as crystallizing in itself all that can be said of this Christian privilege, and not only so, access is supplemented by boldness and confidence in 3:12, and is made to rest, not upon our faith in the Lord, but 'through the faith of Him or His faithfulness'. Having reached this happy vantage ground, the apostle turns back to the theme with which the chapter opens, saying:

'Wherefore I desire that ye faint not at my tribulations for you, which is your glory' (Eph. 3:13).

Why should Paul think that the Ephesians would be likely 'to faint' when they heard of his tribulations? The word means rather to become dispirited, to lose heart rather than to faint. Paul says in effect 'my tribulations' constitute me 'The prisoner of Christ Jesus', they are 'for you', just as my prison ministry is 'for you Gentiles'. This prison ministry with its dispensation of the grace of God, deals with the unsearchable riches of Christ, and these tribulations which are for you, are 'your glory'. So with these words this most blessed parenthesis comes back to its starting point:

Ephesians 3:1-14	
A	3:1. For this cause.
B	3:1. The Prisoner of Christ Jesus for you.
C	3:2-12. The wonder of this dispensation thus entrusted.
B	3:13. My tribulations are for you.
A	3:14. For this cause.

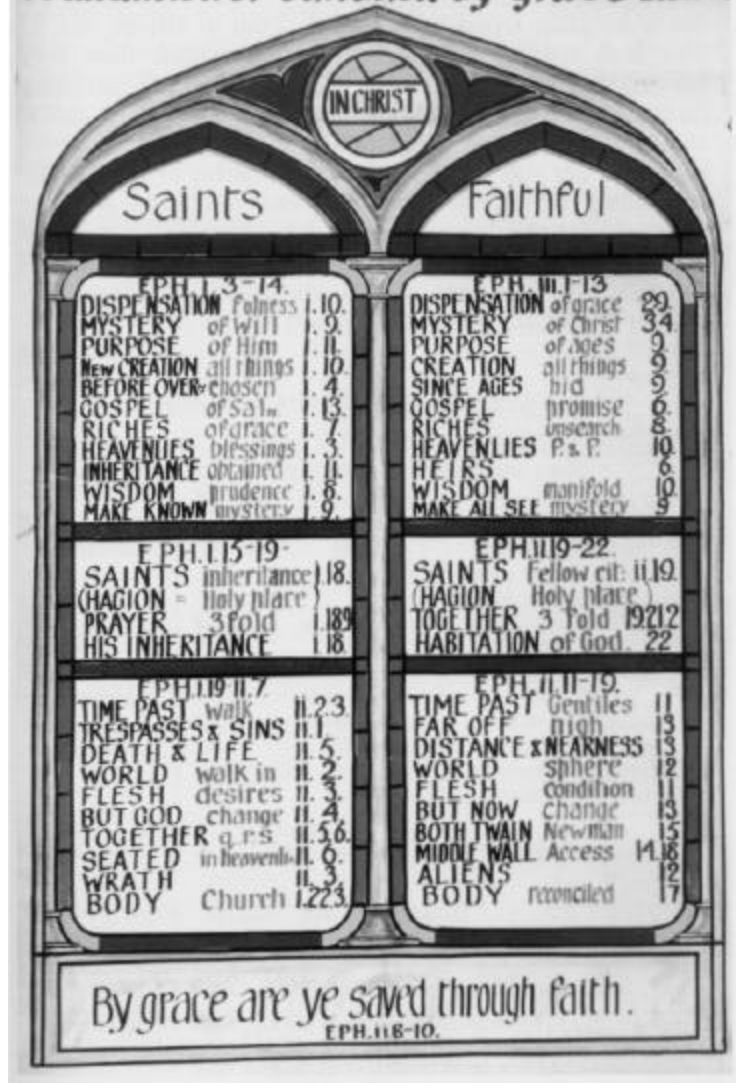
We are therefore ready to follow the prayer with which chapter 3 ends, and realize its relationship with the closing verse of chapter 2, rejoicing meanwhile that the apostle was compelled to make so illuminating a detour as that which has been occupying our worshipping attention.

The Sevenfold Doctrinal Section seen as a whole

The reader who has followed this series of studies so far will need no explanation of the many allusions to a great building. We have followed our guide through the seven chambers of doctrinal truth, and now stand at the foot of the central tower which represents the prayer of Ephesians 3:14-21 and occupies a central position between the seven sections of doctrine and the seven sections of practice. Before ascending this tower, our guide pauses to draw our attention to a stained glass window, and we observe that it is in reality a symbolical representation of the sevenfold correspondence which is observable upon the study of the doctrinal section as a whole. The reader will see that we have attempted to display this correspondence below and believe that if each item is compared, fuller light will be forthcoming. This detailed examination we have ourselves made, but we can here only give the actual references, trusting that the reader may be sufficiently interested to take them and the several correspondencies, and pursue the study of their bearing upon one another more fully than we hope to do here.

We have already seen that there is a close correspondence between the seven sections of doctrine which occupy Ephesians 1:3 to 3:13 and the seven sections of practice that occupy chapters 4 to 6, but this is not the only set of correspondencies clearly indicated in this great epistle. If we take the seven doctrinal sections and consider them as a whole, and unrelated to the practical portion, we shall still find that this law of correspondence holds good. See the chart

The Seven Doctrinal Parts of Eph:
The new revelation rests on the one
Foundation of Salvation by grace alone.



As an example of the value of this comparison of passages, we observe that there are three references to the word 'dispensation', one in the first panel (Eph. 1:10) and two in the second (Eph. 3:2,9). This enables us to see that the dispensation of the fulness of the seasons need not be a title of the yet future day of glory; it can well be another title of the present dispensation of the Mystery. We must however be prepared to follow our guide, and he appears to be about to ascend the first flight of stairs in the ascent of the central tower. This window, opposite, will be there at the foot whenever we may wish to ponder its pattern and arrangement; and so, we commence the study of the central prayer, Ephesians 3:14-21.

The Central Tower (Eph. 3:14-21)
'The name and nature of every fatherhood' (Eph. 3:15)

The epistle to the Ephesians has seven sections which deal with doctrine and seven sections which deal with practice. These two pairs of sevens we have likened to the wings of a large house, united in the centre by a tower, having three floors, and ending with a pinnacle. This illustration is printed on page 8, to which the reader is referred should the matter not be clear. Before going over to the practical wing, we must ascend the tower, examine its three stages and consider its heaven pointing pinnacle. The section of Ephesians that is before us is Ephesians 3:14-21 and is a great prayer. The structure of the section is as follows:

Ephesians 3:14-21. The central Prayer		
V Prayer.	i 14. Prayer to Father.	
	j 15. Every family in heaven and earth.	
W	k1 16-. In order that (hina)	} According (kata) to riches of glory.
Threefold	11-16,17.He may grant.	
petition		} Strengthened with might (dunamis and krataio).
	k2 18-. In order that (hina)	} To have strength enough (exischuo).
and	12 -18. You may comprehend.	
threefold		
	k3 19-. In order that (hina)	} Able to do(dunamai), according (kata) to power (dunamis) that worketh (energeo) in us.
endurement.	13-19,20.You may be filled.	
V Dox-	i 21-. Glory to Him.	
ology.	j -21. All the generations of the age of the ages.	

The three stages are indicated by the threefold occurrence of hina 'in order that':

In order that	He may grant.
In order that	You may comprehend.
In order that	You may be filled.

There is a great emphasis in this prayer on power. In the first petition Paul prays that the believer may be 'strengthened with might by His spirit in the inner man' in the second, that the believer may be strengthened to comprehend, and in the conclusion he speaks of Him Who is able (literally of power), to answer our requests according to the power that energizeth us. We have already realized that this prayer is related to the close of Ephesians 2, the intervening verses being a great parenthesis. If we adopt the reading of Ephesians 2:22 that is found in the ms known as Vaticanus, we have the following arrangement as our guide:

- A The Church a dwelling place for Christ in spirit.
B For this cause.
 (Here comes the parenthesis)
B For this cause.
A That Christ may dwell in your hearts by faith.

It is one thing to belong to a company which is 'reconciled unto God in one Body', it is another, for the believer to have an experimental acquaintance with 'Access unto the Father in one Spirit'. So, it is one thing to be a living stone in that temple which is the dwelling place of Christ in Spirit, it is another thing to have an experimental consciousness that Christ dwells in the heart by faith:

'For this cause I bow my knees unto the Father'.

From every point of view, prayer itself must be much more important than the attitude adopted. We can well believe the apostle who prayed 'without ceasing' would many times not appear to be praying at all. The folded hand, the closed eye, the bowed head are indeed outward signs of reverence, and where they have a corresponding equivalent in the heart, and where this attitude of worship is possible it should be adopted. The law of Moses contains no laws regarding prayer, suggesting by the very omission the intensely personal element that characterized this act of fellowship, even under law. Men are recorded as falling on their faces, as standing, as sitting, as bowing, as kneeling, as lifting up their eyes, as lifting up their hands, but no rules are given. In Ephesians 3:14 the apostle says: 'I bow my knee'. Inasmuch as 'kneeling' in Luke 22:41 is made parallel with falling upon one's face (Matt. 26:39), the Eastern prostration is intended — not the upright kneeling that is adopted in the Christian church. This posture was generally adopted by the early church, but was forbidden on Sundays, and in the interval between Easter and Whitsuntide, when standing in public was appointed as a testimony of joy. Paul therefore intends us to realize the reverence with which he approached the Father as he puts forward this central and climax petition. The prayer of the apostle is made unto 'The Father of our Lord Jesus Christ'. The opening Benediction is addressed to 'The God and Father of our Lord Jesus Christ' (Eph. 1:3), a title that is all comprehensive, even as the succeeding verses are all comprehensive, stretching back as they do to 'before' the foundation of the world, and on to the day of redemption (Eph. 1:14). The prayer that follows (Eph. 1:15-19) is addressed to 'the God of our Lord Jesus Christ, the Father of glory', where the two titles 'God and Father' are separated. The title 'the God of our Lord Jesus Christ' stands to the church of the mystery in the same way that 'the God of Abraham' stands to the people of Israel. The title 'The Father of Glory' must be ranged with similar titles as 'Father of mercies', 'Father of lights' and 'Father of spirits', where the Hebraistic use of 'Father' in the sense of Author and Origin is predominant, for glory beyond our dreams is the goal of the high calling made known in Ephesians. When Stephen fell under the savage stoning of his persecutors, and called upon the Lord Jesus Christ, his

condition was extraordinary and cannot be taken as an example for the conduct of ordinary worshippers. Prayer, normally, is addressed to the Father, through the Son — in other words prayer recognizes the necessity for a Mediator. Those who address their prayer to 'Jesus', instead of honouring the Son by this direct approach, set aside His great office of Mediation. In prayer as in salvation, the Saviour's words remain true 'No man cometh unto the Father but by Me'. The apostle not only bowed his knees unto 'the Father', he bowed his knees unto the Father in a special sense:

'Of Whom the whole family in heaven and earth is named' (Eph. 3:15).

Two very important items call for attention here:

- (1) The meaning of the word 'family'.
- (2) The translation of *pasa*, 'the whole family' (A.V.), or 'every family' (R.V.).

It is somewhat surprising to discover that the word 'family' does not occur in the New Testament A.V. in any other place than in Ephesians 3:15. The Greek word *Patria* so translated occurs but three times as follows 'family', 'kindreds' and 'lineage'. The two other translations reveal something that is not so evident in the word 'family'. *Patria* in the LXX answers to the Hebrew *Mishpachah*, translated mostly 'family', once 'kind' and nine times 'kindred'. The word occurs twelve times in Genesis and a consideration of these references will provide an example of its shades of meaning. 'After their kinds' (Gen. 8:19). This opening reference does not speak of mankind, but of 'every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds' and so gives an indication of the categorical nature of the term. It denotes a genus, or a class.

'After their families' (Gen. 10:5). This chapter gives the generations of the sons of Noah, 'after their generations, in their nations' who divided the earth between them after the flood.

'All families of the earth' (Gen. 12:3) to whom blessing will ultimately flow through the seed of Abraham — himself so called because 'Abraham' means 'Father of nations'.

'My kindred' (Gen. 24:38,40,41). Into this very moving narrative other qualifying words are introduced. 'Thou shalt go unto my country, and to my kindred' (Gen. 24:4) where the word translated 'kindred' is the Hebrew *moledeth*, a word indicating birth, e.g. 'nativity' (Gen. 11:28), 'issue' (Gen. 48:6), and placed in strong contrast with 'the Canaanites' (Gen. 24:3), a further indication that 'lineage' and 'kind' are always in view. As we follow this word through Genesis, we are made conscious of a narrowing and a dividing, that prevents us from making the term 'the whole family' or 'every family' universal in its embrace. Mankind is differentiated from 'creeping things' and 'fowls', the three divisions of mankind after the flood are kept distinct, and after the call of Abraham, a definite line is drawn between the Canaanites and the family of promise. Before we can apply what we have learned in Ephesians 3:15 we must consider the question of two translations 'every family' and 'the whole family'. The Companion Bible agrees with the R.V. 'every family'. The word translated 'every' or 'the whole' is the Greek *pas* and is here employed without the article 'the'. Romans 3:19 supplies a good illustration of the use of *pas* both with and without the article.

'That every mouth (no article) ... all the world (with the article)'. When the apostle wished to speak of 'the whole body' in Ephesians 4:16 he uses *pas* with the article, but when he wishes to speak of 'every joint' in the same verse, he omits the article. There can be no doubt but that the true translation of Ephesians 3:15 is 'every family'. Having arrived so far, we have by no means attained to the intention or significance of the term. What does every family in heaven and earth mean? If we attempt to deal with these words as they stand we shall probably spend our strength for nought. The first step in interpreting their meaning is to recognize their relationship with the context. The complete passage is:

'Of whom every family in heaven and earth is named'.
Cunnington, The Twentieth Century N.T., Dean Armitage Robinson and others seem to have realized the apostle's intent here, rendering the passage:

'I bow my knees unto the Father pater (from whom all fatherhood patria in heaven and earth takes its name) that He may grant etc.'.

The translation 'fatherhood' is suggestive, and the parenthesis enlightening. Our attention is not directed to 'every family' in such a way that would justify a lengthy disquisition (a long or elaborate treatise) as to how far angels, principalities and powers are members of a 'family' or not, but taking it for granted that there are both in heaven and on earth 'families' or 'fatherhoods' then says the apostle, let it be remembered, they all take their 'name and nature' (as Moffatt puts it) from God the Father Himself. This may not be so immediately apparent to us as it would be to anyone acquainted with Biblical usage. To us, the word 'family' does not necessarily emphasize the word 'father'. Indeed, the English word 'family' passes by both father and mother, and speaks of the *familus* or the familiar the servant as the one that gives the family its name. In the Hebrew, the family is always associated with the father, and all genealogies are traced through the male line 'remembering' the father and 'forgetting' in this connection the mother, so much so, that one Hebrew word for 'man' *zakar* means 'to remember' and one Hebrew word for 'woman' *nashim* means 'to forget'.

'Every Fatherhood'. Now, perhaps we can appreciate the strange fact that the first occurrence of this term in the Old Testament has to do with 'everything after its kind' even though the subject be such lowly creatures as 'creeping things'. Perhaps we can appreciate the emphatic distinction between the Canaanites and the seed of Abraham, and possibly we shall find our thoughts irresistibly turned to the words of John's Gospel, where the Saviour Himself speaks of two 'Fathers' and completely divides them from one another:

'Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham ... Ye do the deeds of your father ... Ye are of your father the devil' (John 8:39-44).

If every patria — fatherhood of spirits, fatherhood among men, the Genus of every species and kind that walks, flies or crawls is named after this great characteristic of God, then it follows that even though 'The Father' is the great revelation of the New Testament since the advent of His Son, yet, such was His intrinsic character and all comprehending title 'from the beginning'. Both Creation and Redemption bear a different aspect when seen in the light of God as the Father, and the various headships as that of Adam, Noah and Abraham, as well as 'the fathers' who form an integral part of Israel's prerogatives and blessings (Rom. 9:3,4), all derive and all point upward to Him from Whom every patria in heaven and earth is named. In that day everything that lives will

belong to one patria, every evil and false family, those like the Canaanites and those of whom it could be said that they were 'the tares' sown by the enemy, these will cease to be, before the great consummation arrives. What a blessed picture of peace, joy and love 'The Father with His family' conjures up. 'The Tabernacle of God is with men and He will dwell with them' stresses the glorious objective, and introduces the word toward which the apostle is directing his prayer, namely the word 'dwell' which appears in Ephesians 3:17. Some necessary preparations, however, interpose in verse 16 before this blessed word is introduced, these we must now consider.

**The Central Tower (Eph. 3:14-21)
The Indwelling Christ**

We have seen that the prayer of Ephesians 3:14-21 flows out of the teaching of chapter 2, and especially the clause which speaks of the Temple as a dwelling place for Christ in spirit. The great parenthesis of Ephesians 3:2-13 delayed the actual prayer, and even though we have considered the intense feeling of the apostle expressed in his attitude of prostration 'I bow my knees unto the Father' and have considered the meaning of the clause 'of Whom every fatherhood in heaven and earth is named' we are not yet ready for the prayer 'that Christ may dwell in your hearts by faith', for the terms of verse 16 intervene:

'That He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man' (Eph. 3:16).

It is evident from the wording of this verse, that once again the main theme is held up while further explanatory statements are made:

A That He would grant you,
B (According to the riches of His glory,
to be strengthened with might by His spirit in the inner man);
A that Christ may dwell in your hearts by faith.

The grant that is prayed for is evidently something of the highest value seeing that the answer must be 'according to the riches of His glory'. While the needs both of the creature and of the believer must ultimately be supplied by God, the riches upon which all depend appear to be subdivided much as a wealthy person may have several accounts at the bank. One for his business in the outside world, one for his family and estate, yet another for his own private use. Let us with all reverence note the way in which the Lord draws upon various accounts in His great store of riches. The Jew under law could draw upon riches of goodness, forbearance and long-suffering, but is represented as despising this bounty, not realizing that the goodness of God would lead to repentance (Rom. 2:4). After the apostle had expressed some of the wonders of God's dealings with Israel, especially those dealings which can be denominated 'dispensational' involving as they do the reconciling of the world, the mystery of Israel's blindness and the ultimate salvation of 'all Israel', the apostle concludes with a doxology which speaks of the depth of the riches both of the wisdom and knowledge of God (Rom. 11:33). In like manner, when he comes to the great mystery itself, and would define its terms he speaks of them as 'the unsearchable riches of Christ' (Eph. 3:8). Riches of 'grace' are the source of our redemption (Eph. 1:7), but the exceeding riches of grace are drawn upon for our blessing in the ages to come (Eph. 2:7). Riches of glory are associated, in the prison Epistles, with:

- (1) The supply of all the needs of those believers, who, like the Philippians have given of their substance in such a way that it can be described as 'an odour of a sweet smell a sacrifice acceptable, wellpleasing to God' (Phil. 4:18,19).
- (2) Christ among the Gentiles constitutes of itself the answer to the question, 'What is the riches of the glory of this mystery' (Col. 1:26,27).
- (3) This leaves the two references in Ephesians, both of which occur in the two prayers of the apostle; and both of which are related to each other
 - (a) what is the riches of the glory of His inheritance in the saints (Eph. 1:18).
 - (b) The granting of the prayer of Ephesians 3:14-21.

If these two passages are related, as they seem to be by their place in the two prayers, then we perceive that the first prayer is a preparation for the second. In the first, Paul prays that the believer may know what is the riches of the glory, and relates these riches with the Lord's inheritance in His saints. Now he says that from that selfsame source will come the answer to the prayer that Christ may dwell in the heart by faith — an anticipation here and now of the glory of the inheritance of Ephesians 1:18 yet to be enjoyed. We may draw upon that special account in the Bank of faith even now while we travel through the wilderness of this world, so that we, like Israel of old, may have our tabernacle in the wilderness and know something of the divine indwelling a blessed anticipation of the day when the tabernacle of God shall be with men. The special provision that the apostle desires shall be made out of the riches in glory, a provision that is evidently demanded by the nature of the ultimate request is for 'power' and for 'strength' and that by His 'spirit' in the 'inner man'. While we may grant that where there is the pure and earnest intention, failure through frailty may well be forgiven, we can hardly speak thus of God Himself. If He is not able to implement His purposes of grace, of what good will it be to remind ourselves and our fellow companions in misery that 'He meant well'? The great characteristics of Abraham's faith were, that he fully believed that what God had promised, 'He was able (dunatos "of power") also to perform' (Rom. 4:21) and that the same God Who had promised him a son when he was as 'good as dead' was able (dunatos) to raise that son up from the dead if the need should arise (Heb. 11:19). In spite of the defection of the chosen channel, and the apparent disruption of our part of the purpose of the ages, the apostle could view the blindness of Israel with calmness, knowing that it was 'in part' and but for a season, and that the God Who had cut out the natural branches of the Olive tree, was able (dunatos) to graff them in again (Rom. 11:23). 'Power' is ascribed to God at the close of the 'Lord's prayer' (Matt. 6:13). 'Power' overshadowed the Virgin at the conception of her firstborn son (Luke 1:35). 'Power' was promised to the apostles at Pentecost (Luke 24:49; Acts 1:8; 4:7). 'Power' is the outstanding characteristic of the Saviour as 'The Son of God' in resurrection (Rom. 1:4), and this same 'power' is seen in the Gospel of Salvation (Rom. 1:16). Even the evidence of creation, given to those who had no written revelation, focuses attention upon 'His eternal power and Godhead'. The preaching of Jesus Christ crucified is the power of God in the message of salvation (1 Cor. 1:18). In the prison epistles power is distributed thus:

Dunamis Power. Ephesians, five references. Philippians, one reference. Colossians, two; and 2 Timothy, three references.

Dunamai To be able. Ephesians, five references. Philippians, one reference, and three references in 2 Timothy.

Dunatos To be able. One reference, namely, 2 Timothy 1:12.

In the prayer of Ephesians 1:15-19, we meet with a threefold petition: firstly, that we 'may know what is the hope of His calling'; secondly, what is 'the riches of the glory of His inheritance in the saints'; and thirdly, 'what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ'. Here, we not only have dunamis 'power' but energeia 'working', kratos and ischus 'mighty power'. This tremendous display of power, links the believer with the risen and ascended Lord. Paul prayed that he too may know 'the power of His resurrection' (Phil. 3:10) and here, in Ephesians 3, this same mighty power is necessary if the prayer 'that Christ may dwell in your hearts by faith' is to be realized.

It is no light thing to entertain Royalty, what preparations are necessary before the Mansions of the great are considered worthy. What preparation therefore must there be when the Lord Himself is expected to come and dwell with such as we were by nature and are even now by grace:

The 'inner man' is prepared 'by His spirit'.
The 'heart' is indwelt by Christ Himself, by faith.

We must not therefore stay too long, looking at the outside of the dwelling place thus being prepared. He is concerned mainly with that which is within 'The inner man'. The outward man perishes, whether it be the body of the believer or the unbeliever, but the inward man of the believer is renewed day by day (2 Cor. 4:16). This inward man, the apostle associates with the 'mind' (Rom. 7:22), and is somewhat the same as 'the hidden man of the heart' of 1 Peter 3:4. Only in the new man created (Eph. 4:24) or renewed (Col. 3:10), or as the apostle puts it here in the central prayer 'the heart' can Christ conceivably dwell by faith. This being the spiritual equivalent of the 'temple' of Ephesians 2:19-22 from which this prayer originates. In the Revised text of Ephesians 1:18 the word 'understanding' is replaced by the word 'heart'. The first prayer being that the eyes of the heart be enlightened. Here in Ephesians 3:17, the second prayer desires that that heart become the dwelling place of Christ. Colossians supplements by saying, 'Let the peace of God rule in your hearts', or as the word literally means 'act as umpire'. From the moment of faith, when a man believes in his heart (Rom. 10:9,10) and when the earnest of the Spirit is given therein (2 Cor. 1:22), on to the gracious privilege of saying Abba Father, by reason of the gift of the spirit of His Son in our hearts (Gal. 4:6), we are led to this climax blessing 'that Christ may dwell in your hearts by faith'. What of this term 'dwell'? This idea is expressed in the New Testament by different words, oikos, a house, supplies one set of terms, meno 'to abide' and skenoo 'to tabernacle or dwell in a tent' supply the other aspects of the term. Skenoo giving us skene 'a tent', suggests a temporary dwelling place, e.g. as we read of Abraham, Isaac and Jacob dwelling in tents because they looked for the heavenly city. Meno 'to abide' stresses the idea of staying, continuing or remaining, somewhat in contrast with skenoo which is temporary. The derivatives of oikos, translated 'dwell' are oikeyo, katoikeo and enoikeo. This word is used in Romans 7 and 8, of sin dwelling in the believer, and of the spirit of God dwelling in the believer (Rom. 7:17,18,20; 8:9,11). On

some occasions the compound, enoikeo 'to indwell' is used, as in Romans 8:11; 2 Corinthians 6:16; Colossians 3:16; 2 Timothy 1:5 and 14. The word used in Ephesians 3:17 is katoikeo and is found also in Colossians 1:19 and 2:9, 'In Him shall all fulness dwell', 'In Him dwelleth all the fulness', and is employed nowhere else by the apostle, except in Hebrews 11:9. Kata, prefixed, gives intensity, and katoikeo implies something more than the mere occupation of a house, it implies something of the deeper meaning that attaches to the English concept of 'home'. The fact that katoikeo is used by Paul (apart from Heb. 11:9) only of the Church which is the fulness of Him that filleth all in all, or of Christ in Whom all fulness dwells, indicates something of its intended richness of meaning. Peter looking forward to the New Heaven and the New Earth sees that at last Righteousness will have a 'Home' (2 Pet. 3:13); and so rooted is the attachment of the rebels to the earth and its ways in the day of the Lord, this word is used thirteen times (significant number) of those who 'dwell on the earth' as of a special class. We have already observed that this prayer flows out of Ephesians 2:19-22, and have already noted the way in which derivatives of oikos are employed in that passage. We present them to the reader afresh in order that the use of katoikeo by the apostle in his prayer may be appreciated.

Foreigner	(2:19), paroikos	Alongside the house.
Household	(2:19), oikeios	The family side of the house.
Built	(2:20), epoikodomeo	To build upon as on a foundation.
Building	(2:21), oikodome	To build as a house.
Built together	(2:22), sunoikodomeomai	To build together as a house.
Habitation	(2:22), katoiketerion	A certain or durable dwelling.

It will be seen that the last word is katoiketerion and it is this word in its verbal form that is carried over into the prayer of chapter 3. It is the purpose of God to make a 'habitation', a katoiketerion in this assembly likened to the innermost shrine of the temple. It is the prayer of the apostle, that those believers who form that assembly shall have some experimental acquaintance with this blessed fact, that Christ should 'inhabit' katoikeo their hearts. This he prepares them for by praying for the needed power and strength to receive such a guest, and points the one link whereby this power can be received and used, namely 'by faith'. This central tower, the figure which we have used to symbolize the structure of this section of Ephesians, has three stages marked by the use of hina 'in order that':

The 1st 'in order that' prays for strength, that Christ may dwell in the heart by faith.

The 2nd 'in order that' again asks for strength, so that the believer may comprehend with all saints.

The 3rd 'in order that' reaches up to all the fulness of God.

Wonderful therefore as this gracious indwelling of the Saviour must be it is even more wonderful to realize that it is in its turn a step to something even higher and richer. The contemplation of these added wonders awaits us in subsequent studies.

The Central Tower. (Eph. 3:14-21)
What is the breadth, length, depth and height

The habitation of Ephesians 2:19-22 supplies the figure already considered, the dwelling of Christ in the heart by faith. It will be remembered that the apostle had no hesitation in blending the figure of building and growing in the earlier section 'In Whom all the building fitly framed together groweth' (Eph. 2:21), which growth is seen in the parallel, to be the growth of the 'Body'. 'May grow up into Him ... the whole body fitly joined together ... unto the edifying (upbuilding) of itself in love' (Eph. 4:15,16). So, in the prayer before us, the apostle blends together the two figures 'That ye, being rooted and grounded in love'. The same double figure meets us in Colossians 2:7 'Rooted and built up in Him'. Rhiza is well-known as an English equivalent of 'root', there being at least forty-five words, mostly scientific, which use the word rhiza. Gardeners are familiar with roots called rhizome, such as those of the flag or iris.

In the New Testament the root is closely related to growth and fruit 'Because they had no root, they withered away' (Matt. 13:6), and of cause or origin 'The love of money is (a) root of all evil' (1 Tim. 6:10). Before speaking of the soil in which the believer is considered to be 'rooted', the apostle adds the word 'grounded', the Greek themelioo. Just as the figure of growth is borrowed from Ephesians 2:19-22, so is the word 'grounded', for the word 'foundation' in Ephesians 2:20 is the Greek themelios. There are but six occurrences of themelioo 'to be grounded' or 'founded' namely Matthew 7:25; Luke 6:48; Ephesians 3:17; Colossians 1:23; Hebrews 1:10 and 1 Peter 5:10. The usage ranges from laying the foundation of the earth to the settling and establishing of the believer. In passing we observe that this word 'foundation' does not occur in Ephesians 1:4. The parallel to Ephesians 3:17 in Colossians 2:7 should be compared with Colossians 1:23. According to these passages, to be grounded is to continue in the faith, and not to be moved away from the hope of the gospel.

The reader will probably have recognized 'these three' so often brought together in the witness of Paul. 'Faith' and 'love' are found in Ephesians 3:17; 'faith' and 'hope' in Colossians 1:23. In the prayer before us, Paul does not speak of being rooted or grounded in either faith or hope; these form a subject of the prayer of the first chapter. Here love is uppermost, 'rooted and grounded in love', and this leads on to the comprehension of the love of Christ, which in reality passeth knowledge. Before reference is made to the love of Christ, the apostle introduces 'breadth, length, depth and height'.

Many and varied have been the explanations offered by writers of all periods of these words. Some saw in them the outspread arms of the cross, combined with the humiliation and exaltation connected with it. Others see a reference to the temple of Diana at Ephesus, which was one of the seven wonders of the world, and combined with this a reference back to the temple already

mentioned in Ephesians 2:21. Yet again we may see in these four dimensions the peculiar character of the dispensation of the Mystery, stretching back as it does to before the foundation of the world, ascending up far above all, embracing the far-off Gentile, and looking forward to the ages to come. Yet when all these explanations have been given, we come back to this prayer and ask what is the purpose of this petition? How does it fit in with the intention of the epistle as a whole? Can we relate it to the expressed desires of the apostle in connection with his peculiar ministry, and what is the testimony of the Scriptures themselves to breadth, length, depth and height? Let us begin with this inquiry, and consider the way in which these terms are employed elsewhere.

Platos the Greek word translated 'breadth' occurs elsewhere only in Revelation 20:9 and 21:16. 'The breadth of the earth', 'the breadth of the Holy City'.

Mekos the Greek word translated 'length' occurs elsewhere only in Revelation 21:16, where it is also used of the Holy City. This fact must surely be taken into consideration when we seek an explanation of the apostle's purpose.

Bathos 'depth', occurs nine times in the New Testament. It is used of the deepness of the soil for seed sowing (Matt. 13:5; Mark 4:5); for the sea (Luke 5:4); for the deep things of God and of Satan (Rom. 11:33; 1 Cor. 2:10; Rev. 2:24); for the depth of the poverty of the Macedonians (2 Cor. 8:2) and for the reference in Romans 8:39 'Nor height nor depth' which were among the many things that, though formidable, could never separate from the love of God.

Hupsos 'height'. This word is used of the heavenly Jerusalem in Revelation 21:16 and the supreme glory of the Ascended Saviour in Ephesians 4:8. Elsewhere it is translated 'on high' (Luke 1:78; 24:49) and 'exalted' (Jas. 1:9). What emerges from this comparison is the fact that the Revelation uses three of these words to describe the Holy City, the heavenly Jerusalem, omitting 'the depth'. When we turn to the Old Testament, we find the word breadth used:

(1) For the breadth of the Ark (Gen. 6:15).
(2) For the breadth of the land of promise (Gen. 13:17).
(3) For the breadth of the furniture and building of the Tabernacle and Temple.

Length is also used for the Ark, for the land of promise, and for the furniture and buildings of the Tabernacle and the Temple. Depth does not appear to have been used in the Old Testament either of the land or of the Tabernacle and Temple. Height is used of the Ark, of the land, and again of the Tabernacle and Temple. In addition, depth and height are used of God and His ways as contrasted with those of man. These we must consider separately. What does emerge from this comparison of terms is the following fact:

- (1) The earthly inheritance promised to Abraham is defined by two measurements only 'The breadth and the length'.
- (2) The heavenly city, the new Jerusalem, the heavenly side of Abraham's inheritance, is defined by 'breadth, length and height', three measurements.

- (3) The inheritance of the Mystery appears to have been in the apostle's mind when he spoke of 'breadth, length, depth and height', four dimensions, and so something 'spiritual' and not associated or confined by the limitations of our present three dimensional existence. Philosophers speak of 'the fourth dimension', but for all practical purposes we live in a world of three dimensions: breadth, length, height.

These items, supplied by the Scriptures themselves, wonderfully confirm the teaching given elsewhere of 'Three spheres of blessing', namely (1) The Land, (2) The heavenly City, (3) The position far above all. This leaves the two, 'depth and height', to be considered, for their usage is wider than 'breadth and length' and so must embrace something more. The apostle forces us to give attention to them in Ephesians 4:9,10, breaking into the narrative by saying:

'Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things'.

A similar employment of the figure of ascending into heaven and descending into the deep is found in Romans 10:6,7. According to Proverbs 25:3 'The heaven (is) for height, and the earth (is) for depth', with a context that indicates the unsearchable nature of these spheres. Is it too much to believe that, in this reference to 'what is the depth and height', the apostle also had in view those riches which were unsearchable? Height and depth moreover speak of possible spiritual foes (Rom. 8:38,39) with whom are associated 'principalities and powers', but which can never separate the believer from the love of God which is in Christ Jesus. Before considering this mighty theme we must pause to observe that the breadth, and length, and depth and height can only be comprehended 'with all saints'. What does this mean? Why should the comprehending of these demand the fellowship of the saints? In the first prayer of Ephesians 1:15-19 Paul makes his basis the love that the Ephesians had 'unto all the saints'; here he suggests that knowledge and comprehension of the holy mysteries implied in breadth, length, depth and height would be veiled to all but those who were not only 'one Body', but who had access 'in one Spirit', and who endeavour to keep the unity in the bond of peace.

In earlier writings, particularly those epistles to the Corinthians and to the Hebrews, he had shown the evil effect of divisions, and of their connection with immature growth and dullness of hearing. It would appear that it is useless to profess to be a member of the One Body, and yet fail to act as part of a unity. Had the apostle not been assured of the Ephesians' 'love unto all the saints', he would not have been able to pray that they might know what is the hope of His calling, or the riches of the glory of His inheritance in the saints. So here, we cannot truly comprehend the wonders of the high calling of this third sphere, and be indifferent to the unity which is its one and only earthly manifestation. The concluding words of this section 'and to know the love of Christ which passeth knowledge', seem to envisage in concrete form the vaguer statement covering depth and height.

'Which passeth knowledge'. In this expression we find the Greek word *huperballo* which occurs in Ephesians three times:

'What is the exceeding greatness of His power to us-ward'
(Eph. 1:19).

'That ... He might shew the exceeding riches of His grace ... toward us'
(Eph. 2:7).

'The love of Christ, which passeth knowledge' (Eph. 3:19).

We go from the power of His resurrection to the riches of His grace, and on to the love of Christ which passeth knowledge. 'To know ... that which passeth knowledge' sounds like a contradiction. That is because the subject transcends all human thought. We are here in the realm of the superlative. It is the same in Philippians. There a peace is spoken of, a peace that can be experienced, and yet when all is said it remains a peace 'that passeth understanding' (Phil. 4:7) or as Weymouth renders it 'which transcends all our powers of thought'. Christ Himself is God's 'unspeakable Gift', yet who can refrain from speaking of Him? Christ's love is beyond our comprehension, yet throughout life's present pilgrimage, and on through the ages to come, that love, which passeth knowledge, must surely be the goal of all attainment. Let us then seek the apparently impossible, 'to know the love of Christ that passeth knowledge', for we are heirs of glory beyond the dreams of man.

The Great Doxology The Triumphant 'Amen'

The third and final stage of the central prayer of Ephesians 3 is now before us; it is the climax petition 'that ye may be filled with all the fulness of God'. There is no intention on the part of the apostle to suggest that any one believer or all put together could contain 'all the fulness' of God. What the apostle said was *hina plerothete eis pan to pleroma tou Theou*, 'In order that ye may be filled unto all the fulness of God'. 'Unto' indicates a goal or a standard. The members of the One Body differ in capacity; some are by grace enabled to contain more than another. The point however is not the size of the vessel, but that no vessel should remain only partly filled whatever the capacity; it should be filled to the brim. From the doctrinal and basic point of view this is looked upon as an accomplished fact, for this church is actually called 'The fulness of Him that filleth all in all'. Using similar words as those found in Ephesians 3:17, the apostle wrote to the Colossians:

'Rooted and built up in Him ... In Him dwelleth (*katoikeo* as in Eph. 3:17) all the fulness (*pan to pleroma* as in Eph. 3:19) ... and ye are those having been filled to the full (*pepleromenoi*) in Him' (Col. 2:7-10 author's translation).

Here every member is conceived of as being 'filled unto all the fulness of God'. In Ephesians 3, this same full measure is the object of prayer. The apostle is working along similar lines to those which led to this prayer in the first place. It will be remembered that, at the close of chapter 2 of Ephesians, there is a reference made to the 'habitation' of God and as a consequence Paul prayed that what the believer is in grace, in Christ and in position, he may be in experience, in realization and in enjoyment 'in order that Christ may dwell in your hearts by faith'. So even now this church of the One Body has already been given its ultimate title 'The fulness of Him that filleth all in all' (Eph 1:23). Is it any marvel then that in such a prayer the apostle should intercede and pray that members of such a company and calling, with such a title and destiny, might be 'filled Up To all the fulness of God'? Whether looked at in Christ Himself or in the church itself this fulness resides 'bodily' — it is the Divinely appointed vehicle of manifestation, and if the

believer fails to respond, so far, on the experimental plane, will not the manifestation of the Divine fulness be hindered?

This matter of the fulness is so vast that no attempt will be made to deal with it here. Some attention has been paid to the theme in An Alphabetical Analysis part 3, under the heading Pleroma. There, we realize that the term covers the purpose of the ages, and that no other company of the redeemed occupy so exalted a position in this purpose as 'the church which is His Body, the fulness of Him that filleth all in all'. With this third petition, the prayer of Ephesians 3 reaches its summit, Paul like David could say, the prayers of Paul the apostle 'are ended or consummated'. Only the doxology remains, and in that doxology we shall find gathered expressions that will indicate some further associations in glory of this highly favoured church. These doxologies that appear in the epistles of Paul, were no mere ejaculations that, while being genuine expressions of praise and worship, submit to no analysis and need not be given too serious a consideration. They form a part of all Scripture and have their place just as much as any purely doctrinal, dispensational or practical affirmation. The order of Paul's epistles may never be satisfactorily settled so far as the exact place of each individual epistle is concerned, but there is practical unanimity regarding the chronological order of those epistles which contain doxologies, and we set them out as follows:

2 Cor. 1:3,4 'Blessed be God ... Who comforteth us'.

2 Cor. 11:31 'God ... blessed for evermore, knoweth that I lie not'.

Rom. 1:25 'The Creator, Who is blessed for ever'.

Rom. 9:5 'Christ, Who is over all, God blessed for ever'.

Rom. 11:33-36 'For of Him, and through Him, and to Him, are all things: To Whom be glory for ever. Amen'.

Rom. 16:27 'To God only wise, be glory through Jesus Christ for ever. Amen'.

Eph. 1:3 'Blessed be God ... Who hath blessed us'.

Eph. 3:21 'Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen'.

1 Tim. 1:17 'Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen'.

1 Tim. 6:15,16 'King of kings, and Lord of lords; Who only hath immortality ... Whom no man ... can see: to Whom be honour and power everlasting. Amen'.

We have not listed the occasions when the apostle breaks his narrative to say 'I thank God' or some such expression, but the following passages should be noted (Rom. 1:8; 7:25; 1 Cor. 1:4,14; 14:18; Phil. 1:3; Col. 1:3,12; 3:17; 1 Thess. 1:2; 2:13; 2 Thess. 1:3; Phile. 4). It will be discovered that a careful examination of these ten doxologies gather up into themselves much of the doctrine that precedes or follows them, and one example here must suffice. The central feature of 1 Timothy is the 'Mystery of Godliness'. God manifest in the flesh ... seen of angels. The doxologies of chapters 1 and 6 emphasize among other things (1) God's 'invisibility', (2) that what is attributed in chapter 1

to 'God' is attributed in chapter 6 to Christ, for He is 'King of kings and Lord of lords'. The following abbreviated structure may exhibit the relationship of these two doxologies to the teaching of the epistle as a whole.

1 Timothy			
A	1:1,2.	Salutation.	
B	1:3-20.	Teach no other doctrine (1:3).	
		Committed to trust (1:11).	
		The Doxology.	
		The King, incorruptible, invisible (1:17).	
		Shipwreck (1:19).	
C	2:1-7.	The salvation of all men (2:4).	
	D	2:8 to 3:15. I hope to come (3:14).	
	E	3:15,16.	mystery God Manifest.
	E	4:1-8.	apostasy Demons.
C	4:9-12.	The Saviour of all men (4:10).	
	D	4:13 to 6:2. Till I come (4:13).	
B	6:3-20.	Teach otherwise (6:3).	
		Committed to trust (6:20).	
		The Doxology.	
		King, Immortal, Unseen (6:15,16).	
		Drown (6:9).	
A	6:21.	Salutation.	

We return therefore to the closing doxology of Ephesians 3 with the assurance that the phraseology used, however exultant, was under the superintendence of the Spirit Who inspired all Scripture. Let us attempt a more literal rendering than is found in the Authorized Version which while not readable enough to be a substitute, will throw into prominence essential features:

'Now to Him Who is of power (dunameno) above all things to do above what we ask or think, according to the power (dunamin) that inworketh (energoumenen) in us, to Him be the glory in the church in Christ Jesus, unto all the generations of the age of the ages. Amen'.

It will be perceived that 'power' is brought over from the body of the prayer, once translated in the Authorized Version 'to be able' which is correct, and once translated 'power'. This we have enforced by translating dunameno 'to be of power'. The word translated in the Authorized Version 'worketh' is the Greek energeo our word 'energize', which comes in the earlier prayer of Ephesians 1:19,20. This 'power that worketh in us' is moreover very pointedly contrasted with Ephesians 2:2, where another force is seen at work, 'The Prince of the power of the air, the spirit that now worketh in the children of disobedience'. This reference in Ephesians 2 takes on a deeper significance when we realize that it is aligned with the answering of our prayers, for that surely is travestied by the blinding and undoing of the children of disobedience, in the fulfilling of the desires of such.

The special note of time with which the doxology ends is unique. No other doxology envisages 'the generations' of the ages to come. The Prison Epistles speak of:

(1) Generations past.

'Ages' or literally 'generations' past, to which the truth of the Mystery of Christ was not so clearly revealed as it is now (Eph. 3:5). The Mystery itself (as distinct from the ever unfolding mystery of Christ) had been 'hid' (not gradually revealed) both from the 'ages' and from the 'generations' (Col. 1:26).

(2) The present generation.

In the midst of a crooked and perverse 'generation' among whom the church shines as a light in the world (Phil. 2:15).

(3) The future generations.

'To Him be glory in the church, in Christ Jesus, unto all the generations of the age of the ages' (Eph. 3:21 author's translation).

The epistles contain but one other occurrence of *genea* and that refers back to Israel in the wilderness (Heb. 3:10), and so is distinct from those spoken of in the epistles of the Mystery, as we should expect. It is evident that these future generations are placed in contrast with the past and the present. In contrast with the past, they will be to the glory of God in two capacities, (1) in the church, (2) in Christ Jesus, and these two echo the two mysteries, 'the Mystery of Christ' only partly revealed in generations past, and 'the Mystery' itself which had been hidden from ages and generations. This points to the fact that 'glory' is associated both with 'knowledge' and with 'fulness' as may be seen in prophecies of other spheres, for example:

'The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea' (Hab. 2:14).

'His glory is the fulness of the whole earth' (Isa. 6:3 margin).

The generation that shall glorify the Lord is the generation that knows Him, a generation in contrast with all those from whom the truth of the Mystery had been hidden. It will be also a generation in blessed contrast with the wicked and perverse generation that alas is the description of the world in which the revelation of the Mystery was given. The subjects for which the apostle prayed both in Ephesians 1 and 3 demand something more than ordinary grace and power for their realization. Paul associates them with the mighty power that raised Christ from the dead and set Him at the right hand on high; he contrasts it with the spiritual energy that works its will in the wicked and perverse generation that knows not God.

The reader has already been informed that the word 'exceeding' of Ephesians 1:19; 2:7 and 'which passeth' of Ephesians 3:19 is the Greek *huperballo*, and it would be natural to believe that in verse 20 the word 'exceeding' will be one more occurrence of *huperballo*. This however is not so. *Huper* comes twice, translated in the Authorized Version 'above' and together with other words 'exceeding abundantly', but the word *huperballo* is not used. Instead we have the phrase *huper ek perissou*. The word *perissos* is a form of the preposition *peri* 'concerning', 'about' and in combination expresses the idea 'beyond', possibly because that which surrounds a thing lies beyond the thing itself. We have *perisseuo* 'to abound' (Rom. 5:15), *perisseia* 'abundance' (Rom. 5:17), *perissos* 'exceeding' (Rom. 3:1 'advantage'), *perissoteros* 'more

exceedingly' (Gal. 1:14). The fact that the Authorized Version translates perisseia 'superfluity' (Jas. 1:21) shows that it ranks with the words huperbole and huperballo as a word indicating excess, even to extravagance were not God Himself and all His resources the pledge of fulfilment. As one looks back over the revelation that has been given in these three chapters of Ephesians, the heart may well quail at the prospect of rising to any level of appreciation or approximation, but this the apostle answers by pointing a way to God Himself as One Who is able to do 'exceeding abundantly'.

Ephesians 1:3 opened our study with the words 'Blessed be God'. Ephesians 3:21 concludes our study with this marvellous doxology, and here the doctrinal portion of this mighty epistle reaches its utmost limit. The fulness of God as expressed in the love of Christ fills all breadth, length, depth and height. All that lies beyond is not a matter of present revelation, and therefore cannot form part of present Christian doctrine. We can end on one note only, a note of thanksgiving and of praise. It is fitting that a section which opens with a benediction 'Blessed be God Who hath blessed us' should close with a doxology 'Now unto Him ... be glory'. We shall appreciate this sublime doxology the better if we observe that it falls into three parts.

- (1) Him to Whom the praise is given.
- (2) The medium through which this praise will be offered.
- (3) The duration of this adoration.

'Now unto Him Who is able to do exceeding abundantly above all that we ask or think'. This is the character of the One to Whom such a prayer as that of Ephesians 3 can alone be made. Here we learn that even when we breathe these inspired petitions, we shall not apprehend one half of the magnitude of our request. God however does not limit our praying or His answers to our apprehension. He is able to exceed all our asking and all our thinking, and one of the reasons may be suggested in the next clause, 'According to the power that worketh in us'.

In the opening of the prayer the limitless source of supply is revealed — 'According to the riches of His glory'. In the doxology the equally limitless power that answers these requests is made known.

What is this mighty power that works both in us and that moves the very arm of God? It is presupposed that the teaching of Ephesians 1 will have been grasped before the teaching of Ephesians 3 is reached. In that early chapter the apostle prayed that we may know:

'What is the exceeding greatness of His power to us-ward who believe, according to the working (inworking) of His mighty power, which He wrought in Christ, when He raised Him from the dead ... far above all ... Head over all things to the church ... the fulness of Him that filleth all in all' (Eph. 1:19-23).

The power that answers the prayer of Ephesians 3, is the power that raised Christ from the dead, that placed Him at the right hand of God, that put all things under His feet.

It is understandable that one may say 'I do not feel this mighty power; should I not be conscious of it if such a power were associated with my Christian life?' In chapter 2 we read that the unsaved are energized by a mighty spiritual power, yet at the same time such walk according to the age of this world, that is, they are just ordinary people.

They fulfil their own desires, and are certainly not conscious they are being inwrought by the spirit of the Prince of the power of the air. In the same way, we who now seek to walk worthy of our high calling, who seek to fulfil the will of God, who are guided by His written Word, we are not always conscious of the power that alone makes such an effort possible or acceptable.

The doxology that has been interrupted by this testimony to the mighty power that is related to its prayer, is resumed by the repetition of the words 'Unto Him':

'Unto Him be glory by the church and by Christ Jesus'
(author's translation).

A little previously the apostle had written that through the church heavenly beings were learning the manifold wisdom of God (Eph. 3:10), and in chapter 2 verse 7 he reveals that this church when raised and seated in the heavenlies will show in the ages to come God's exceeding riches of grace in His kindness toward them in Christ Jesus.

What we may do now in our small measure, 'whether we eat or drink or whatsoever we do', we shall do then in a fuller degree. This is indeed 'fulness'. It will be so for the very earth itself. The marginal reading of Isaiah 6:3 being:

'His glory is the fulness of the whole earth'.

When heaven and earth are united and the great dwelling of God is at last complete, Psalm 29:9 (margin) will be fulfilled 'Every whit of it uttereth glory'.

'For all the generations of the age of the ages'.

What this statement indicates is perhaps beyond our present abilities to grasp. When we read 'A Hebrew of the Hebrews' or a 'Pharisee of the Pharisees' we know that we are reading of something superlative. So here this represents the climax and crown of time.

In Genesis 2:4 we read of the 'generations of the heavens and of the earth', a history which takes Genesis 2:5 to 4:26 to unfold. Within this short compass Sin, Death, Curse, The Two seeds and finally Seth are introduced. Here in Ephesians is the glorious opposite. Sin and death will be unknown; no curse will ever fall. The false seed will have been gathered and removed as the tares are, and God will be all in all.

EPHESIANS Chapter 4
The Practical Section (Eph. 4 to 6)
'Worthy' (Eph. 4:1)

There is scarcely anything more important and in need of more emphasis and repetition than that doctrine must ever be accompanied by practice, that walk must correspond with calling, that visible fruit must manifest the hidden root. This correspondence of doctrine and practice is most happily displayed in the epistle to the Ephesians. It naturally divides into its two main sections — the first three chapters containing the great revelation, the second three chapters the resulting exhortation. Take a few instances by way of illustration. To see the whole would necessitate a most detailed structure of the epistle.

Doctrine (1 to 3)	Practice (4 to 6)
The power of His might and the principalities and powers (1:19-23).	The power of His might and the evil principalities and powers (6:10-17).
This shows our doctrinal position and sphere of spiritual blessings.	This shows the corresponding conflict and spiritual foes.
The old walk — 'the world' (2:2). .	The old walk — 'vanity of mind'; 'uncleanness'; 'darkness'; 'as fools'.
The new walk — 'new creation' (2:10). .	The new walk — 'lowliness of mind'; 'in love'; 'as light'; 'circumspectly'.
The new creation — The new man (2:10-15). .	(The old man — put off. The new man — put on (4:22-32). The new man is a new creation.
The Temple — 'fitly framed together' (2:19-22). .	The Body — 'fitly joined together' (4:7-16). Its present manifestation.

These examples will suffice for the moment. What a stimulus we receive to unity when we see that the exhortation to be 'fitly joined together' as members of the one Body is but a temporal and corporal expression of the higher and fuller unity of the Temple so marvellously 'fitly framed together'.

Or again, it is not enough that we should learn the doctrine of the New Creation and the New Man; it must have some result. The old man with his 'former conversation' (4:22) and 'with his deeds' (Col. 3:9) must be put off, otherwise the glorious doctrine remains without life. The exalted position of the believer in the ascended Lord — 'far above all' — brings him into conflict with 'principalities and powers' that are associated with evil. The mighty power that raised Christ from the dead is the power in which alone each member of the Body can hope to overcome these spiritual foes. All this and more is expressed in the one word of Ephesians 4:1, 'Walk worthy'. The word 'worthy' (axios):

'refers to a pair of scales, in which, when the weights on each side are equal, they bring (agousi) or draw down (axiousei) the beam to a level or horizontal position' (Parkhurst, adapted).

What a wonderful thought this is. Let us think of the balances. On the one scale all the blessings, the riches, the glories of our calling as revealed in Ephesians 1 to 3; on the other scale the walk that should balance these blessings, these riches, these glories, the walk that brings the beam of the balance to the horizontal, the walk that is 'worthy of the calling'. There is a sense of comparison in the word. In Romans 8:18 the apostle says that:

'the sufferings of the present time are unworthy of comparison (ouk axia) with the glory about to be revealed in us' (author's translation).

The first occurrence of the word axios in the LXX is suggestive of the idea of something 'equivalent'. Abraham, when negotiating the purchase of the cave of Machpelah, said:

'for as much money as it is worth he shall give it me' (Gen. 23:9).

The Hebrew is given in the margin 'full money', the Greek version being arguriou tou axiou. This was 'weighed in the balances' to the last shekel of the 400 as we see in verse 16. This same sense is felt in Job 11:6:

'God exacteth of thee less than thine iniquity deserveth'.

Here again the LXX uses axios. The idea of comparison is seen in Proverbs 3:15 'not to be compared unto her'. Such is the word that Paul uses at the opening of his exhortation, 'Walk worthy'. Walk so that there may be a comparison between doctrine and practice.

The word axios is an adverb, and standing alone would be translated 'worthily', but the word does not stand alone in any of its occurrences in the New Testament; it is always followed by such an expression as 'of the Lord', 'of the calling', 'of the gospel'. 'Worthy of the Lord' must be taken as an adverbial phrase. 'As becometh saints' (Rom. 16:2) is literally 'worthy of saints'. 'After a godly sort' (3 John 6) is literally 'worthy of God'. The word axios comes three times in the Prison epistles, and in each case it is associated either with the calling, the gospel, or the Lord. We are not allowed to think merely of the walk, not merely of walking worthily, not simply to be studying our walk as such, but ever to think of the walk as it is related to something higher and nobler than ourselves:

In Ephesians 4:1 we have 'walk worthy of the calling'.
 In Philippians 1:27 'manner of life worthy of the gospel'.
 In Colossians 1:10 'walk worthy of the Lord'.

How it must influence us if we but remember that in the one scale of the balance is our calling, the gospel, yea, even the Lord Himself. What a walk that must be therefore that shall be 'worthy'.

The word 'walk' occurs in the epistle seven times, and therefore bears the hallmark of Divine emphasis:

'Walk' in Ephesians	
A	2:2. Walk according to (kata) world.
B	2:10. Good works.
C	4:1. Walk worthy.
A	4:17. Walk as (kathos) Gentiles.
B	5:2. In love.
	5:8. As light.
	5:15. Circumspectly.

The negative is grouped under A, the positive under B. We need both. We need to be warned of that walk which is according to the age of this world, of that walk which partakes of the characteristics of those conditions we have left behind. We are exhorted to remember that we were once Gentiles in the flesh,

and in the world (2:11,12), and to see to it that our walk shall not be in accord with either of these.

Let us once again be permitted to bring before the mind's eye, the balances, as we repeat the exhortation 'Walk worthy' (see page 4).

The Walk and the calling (Eph. 4:1)

It will be noticed that, when referring to himself as the 'prisoner' in 3:1, the apostle calls himself 'The prisoner of Christ Jesus' (R.V.), but that in chapter 4 he styles himself 'the prisoner of the Lord'. These titles are not used at random. 'Christ Jesus' speaks of the ascended and risen Saviour in Whom we find our acceptance, our ground of blessing, our hope of glory. 'Lord' speaks of our relationship with Him in the practical sphere:

'Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet ... the servant is not greater than his Lord' (John 13:13-16).

In the Authorized Version of this epistle the title 'Lord', standing alone, occurs sixteen times. Of this number only one occurrence is found in the three doctrinal chapters (2:21, 'An holy temple in the Lord'). The remaining fifteen occurrences are all found in the three practical chapters:

The prisoner in the Lord, beseeches the saints to walk worthy (4:1).
The unity of the Spirit gathers around the one Lord as its centre (4:5).

Paul testifies in the Lord that the saints should not henceforth walk as the Gentiles (4:17).

As light in the Lord, the believer should walk as a child of light (5:8).

Proving what is acceptable unto the Lord (5:10),

and so through the whole series.

'In Christ' expresses our doctrinal position, our standing.
'In the Lord' indicates our practical relationship, our state.

I may address a fellow believer as a dear brother 'in Christ' far more freely than I can call him a brother 'in the Lord'. This distinction must be remembered when applying the teaching of 1 Corinthians 7:39:

'She is at liberty to be married to whom she will; only In The Lord.

This limitation means much more than that marriage should not be contemplated as between a saved and an unsaved person. Many an unhappy and profitless marriage has been contracted by two children of God. The trouble has arisen from the fact that though they have been one 'in Christ', they have not been one 'in the Lord'. They did not seek the same thing; they did not believe or practise the same thing. Their callings may have differed, and division and bitterness have often been the result. The apostle was a prisoner not only of Christ Jesus, but of the Lord. As such he could exhort those who recognized the same Lord to walk worthy of their calling, and later, exhort them to consider his own walk as a pattern.

The theme of chapter 4 may be discovered by noticing the way in which he returns to his subject. First he speaks of the walk positively, as worthy of

the calling, with all humility of mind. Then, after a long digression concerning the unity of the Spirit, he returns to the walk, this time speaking negatively — not as Gentiles, in the vanity of their mind. This again is followed by teaching concerning the new man. It will be more apparent if set out thus:

Ephesians 4:1-32		
A	4:1,2. The walk, positively.	Humility of mind.
B	4:3-16. The One Body.	
A	4:17-19. The walk, negatively.	Vanity of mind.
B	4:20-32. The New Man.	

This division of the subject brings to light an important truth. By omitting the parenthesis of 3:2-13 we realize that the great prayer of 3:14-21 arises directly out of the fact that the Church of the One Body is the Temple of the Lord. The apostle's 'I therefore' of 4:1 links the One Body on to the Temple, indicating that the Body aspect is the outward (and perhaps only temporal) manifestation of the real and lasting Temple character.

Now, we see further by the analysis of chapter 4, that the One Body is also a reflection of the New Man. This is confirmed by a reference back to chapter 2:15, 'For to make (create) in Himself of twain one new man'. No doctrine of Scripture is isolated. All is part of the great purpose of the ages. While we must ever seek rightly to divide the Word of truth, we must remember that, within the dispensational section to which we belong, our faith is one, our hope is one, our Lord is one.

The walk of the believer appears to be presented as having a threefold relationship in the opening exhortation:

	Worthy of calling.
To Walk	With all lowliness, etc.
	Endeavouring to keep the unity, etc.

Let us consider this order. Is it possible to reverse it without involving ourselves in trouble and disappointment? Let us see. Suppose we attempt to keep the unity of the Spirit without the necessary humility, forbearance and long-suffering!. The result will be sectarian harshness, the puffing up of some few stronger minds and the crushing of the weak. How shall the graces of humility, meekness, forbearance and long-suffering be encouraged? We are driven to the inspired order; these qualities will thrive and grow as we seek to walk worthy of our calling. As we realize the marvellous grace that has been manifested to ourselves, so we shall in our turn be the better able to manifest that grace to others. We assume that all our readers know that the word 'vocation' of Ephesians 4:1 is simply the word 'calling'. The calling of believers during the Acts differed in many essentials from that of the prison ministry of Paul. In one sense, at least, it would be the same, and we may take to ourselves the words of 1 Corinthians 1:26-29:

'For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen,

yea, and things which are not, to bring to nought things that are: That No Flesh Should Glory In His Presence'.

These words may well throw us back to Ephesians 2:11,12 where we are urged to remember:

'That ye were Gentiles, without Christ, aliens ... strangers ... having no hope, and without God in the world'.

To remember this will certainly make humility of mind, forbearance, and long-suffering, far more possible than if it is forgotten. While a wholesome 'remembrance' has a gracious effect upon our walk, there is, from another aspect, an equally important 'forgetfulness':

'Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, according to a mark, I press toward the prize of the high calling of God in Christ Jesus ... let us walk by the same rule, let us mind the same thing' (Phil. 3:13-16 author's translation).

So whether we look back to the pit from which we have been delivered, or look onward to the glories that stretch out ahead, whether we 'remember' in the one sense or 'forget' in the other, our walk must be the meeker, and the lowlier for it. Then think of the humbling effect of such a passage as this:

'Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you' (2 Thess. 1:11,12).

Finally, what an effect upon our walk and our attitude to others such a passage as 2 Timothy 1:9 should have:

'Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began (age times)'.

Let us remember our calling, and seeing its grace and its glory, seek to walk worthy of it 'that the name of the Lord Jesus Christ may be glorified'.

The Walk and its Characteristics (Eph. 4:2)

A frame of mind, a spiritual graciousness, is necessary before it is possible to attempt to keep the unity of the Spirit in the bond of the peace.

'With all lowliness and meekness, with longsuffering, forbearing one another in love' (Eph. 4:2).

The word 'lowliness' is better rendered 'humility of mind', which brings out more clearly the contrast of verse 17, 'vanity of mind'. This word is so translated in Acts 20:19, where the apostle says:

'Serving the Lord with all humility of mind'.

We can imagine that some, nay many, if they had received the calling and commission of the apostle Paul, would have displayed arrogance of mind,

haughtiness, a temper that would not brook denial or misrepresentation. If we would understand the causes that combined together to make the change from Saul the Pharisee, 'breathing out threatenings and slaughter', to the humble, despised, faithful bond-servant of Christ, we must follow his steps as recorded in the Acts and the Epistles, and realize that only a close fellowship with the Son of God makes such a change either possible or permanent. Unity without humility is hopelessly impossible:

'From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? ... Wherefore He saith, God resisteth the proud, but giveth grace unto the humble' (Jas. 4:1-6).

So it is that the apostle, in Philippians 2, links together 'lowliness of mind' and 'one mind':

'Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves' (Phil. 2:2,3).

What an example of this spirit follows, nothing less than the humility of the Son of God, Who made Himself of no reputation. Humility of mind, meekness, longsuffering and forbearance should ever be the characteristics of God's elect:

'Put on therefore, as the elect of God ... bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another' (Col. 3:12,13).

Just in passing we call the reader's attention to the parallel with Ephesians 4 expressed in the two passages of Colossians 3:10 and 12:

'Put on the new man'.

'Put on ... humility'.

We must not leave this theme without a word of warning. There is a true humility, but there is also a false. The one flows from Christ, the other draws away from Christ. The passage that gives the warning is Colossians 2:18-23, and we give Farrar's rendering in order to stimulate thought and provoke attention:

'Let no one then snatch your prize from you, by delighting in abjectness, and service of the angels, treading the emptiness of his own visions in all the futile inflation of his mere carnal understanding, and not keeping hold of Him Who is "the Head", from Whom, supplied and compacted by its junctures and ligaments the whole body grows the growth of God. If ye died with Christ from mundane rudiments, why, as though living in the world are ye ordinance ridden with such rules as "Do not handle", "Do not taste", "Do not even touch", referring to things all of which are perishable in the mere consumption, according to the "commandments and teachings of men?" All these kinds of rules have a credit for wisdom in volunteered supererogation* and abasement — hard usage of the body — but have no sort of value as a remedy as regards the indulgence of the flesh'.

* supererogation=the performance of more than duty requires.

Humility of mind is in the original tapeinophrosune; tapeinos, lowly, is wonderfully illustrated in Matthew 11:29, 'I am meek and lowly in heart', especially if we realize the point of the words 'At that time' of verse 25. Other references worth noticing are Romans 12:16 and Philippians 2:8. Humility

of mind is closely associated with meekness. Because of the 'meekness and gentleness of Christ', Paul, the one in authority, can find it in his heart to condescend to 'beseech' (2 Cor. 10:1). See also 1 Corinthians 4:21. Meekness is no product of the flesh. When the flesh attempts to bring forth humility and meekness it produces such creatures as Uriah Heep who was 'very 'umble', who writhed and twisted in his excessive humility, but who was nevertheless a monster of hypocrisy.

'But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance' (Gal. 5:22,23).

Against such, continues the Scripture, there is no law. The 'touch not, taste not, handle not' of Colossians 2 is a sure sign of the false humility. This spirit of meekness ever looks back to our state by nature and our liability to fall:

'Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted' (Gal. 6:1).

Meekness must go hand in hand with authority and teaching:

'In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth' (2 Tim. 2:25).

Moses, whose position raised him infinitely above his fellows, with whom God spoke face to face, is recorded as being 'very meek, above all the men which were upon the face of the earth' (Num. 12:3). If Moses was meek, if Paul was meek, yea, if the Lord of Life and Glory was 'meek and lowly of heart', who are we to dare to walk abroad with high look, or to act towards our fellows in a vain show? Without opening the Book, could our readers name the first positive thing said of love in 1 Corinthians 13?:

'Charity (Love) suffereth long, and is kind' (verse 4).

Humility of mind and meekness are accompanied by this first expression of love, viz., longsuffering. Like meekness it is the fruit of the Spirit (Gal. 5:22). It is placed as the goal of the believer's walk in the parallel passage of Colossians 1:10,11:

'unto all patience and longsuffering with joyfulness'.

When Paul would set his own doctrine and practice before Timothy as an antidote to the selfishness that will characterize the perilous times of the last days, he says to him:

'But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience' (2 Tim. 3:10).

We gather from various allusions in the epistles that Timothy was of a retiring, shrinking nature. The rudiments of this world would teach such to develop self-assertion, to see to it that others were kept well informed of their authority. What says the wisdom of God?:

'Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all Longsuffering and Doctrine' (2 Tim. 4:2).

Is this the reason why so many are repelled? Is this the reason why some do not come to a knowledge of the truth? We must make no mistake, the Word is to be fearlessly preached; doctrine must be maintained, but the truth needs to be spoken in love, the doctrine with long-suffering, the instruction and the restoration with meekness.

Lastly comes, 'Forbearing one another'. Not until our walk is manifested by these gracious qualities may we proceed to that noble endeavour of keeping the unity of the Spirit.

Let us, brethren, seek to adorn the doctrine of God our Saviour in all things (Titus 2:10).

The Unity and the Bond (Eph. 4:3)

Let us now give closer attention to the section devoted to the One Body, placing on either side the references to the walk.

Ephesians 4:1-17				
A	1.	The prisoner of the Lord.	Beseeches.	
B	a	1.	Walk worthy.	Positive.
	b	2.	Humility of mind.	
C1	c	3-6.	Unity of spirit.	Keep. Sevenfold.
		d	7.	Measure. Gift of Christ.
		e	8-12. Gifts of Ministry: for perfecting.	
C2	c	13.	Unity of faith.	Arrive. Sevenfold.
		d	13.	Measure. Fulness of Christ.
		e	15. Truth in love for growth.	
C3	c	16.	Unity of Body.	Fitly joined. Sevenfold.
		d	16.	Measure. Every part.
		e	16. Edify self in love.	
A	17.	I testify in the Lord.		
B	a	17.	Walk not.	Negative.
	b	17.	Vanity of mind.	

It will be seen by the structure that the unity which the apostle now approaches is threefold. There is first the unity of the Spirit with its bond of peace. Then there is the unity of the Faith, and finally the unity of the One Body. The parallel passage to Ephesians 4:16 in Colossians, is Colossians 2:19, and there the 'bond' of Ephesians 4:3 appears as the 'bands' and the 'ligaments' of the Body.

The apostle exhorts us to 'endeavour to keep'. In Galatians 2:10, referring to the suggestion of the leaders at Jerusalem that Paul should 'remember the poor', the apostle says, 'the same which I also was forward to do'. We find several allusions to the gatherings for the poor saints at Jerusalem, and when these offerings were ready, Paul undertook the journey in person to bring this evidence of fellowship and reconciliation to Jerusalem. 'Forward' is the word endeavour. Writing his last letter to Timothy, he gives him among other things this charge:

'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth' (2 Tim. 2:15).

'Study' is the word endeavour. In the same epistle Paul urges Timothy to come to him in his captivity:

'Do thy diligence to come shortly unto me: for Demas hath forsaken me ... Trophimus have I left at Miletum sick. Do thy diligence to come before winter' (2 Tim. 4:9-21).

'Do diligence' is the word endeavour.

'Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief' (Heb. 4:11).

'Let us labour' is the word endeavour.

It will be seen that the word used by the apostle indicates active, watchful diligence. This sacred trust is our concern. We jealously watch for any intrusion, any root of bitterness, any faction or element of strife. We cannot put the responsibility off on to another. Each one must share in the watch, each must honestly and truly endeavour to keep this treasure.

There are many words translated 'keep' in the Scriptures:

Bosko =	To keep as a shepherd.
Phulasso =	To guard as a soldier.
Echo =	To hold as the servant did the pound.
Poieo =	To keep as the passover.

Not one of these words is used by Paul in Ephesians 4:3. The word used here is tereo, which means to keep as one would a treasure; diatereo (Luke 2:51) is used of Mary who treasured up in her heart things spoken of her infant Son. Tereo is used once more in the prison epistles of Paul himself:

'I have kept the faith' (2 Tim. 4:7).

Here then is the sacred trust. We are to keep the unity of the Spirit as Paul kept the faith. Through good report or evil report, through honour or dishonour, nothing must turn away our attention; we must be ever diligent in our duty, ever studying to keep our treasure intact, ever labouring to preserve this truth complete. Nevertheless, with all this personal sense of responsibility must be the equally important sense of the Lord's greater care. The same apostle who so nobly kept the faith, was persuaded that the Lord was able to keep that which had been entrusted until that day. The unity of the Spirit may be viewed as part of that good deposit which is so wonderfully spoken of in 1 Timothy 6:20 and 2 Timothy 1:12 and 14.

What therefore are we to keep! The answer is 'The unity of the Spirit'. This however is an incomplete statement. We are to keep this unity in the bond of the peace, that is the full statement. Those who are joined to the Lord are said to be one spirit with Him (1 Cor. 6:17). Some commentators speak of this unity as being the work of the Holy Spirit; others look upon it as indicating the unanimity of spirit that should actuate all the members of the One Body. There is no conflict between these two views. Unanimity of spirit is only possible in that unity made by the Spirit of God. Outside must ever be strife

and self-seeking. This unity of spirit is well illustrated and expressed in such passages as Romans 15:5,6 and Philippians 1:27; 2:1,2.

This unity can only be kept by the bond of peace. What is this bond? What is this peace? It is that peace made by Christ Who made the two conflicting parties 'one', Who destroyed the enmity between them, Who broke down the middle wall of partition, Who, by creating of the twain in Himself one new man 'so making peace', made the bond of peace which effectually binds together the unity of the Spirit.

The things that were set aside were the things belonging to believers as Jews or as Gentiles. None of these things are carried over. There is no reformation attempted. The unity of the Spirit is part of the New Creation. In exercising our diligence over this, we shall see at once the attempt of this one to import some doctrine, or of that one to bring in some practice that belongs to the time before the middle wall was broken down. Nip all such attempts in the bud. Let them not get a foothold. Be willing to be called narrow, proud, anything, however untrue and unmerited, but endeavour to keep that sacred unity as you would defend your life.

We write thus because of the laxity of many, because of the confusion which exists in the minds of many as to the difference between humility of mind and resolution, of meekness and strength. We cannot be charitable with the goods of another. Stewardship, though exercised with all lowliness, meekness, longsuffering and forbearance, must nevertheless be above all things exercised faithfully. The Lord keep us faithful as the apostasy sets in.

The Sevenfold Unity of the Spirit (Eph. 4:4-6)

In Ephesians 4:4-6 we have brought before us the sevenfold unity of the Spirit, which we are urged to keep.

		One Lord	
	One Hope		One Faith
	One Spirit		One Baptism
One Body			One God and Father

Some of the elements of this unity are found in chapter 2:

'For through Him (the one Lord) we the both (the one Body) have access by one Spirit unto the Father (the one God and Father)' (verse 18).

The Gentiles, being originally 'without hope', can hold but the one hope of their calling. They have no other. They had also been saved by grace through faith, and that not of themselves, it was the gift of God. This accounts for every item except the one baptism. That is found, as we shall see more clearly presently, in the threefold union with the risen Lord expressed in the words 'quicken together, raised together, seated together'.

It is important to see that the central feature of this unity is the One Lord. Without the risen and ascended Christ there is no church which can be called the One Body. Not until Christ is seen as Head can the church be seen as the Body. This is clearly stated in Ephesians 1:21-23. Apart from the risen Son of God, the one God would never be known as the one God and Father. Apart from the ascended Lord, the one baptism of the one Spirit is impossible. The unity of the faith embraces the Son of God, and the one hope is nothing less than Christ Himself. Like the central shaft of the lampstand of the Tabernacle,

all are united together in Him, all receive their fulness from Him. Severed from Him they are worthless. What hope have we outside of Christ? In whom can we have faith apart from Christ?

Let us now, having seen the essential position of Christ in this unity, look at the seven items in detail.

One Body. It is true that the figure of the body is used in 1 Corinthians 12, but the context reveals that it is used in illustration of the distribution and diversity, yet unity, of spiritual gifts. The church of the One Body is a new creation, connected with the ascended Christ as its Head, in a sphere of glory that transcends all others, 'far above all', and is directly related to the revelation of the Mystery, where it is given its peculiarly distinctive character, 'a joint-Body' (Eph. 3:6), a standing unknown before the Mystery was made known. Such in brief is the first item in this sevenfold unity. This we have to guard.

Some will deny that the one Body is peculiar to the dispensation of the Mystery. Some will teach that the Body of 1 Corinthians 12 is 'all one and the same'. Some even go so far as to teach that the One Body comprises every saved one from Adam onwards. All such attempts to destroy the testimony of the Lord's prisoner must be resisted. We must not, however, miss the emphasis on the one Body. We can have no connection with 'bodies'; such cannot be recognized for one minute. All other unities, bodies, leagues, societies, may serve their turn, but are outside this sacred circle.

One Spirit. The body, without the spirit, is dead, being alone, says James. What is the animating spirit of the One Body? Referring to the mortal body, the apostle says:

'But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you' (Rom. 8:11).

The analogy holds good. The Spirit of the risen Christ likewise is the one Spirit of the One Body. In Ephesians 1 and 2, two mighty energies are opposed. One is that of the spirit that now energizes the children of disobedience, the other, though not called by the name 'spirit', is the Spirit of Him Who wrought in Christ when He raised Him from the dead. Another facet of this truth is revealed in Ephesians 2:18. It is the Spirit of sonship:

'For through Him we both have access by One Spirit unto the Father'.

This is the Spirit in Whom we, 'the both', cry, 'Abba' (Hebrew), 'Father' (Greek). The one Body and the one Spirit anticipate the one God and Father of all. It has been suggested that Paul's meaning here is that the Gentiles share in the work and witness of 'one and the selfsame Spirit' of 1 Corinthians 12. When the apostle desired to express that truth he used the phrase to hen kai to auto pneuma, whereas in Ephesians 4 to auto 'the selfsame' is omitted. Had he intended to emphasize 'the selfsame', what a weight the sevenfold expression would have! The fact that we have the sevenfold 'one' instead, is sufficient to decide his intention.

One Hope. This item is extended:

'Even as ye are called in one hope of your calling'.

This is the one hope of the Mystery. If the theme of the Mystery pervades Ephesians 1, then it is possible that the word rendered 'his' in 1:18 should be rendered 'its', referring to the Mystery:

'The eyes of your heart having been enlightened; that ye may know what is the hope of its calling' (author's translation) i.e. the one hope of the calling of the Mystery.

'That blessed hope' is the 'appearing of the glory of our great God and Saviour Jesus Christ', expressed in other words in Colossians 3:4:

'When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory'.

The one hope of our calling is that we shall be manifested with Him in glory. The hope of the One Body antedates the Second Advent to the earth. By the time the Lord descends from heaven with a shout and the saints of the Thessalonian company rise to meet Him in the air, the one hope of our calling will have been realized. We have a prior hope (Eph. 1:12). The signs of the times thicken around us. The movements of the nations and of the nation of Israel are trumpet-tongued. The night is far spent, the day is at hand. If the hope of the parousia is near, so much nearer must be the one hope of our calling.

There have been some who have foolishly asserted that we deny the coming of the Lord. We trust that no reader will give credence to such a statement. What we believe is that the coming of the Lord to the air and to the Mount of Olives is not the hope of the One Body, which is a very different matter.

One Lord. As we have seen, the Person and Office of Christ as the one Lord is vital to the unity of the Spirit. The title Lord supposes resurrection:

'For to this end Christ both died, and lived again, that He might be the Lord both of the dead and the living' (Rom. 14:9 author's translation).

The great confession of things in heaven, things on earth, and things under the earth is that 'Jesus Christ is Lord, to the glory of God the Father'. Here again the dominion over both dead and living is manifest.

We do not embark upon the fact that whoever bears the title 'Lord' is the Jehovah of the Old Testament, as too many and weighty matters arise out of this to be discussed here. We must not, however, omit one passage, namely 1 Corinthians 8:5,6:

'For though there be that are called gods, either celestial or terrestrial (as there be gods many, and lords many,) yet to us there is but one God, the Father, of Whom are all things, and we for Him: and one Lord, Jesus Christ, by Whom are all things, and we by Him' (Author's translation).

To understand this passage we must make a digression. When Paul went to Athens and preached the gospel, some said:

'He seemeth to be a setter forth of strange gods (Gk. foreign Demons)' (Acts 17:18).

Now what was there in the gospel as preached by Paul that could have led to such an idea? The Scripture says that the Athenians thought this:

'Because he preached unto them Jesus, And The Resurrection' (Acts 17:18).

What connection can there be between 'Jesus and the resurrection' and 'foreign demons'? We must understand that among the Gentiles, demons were supposed to be the spirits of men who had died. These demons acted as mediators between men and the far-off celestial gods. They were the 'gods terrestrial' and the 'lords many' of 1 Corinthians 8. In the Old Testament these terrestrial gods, demons, or mediators are called 'Baalim', which Paul literally translates 'lords'. When Paul spoke of Jesus Who had died and yet Who lived again, when he spoke of Him as the Lord, and as the Mediator, he was using expressions that implied, to the heathen mind, a foreign demon. 'To us', said the apostle, 'there is but one Lord, one Mediator'. The words are used with precision:

'One God, the Father, Out Of Whom (as the originating cause) are all things (ta panta, not "all things" in general, but that particular universe directly brought into being for the purpose of the ages), and we for Him; and one Lord (the Mediator), Through Whom (the mediating cause) are the all things, and we through Him' (1 Cor. 8:6 author's translation).

There is no question raised here of the Deity of Christ, the whole question is one of mediation. This is the great feature in the unity of the Spirit. At either extreme is the One Body and the one God and Father. Access is through the one Lord. As the Lord, too, He rules and has supreme dominion, and all profession of the unity of the Spirit that does not recognize the necessity to obey the one Lord will be an empty profession.

One Faith. As this item is lifted out for separate treatment in the next section of chapter 4, we pass on to:

One Baptism. The structure of the unity places the one baptism over against the one Spirit. The entire absence of types and shadows from the epistles of the Mystery lends weight to the thought that this is not the baptism in water, but that of Spirit. The fact that there is 'one baptism' is both conclusive and exclusive. John the Baptist baptized in water. This could be called one baptism. During the Acts baptism in water was accompanied by baptism of the Spirit. This cannot be called one baptism, for there were two. If we can speak of two baptisms as one, then how shall we treat the other members of this unity? Are there then two Lords, two Gods, two Bodies?

We occasionally come into touch with companies of believers who, by the prominence which they give to baptism by water, refer to themselves as 'baptized believers'. Moreover, it is very usual to find those who are members of the One Body and blessed with all spiritual blessings under the dispensation of the Mystery, conceding this point, and allowing others to say of them, they do not believe in baptism.

Nothing could be further from the truth. Every member of the One Body is a 'baptized believer', and in no sense should we allow any to say of us that we do not believe in baptism. See the strange argument which is used; while it is conceded by those who practice water baptism that it is a typical rite, nevertheless, we allow those who emphasize the shadow to monopolize the claim to baptism, while we who rejoice in the substance (the 'one baptism') often appear to undervalue it. It must be one of the objects of our endeavour, for without it the unity of the Spirit is incomplete. 'Divers baptisms' are classified as 'carnal ordinances' in Hebrews 9:10, which together with the Tabernacle and its offerings, were representative figures (parabole) for the season then present.

If we take the opening verses of Romans 6 to teach the lesson conveyed by the immersion of the believer in water, we shall be the better able to understand the reality of the one baptism in Ephesians 4:

'Know ye not, that so many of us as were baptized into Christ Jesus, were baptized into His death? Therefore we were buried with Him by baptism into death, that, like as Christ was raised from the dead by the glory of the Father, so also we should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection' (Rom. 6:3-6 author's translation).

When we turn to the epistle to the Ephesians, we find that we have been:

'Made alive together with Christ ... and raised together, and made to sit together in the heavenlies in Christ Jesus' (2:5,6 author's translation).

Ephesians 4:5 states there is One baptism. It is nothing less than a piece of self-deception to make One read Two, for if one baptism can mean two, then one Body may well mean two, one Spirit two, etc. During the Acts of the Apostles, there were Two baptisms, viz. water and Spirit, the type and the reality. The reality has always been the baptism of the Spirit, and when the type has no dispensational place, the reality still remains untouched and unchanged.

True baptism united the believer with his Lord in His death and resurrection — a unity typically set forth in the ceremony of water baptism. What therefore can have possessed the mind of believers when we find them reasoning that while the reality is the baptism of the Spirit, and the type that of water, the removal of the Type removes the Reality? Is there no true Tabernacle which the Lord pitched and not man, because the earthly type has crumbled to dust? Is there not one sufficient Sacrifice because the typical offerings have ceased? What distorted logic is it that dares to say that those believers who, by the Divine sentence, are united by one Spirit to the death, burial, resurrection and present glory of the ascended Lord, are un-baptized? Colossians 2:11,12 speaks emphatically on this point:

'In whom ye were circumcised with the circumcision made without hands, in the putting off the body of the flesh by the circumcision of Christ, having been buried with Him by baptism, wherein also ye were raised with Him through the faith of the inworking of God Who raised Him out from the dead' (Author's translation).

Doubtless in the days of the apostles, and after, there were those who would strenuously deny that the Gentiles were the true circumcision (Phil. 3:3), simply because they had not submitted to an external rite; nevertheless the circumcision without hands was the real thing, while many who boasted of the carnal rite were foreigners to the reality. In the same way, that baptism which unites the believer with his Lord is independent of the carnal ordinance. When the nature of the dispensation required typical ordinances, God commanded water baptism in association with the real invisible baptism. When the dispensation changed and believers were 'no longer children' and 'put away childish things', the external ceremony was not imposed upon them, but the reality remained. The one baptism of the one Spirit is the only baptism that figures in the unity of the Spirit.

If other believers are found biting and devouring one another over the shadow, let us see to it that we do not, for a little peace, yield the true place of the substance. Our stand must be that every member of the church of the One Body is ipso facto a 'baptized believer', and that no amount of emphasis on the type can lift it into the place of the reality:

'The things which are seen are temporal; but the things that are not seen are eternal (age-abiding)' (2 Cor. 4:18).

The underlying meaning of the type of baptism is that of union. This union may be set forth by the immersion of a believer in water; it may be set forth by the baptism of the Spirit, bringing with it supernatural gifts, as in 1 Corinthians 12, or it may not be set forth manifestly and typically at all. The last statement suits the case of the present dispensation. The members of the One Body observe neither days, fasts, feasts, nor ordinances. These are shadows; the body is of Christ (Col. 2). The one baptism unites us to the risen Christ, and we have no command to set forth this union in symbol or type; neither have we any warrant to look for 'signs' in connection with our baptism by the Spirit.

Was the baptism of Matthew 20:21,22 in water? Was the baptism of 1 Corinthians 10:2 in water? (See Exod. 14:22 'upon dry ground', also 15:19, Psa. 66:6 and Heb. 11:29).

One God And Father. The purpose of the ages is to bring many sons to glory. Sin has necessitated redemption, and it has been necessary for all the children of God to have been 'born again'. The cycle is suggested by the unity of the Spirit. The goal is one God and Father. This member is expanded, like the one dealing with hope:

'One God and Father of all, Who is above (over) all, and through all, and in you all' (Eph. 4:6).

Are we to gather from this that the last item of the unity of the Spirit teaches the universal fatherhood of God? That 'all' is governed by the context. If the word 'you' is retained in the clause 'in you all', the idea of the passage is made apparent. It can be translated, the Father is over all, through all, 'and in all To You'. Just as Christ is head over all things To The Church, though not yet Head over all things manifestly and universally, so the Father is to us.

What a calling is ours? Christ raised and ascended far above all, as Head over all things now to us, and the one God and Father, over all, through all, in all to us, as well. What peace this brings; what triumph, what confidence? Well may we be exhorted to give diligence to keep such a treasure. Let us guard this perfect sevenfold unity of the Spirit in the bond of that peace made by the blood of Christ, until that day comes when stewardship ceases, and the joy of the Lord remains.

The Measure of the Gift of Christ (Eph. 4:7-11)

The unity of the Spirit is followed by the diversity of its members. In the unity, the emphasis is upon the fact that there is one Body, one Spirit, and one Lord of all; but in the next section, which comes under the heading 'The measure', the theme is the variety of the gifts of the Lord, and the individual responsibility of each member to use the gifts as unto Him.

We feel a necessity here to correct a wrong impression which our remarks may give. The gift of Christ, which is the 'measure', must not be confounded with the 'gifts' possessed by the early church during the Acts. If we omit the parenthesis of verses 8-10, we shall find that the gifts are specially qualified men, and not gifts to individuals:

'But unto every one of us is given grace according to the measure of the gift of Christ ... and He gave some, apostles (not apostolic gifts); and some, prophets (not the gift of prophecy); and some, evangelists; and some, pastors and teachers' (Eph. 4:7,11).

This fourfold ministry must be looked upon as the gift of the ascended Christ to the church of the One Body, and viewed in a different light from the gifts distributed by the Holy Spirit among the saints during the period of the Acts of the Apostles. Gifts of persons rather than gifts to persons seems to express the difference. There is, however, one thing common to all the gifts, whether of the earlier or later dispensations. In Ephesians 4:7 it is indicated by the word 'measure'; in Romans 12:6 the same principle is found in the word 'differing'; in 1 Corinthians 12:11 it is indicated by the word 'severally'; in Matthew 25:15 it is seen in the expression 'several ability'. Let us see these verses together:

'But unto every one of us is given grace according to the measure of the gift of Christ' (Eph. 4:7).

'Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith' (Rom. 12:6).

'But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will' (1 Cor. 12:11).

'And unto one He gave five talents, to another two, and to another one; to every man according to his several ability' (Matt. 25:15).

There is great comfort here in the midst of this atmosphere of responsibility. While the Lord expected the man who had five talents to produce another five talents, He was just as pleased with the man who had produced two talents with his original two. And had the servant who had but one talent produced another one, he too would have received the 'well done', and have entered into the joy of his Lord. It is evident that the principle of percentage is recognized by the Lord. The apostle is under the great responsibility of rightly using the apostolic gift, but we, who have no such gift, need not feel concerned because our experiences and the results of our labours do not appear comparable with those of Paul. If we are as faithful as he was in any small degree, the 'well done' is equally assured. Therefore let us not merely think of the gift, but also of the 'measure of the gift', and according to that measure seek to fulfil the purpose and good pleasure of the Lord.

How often we find those without the necessary qualifications, occupied in evangelistic work when their 'measure' is that of teaching, organizing, interceding or what not. Again, let us give a deaf ear to that bane of the Christian worker, the busybody, who is always telling us what we 'ought to do'. The Lord knows whether He wants us to be preaching to the unsaved, teaching the saints, ministering to the sick, serving with our hands, or using the pen, or

praying for others. Let us each one be 'fully persuaded in his own mind', and then, seeing our ministry, 'fulfil it' (Col. 4:17; 2 Tim. 4:5).

Before detailing the ministry which was given by Christ to the church of the One Body, the apostle makes a reference to Psalm 68:18. We have not here in Ephesians 4:8 a strictly literal quotation either of the Hebrew or the Greek of the LXX. The sense of the passage is preserved, and this manner of reference makes us feel that Paul wished to take a thought from the Psalm rather than intend us to understand that he taught that this Psalm was strictly prophetic of the ascension of Christ and the gift of apostles, prophets, etc. The 'ascension on high' of Psalm 68:18 has reference to the 'hill of God ... an high hill as the hill of Bashan' (verse 15); the ascension of Ephesians 4 as we shall see, is beyond computation in vastness. The apostle decides for us just what part of this quotation he intended to be prominent, for in verse 9 he lifts it out for further consideration:

'Now that word "He went up" what saith it, but that He first came down to the earth below' (Conybeare and Howson).

What does it imply? If the Scripture declares that Christ ascended, He must have previously descended first to the lower parts of the earth. Many old expositors interpret this descent of the Lord as a descent into hell. Others understand it to refer to the grave. Bloomfield, Conybeare and Howson and many others see in the expression 'the lower parts of the earth', 'the lower parts, namely, the earth'. Dr. Bullinger in Figures of Speech, places the expression under the 'Genitive of Apposition', 'the lower parts, that is to say, the earth':

'He that descended is the same also that ascended up far above all heavens, that He might fill all things' (Eph. 4:10).

Have we appreciated as we should the fact of the ascension and its bearing upon the church of the dispensation of the Mystery? Christ risen is not sufficient. Israel's King must be Christ risen, for Psalm 2:7 declares the decree:

'The Lord hath said unto Me, Thou art My Son; this day have I begotten Thee'.

In Hebrews 4:14 the apostle tells us that Christ 'passed through the heavens' dierchomai; in 7:26 he says of Him, 'made higher than the heavens' hupseloteros. These passages, together with that of Ephesians 4:10, give us some idea of the magnitude of that ascension.

Paul has a purpose in his statement as we may well believe. What is it? Christ ascended up far above all heavens 'that He might fill (pleroo, cf. pleroma) all things' (ta panta, the all things). We cannot avoid the reference back to Ephesians 1:20-23:

'Seated at His own right hand ... far above all ... and gave Him (as) Head over all things to the church, which is His body, the fulness (pleroma) of Him that filleth (pleroo) the all things (ta panta) with all' (Author's translation).

This reference does something else for us. It explains the meaning of Ephesians 4:7 'the gift of Christ'. We did not discuss the question earlier as

to whether this phrase means a gift that Christ gives, or that Christ Himself was to be considered as the gift. Ephesians 1:22 decides this for us:

'The gift of Christ' (Tes doreas tou Christou).
'And gave Him to be Head' (Kai auton edoken kephalen).

We may now read Ephesians 4:7-10 again:

'But unto every one of us is given grace according to the measure of the gift of Christ, i.e. God's gift as Head of His Church, and that church the fulness of Him that filleth all in all. Seeing that the members are the fulness of Christ, as Christ is the fulness of the all things, we are again reminded that in His ascension, and in the capacity of the One Who fills all things, the gifts of ministry to the One Body were given'.

What a different aspect this gives to ministry, to that one of 'taking up the profession'! What an unspeakable privilege to receive the very lowest call in this glorious order! Even the humble pastor and teacher of this church is seen to be vitally connected with the great purpose of the ages. His ministry is a part of the great pleroma, the all things, that which Christ is making to accomplish the glorious goal of the ages, and to undo the works of the Devil. We can understand the apostle's allusion in 3:7-11 the better by seeing this:

'Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given ... according to the eternal purpose (purpose of the ages) ...'.

If every servant of God realized his stewardship like this, what a difference there would be!

The gifts of the ascended Christ to His Church may now be noted.

A Apostles

Inspired and as foundation.

B Prophets

A Evangelists

Uninspired and subsequent.

B Pastors & Teachers

Who are these apostles? We may first of all reply negatively: they cannot be the twelve, for the twelve were appointed by the Lord whilst He was on earth. Their names are given in Matthew 10, and the one who fell, Judas, was replaced by Matthias who was 'numbered with the eleven', who received the selfsame endowment of the Holy Spirit as they did (Acts 2:3).

It goes without saying that Paul was one of this new order of apostles, and the chief. We need not labour this point. Who are the others, for it says 'apostles'? We shall find that even during the Acts period and before the revelation of the Mystery, there are others besides the twelve and Paul who bear the title 'apostle':

'When the apostles, Barnabas and Paul, heard of' (Acts 14:14).

If Barnabas was not an apostle of the One Body, he was an apostle to the Gentiles in a way the 'twelve' were not.

'These things, brethren, I have in a figure transferred to myself and to Apollos ... For I think that God hath set forth Us the apostles last' (1 Cor. 4:6-9).

Here we find Apollos included in the list of apostles.

'Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles' (Rom. 16:7).

We admit that the meaning of this passage may merely be that other apostles knew these fellow prisoners of Paul very well. Andronicus and Junia may have been apostles; there we leave the matter and pass on.

'We might have been burdensome, as the apostles of Christ' (1 Thess. 2:6).

The 'we' must refer to the names at the head of the epistle, viz., 'Paul, and Silas, and Timothy'. The references in 2 Corinthians 8:23 and Philippians 2:25, 'apostles of the churches' and 'your apostle' we do not press, feeling that in these cases the idea is simply that such were legates of the several churches and not apostles in the sense we are considering. We can however set down the following names of apostles other than the twelve: Paul, Silas, Timothy, Barnabas, Apollos; if we include Andronicus and Junia, we have at least seven apostles of a new order other than the twelve. If this is so during the dispensation of the Acts of the Apostles, it is even more probable that for such a new sphere of service as the dispensation of the Mystery, other apostles, called in harmony with the glorious revelation of the pleroma, sent directly from the ascended Head for the benefit of the members, will be given.

Re-adjustment (Eph. 4:12)

The fourfold gift to the church, which we have already considered, was given with a very special object:

For (pros) the perfecting of the saints:

- (1) Unto (eis) a work of ministry.
- (2) Unto (eis) a building up of the Body of Christ.

Before the work of ministry could be entered upon, or the Body built up, something had to be done to meet the dispensational crisis of Acts 28. The state of affairs at that time is expressed in the word 'perfecting'. Had the church of the One Body been the perfect or mature state of which the church of 1 Corinthians 13 was the immature, this development of doctrine and status could have been expressed by the word so often translated 'to perfect' (teleioo). This, however, is not the case. The word used here for the 'perfecting' of the saints indicates a rupture, a break, a dislocation, such as we might expect when such a drastic setting aside of the channel of blessing took place, as it did, in Acts 28.

Katartismos. This word according to Cremer is used in classical Greek in medical works only. Katartizo occurs in Matthew 4:21, 'mending their nets', where the primary idea restore is seen. In 1 Corinthians 1:10 it comes in a context of division:

'I beseech you ... that there be no divisions among you; but that ye be perfectly joined together ...'.

So also in Galatians 6:1:

'Ye which are spiritual, restore such an one'.

To mend as one would a broken net, to be perfectly joined together as contrasted with division, to restore as one would a dislocated limb (the medical use of the word), this sense seems uppermost in Ephesians 4.

The apostles and prophets of the earlier order were not necessarily fitted to mend the rupture that had been caused by Israel's rejection. A special set of apostles and prophets was given by the Lord, whose primary business it was to bridge the gulf, and to reset the saints into their new position. These laid the foundation (Eph. 2:20). Their work was accompanied and also followed by the evangelist and the teacher, and all united together in the one great work of re-adjustment, for the very gospel took on new aspects such as the 'gospel of peace' and the 'gospel of glory'. At such times some old things pass away and others are brought over into the new setting, and some new things are revealed. It is only through the writings of the later ministry of Paul that we can learn these differences.

Take an example well-known to most students of Scripture. In 1 Corinthians 11 are two important items of church practice:

- (1) The position of women in the ministry.
- (2) The Lord's supper.

Apart from teaching given by the specially equipped ministers whose work it was to re-adjust the saints, we should not know whether both the above were carried over into the new dispensation, whether both were left behind, whether the Lord's supper only was retained, or whether the relationship of the man and woman only was carried over. Who could possibly decide this but the Lord Himself? In Paul's first epistle to Timothy (2:8-15) the relation of the sexes in ministry is repeated and re-adjusted. Here we stand upon positive teaching. The second item, the Lord's supper, is not repeated, either in this chapter, this epistle, or in any epistle written by Paul for the instruction of the Church and its ministry after Acts 28.

Let those who feel that they must continue this remembrance of the Lord's death, do so as unto the Lord; we have no right to judge them, but let them also acknowledge that we too, who no longer partake of a typical feast which is vitally connected with the New Covenant and so with Israel's future restoration and earthly kingdom, and closely linked with the parousia phase of the Lord's coming; let them acknowledge when we eat not, to the Lord we 'eat not', and are 'fully persuaded in our own mind' (Rom. 14:3-6).

We have already seen in the sevenfold unity of the Spirit that the apostle has likewise decided for us whether we observe the baptism of John, or Peter and Paul during the Acts, of the Spirit in His manifest gifts, or of that silent, unseen, yet vital union with the risen Christ, which after all is the meaning underlying all the varied baptisms of other dispensations, and which alone gives the typical ordinance its value and power.

This ministry moreover was directed to 'the saints', and was a work of 'edifying the Body of Christ' rather than worldwide evangelization. The gospel for the unsaved is still the gospel as revealed in Romans. The epistle to the Ephesians assumes that the reader has reached the inner teaching of Romans 5 to 8, 'dead to sins'.

We have seen that the re-adjusting of the saints had a twofold goal:

- (1) Unto a work of ministry.
- (2) Unto a building up of the Body of Christ.

Work is valueless apart from dispensational truth. Labour expended upon the Body of Christ with undispensational Scriptures does not build up, but destroys. The scattered and divided state of the professing church today is largely the result of the attempt to combine dispensations that differ. The reader may be engaged in 'a work of ministry', but it is worth while to stop and consider its relation to the various phases of God's purpose. Some of God's children are engaged in phases of earthly Kingdom truth. They sometimes condemn us because we see something different. We do not condemn them, however, but readily admit that there are other circles of ministry, still open today, than that of the One Body. The failure is most manifest when one, who professedly belongs to the One Body and seeks to minister in that sphere, for reasons of usefulness and through the claims of others, descends to an unwholesome blend of Body, Bride, and earthly Kingdom, which cannot but produce a hybrid following. What is true of the particular case of ministry is true in a wider sense, as the parallel of Colossians 1:10 shows:

'That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work'.

Instead of looking upon dispensational truth as a phase of things that can be taken up as a kind of hobby, or left as the case may be, we should look upon it as lying at the base and root of all our actions, doctrine and ministry.

The goal of this re-adjustment and ministry is the building up of the Body of Christ. Do we appreciate the emphatic place that Scripture gives to that ministry which 'builds up'? In Ephesians 4:16 we find it as the great goal of joint service:

'Unto the edifying (building up) of itself in love'.

And again in verse 29:

'Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying (or building up)'.

Look at 1 Corinthians 8:1:

'Knowledge puffeth up, but charity (love) edifieth'.

This truth is expanded after the chapter of love (13), and in its two forms comes seven times in chapter 14 (verses 3-5,12,17 and 26):

'He that prophesieth speaketh unto men to edification ... He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church ... that the church may receive edifying'.

'Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church ... but the other is not edified ... Let all things be done unto edifying'.

By comparing Ephesians 4 with Ephesians 2 we may learn something of the sacred fellowship such ministry has with the Spirit of God:

In whom all the building fitly framed together groweth unto an holy temple in the Lord: In Whom ye also are builded together for an habitation of God through the (in) Spirit' (2:21,22).

In the doctrinal section the Temple 'grows', and the sphere of that growth is 'in Him' and 'in Spirit'. In the practical section the Body is 'built up' by the human instrument given and equipped by the ascended Lord. All ministry is therefore but fellowship in the great work of God Himself. It is His pleasure that, upon the defection of His earthly people Israel, an elect company should be called and gathered together as a holy Temple, a habitation of God in the heavenlies. That indicates and limits the sphere and activity of the ministry appointed under those terms. We do not write these words in criticism of the ministry of others, called under other economies, but we do recognize in them our own all sufficient authority for the work we seek to do and the ministry we seek to fulfil.

To any reader who may be conscious of any indirectness of aim, or who is easily turned aside by the criticism of others, or who is easily plunged into despair because of opposition or non-success, we would suggest a quiet prayerful weighing over of the dispensational grounds of his ministry and stewardship, feeling sure that conviction as to that, will carry strength for all that follows. Paul knew Whom he had believed, he was certain of the nature of his call, and the fact that all forsook him, and many misjudged him, then became a light matter. Let us give a r, sum, of these important features:

- (1) Perfecting. The first thing to decide as before the Lord is the dispensation in which one is called to serve.
- (2) Ministry. Then, and only then, can ministry be worthy of the name; all other labour is in vain.
- (3) Edifying. Never lose sight of this great feature. While others may feel called upon to pull down, and to expose error, let us see to it that we steadily and surely, as in the troublous times of Nehemiah, 'build up the Body of Christ', thereby having blessed fellowship with the great Worker Who is silently building up a habitation of God in Spirit.

The Threefold Goal (Eph. 4:13)

The first great unity in this chapter is that of the Spirit: the second is that of the Faith. The first measure is that of the gift of Christ; the second is the stature of the fulness of Christ. We found that upon mentioning the unity of the Spirit, the apostle immediately proceeded to detail its sevenfold structure (Eph. 4:3-6). May we expect to find the same help in connection with the unity of faith? We believe we may:

'Until we all should arrive unto the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ' (Eph. 4:13 author's translation).

The word kai, translated 'and', is explained by Dr. Bullinger in his Analytical Lexicon thus:

'Kai (the conjunction of annexation, uniting things strictly co-ordinate), and; sometimes not merely annexing, but implying increase, addition, something more, also, or only emphasis, even' (adapted).

If we take the meaning of kai to be 'even' in this passage, it emphasizes the great centre of the faith towards which the new ministry directed the saints:

'Even the knowledge of the Son of God' (Eph. 4:13).

No creed was ever so simple; none ever so exhaustive and complete. We might have expected that the apostle spoke often of Christ as the Son of God, but this is not the case. The passage before us is the only occurrence of the title in the four prison epistles, nay, in any epistle of Paul written after Acts 28. It stands therefore the one unique utterance in the dispensation of the Mystery. In his earlier epistles he uses the title three times, namely in Galatians 2:20, which speaks of his identification with the death and the life of the Son of God; in 2 Corinthians 1:19, where he declares that all the promises of God find their yea and their amen in Him; and in Romans 1:1-4 He is seen as the sum and substance of the gospel of God, marked off as 'the Son of God with power, according to the spirit of holiness, by the resurrection of the dead'. There are also four occurrences in Hebrews (4:14; 6:6; 7:3; 10:29).

Besides these there are other references, for the passages wherein the words 'His Son' occur must be included. If the unity of the faith is comprehended in the knowledge of the Son of God, then all that is revealed concerning that Son must go to constitute the oneness of the faith. It is not possible to enter into a careful study of each occurrence, but we can set the passages before the reader who will not fail to appreciate this contribution to a fuller knowledge.

- * Gal. 1:16 The Son revealed in Paul, that He might be preached among the Gentiles.
- Gal. 2:20 The Son of God. His faith, His life, the life lived by Paul.
- Gal. 4:4 The Son sent in the fulness of time.
- Gal. 4:6 The Spirit of the Son in hearts of all God's sons.
- 1 Thess. 1:10 The believers wait for His Son from heaven.
- 1 Cor. 1:9 The fellowship of His Son.
- 1 Cor. 15:28 The final act of the Son.
- 2 Cor. 1:19,20 All the promises of God. Yea and Amen in the Son.
- Rom. 1:1-3 The gospel of God concerning His Son.
- Rom. 1:4 Declared the Son of God with power, by resurrection.
- Rom. 1:9 The gospel of His Son.
- Rom. 5:10 Reconciliation by the death of His Son.
- Rom. 8:3 Sent in the likeness of sinful flesh.
- Rom. 8:29 Conformed to the image of His Son.
- Rom. 8:32 God spared not His own Son.
(See also Hebrews 1:1-8; 3:6; 5:5-8; 7:28).

* The reasons for placing Galatians first are given in our book The Apostle of the Reconciliation, towards the end of chapter 8.

Consequent upon that epignosis of the Son of God is the perfect man. Man, here, is not the usual anthropos, but aner. Five times in chapter 5 this word is translated 'husband'. This is a male, full-grown, in his prime, fit and complete. The apostle knew that every believer will be presented 'holy, and unblameable, and unreprouvable' in the sight of God through the death of Christ yet he longs for another 'presentation', to be able to 'present' every man 'perfect' in Christ (Col. 1:22,28). What can be more perfect than the position of Colossians 1:22? Nothing. Our highest conception of the idea 'perfect' is that of the Greek teleios. This word, derived from telos, the end or goal, suggests the idea of having gone on to the end, having laid hold of that for which one has been laid hold upon, as Philipians 3:12 puts it.

The teleios is often contrasted with the child, as in Hebrews 5:12-14 and 1 Corinthians 13:10,11 where the knowledge is elementary, the sight weak, the discernment small, the food milk. The church of the One Body is the pleroma, the fulness of Him that filleth all in all, and that, and nothing short of that, is its measure:

'Unto the measure of the stature of the pleroma of Christ'.

The great purpose of the ages, expressed in the word 'fulness', and the part that the One Body has in that great restoring work, is the measure of its growth. It is the answer to the prayer of Ephesians 3:19:

'To know that which surpasses knowledge — the love of Christ, so that you may be filled up to (that is the "measure") all the fulness of God'
(Author's translation).

Such is the threefold object of the ministry of these apostles, prophets, evangelists, pastors and teachers. The re-adjustment of the saints had 'the fulness' in view. The work of ministry had the 'perfect man' in mind. The building up of the Body of Christ had the fulness before it, for the Church is the fulness of Christ. This may be better grasped if set out thus:

Apostles, etc., given:

- (1) For the re-adjustment.
- (2) For ministry.
- (3) For building up the Body of Christ (Eph. 4:12).

Till we all arrive:

- (1) Unto the unity of the faith.
- (2) Unto a perfect man.
- (3) Unto the stature of the pleroma (Eph. 4:13).

How definite such a ministry is. Here is no beating the air, no uncertain sound; it is the realization in practice (Eph. 4:12,13) of the revelation given in Ephesians 1:23.

The Head, Ta panta (Eph. 4:15)

The admonition to 'speak the truth in love', taken from the Authorized Version of Ephesians 4:15, is one that should ever be before the mind of the believer. It is not, however, the meaning of this particular verse. There is no word here for 'speaking', it is rather 'being the truth', i.e., so living that every act, motion and motive shall be in line with truth. It is possible

that the words 'in love' complete the statement, 'being the truth in love', but we believe the true rendering of the passage links the words 'in love', with what follows, namely, growth.

We have been warned of the dangers that beset the believer who remains a babe. To attain the unity of the faith necessitates the 'perfect man' and the stature or full age of the fulness of Christ. This therefore demands growth. Over against the sleight of men, the cunning craftiness and the systematic deception of wickedness, the apostle places one simple word *aletheuontes*. One wishes that our language permitted such a word as 'truthing'. It does not, but even 'being true' seems weak in comparison with the fulness of the original. Over against the perfect man and the stature, Paul places growth. It can be easily seen if set out thus:

A	Faith, knowledge, perfect man, stature of Christ.
B	Systematic deception .
B	Being true.
A	Growth in love into Christ.

The words 'in love' we believe should be read with the words 'we should be growing'. It will be observed that the section of verses 15 and 16 is bounded by the words 'in love':

'In Love we should be growing unto Him, the all things, Who is the Head — Christ ... unto the building of itself In Love' (Author's translation).

We have pointed out that the Body of Ephesians 4 is the reflection in the practical section of the Temple in the doctrinal (Eph. 2):

The Temple is built upon the foundation of the apostles and prophets.
 The Temple is fitly framed together.
 The Body is fitly joined together.
 The Temple has Christ as its Chief Cornerstone.
 The Body has Christ as its Head.
 The Temple grows unto an holy temple in the Lord.
 The Body grows unto Christ.
 The Temple — 'In Whom ye are builded'.
 The Body — 'Out of Whom ... makes for growth'.

Growing and building, figures of Body and Temple, are to be found together in such passages as 'rooted and founded' (Eph. 3:17), and 'rooted and built up' (Col. 2:7). It is important that we remember the fact that the Scripture speaks of the growth of the Body. No amount of energy, of meetings, of advertising, can make for growth. Growth is the result of life, health, suitable environment and sound food. Growth can be retarded by the absence of light, air or water. The student of Scripture does not need an exposition of these three types, they are obvious. Nevertheless, growth is stayed in many a child of God simply because he is not walking in the light.

The passage in the Authorized Version reads, 'May grow up into Him in all things, which is the Head, even Christ' (Eph. 4:15). We find it difficult to accept the translation 'in all things'. First, there is no word for 'in'. Secondly, the words *ta panta* are either the nominative or the accusative plural. In other passages 'in all' is *en pasin* (Eph. 1:23; Col. 3:11), and even though

the en should be omitted, the dative case, pasi, would still remain unchanged. Further, we believe that the words ta panta express from another point of view that which constitutes the pleroma, and indicate that creation which was the work of God, not as revealed in Genesis 1:1 but as revealed in Ephesians 3:9:

'The dispensation of the mystery, which hath been hidden from the ages, in that God, Who (en to Theo to) the all things (ta panta) created' (Author's translation).

Panta is universal, we know that 'all things' good and bad, can work together for good to them that love God, but it is not all things, bad as well as good, that are 'freely given to us', because of the great gift of Christ. This is ta panta, the specific 'all things' of the context, 'all things' that are the result of redeeming love. Colossians 3:8 rightly translates ta panta 'all these', the Colossians were not expected to put off the universe as ta panta has been translated.*

* See also our book Just and the Justifier, chapter 15, section 7

Another phrase needs considering. What do we understand by 'growing into Him'? Are we considered as separated from Him, and by slow degrees growing nearer and nearer to Him? This may be possible if we are speaking of the believer's experimental fellowship with the Lord, but how can a 'body' grow into the 'head', for that is the figure before us! Moreover, the very next verse says, 'out of Whom all the body ... makes growth', so that growth is viewed as only possible while Head and members are united.

A somewhat parallel expression occurs in 3:19, 'That ye may be filled (eis) unto all the fulness of God', which means that the believer shall be filled for, or with a view to, that fulness; that he may be able to take his place in such a fulness as a member of the Body which is itself a 'fulness', so that he may be filled up to the measure of Him that filleth (ta panta) with all. So in Ephesians 4 the growth is 'for' or 'with a view to' Him in His capacity as the Head, which is but another way of indicating our 'measure', the stature of the fulness of the Christ. The fulness is the measure of our stature. 'The Head' and 'the all things' is but another way of saying the same thing. Conybeare and Howson in a footnote say, 'Auxesomen eis auton is to grow to the standard of His growth'. Christ, the Head, is placed together with 'the all things' that are 'through Him' (1 Cor. 8:6); the Lord and His great age purpose are placed before us as our standard and our goal. Should it appear strange thus to link together Christ and ta panta, we should remember Colossians 3:11 which says, 'ta (in the Received Text) panta kai en pasin Christos', 'the all things and in all things (is) Christ'. When the Scriptural term is understood, the sense of strangeness will vanish as we realize how truly the Lord Jesus Christ takes the all things of this mighty purpose unto Himself.

To complete the thought of this verse we need to remember one further truth. Running together down the ages are two mysteries. The mystery of godliness, culminating in the exaltation of Jesus Christ as Lord, and the mystery of iniquity, culminating in the man of sin setting himself up as God. In Ephesians 4:14 is the mystery of iniquity, 'the systematized deception'. In Ephesians 4:15 is the mystery of godliness, with Christ as Head over all things to His church, as He will yet be in heaven and earth to the glory of God the Father.

What an incentive to grow in grace; may it not be lost upon us.

Things that make for growth (Eph. 4:16)

We now come to the central reference to the Body in Ephesians. In The Berean Expositor Vol. 8, we gave the structure of seven* references:

'Body' in Ephesians		
A a	1:23. The Body.	Christ the Head.
	b 4:4. The Unity.	Christ one Lord.
B	4:12. Gifts for the building.	
	C 4:16. Unity.	'Fitly joined together'.
B	4:16. Each member for the increase.	
A a	5:23. The Body.	Christ the Head and Saviour.
	b 5:30. The Unity.	The church members.

* From The Berean Expositor vol. 15 p. 106:

In case readers should be perplexed and conclude that we have acted arbitrarily, we point out that the reference to the body in Ephesians 2:16 refers to the individual body of the Lord Himself and not to church. Similarly we omitted the reference in verse 28, for there the reference is not to the church, but to the body of the individual believer.

To place the matter clearly before the reader we will set out the complete structure, including all references, but marking the passages that do not enter into the argument of Ephesians 4:16:

The Body		
A	1:23. The church which is His body	Ecclesiastical
B	2:16 Reconcile. Reference to the Lord's own body.	
C	4:4 The one body.	Ecclesiastical
D	4:12 Gifts for building up.	Past
E	4:16 Fitly framed together.	Central
D	4:16 Members for growth.	Present
C	5:23 Christ the Head.	Practical
B	5:28 Love. Reference to believer's own body.	
A	5:30 The church and members	Practical

Central place is given to the unity of the Body 'fitly joined together'. The subject is evidently of great importance, judging from its place in the epistle.

We have drawn attention before to the fact that the Body in the practical section echoes the Temple in the doctrinal section. A glance at the structure above will show that there is only one reference in the doctrinal portion to the Body, the remaining six being found in chapters 4 and 5. The Body aspect of the church is essentially practical, and unity is its very life:

'Out of Whom all the Body being fitly framed and knit together through that which every joint supplieth, according to the working in measure of each several part, the growth of the body is making unto the building up of itself in love' (Eph. 4:16 author's translation).

When the purpose of God in His church is viewed from the Godward standpoint, the Temple is said to grow 'in the Lord'. Further, it does not say that the Temple builds up itself in love, but that it is built up together 'in spirit'. In chapter 4 the theme is practical. The unity of the Spirit is there for us to keep. The work of the Spirit is through human channels, apostles, prophets, etc. The building up of the Body of Christ, wrought by these gifts of the ascended Lord, is followed, after the unity of the faith is reached, by the harmonious working of every member of the Body building itself up in love. A parallel passage is Colossians 2:19:

'Out of Whom all the Body, being supplied and knit together through the joints and ligaments, groweth with growth of God' (Author's translation).

The first point to notice is that all grows 'out of' Christ, the Head. The next thing is that growth depends upon supply, and supply upon unity among the members. We might place the reference to the compactness of the Body and its several members into parenthesis and read:

'Out of Whom, origin (all the Body being fitly framed and knit together) through that which every joint supplieth, channel (according to the working in measure of every part), the growth of the body is making unto the building up of itself in love, goal'.

The two parenthetical clauses, as it were, are assumed as facts:

'Taking it for granted that there is no dislocation either of limb, nerve, organ or circulation, and taking it for granted that each one part is working proportionately', then 'the growth of the body will take place'.

What a deal is taken for granted? Let us note these features carefully.

'All The Body ... Makes For Growth'. This is equivalent to saying, 'According to the measure of each one part makes for growth'. All the Body is concerned with its growth. It is impossible for one member to merely feed itself and further its own growth without wrecking the health, if not risking the reason and the life of the Body.

'Fitly Framed And Knit Together'. The word translated 'fitly framed together' in 2:21 and 'fitly joined together' in 4:16 is sunarmologeō. This word is composed of 'together', 'adapt' and 'collect' and Dr. Bullinger in his Lexicon well expresses this by saying that it 'joins together parts fitted to each other' (adapted).

A very slight acquaintance with anatomy or physiology will impress the mind with the perfect adaptation of the various parts of the body. There are no square pegs in round holes when the unity is the unity of the Spirit; there are, alas, too many such when the unity is of the flesh. Unity is fullest when it is unobtrusive. We are not conscious of the many perfectly-fitted and lubricated joints of our bodies until rheumatism spoils their perfect fitness and brings the facts of joints to mind. The healthy man is not conscious of the organs of his body. This is the unity that we desire, but the man-made thing is a source of irritation and trouble all the time. 'Leagues', 'unions', 'societies' are all well in their place, but they do not and must not be looked upon in the same light as the unity of the Spirit.

Not only is the Body 'fitly framed' but it is 'knit together'. Colossians 2:19 speaks not only of 'joints' but 'ligaments'. What is the bond that unites the whole body together as one? Let Colossians 2:2 answer, 'being knit together in love'. This is the bond of perfectness. The unity of the Spirit is held together by 'the bond of peace', the unity of the Body by the 'bond of perfectness — love'. 'In love' commences and closes this section of Ephesians 4 (see verses 15,16). A loveless unity is not of God. If we are members one of another we shall care for and spend ourselves for one another. When we think of what love is, we can understand what a bond it can be:

'Love — its longsuffering, its kindness; its freedom from envy, vaunting self-assertion, inflated arrogance, vulgar indecorum; its superiority to self-seeking; its calm control of temper; its oblivion of wrong; its absence of joy at the wrongs of others; its sympathy with the truth; its gracious tolerance; its trustfulness; its hope; its endurance' (1 Cor. 13, Farrar).

Here is the character of the 'perfect man' as 1 Corinthians 13:10,11 indicates. Is it my character and yours, fellow-member? Wherever we fail in this, we fail to maintain unity, and check growth. Think how much harm is done among members of the One Body through lack of long-suffering. Meditate upon the attributes of this great gift. Love forms the ligaments of the Body, without which all is out of joint.

'Every Joint Supplieth'. Strictly speaking, the words read 'through every joint of the supply'. The joints supply nothing of themselves. The supply comes from the Lord, and through the members as a channel. This figure is well illustrated in Philipians 1:19,20 where the word occurs:

'And I know that this will result in my deliverance
(1) through your prayer,
(2) and the supply of the Spirit of Jesus Christ,
(3) according to my earnest expectation and hope'.

Here are fellow-members joined together in love, the one praying, the other expecting, and the Lord supplying. What a beautiful picture of 'the joint of supply'. Oh, to be honoured as a means and a channel of blessing from our living Head to His beloved members.

'According To The Working'. Joints and ligaments perfectly adapted, perfectly united, need something else than fitness, they need life. 'The body without the spirit is dead, being alone'. What constitutes the life-giving energy of this Body? It is the power of God, not as manifested in creation, but in resurrection. It is 'to us-ward who believe' (Eph. 1:19,20). More than that

it is the power of ascension, 'And set Him ... far above all' (Eph. 1:20,21). Still further, it is the power of victory, 'And hath put all things under His feet' (Eph. 1:22). It is the power that will finally accomplish the purpose of the ages. It is this power that equips for service:

'Whereof I was made a minister, according to the gift of the grace of God given unto me according to the energy of His power' (Eph. 3:7 author's translation).

'Now unto Him Who is able to do exceeding abundantly above all that we ask or think, according to that power energizing us' (Eph. 3:20 author's translation).

This mighty power, 'the power of His resurrection', is the life of the One Body:

'According to the energy in measure of each one part' (Eph. 4:16 author's translation).

The distribution of *energeia* and *energeo* in Ephesians is suggestive:

Energeia and energio in Ephesians		
A	1:11.	The purpose. Energizing all things with a view to.
B	1:19.	Exceeding power. 'To us-ward'.
C	1:20.	Christ the Head. The energy.
D	2:2.	The energizing of the children of disobedience.
A	3:7-11.	The purpose. Energizing ministry with a view to.
B	3:20.	Exceeding power 'In us'.
C	4:16.	The members. The energy.

It will be seen that the energy that actuates every member of the One Body is that same energy that pulsates through *ta panta*, 'the all things', and which raised Christ, the Head, the Fulness, and with Him, 'the all things' also far above all. The reader may remember that, in between the reference to the ascension of Christ, the gifts for men in Ephesians 4:8, and the details of their bestowal and ministry, comes that reference to the fact that the Lord ascended up far above all heavens that he might fill 'the all things'. The reader may now better realize the close relation that there is between the church of the One Body, and that great purpose of the ages. Every time we are actuated by the flesh, or the world, we by so much militate against the purpose of God.

This constant association with the purpose of God and its resurrection power is but another way of saying as verse 15, 'Truthing, in love we all should grow'. There is another energy at work, the lie, with Satan at its head. He rules in the lower regions of 'the air', and not 'far above all heavens'. His associates are the 'rulers of the darkness of this world', and the 'children of disobedience' (Eph. 2:2; 6:12).

'The Measure Of Every Part'. It is not sufficient to remember the gifts of apostles, prophets, evangelists, pastors and teachers. Every member of the Body has a part to play, and it is according to the measure of each one part that this church builds up itself in love.

Here then is a place and a power for each. Let us heartily and gratefully respond.

**The Satanic Travesty (Eph. 4:14,15)
and contrast to the Unity of Faith**

What a measure is set before us in attaining unto the unity of the faith! Nothing less than the fulness, the pleroma of Christ. Nothing but the 'perfect man' can reach this standard. In strong contrast to the perfect or the full-grown adult is the babe, as we have observed in Hebrews 5 and 1 Corinthians 13. So we find the apostle immediately turning to the negative:

'That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive' (Eph. 4:14).

Perhaps we should be more accurate if we translated nepios by 'infant', for the Greek word is derived from ne, 'not' and epo 'to speak', which thought is retained in the word 'infant', which is from the Latin infans, in, 'not' and fans, 'speaking'. This meaning gives point to the Lord's words in Matthew 21:16 'out of the mouth of infants (nepios) and sucklings Thou hast perfected praise'. So in 1 Corinthians 13:11 Paul says 'When I was a child (nepios), I spake as a child'.

The Corinthians were called infants (babes) by reason of their carnality and divisions. They had not grown in grace. As a result the apostle was obliged to withhold from them the deeper things of God, 'the wisdom of God in a mystery', which, however, he said he did speak to those who were 'perfect' or full-grown adults. The fitness of the word 'infant' then will be seen in Ephesians 4. There the great feature is the 'Unity of the Spirit'; those like the Corinthians were more associated with the 'divisions of the flesh'. Ephesians 4 contemplates the believer as having reached 'the perfect man', the extreme opposite of the infant. Ephesians throughout is the revelation of a mystery or secret, and such must be withheld from infants.

'Tossed and whirled about with every wind of doctrine'. The word 'tossed' (kludonizomai) is used in the LXX of Isaiah 57:20: 'The wicked are like the troubled sea'. Kludon is used by James, 'He that wavereth is like a wave of the sea driven with the wind and tossed' (James 1:6). Katakluzo is to overwhelm with water (2 Pet. 3:6), and kataklusmos is a flood (Matt. 24:38), our English word 'cataclysm'. 'Carried about' is periphero. We find the word in Hebrews 13:9, 'Be not carried about with divers and strange doctrines' (though here some mss read paraphero); and again in Jude 12, 'Clouds they are without water, carried about of winds' (though here again the truer reading is paraphero). Both instances however serve to illustrate the meaning of the word. These two words convey the acme of instability and perplexity. Such a condition is far removed from the serene atmosphere of the unity of the faith and the perfect man. 'Examine yourselves', said the apostle. Are we carried about by every wind of doctrine? Do we not know many who seem to have a new doctrine every time we meet them? Such are infants, for them the Mystery remains a 'mystery'.

This 'wind of doctrine' blows not by chance. Just as surely as the purpose of God moves towards its goal, the pleroma, so Satan is ever seeking his own travesty of truth in opposition. The winds of doctrine that bring such confusion are part of a tremendous system of wickedness. Men may throw the loaded dice, but the wiles are the wiles of the Devil. 'The sleight of men' is

kubeia, 'to play at dice', and so 'to cheat'. 'Cunning craftiness' is enpanourgia:

'He perceived their craftiness, and said unto them, Why tempt ye Me?' (Luke 20:23).

Here is the first occurrence of the word, and the context should be studied as a warning and a lesson. Notice how the craftiness is veiled:

'And they watched Him, and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the Governor ... Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the way of God truly. Is it lawful for us to give tribute unto Caesar, or no?' (Luke 20:20-22).

It was a deeply laid plot. The way in which they had been caught on the horns of a dilemma in the matter of John the Baptist rankled, and at last the Chief Priests and Scribes thought to use His own weapon against the Lord Himself. They would make Him impale Himself upon the horns of a dilemma, for see, if He said 'yes', His reputation as a leader and deliverer, to say nothing of His claim to be the Messiah, would be shattered, for how could the Deliverer of Israel teach them to pay tribute to a pagan power? If He should say 'no', they would immediately charge Him before the Roman Governor as a stirrer up of sedition. They evidently expected 'no' for an answer, for they sent the spies 'that so they might deliver Him unto the power and authority of the governor'. They reckoned, however, without the Lord. He takes the wise in their own craftiness. What was His reply?:

'Shew Me a penny. Whose image and superscription hath it? ... Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. And they could not take hold of His words before the people: and they marvelled at His answer, and held their peace' (Luke 20:24-26).

We must be on our guard against those who feign themselves 'just men', who profess to agree with the Word of truth, who flatter us that we are not partial or hold men's persons in respect? The parallels and the contrast to 'craftiness' are given in 2 Corinthians 4:2:

'We ... have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God'.

2 Corinthians 4:2	
A	Hidden things renounced.
B	Walk in craftiness.
C	Handle Word of God deceitfully.
C	Truth manifested.
B	Commended to conscience.
A	In sight of God.

The contrasts are sufficiently obvious, and we commend them to our readers as a commentary upon our subject. 2 Corinthians gives the basic example, origin and energizer of this craftiness:

'The serpent beguiled Eve through his subtilty' (11:3).

Behind the 'sleight of men' is the 'cunning craftiness' of the devil. 'Whereby they lie in wait to deceive' (Eph. 4:14).

Aquila translates Exodus 21:13 by *methodeuse*, but the word seems to mean more generally a systematic artifice. *Methodeia* comes again in Ephesians 6:11, 'the wiles of the Devil'.

'Systematic deception', 'snares of the cunning', 'deliberate system of error', 'the systematizing of the deception', 'a subtle method of deceit', are some of the many translations offered. They impress us with the thought that there is deliberate systematic method pursued in this craftiness. Speaking of Satan, 2 Corinthians 2:11 says, 'We are not ignorant of his devices'. He ever continues the same corruption of the Word of truth, the flattery, the temptation, the deception, as in the Garden of Eden and the instance recorded in Luke 20, till cast into the lake of fire. Shakespeare well puts it:

'The equivocation of the fiend, that lies like truth'.

So then we have the unity of the Spirit set over against the systems of deception, in other words, the mystery of godliness and the mystery of iniquity, the truth and the lie.

The apostle has been saying what we are not to be; he now concludes by stating the positive. One word suffices to give complete contrast to all the craft and deceit of the wicked one. *Aletheuontes*. The word means more than 'speaking the truth', it means 'being true'. This has a fuller and deeper meaning than we may at first suppose, but as this is dealt with by Paul in this same chapter we will follow his own order and wait until we reach the passage. We can see, however, the supreme place of truth in the witness for God. It may not be amiss to exhibit the usage of truth in Ephesians:

'Truth' in Ephesians	
A	1:13. Word of truth. Salvation.
B	a 4:21,22. Put off.
	b 4:24. Righteousness and holiness.
B	a 4:25. Put away.
	b 5:9. Righteousness and goodness.

The whole world is ranged under two heads, the Truth and the Lie. Christ stands at the Head of one, Satan at the other. Truth makes the weakest invincible. Truth will prevent the ship from being carried by the wind and waves. Truth will deliver from the sleight of men and reveal the systematic deceit of the wicked one.

We shall see presently the close connection between the 'old man' and the 'lie', and the 'new man' and 'the truth'; let us here, while the passage is before us, remember the close association that must ever be between 'the perfect man' and 'the truth' also.

Alienation, the mind and new man (Eph. 4:17-20)

In previous pages we have seen that the opening of the practical section of this epistle (chapter 4) sums up all true practice in its exhortation, 'walk worthy of your calling'. Practice is the fruit of doctrine and cannot be disassociated from it. It would be useless, for example, to exhort wives and husbands to comply with the practical exhortations of chapter 5 if they did not heartily accept the doctrinal basis upon which those exhortations rest. Consequently while it is true that we are now studying the practical section of this epistle, there is no arbitrary exclusion of doctrine, and we shall find much doctrine interwoven with the practical teaching of this section.

The disposition of subject matter must be observed. The positive exhortation of Ephesians 4:1 is followed by a negative testimony as to how to walk. Between these two phases of truth there is a glorious parenthesis dealing with the one Body (verses 3-16), and following the negative testimony (and placed in correspondence) is the teaching concerning the new man.

Ephesians 4:1-32			
A 4:1,2.	The walk.	Positive.	Humility of mind.
B 4:3-16. The one Body.			
A 4:17-19.	The walk.	Negative.	Vanity of mind.
B 4:20-32. The new Man.			

Aliens, from Israel, and from the life of God

The epistle to the Ephesians reveals a twofold Gentile alienation:

'Aliens from the commonwealth of Israel' (Eph. 2:12).

'Alienated from the life of God' (Eph. 4:18).

The Gentiles were aliens by birth, quite irrespective of anything they did or thought. To illustrate this: when I stood on the quay at Southampton in April 1955 I was British, but when I stepped on to the quay at New York in the same month, without having done anything, I was an alien. In like manner, a citizen of New York who boarded the liner with me, automatically became an alien as he stepped ashore at Southampton. An attempt has been made to prove that the alienated Gentiles of Ephesians 2:12 are the far-off dispersion of Israel. But what happens then to the references to Gentiles that follow?

The alienation of chapter 2 is expressed in the terms of distance; the alienation of chapter 4 is expressed in the terms of death. The blood of Christ

cancels the former alienation by 'making nigh'; the gift and operation of resurrection life reverses the other. In both cases however this twofold truth merges into one expression, the new man.

Before we consider the teaching of the new man we must give attention to the negative aspect of the believer's walk. In verse 17 we read, 'That ye henceforth walk not as other Gentiles walk'. The word 'other' should be omitted. We are exhorted to walk not as the Gentiles walk. A very definite change is suggested by the words 'not henceforth'. The same negative comes in Ephesians 4:28, 'Let him that stole steal no more'. While the chief feature of the epistle to the Ephesians is the revelation of the Mystery and its dispensational peculiarities, we must not forget it finds its doctrinal basis in Romans. When dealing with Ephesians 2:1 and the words 'dead to trespasses and sins', we are compelled to refer back to Romans 6. So also we find the true import even of the words 'not henceforth' in Romans 6:6:

'Knowing this, that our old man was crucified with Him, that the body of sin might be rendered inoperative, that Henceforth we should Not serve sin as slaves' (Author's translation).

The service of Romans 6:6 and the walk of Ephesians 4:17 are both associated with the old man. In one case it is seen as 'crucified', in the other it has to be 'put off', but both meet in a new 'life unto God'. Romans 6 lays stress upon 'the body of sin', 'the mortal body' and the 'members'; Ephesians 4 emphasizes 'the mind', and that both positively and negatively:

Walk worthy ... with all humility of mind (4:1,2).

Walk no longer ... in the vanity of mind (4:17).

There are two words here for 'mind'. In 4:2 the word tapeinophrosune is a compound of phren, and has particular reference to the heart and understanding. In 4:17 mind is nous. The word nous has passed into the English language, and is placed in Roget's Thesaurus together with intelligence, comprehension, understanding and sagacity. The word is used by Paul more than any other writer of the New Testament, for it occurs twenty-one times in his epistles out of a total of twenty-four references. It is manifest therefore that an intelligent appreciation of the truth revealed through Paul demands an acquaintance with the usage of this word in his epistles. We find the nous connected with both the old and the new man:

The nous of the old man Rom. 1:28; 7:23,25; Eph. 4:17; Col. 2:18; 1 Tim. 6:5; 2 Tim. 3:8; Titus 1:15.

The nous of the new man Rom. 12:2; 1 Cor. 2:16; Eph. 4:23; Phil. 4:7.

The mind and alienation

Romans 1:18-32 speaks of the setting aside of the Gentiles consequent upon their idolatrous abandonment of the truth which had been made known to them. Three times in this momentous passage do we read that these Gentiles were 'given up' by God (Rom. 1:24,26,28). In verse 28, by a play upon the sound of the words used (a figure of speech called Paranomasia), the judicial nature of this 'giving up' is made prominent. Conybeare expresses the figure by translating the verse thus:

'As they thought fit to cast out the acknowledgment of God, God gave them over to an outcast mind'.

Alford renders the passage:

'Because they reprobated the knowledge of God, God gave them over to a reprobate mind'.

The resulting state of morals, given in the verses that follow, is terrible to the last degree. It is summed up in Ephesians 4:19 by the words, 'All uncleanness with greediness'. Such was the condition of the Gentile world; such the outcome of a mind alienated from God and His truth.

In our appreciation of the vital distinction that exists between law and grace, we are apt to slur the equally decided difference that there is between the light of the law of God given to Israel and the darkness of reprobation that settled down upon the Gentiles.

While the law could give neither life nor righteousness, we do read:

'The law of the Lord is perfect, converting the soul ... The commandment of the Lord is pure, enlightening the eyes' (Psa. 19:7,8).

If we keep this fact before us we shall be able to understand the setting of the next reference to the nous:

'I see another law in my members, warring against the law of my mind ... so then with the mind I myself serve the law of God' (Rom. 7:23-25).

This illumination by the law, however, only intensified the bondage of sin and death; for while to will was present, to perform was impossible. So far as justification is concerned, the enlightened Jew stood upon the same platform as the darkened Gentile, but so far as the doctrine of the mind is concerned, we perceive that it can be influenced by outside factors, even though the bondage of sin and death may remain. Passing to Colossians 2:18, we learn that there is a 'fleshly' mind which 'puffs up' and leads away from Christ. The three passages that remain speak of:

'Men whose mind is corrupted and destitute of the truth' (1 Tim. 6:5 author's translation).

'Men who resist the truth, being corrupt in mind and reprobate (cf. Rom. 1:28) as concerning the faith' (2 Tim. 3:8 author's translation).

'All things indeed are pure to those who are pure, but to those who are defiled and unbelieving is nothing pure; but both their mind and conscience are defiled ... and unto every good work reprobate' (Titus 1:15,16 author's translation).

Such is the testimony of the apostle to the nous of the old man. His teaching concerning the nous of the new man is contained in four passages:

'Present your bodies a living sacrifice ... be ye transformed by the renewing of your mind, that you may approve (dokimazein, cf. Rom. 1:28) what is the will of God' (Rom. 12:1,2 author's translation).

Here is the great contrast with Romans 1:18-32; in that passage both mind and body are given over to evil; here they are yielded to God. This distinction between the natural and the spiritual is brought out markedly in 1 Corinthians 2:14-16. The natural man cannot understand the things of the Spirit of God; they appear to him foolishness. God reveals His truth 'by His Spirit'. The Spirit of God and His relation to God is likened to the intimate relation of 'the spirit of man which is in him' (verses 10,11). In other words, they who are taught by the Spirit can say, 'We have the mind of Christ' (verse 16).

This connection of spirit and mind is found in Ephesians 4:23, 'And be renewed in the spirit of your mind', which may be rendered, 'The spirit, that is to say, your mind'. The last reference speaks of peace. The mind of the flesh is enmity against God, but Philippians 4:7 speaks of both heart and mind kept in perfect peace by Christ. If we ponder these passages we shall the better understand the truth which is taught in Ephesians 4:17 onwards.

Accessories and issues of alienation

Vanity of mind (Eph. 4:17). The first item of the alienation here is vanity of mind. The mind of the old man is like the old creation 'subject to vanity' (Rom. 8:20), and like Babel (Rom. 1:21). The essential connection between this vanity and the idolatrous perversion of Babel is seen not only in Romans 1:21-23, but in Acts 14:15,16, where 'vanities' and the 'living God' are placed in opposition, and moreover these vanities are connected with the period of Gentile alienation when they were 'suffered to walk in their own ways'.

A darkened understanding (Eph. 4:18). The sequence 'vanity ... darkness' is observed in Romans 1:21. 'They became vain in their imaginations, and their foolish heart was darkened'. We are reminded of the past, the change and the consequent walk, in Ephesians 5:8:

'For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light'.

The complete reversal of alienation and its darkness is found in 1:18:

'The eyes of your heart (A.V. understanding) having been enlightened'.

A comparison of Romans 1:21 with Ephesians 4:17,18 will show that 'heart' and 'understanding' are practically synonymous.

The ignorance that is in them because of the hardness of their hearts (Eph. 4:18). We may gather something concerning this ignorance by reading Paul's speech at Athens (Acts 17:30). There, dealing with the wise of the earth, he speaks of their ignorant worship, and of the unknown God. To turn from One in Whom we live, move and have our being, from One Who made of one blood all nations of the earth, from One Who gave fruitful seasons and every reason for gratitude, to turn away from Him and to worship the works of their own hands, was the practical expression of their 'alienation from the life of God'.

In verse 30 we meet the word 'ignorance', and find that it characterizes the whole Gentile period, 'And the times of this ignorance God winked at'. This ignorance and alienation are beyond human remedy. No philosopher or orator who ever stood upon Mars Hill could dispel its gloom or illuminate its darkness. The darkness, alienation and ignorance of Ephesians 4:18 are the expansion of

the words 'vanity of mind' of the previous verse (4:17). The walk as the Gentiles, which was forbidden, is expanded in 4:19:

'Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness'.

In this record of the Gentile walk we find the word *paredoken*:

'God ... gave them up to uncleanness' (Rom. 1:24 Gk.).

'They gave themselves up to uncleanness' (Eph. 4:19 Gk.).

The Scripture adds 'with greediness'. Here we have the two sides of the solemn truth. The act of God was not without cause:

'For this cause God gave them up' (Rom. 1:26).

'Even as they did not approve to have God in their knowledge, God gave them up unto a reprobate mind' (Rom. 1:28 R.V. margin).

'The fool hath said in his heart, There is no God' (Psa. 14:1); the immediate comment is, 'They are corrupt; they have done abominable works'.

Life and Truth

The passages of Scripture brought together here impress us with the important position of the mind in connection with the activities of life. The word 'life' (*zoe*) occurs but once in this epistle, namely, in Ephesians 4:18, 'the life of God'. It does not appear to be used in any form in any other part of the epistle except in Ephesians 2:5 where it is a compound, and translated 'quickened together'. In case any reader should think that we have overlooked Ephesians 6:3 we would point out that the word there is not *zoe*.

How are we to understand this alienation from the life of God? The parallel passage in Colossians 1:21 connects this alienation with 'wicked works'. We cannot 'live unto God' without the 'life of God', and that life can only be ours as we are 'made alive together with Christ'. The sphere of the resurrection of life is 'the truth', even as sin and death are part of the province of 'the lie'. The Gentiles, we are told in Romans 1:25, 'changed the truth of God for the lie', and this led to their alienation. Here in Ephesians 4 we are to read of putting away the lie and of putting on the truth:

'Ye however have not thus learned the Christ, if at least it is Him ye have heard, and by Him ye have been taught, even as the truth is in Jesus' (Eph. 4:20,21 author's translation).

The presence here of the name 'Jesus' instead of the more usual 'The Lord Jesus Christ' demands an explanation. While the personal name of the Lord is constantly used in the Gospels, its use without some added title in the Epistles is the exception rather than the rule. Writing to the Hebrews the apostle uses the name 'Jesus' eight times (this excludes Hebrews 4:8 which does not refer to our Lord but to Joshua). The references are Hebrews 2:9; 4:14; 6:20; 7:22; 10:19; 12:2,24; 13:12.

In the church epistles (Rom.; 1 & 2 Cor.; Gal.; Eph.; Phil.; Col.; and 1 & 2 Thess.), Paul uses the name fifteen times in all; three of these references,

however, deal with either unbelievers (2 Cor. 11:4) or the testing of spirits (1 Cor. 12:3), leaving another series of twelve with direct teaching for the church. The references are Romans 3:26; 8:11; 2 Corinthians 4:5,10, 11 (twice), 14; Ephesians 4:21; Philippians 2:10 and 1 Thessalonians 1:10; 4:14 (twice). If these facts stood alone we might feel that there is no spiritual significance in the position in the sequence of occurrences, but when we know that the numerical value (gematria) of the Greek letters of the word 'Jesus' is 888 (a pointed contrast to the number of the name of the Beast which is 666), and that the number 8 has the significance of resurrection (a fresh start, as for example Noah and those with him in the Ark — see 2 Peter 2:5 and 1 Peter 3:20; 'the eighth person' and 'eight souls'), then the introduction of the name 'Jesus' here, in Ephesians 4, in the eighth place of the sequence of twelve, assumes definite meaning.

Most if not all of the references given above are found in contexts of resurrection, and it is because the truth which the apostle is about to teach is vitally related to the Lord as the Head of the new creation, the second Man and the last Adam, that he uses this name.

All is now ready for the expansion of 'the truth in Jesus'. The old man in its total alienation from God necessitates the new man and the new creation.

The New Man and the Truth (Eph. 4:20-24)

By the contemplation of the utter alienation of the Gentiles from the life of God, and the significance of the name 'Jesus', we have been led to expect the introduction of a new creation. Such is indeed the fact, and without it we should be left without the least hope of ever throwing off the dreadful dominion of the old man. Let us observe the disposition of the subject matter before we go into details.

The new man (Eph. 4:20-24)			
A	4:20,21.	Truth in Jesus.	Head of new creation.
B	4:22.	Put off the old man.	Corrupt.
B	4:23,24-.	Put on the new man.	Renewed.
A	4:-24.	Truth (righteousness and holiness of)	
		Sphere of new creation.	

'The truth in Jesus' is the truth of the New Creation. The old man belongs to 'the lie', the new man to 'the truth'. The old man is corrupt, the new man is renewed and holy. The words 'put off' are to be referred to the word 'taught', and the passage reads:

'And by Him ye have been taught ... to put off ... the old man'.

We are in the practical section of the epistle and so are not instructed as to how the old man was put off by Christ, but our attention is directed rather to the outworkings of that doctrine. We are to put off 'as regards the former conversation' the old man, or as Colossians puts it:

'Lie not one to another, seeing that ye have put off the old man with his deeds' (Col. 3:9).

'With his deeds' is equivalent to 'the former conversation', remembering that the Authorized Version word 'conversation' means much more than merely speaking with another, rather the whole manner of life.

The foundation of this teaching is Romans 6:6:

'Knowing this, that our old man is (was) crucified with Him, that the body of sin might be destroyed (rendered inoperative), that henceforth we should not serve sin'.

The lusts or desires that dominate the unregenerate mind have one characteristic, they are 'deceitful'. This is not to be limited to the coarser lusts of the flesh; the higher and finer activities of the mind are marked with the same Satanic brand, for Colossians 2:8 speaks of 'philosophy' as being 'vain and deceitful', and essentially so, inasmuch as it is 'not after Christ'. The new man therefore arises out of the 'truth in Jesus', and repudiates the lie, that is, whatever is not 'after Christ'. Christ must be the foundation and top stone of this erection, even as He is the Alpha, Omega and Amen of the purpose of the ages.

The new creation

The glorious truth given to the apostle to make known with such fervour is no mere negation. It does not find its full expression in 'putting off' merely, but is only fully expressed when 'put off' is succeeded by 'put on'. But, just as the old man, which has become corrupt, implies the creation of Adam at the beginning, so the new man, which is to be put on, necessitates a new creation. There are two ways whereby this new creation could be attained, either by an instantaneous act without previous preparation, or by a process beginning here and now in this present life and reaching its consummation in that instantaneous change 'in the twinkling of an eye' when this mortal shall put on immortality.

This latter method appears to be one that describes the work of God. Having said so much, it is necessary to draw attention to just exactly what phase of the new creative work belongs to this present life, and what belongs to the life to come. It will be found upon examination that the Lord begins the work here in connection with the mind, reserving until the day of redemption and resurrection His work relating to the body. The body of the saintliest believer is just as mortal as it was before his conversion. Paul had to acknowledge that while the inward man was renewed day by day, the outward man was perishing. This perishing and mortal body is indeed allowed to feel the earnest of the risen life, and many times the earthen vessel is 'cast down but not destroyed', thereby bearing about in the body the 'dying of the Lord Jesus', that the life also of Jesus might be made manifest in 'our mortal flesh'. That is precious truth, but the flesh is 'mortal flesh' just the same. Therefore, seeing these two phases of the new creation and their appointed times, we observe the order in Ephesians 4, where the first step is indicated by the words, 'And be renewed in the spirit of your mind' (Eph. 4:23). The New Creation begins within. Its present sphere is the mind. The body is not changed until the resurrection. The due observance of this sequence is an important factor in the interpretation of the epistle to the Philippians:

'The mind of Christ' (Phil. 2:5) now.

'The body of His glory' (Phil. 3:21) then.

Ananeo ('to be renewed') does not occur elsewhere in the New Testament. Two words are employed to express the idea of newness kainos and neos. Kainos

looks backward, it excludes the old and the past. Neos looks forward, and suggests youth. The two words come together in Colossians 3:10:

'And have (having) put on the new man (neos), which is (being) renewed (anakainoo)'.

In other words, we have put on the new, young, rejuvenate man, fresh, vigorous, prime, with all the glorious future stretching out in its limitless possibilities by the grace of God, and have been renewed with a life that, standing beside the empty tomb, looks back at a past, dead, buried, excluded, finished. Neos turns our faces toward Christ, the last Adam, kainos looks back to the first Adam. The one says 'life has begun' the other 'that life has finished'. Thus we have the reverse and the obverse of this blessed truth.

The spirit of your mind, the subject of this renewal, looks to the doctrine of Romans 6. There we learn that the seat of sin is in the members of our mortal body (Rom. 6:6,12,13,19). The mind being held in subjection to the flesh, the sinful nature (Rom. 7:14,15,18,21), even though illuminated by the law of the Lord, finds itself utterly enthralled and under the dominion of sin which is in the members. Hence the battle of the unsaved yet enlightened Jew (Rom. 7:23).

As we have already said, we have no warrant to believe that the bodies of believers undergo any process of renewal, but rather that these bodies of ours shall return to dust, to be raised incorruptible, or changed in the case of the living at the time, when our hope is realized.

When the sinner passes from death unto life, from Adam to Christ, from the power of Satan to God, the dominion of sin is broken, the mind is set free, and it becomes possible for the first time to 'yield ourselves servants to obey' either sin or God (Rom. 6:16). Before this we had no option.

The new creation manifested

The renewal of the mind is an inward operation. It is completed and rounded off by a corresponding outward response:

'And to put on the new man, which after God is created in righteousness and holiness of the truth' (Eph. 4:24 author's translation).

With this passage we should read the parallel in Colossians 3:10:

'And have put on the new man, which is renewed in knowledge after the image of Him that created him'.

These passages taken together are mutually helpful. Let us notice a few special features.

(1) Creation. Both emphasize the fact of creation:
'Created in righteousness and holiness' (Eph. 4:24).
Created after the image of Him (Col. 3:10).

With these passages we should compare those of Ephesians 2:

'We are His workmanship, created in Christ Jesus' (2:10).
'For to make (create) in Himself of (the) twain one new man' (2:15).

It is impossible to believe the gospel as preached by Paul and to tolerate any kind of mere reformation. The basic fact and the most decisive in Paul's witness is that all men, all doctrine, all works, are ranged under one of two heads, Adam or Christ. Quite one half of our problems, whether doctrinal or practical, are to be solved by the recognition of this one great fact. Redemption therefore must eventuate in:

(2) The new man. The goal of the six days' creation was man. The great sun in the heavens is man's servant. To his physical necessities the day of twenty-four hours is exactly adjusted. The earth is proportioned with marvellous accuracy to man's strength. The list could be continued into detailed tabulation of all the sciences. Man created in the image of God, placed upon the earth to have dominion, explains every known phenomenon of nature.

As it is with the old creation, so it is with the new. Its centre is the new man created anew in the image of God. The ecclesiastical unity that results from the reversal of the dispensational alienation of Ephesians 2 is called 'the new man', and is created so (Eph. 2:12-15). The practical unity with Christ, as the reverse of alienation from the life of God, is also called 'the new man' (4:18-24).

A needed corrective

The dispensation of the Mystery is called 'the dispensation of the grace of God'. The gospel of that same period is called 'the gospel of the grace of God'. Salvation is by grace, and that salvation is at the other extreme to salvation by works. The transcendent character of grace is so overwhelming that we are apt to forget that if this salvation by grace is not out of works, it is nevertheless unto works. Another feature that is likely to lead to oneness is to emphasize the dispensational standpoint of the New Man (Eph. 2:15) to the exclusion of the practical teaching concerning the same (Eph. 4:24). Let us not forget that the church which was chosen in Christ before the overthrow of the world and blessed in the super-heavenlies, was chosen that it might be holy (Eph. 1:1-4).

Let us compare Ephesians 4:24 with Colossians 3:10. It is quite manifest that the new man of Colossians 3:10 is the same as that of Ephesians 4. It is the practical view rather than the dispensational view of Ephesians 2. Yet so inseparable are these two concepts of the one truth, that Colossians 3:11 immediately continues, using terms that are comparable to the teaching of Ephesians 2, rather than that of Ephesians 4:

'Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all' (Col. 3:11).

The ecclesiastical unity is not absent from Ephesians 4, however, for verse 25 says:

'Wherefore putting away lying (the lie), speak every man truth with his neighbour: for we are Members one of another' (Eph. 4:25).

The truth is that the church of the One Body should be reflected in each individual member that makes up that unity. If Christ is the Head of the church, He must be the Head of each individual also. If that church is a new creation, so also must each individual member be. If that church is a new man,

each member should put on the new man. If Christ dwells in the Temple built by the Spirit (Eph. 2:20-22), then 'Because of this' (Eph. 3:1 and 14) each individual member should desire to manifest that truth in his measure, and is taught to pray 'that Christ may dwell in the heart by faith'. Thus doctrinal, dispensational, and practical truth, meet together in 'the truth in Jesus'.

- (3) The Image. Ephesians 4:24 says that the New Man is 'according to God'. Colossians 3:10 says it is 'according to His image'. It is evident that Genesis 1:26,27 is in view. The introduction of the lie into the garden of Eden rendered the purpose of the image in Adam abortive, but only temporarily, for in Christ, the last Adam, the goal is reached. It is the purpose of God that every one of the true seed shall be conformed to the image of His Son (Rom. 8:29). The church of the One Body, a new creation in that image, is a firstfruits, the greatest and richest earnest of the glorious future.

The goal of Colossians 3:11 that 'Christ is all and in all', foreshadows the goal of the ages 'that God may be all in all'. Christ has been given as Head over all things now to the church, another anticipation of the day when all things shall be placed under His feet.

- (4) Knowledge. Ephesians 4:24 speaks of righteousness and holiness of truth. Colossians 3:10 speaks of renewal unto a full knowledge of God, the Creator. Is there a difference here? What connection is there between righteousness, holiness and knowledge of the Creator? Have we so soon forgotten the context of Ephesians 4:24? Have we not seen the utter Unrighteousness and Uncleaness of ignorance? Have we not seen the degradation that comes from vanity of mind, darkened understanding and ignorance? If there is to be a change, ignorance must give place to knowledge, darkness to light, uncleaness to holiness, wicked works to righteousness. In other words, the complete truth is expressed by the two passages; either Ephesians 4 or Colossians 3 taken separately implies and necessitates the other. Having touched upon this teaching concerning knowledge we shall realize the condition of things expressed in Romans 1 the more vividly:

'Because that, when they Knew God ... they ... became vain in their imaginations, and their foolish heart was Darkened ... they did not like to retain God in their Knowledge, God gave them over to a reprobate mind' (Rom. 1:21-28).

We shall also understand the meaning of 2 Corinthians 4:3-6 the better:

'But if our gospel be veiled (see 3:14,15), it is veiled by those things which are destroyed (see 3:7,11,13,14), by which the god of this age hath blinded the minds of them that believe not, lest the light of the glory of the gospel of Christ, Who is the Image of God (see Col. 3:10) should shine upon them ... the light of the knowledge of the glory of God in the face of Jesus Christ' (2 Cor. 4:3-6 author's translation).

Here we see the gospel and knowledge used practically as synonymous. The outcome of this teaching is expressed in Ephesians 4:25:

'Wherefore putting away the lie, speak you truth, each one with his neighbour, because we are members one of another' (Eph. 4:25 author's translation).

The reference here to Zechariah 8:16 shows that mere speaking will not satisfy the demands of love to our neighbour, for the passage continues thus: 'execute the judgment of truth and peace in your gates'. 'The lie' has brought in its train misery, oppression, death. 'The truth' reverses all this and manifests itself in deed as well as in word.

The verses that follow expand and apply this exhortation to the whole range of earth's relationships.

Let us seek a tender conscience regarding these things, keeping steadily before us the intimate and vital association that has been revealed to exist between the high calling of the One Body and the walk that is worthy.

Put on ... Put off ... Walk accurately (Eph. 4:25 to 5:21)

The conflict of the ages is reflected in the epistle to the Ephesians. It is summed up in the antagonism that is seen between the truth and the lie, and expressed by the new and the old man.

The church of the Mystery has been delivered from the authority of darkness and translated into the kingdom of God's dear Son. That is the repudiation of the lie. This church has been lifted up from earth and earthly things, quickened, raised and seated in the heavenlies. That is the repudiation of the lie. The members of this church, once energized by the prince of the power of the air, are now energized by the selfsame power that raised Christ from the dead. That is the repudiation of the lie.

But what of ourselves? Do we remain passive after grace, as perforce we were compelled to do before? Have we no walk that is to be worthy? Have we no old man to put off? No new man to put on? We have, and doctrinal truth standing alone can no more save, sanctify and bless, than that kind of faith exercised by demons.

The putting away of the lie

'Wherefore putting away lying' should read 'Wherefore putting away the lie'. 'To put away' (apotithemi) is used of putting aside clothing (Acts 7:58), weight (Heb. 12:1), and occurs in Romans 13:12; Ephesians 4:22,25; Colossians 3:8; James 1:21 and 1 Peter 2:1. Ephesians 4:25 is the only place where we read of putting away the lie. All other passages deal with some of the smaller subdivisions into which the lie falls such as 'the works of darkness', 'the old man and his manner of life' and such individual manifestations as 'anger', 'malice', 'blasphemy', etc.

In Ephesians 4:25-32 this putting away of the lie is dealt with, and the Spirit of God condescends to details in order that we may be made sensible that in the words of our mouth, the works of our hands, the very tone of our voices, we may manifest the truth and repudiate the lie. Two expressions seem to stand out in this passage as index figures on a dial:

The Lie — 'Give place to the devil' and 'Grieve the Holy Spirit of God'.

The Truth — 'Even as God for Christ's sake hath acted graciously to you'.

Let us see the passage as a whole:

Ephesians 4:25-32				
A	25.	a	Putting away the lie.	
		b	Speak truth.	
		c	Reason. 'Members'.	
B	26.	Question concerning anger.		
	C	27.	Give not place to the devil.	
	D	28.	d	Steal not.
Works			e	Labour for that which is good.
			f	Working with hands.
			g	To supply need of others.
	D	29.	d	No corrupt speech.
			e	But that which is good.
Words			f	Out of your mouth.
			g	To build up the need.
	C	30.	Grieve not the Holy Spirit.	
	B	31-.	Answer as to anger.	
A	-31,32.a	Put away all bitterness, etc.		
		b	Be kind.	
		c	Reason.	'God for Christ's sake'.

The practical side of the truth

If we have put away the lie, we shall speak truth with fellow-members. To speak truth may at first sight appear to mean only the bearing of a true witness, but a man who would scorn to tell a lie may fail to speak truth if 'corrupt communications' proceed out of his mouth. His remedy is found in the 'seasoning' which only the grace of God can give (Col. 4:6).

Or again, the man who eschews corrupt speech may tarnish the fair name of truth by 'bitterness'. Even husbands who love their wives in some faint resemblance of the love of Christ, are warned to beware of this evil thing (Col. 3:19). Anger too must be carefully watched. We know that it is possible for anger to exist without sin, for such is the testimony of Mark 3:5 and all the passages where orge is translated 'wrath' when used of God. Nevertheless it is true wisdom to shun anger, to class it with bitterness and wrath and clamour and blasphemy and malice (Eph. 4:31), for it requires a perfect and sinless being to be angry and 'sin not'. Many a time 'righteous indignation' is but a cloak for sin. If anger is ever entertained let us hasten to finish with it; let not the sun go down before the difference is settled. Plutarch tells us it was a maxim among the Pythagoreans, that whenever one had given way to anger, the difference was made up before sunset. Would that this same spirit were more common among the Lord's people.

Not only may truth be expressed in words; it must come out in deeds. Stealing is the lie in practice. This in all its shapes and forms must be put away. In its place let there be labour, working with the hands that which is good. This labour is with the object:

'That he may Have To Give' (Eph. 4:28).

Labour, merely that one may have, may be selfishness, and industry of itself may not express the truth, but labour that one may have something to give, is an entire reversal of the lie that steals from another, and is itself manifestation of the truth.

The devil, and the Spirit of God

Closely associated with the lie is the devil, and with the truth the Holy Spirit of God. It must be kept well in memory that to fail to put off the lie and to put on the new man may 'give place to the devil', and when this happens we may be sure that there is also another equally sad result, viz., the grieving of the Holy Spirit of God whereby we are sealed unto the day of redemption.

Among the many ways whereby truth may be hindered and a place given to the devil, is revealed in such a strange word as 'clamour'. That man who, when he gives a command, must shout; who, when he argues a point of truth, must raise his voice does not give an outward expression of that lowliness and meekness which commends the truth.

'Evil speaking' is in the original 'blasphemy', and is probably derived from blaptein ten phemen —'blasting the reputation or credit' of any one. We may sincerely believe that to take a text from Shakespeare or the poets is to belittle the Scriptures, but we sometimes wonder whether Tennyson's Knights of King Arthur, who vowed 'to speak no slander, nor listen to it' do not put many a believer to shame. 'Love thinketh no evil'.

EPHESIANS Chapter 5 The Worthy Walk (contd.) Be ye imitators of God

The remedy for evil speaking and all kindred manifestations of the flesh is found in the next three verses:

'Be ye kind ... Be ye therefore followers (imitators) of God' (Eph. 4:32; 5:1).

This after all is but a homely way of expressing the more doctrinal passage:

'Put on the new man, which After god is created' (Eph. 4:24).

'The lie' finds its pattern in the devil:

'I speak that which I have seen with My Father: and ye do that which ye have seen with your father ... Ye do the deeds of your father ... If God were your Father, ye would love Me ... Ye are of your father the devil ... he is a liar, and the father of it (i.e. "the lie")' (John 8:38-44).

It will be seen therefore that to fail to 'put away the lie' gives 'place to the devil', while 'putting on the new man' is doctrinally expressed by the words 'after God' and is practically shown by becoming 'imitators of God'.

The word 'follower' in 5:1 is mimetes. This word occurs seven times in the New Testament and is therefore marked with the seal of spiritual perfection. The word will be recognized as the source of our English word 'mimic'. This element of imitation is expressed in verse 32, where we are exhorted to kindness

and forgiveness, 'Even as God for Christ's sake hath forgiven' us, and is carried forward into 5:2 in the words 'As Christ also hath loved us'.

The love of Christ, the object of our imitation, is not an abstraction. The reader will call to mind many passages speaking of both the Father and the Son, where the words 'loved and gave' come together. So here. Christ loved, and that love we are to imitate, Christ loved and gave, and that kind of love we are to imitate. Christ loved and gave Himself. This is the essence both of loving and of giving:

'Praying us with much entreaty that we would receive the gift ... not as we hoped (expected), but first gave their own selves to the Lord, and unto us ...' (2 Cor. 8:4,5).

The love we are to imitate, moreover, has further qualities. He gave Himself for us ... to God. It is not merely philanthropy or what is now called 'charity', that might (though we doubt it) fulfil the first clause 'for us'. It is, on the other hand, not that cold and lofty disdain of all things human and kindly that may in self-deception be called an exclusive offering to God. We are sure God has little pleasure in monasteries or nunneries, neither in the hypocrite's claim 'It is Corban' (Mark 7:11); the twofold offering 'for us ... to God' alone satisfies the case.

Lastly, this love manifests itself in the giving of an offering and a sacrifice. It will be seen that there is no contradiction of the Psalmist who said, 'None of us can by any means redeem his brother', for redemption is by blood (Eph. 1:7). Into that part of the Saviour's work no man enters, but Paul knew what it was to fill up what was behind of the afflictions of Christ in the flesh for the sake of the church; he knew what it was to be offered upon the sacrifice and service of faith (Col. 1:24 and Phil. 2:17). Moreover, he uses the same words, 'a sweet-smelling savour' (Eph. 5:2), to describe the kindly gifts of the Philippians:

'The things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God' (Phil. 4:18).

Christian giving should always have the atmosphere of the altar and the sanctuary. The children of God contribute to this and that, their gifts may be liberal, they may be helpful, they may encourage; but do not let them miss the highest and the best. Let them be 'even as God for Christ's sake', let them partake of the character of the offering of the sweet savour; then such offerings will be 'well-pleasing to God'.

The threefold walk

The apostle now brings the exhortation to walk worthy of the calling and to repudiate the old man, to bear upon things of everyday life. He exhorts us to:

- (1) 'Walk in love as children of love' (Eph. 5:1,2).
- (2) 'Walk as children of light' (Eph. 5:8).
- (3) 'Walk circumspectly, not as fools, but as wise' (Eph. 5:15).

Each walk is expressed both positively and negatively.

Walk in love. The positive is expressed in the one great example, 'as Christ also hath loved us'. Negatively, Paul has to run over the sixfold work of the flesh to ensure that the child of God shall not be left without warning.

Threefold uncleanness in act. Fornication, all uncleanness, unbridled lust.

Threefold uncleanness in word. Filthiness, foolish talking, jesting (suggestive talking).

Concerning the first three, the apostle says:

'Let it not be once named among you, as becometh saints' (Eph. 5:3).

Concerning the second three, he says:

'Things not consistent (the modern usage of "convenient" is a little misleading): but rather giving of thanks' (Eph. 5:4).

A further threefold description bringing together those already named follows, and this time with a warning of great import:

'For this you know, for you have learned that no fornicator, or impure or lustful man, who is nothing better than an idolater, has any inheritance in the kingdom of Christ and of God' (Eph. 5:5 author's translation).

We do not feel called upon here to rake over this awful heap of corruption and bring to light that which we fain would hide, or which should 'not once be named among us' (Eph. 5:3), 'for it is a shame even to speak of these things' (Eph. 5:12), nevertheless this epistle is written to us and a very slight knowledge of modern life will teach us that these warnings are absolutely up to date. We have translated pleonexia, unbridled lust, rather than covetousness, and in this we are but following such as Conybeare and Howson, Jowett, and Trench. The latter shows the meaning of the word in the following passage:

'Take the sublime commentary on the word which Plato supplies, where he likens the desire of man to the sieve or pierced vessel of the Danaids, which they were ever filling, but might never fill: and it is not too much to say, that the whole longing of the creature, as it has itself abandoned God, and by a just retribution is abandoned by Him, to stay its hunger with the swine's husks, instead of the children's bread, is contained in this word'.

It is evident that the same comparison had occurred to Shakespeare:

'The cloyed will. That satiate, yet unsatisfied desire. That tub both filled and running' (Cymbeline 1:7).

To these words we should but add that the whole truth is expressed in the first and the tenth commandments:

'Thou shalt have no other gods before Me'.
'Thou shalt not covet, or desire'.

To imitate God and to walk in love makes such things as detailed by the apostle impossible.

'Jesting' eutrapelia, refers to that loose talk which by skilful turning of words brings up to the mind far more than the actual wording may appear to intend, and is to be shunned by all who have put off 'the lie'.

The Inheritance

The words that should cause every child of God to stop and consider are that none that do such things:

'Hath any inheritance in the kingdom of Christ and of God'
(Eph. 5:5).

There is no question but that one phase at least of the inheritance is in the nature of a reward, and consequently may be forfeited. This is clearly expressed in Colossians 3:24 in a passage that exactly corresponds with Ephesians 5:5 :

'Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ'.

Romans 8:17 seems to observe the distinction between 'heirs of God' because children of God, and 'joint-heirs with Christ' if so be that these children walk as Christ walked, which must of necessity involve suffering and rejection.

The inheritance, which is a matter of predestination and redemption (Eph. 1:11,14), is one thing; the inheritance that is in the kingdom of Christ and of God is another, and it may be forfeited. Men may emphasize grace, they may call such teaching 'legal', they may seek to throw out the idea of reward from the epistles of the Mystery, but the apostle concludes his words of warning by saying:

'Let no man deceive you with vain words' (Eph. 5:6).

The parallel in Colossians but endorses and enforces this:

'Beware lest any man spoil you through ... vain deceit ... Let no man beguile you of your reward' (Col. 2:8-18).

Because of these things the wrath of God is coming on the children of disobedience, and the members of the church are not to be partakers with such. There must be an outward expression of the inward change. Once they too were darkness and walked in darkness, producing the unfruitful works of darkness. Now, however, they are light in the Lord and so the exhortation comes, 'Walk as children of light'. Love leads to sacrifice, and repudiates lust which is but the expression of selfishness. Light leads to fruitfulness and reproves the unfruitful works of darkness. Where the Authorized Version reads:

'For the fruit of the Spirit is in all goodness and righteousness and truth' (Eph. 5:9),

the revised text reads, 'the fruit of the light'.

This reading contains a truth which is everywhere confirmed in the works of God around us. The student of horticulture is early impressed with the essential place that light has in plant growth. The bulk of the food upon our tables daily is carbohydrates or starchy foods, such as bread and all cereals,

potatoes, sugar, etc. Now this carbon is obtained by plants, not from the soil but from the air. Carbon assimilation, called also photosynthesis ('placing together by light'), is the work of the green chlorophyll in the leaves, and is entirely dependent upon the action of sunlight. If a patch of black be put upon a leaf in the morning and the leaf be examined under a microscope at night, it will be found that the exposed cells of the leaf are full of starch grains, whereas cells beneath the black patch are empty.

It is scientific to the last degree to teach that on the first day of creation God should say, 'Light be and light was'. It is the fuller truth to see in this statement of Genesis a type of the gospel:

'For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light ... of the glorious gospel' (2 Cor. 4:6,4).

Not only does light produce fruit, but darkness has its unfruitful works. We have all seen the varied coloured toadstools that, like the mushroom, do not depend upon light. No one, however, has seen a green toadstool or mushroom! Such have no power of using sunlight, they are vegetable parasites living upon others, or saprophytes living upon the decaying tissue of dead plants. Such are nature's pictures of the unfruitful works of darkness. Darkness, death and unfruitfulness are all in the passage before us:

'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light' (Eph. 5:14).

The third walk is called 'circumspect'. Akribos is possibly derived from eis akron benai —'going up to the summit' of a hill, and generally carries with it the thought of accuracy and exactness, e.g.:

Akribeia 'Taught according to the perfect manner' (Acts 22:3).

Akribestatos 'The straitest sect' (Acts 26:5).

Akribesteros 'The way of God more perfectly' (accurately) (Acts 18:26).

Josephus speaks of the Pharisees as:

'The sect ... which are supposed to excel others in the accurate knowledge of the laws of their country' (Life of Flavius Josephus, Section 38).

There can be no doubt from the above usage of the word what Paul intends to teach in Ephesians 5:15. Grace does not mean laxity or lack of diligence. The same word that describes the zeal for accuracy of the formalist under the law, describes that consecrated zeal which moved Aquila and Priscilla in their endeavours to lead Apollos into the fuller light, and should characterize those of us who have received such a calling as is revealed in Ephesians. The pathway for the saint leads through dark and slippery places. Uncleaness and defilement lie all around, and while there is the blessed provision in Christ for uncleaness contracted in the pilgrim way, we are solemnly warned of the danger of voluntarily entering into any of these things from which redemption has set us free. We have been delivered from the authority of darkness and have been translated into the kingdom of His dear Son. We are therefore enjoined to walk accurately, remembering the pit from which we have been delivered.

This is the last of the seven occurrences of the word 'walk' in Ephesians. The first in the practical section says 'walk worthy'; the last says 'walk accurately'. The first says 'with all lowliness'; the last 'with wisdom'. Once

again the parallel epistle to the Colossians will provide confirmation. Ephesians says:

'Walk worthy ... walk accurately as wise ... be not unwise, but understanding what the will of the Lord is ... be filled with the Spirit' (see Eph. 4:1; 5:15,17,18).

Colossians says:

'That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful' (Col. 1:9,10).

'Redeeming the time' Exagorazo means 'to buy out of the market' with the meaning of our English 'forestall' implied. Forestall means to buy a thing before it is placed upon the stall in the market and so exhibit a keen business sense. As stewards and as redeemed ones, this keen business sense should be ours in the exercise of our calling and stewardship. 'Time' here is not chronos — mere duration, but kairos, a fitting time, hence an opportunity. It has been said:

'Opportunities are for eternity, but not to eternity'.

Alas, that many only recognize opportunity by its back. Think of the opportunities for service, for study, for communion, for helping, that have been allowed to slip this day, or this week. Have we always been prepared to speak that word in season? to give that helping hand? The past is beyond us, and we can but seek the forgiveness that is ours in Christ. The present is here, let us then:

'Forestall the opportunity, because the days are evil' (Eph. 5:16 author's translation).

To do this we need wisdom, we need to:

'Understand what the will of the Lord is' (Eph. 5:17 Gk.).

How can this understanding be attained? The answer comes in the next verse:

'And be not drunk with wine, wherein is excess; but be filled with the Spirit; (when) speaking to yourselves ...' (Eph. 5:18,19).

What is to be filled with the Spirit?

This passage is important enough to warrant a pause and a careful examination. First we can see an intended contrast, a contrast introduced in verse 3 of this same chapter. The Gentiles who knew not God found their enjoyment and inspiration in the intoxication of wine; their speech was corrupt, filthy and unfit for saints. Their drinking songs, accompanied by instruments, resounded with the praise of Bacchus, Venus and the like. The saint is to be a contrast. Instead of wine he is to be filled with the Spirit, instead of unclean mirth and idolatrous songs he is to sing spiritual songs and make melody in the heart. Instead of praising the gods of darkness his melody and praise should be directed to the Lord. What are we to understand by the injunction, 'Be filled with the Spirit'?

To understand this statement it is necessary to understand the use of the Greek verb to fill. Pleroo, 'to fill', takes three cases after it. As an active verb, followed by the accusative, of the vessel or whatever is filled. As an active verb, followed by the genitive, of what it is filled with. As a passive verb, followed by the dative, of the filler, and as a passive verb, followed by the genitive, of what the vessel is filled with.

In the passage before us the verb is passive, and 'with Spirit', en pneumatī, is dative. This means that the Spirit is the One that fills, and not that the believer is filled with the Spirit. To make sure that the meaning is clear, let us put it this way. A cup may be filled with water, it may be filled with a pump. Now, the incongruity of the statement would prevent anyone from imagining that the pump was found afterwards in the cup, but as there are passages which speak of the filling or baptism of the Spirit, the unguarded reader does not discern the meaning so clearly. Now if the Spirit fills us with something that takes the place of 'wine wherein is excess', we should seek to know what it is. Once again the parallel epistle Colossians supplies the needed information:

'Let the word of Christ dwell in you richly. Teach and admonish one another in all wisdom, singing in psalms and hymns and spiritual songs with grace in your hearts to the Lord' (Col. 3:16 author's translation).

This parallel is so complete that we cannot avoid the inference that 'to be filled with the Spirit' will be to be filled by the Spirit with the word of Christ. The Spirit everywhere takes of the things of Christ and applies them to the heart of the believer. That constitutes the inspiration of his renewed conversation, 'speaking to yourselves', and will prevent any corrupt communication from proceeding out of his mouth, for out of the abundance of the heart the mouth speaketh, and a heart filled by the Spirit with the word of Christ will speak accordingly. The melody of hearts finds its Amen in:

'Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ' (Eph. 5:20).

The lowliness and meekness that adorns this doctrine is expressed by:

'Submitting yourselves one to another in the fear of God' (Eph. 5:21).

'Fear', phobos, and 'reverence', phobeomai (see Eph. 5:33) explain one another. Our reverence for Christ places us all in our true relationship one with another. This relationship is threefold and practically covers the whole of human society.

The verses that follow are devoted to the application of truth to the domestic and social side of life, a side as important, if not more so, than that of the ecclesiastical and public. Truth like charity begins at home. The bishop must be able to manage his own house before he can think of ruling the house of God. The Spirit of God has sealed us. The Spirit of God can fill us. Let us walk accurately, for His Word is still a lamp unto our feet and a light unto our path, as well as serving to illuminate our mind.

Christ and the Church in home and business (Eph. 5:22 to 6:9)

The last words of Ephesians 5:21 are:

'Submitting yourselves one to another in the fear of God'.

The opening words of the new section are:

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

We are evidently embarking upon an application of the teaching of verse 21, and therefore must remember that while the wives are here told specifically to submit to their own husbands, it is only a working-out of that spirit that reverences Christ and submits to whatever He shall lay upon us. Further, the submission of the wife to the husband is 'as unto the Lord', and this spirit runs throughout the sixfold command. Before tracing this through the section before us, let us seek an understanding of the word 'submit', for unless we understand a command our obedience will not be of a very high order.

The meaning of submission

The word translated 'submit' is hupotasso, and is used in Ephesians as follows:

- 'And hath put all things under His feet' (1:22).
- 'Submitting yourselves one to another' (5:21).
- 'Wives, submit yourselves' (5:22).
- 'As the church is subject unto Christ' (5:24).

Tasso properly means to set in order, as in Luke 7:8. In the passive it carries the idea of 'being disposed' (Acts 13:48) as opposed to 'judging oneself not worthy' as in Acts 13:46.

Taxis indicates order, arrangement (1 Cor. 14:40; Col. 2:5). Without multiplying examples, it will be seen that the idea of submission in Ephesians 5 is not one of a humiliating or servile description, but of recognizing the Lordship of Christ and so to be willing for the lowest or the highest place as He shall will. It will be seen that the husband who acts in his position as 'head of the wife' is as submissive to the will of the Lord as is the wife who sets forth the relative position of the church. Both attitudes are honourable and necessary.

When we remember that the first occurrence of the word hupotasso is Luke 2:51, which refers to the Lord in His childhood 'and came to Nazareth, and was subject unto them (His parents)', surely the last shred of rebellion must vanish as we realize what that submission involved.

Submission 'as unto Christ'		
A	Eph. 5:22-24.	Wives submit, as the church to Christ.
B	Eph. 5:25-33.	Husbands love, as Christ the church.
A	Eph. 6:1-3.	Children obey in the Lord.
B	Eph. 6:4.	Fathers train in nurture of the Lord.
A	Eph. 6:5-8.	Slaves obey, as unto Christ.
B	Eph. 6:9.	Masters do the same, for you have a Master in heaven.

A great deal of harmful discussion has revolved around the question 'Should the bride say obey at the marriage service?' Paul does not say 'wives obey' when he treats of the social fabric and its interrelation; he reserves the word 'obey' for children and slaves, with their correlatives 'bring up' and 'forbear threatening', using the higher word 'submit' of the wife. This word 'submit' is wrongly translated 'obedient to their husbands' in Titus 2:5. The only passage where wives are said to obey is 1 Peter 3:5,6 which grows out of the submission of verses 1-5. A wife who has submitted to the Divine arrangement will of necessity obey when obedience is demanded, but it is the result of a willing compliance with the Lord's will, a grateful seizing of the opportunity to typify the church's relation to the Lord, a very different thing from that obedience of the child, which is 'right', and according to commandment.

The relation of wives and husbands

'Wives submit as the church unto Christ'.
'Husbands love as Christ the church'.

It will be seen that we are upon higher ground than that of 1 Corinthians 11 and 14 and 1 Timothy 2. There the apostle goes back to:

Nature and Creation.

'For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man ... Doth not even nature itself teach you' (1 Cor. 11:8-14).

Law.

'Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience (submissive), as also saith the law' (1 Cor. 14:34).

Creation and Sin.

'For Adam was first formed, then Eve, and Adam was not deceived, but the woman being deceived has come to be in transgression' (1 Tim. 2:9-15 author's translation).

The apostle had all these courses open before him to enforce his point, but he passes them all by for the greater and higher motive used in Ephesians 5. To the wife Paul says, 'The husband is the head of the wife', but to the husband he says, 'Love your wives'. He feels under no necessity to say, 'Husbands rule your wives'. To each is the word given tempered with much graciousness. Because the husband is head, that does not mean ruthless rule and roughshod methods. The husband in Christ is 'submitted' to an obligation that cannot be computed. He is to love his wife, 'even as Christ also loved the church and gave Himself for it'.

Perhaps when wives are loved with that kind of love, all argument as to submission and obedience will become unnecessary. The love of the husband moreover is to be all in the direction of blessing, not for selfish ends:

'That he might sanctify ... cleanse ... present ... a glorious church (a church of glory, literally) not having spot, or wrinkle, or any such

thing; but that it should (may) be holy and without blemish' (Eph. 5:26,27).

Take one item, perhaps the lowliest, 'not having wrinkle'. The word 'wrinkle' in the original means exactly the same as the English word, viz., 'a corrugation of the skin', and is allied with rhusa (old age, the time of wrinkles). Care and anxiety, worry of any description are the chief causes of wrinkles; how this reveals the character of the husband's love that shields the wife from as many anxieties as possible.

The physical and the spiritual

Throughout this passage the physical interchanges with the spiritual as type with antitype.

Wives and Husbands			
A	Physical	Wives submit	
	B	Spiritual	As the church
A	Physical	Husbands.	So ought men
	B	Spiritual	Even as the Lord the church
A	Physical	Wives and husbands.	One flesh
	B	Spiritual	The mystery. Christ and His Church.

The union of husband and wife is looked upon in Scripture as something deeper than a civil or religious joining together of two persons in marriage. Every true marriage harks back to Eden:

'For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh' (Eph. 5:31).

The same apostle says in 1 Corinthians 6:17, 'he that is joined to the Lord is one spirit', which shows the antitype to be mentally supplied in Ephesians 5:31,32. Moreover the argument concerning a man nourishing and cherishing his own body finds its alternative in that sin which is against his own body (1 Cor. 6:18). If 1 Corinthians 6:15-20 be carefully weighed with Ephesians 5:28-32, a great deal of irrelevant matter need never have been written.

It is an established truth that the church of Ephesians is 'the Body' and 'the New Man'. Now the Scripture uses figures with discretion. The bridal relationship to Christ belongs to another calling; in Ephesians we are dealing with the Bridegroom if such a figure is allowable at all. The passage before us is not discussing the title of the church of the dispensation of the Mystery; it is dealing with the relationship of husbands and wives who belong to this dispensation. If Ephesians 5 teaches that the church is 'the bride', Ephesians 6 teaches that the church is 'a child' and 'a slave', neither of which titles are true.

The Great Mystery

When Paul draws to the conclusion of his exhortation to wives and husbands, he says, 'This is the great mystery, but I speak with a view to Christ and His Church' (Eph. 5:32). That there is a mystery in marriage let anyone

decide after reading Matthew 19:5,6 'And they twain shall be one flesh'. Such is the quotation from Genesis 2.

'Wherefore they are no more twain, but one flesh', is the comment of the Lord Himself. But, says the apostle, granting the sanctity and the mystery of marriage under the thought of 'one flesh', the great mystery I have in mind is that union with the Lord which makes 'one spirit'. Nevertheless, turning back to the typical union of man and wife he continues:

'Nevertheless let each one of you individually so love his wife as himself: and the wife see that she reverence her husband' (Eph. 5:33 author's translation).

We have not felt called upon to enter into a detailed examination of the idea that the church of the Body is also the Bride, not wishing to spend time disproving an obvious failure to discern things that differ. If, however, we have misjudged our readers and there are those who have misgivings on this point, we draw attention to our booklet The Bride and the Body.

EPHESIANS Chapter 6
The Worthy Walk (contd.)
Children and their parents

'Children, obey your parents in the Lord' (Eph. 6:1).

How are we to understand the clause 'in the Lord'? Does it imply disobedience to parents if they are not 'in the Lord'? Does it mean only obey your parents in those things that you recognize are 'in the Lord'? The first suggestion seems to be quite apart from the spirit of the Scriptures, the second presupposes too advanced a stage of spiritual perception. Colossians 3:20 supplies an answer:

'Children, obey your parents with respect to all things: for this is wellpleasing to the Lord' (Author's translation).

While the children here addressed would probably be connected with the church (for otherwise they would not hear this passage read at all), they are not placed upon so high a platform as that of husband and wife. The first reason given for their obedience in Ephesians 6:1 is the primitive one, 'for it is right'.

In the training of our children, while grace and love and even an appeal to their profession of faith are all legitimate, there is a sense in which it differs from that of the more adult believer. Not only is such obedience 'right', but the apostle even goes back to the fifth commandment, adding as a note of encouragement that it is the first commandment with promise.

We are not to reason from this that an obedient child of parents who are members of the Body is assured a long life on the earth, but to gather from the quotation the marked approval of the Lord upon the obedience of children to parents, even though the promise now may be expressed in some other way than 'long life upon the earth'. On the other hand it is morally certain that seeds sown in childhood by disobedience, materially influence their well-being in after years. As we have already indicated, children and slaves are addressed differently from wives, and this may be better seen by noticing the recurring features:

children to wrath'. Colossians 3:21 says, 'Fathers, provoke not your children, lest they be discouraged'. Romans 10:19 uses the expression 'provoke to wrath' in the words, 'by a foolish nation I will anger you'. The lesser words in Colossians 3 mean 'to exasperate'.

Have we never entered a home and felt the baneful effects of this exasperation and discouragement? Children have a keen sense of justice and will take punishment for offences without resentment when they know that they are being dealt with fairly. They have no words oftentimes to explain the motives for their actions, and sometimes that which seems a peculiarly flagrant case of disobedience or malice may prove to be the result of some childish misconception or misunderstanding. We appeal to all fathers who may read these words to weigh these passages over before the Lord, seeking to avoid the discouraging attitude and gladly assuming the responsibility of disciplining and instructing those who are dependent upon them.

These things have a serious bearing moreover when considered in the light of ministry, for although none would now speak of themselves as bishops or deacons, in the New Testament sense, yet the principle of 1 Timothy 3:1-12 still holds good:

'One that ruleth well his own house, having his children in subjection with all gravity (dignity). For if a man know not how to rule his own house, how shall he take care of the church of God?'

Slaves and masters

The question of Christianity and slavery is never raised in the New Testament. These things were left for the working of the truth to accomplish in time. The slave of Paul's day and the servant of today may differ in many things, even to great extremes, but the principle of their service remains unaltered. The child of God then or the child of God now who is compelled to serve an earthly master is provided with no lower a standard than:

'In singleness of your heart, as unto Christ; not with eye service, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men' (Eph. 6:5-7).

These words were once read by a reader of The Berean Expositor to an extremist in social matters who claimed passionately, 'Well, what do you say of the man who wrote this?' Then his attention was directed to the word of verse 9 'and ye masters, do the same things unto them'. We do not know his reply, but it is obvious that the apostle was no champion of class warfare. That there are crying evils between servants and masters no one can deny, but the child of God is not left here to reform or to patch up, but to witness for the truth, to endure what may come as a result and to leave his case with the Lord:

'Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free' (Eph. 6:8).

We have had a very unscriptural idea based upon this verse presented to us. It is this. Only the good we do will be dealt with by the Lord in that day, for this verse says nothing about any bad things we may have done. The good will be recognized, the evil will have been forgiven. That is a very 'comfortable' doctrine no doubt, but as Colossians 3:24,25 writes upon the same theme and to the same people dispensationally, it cannot hold:

'Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons'.

Masters are exhorted in Ephesians to 'do the same things' which in Colossians becomes 'give that which is just and equal'. This is not incipient communism, but refers to the relation of wages to service that it must be equitable. Further, the master is exhorted to 'forbear threatening', a matter of even greater difficulty than today. At that time slaves were the personal property of their masters and without redress.

Behold, the dreamer!

Those of us who have received the truth of the Mystery and who have sought to carry out as far as possible its teaching, have to submit to the misunderstandings of our fellows, and among the charges made against us is that we have exchanged realities for dreams, that we are no longer a practical force, etc. We wonder how many husbands and wives when faced with Ephesians 5 would dare to speak of our teaching as unpractical and only stuff for dreamers? We wonder how many fathers, surveying their children's progress, would deny the practical teaching of Ephesians 6, to say nothing of the servants and the masters that are forming into hostile camps even though professing the same faith?

The world has a proverb, 'Charity begins at home', and if home life and business life were permeated with the spirit of Ephesians 5 and 6, the church life and gospel testimony would look after itself. God is not served by multiplying meetings and neglecting the claims of home. God is not served by attendance at a church service at the expense of faithful daily labour, or at the expense of faithful recognition. In many things we offend all. Let us for the remainder of our time seek grace to live in harmony with the practical outcome of being members of that church of which Christ is the Head, the church, His Body.

The Power of His might (Eph. 6:10)

'Finally'— At length this wondrous epistle nears its close. In height, depth, length and breadth it stands without a peer in the whole range of inspired Scripture. Readers may have sensed that our conception of truth makes this epistle to us something akin to what the epistle to the Galatians was to Luther. It has given us a liberty beyond the dreams of man. It reveals a Christ raised far above all, Who fills all in all, Who ascended and descended that He might fill all things, Whose love surpasses knowledge, Whose riches are unsearchable. It has given us a sacred trust: a 'good deposit' to guard, a unity to keep. It has brought its blessedness into every department of life. It takes us back before the overthrow of the world, and on, to the ages yet to come. Its grace abounds. What then shall constitute the 'Finally' of the apostle?

He reminds us that we are not yet actually seated in the heavenlies, but beset by foes who at present hold to these very spheres. Though fellowcitizens with the saints, we are yet walking in the wilderness. Though sealed unto the day of redemption, we have to remember that we actually live in an evil day. Hence the apostle concludes his letter with an exhortation to be strong, to put on the armour of God, to stand, to watch and to pray. The language of faith says, as we look at our inheritance in the heavenlies, 'Let us go up at once,

and possess it; for we are well able to overcome it' (Num. 13:30). Caleb, who said these words, tasted something of the strength that Paul refers to here, and knew of the need for the armour and the sword:

'And now, behold, the Lord hath kept me alive, as He said, these forty and five years ... as yet I am as strong this day as I was in the day that Moses sent me ... for war ...' (Josh. 14:10,11).

Before the armour, however, comes the strength, for without the necessary strength armour would be but a death trap: 'Be strong in the Lord, and in the power of His might' (Eph. 6:10). Philosophers have said to men 'Be strong'. Psychologists tell us to say to ourselves 'Be strong', but the only strength that will avail us in this conflict is the strength that is ours 'in the Lord'.

The power of His resurrection

No other writer in the New Testament uses the word which is here translated 'be strong' except Luke, who in Acts 9:22 uses it of Paul himself. The exception proves the rule. The word is peculiar to the teaching of Paul and his own experience of the risen Lord. The eight occurrences of the word endunamoo speak of resurrection, and the seven occurrences in the epistles are worth a moment's attention:

Endunamoo in the Epistles			
A	Rom. 4:19,20.	Strong, not weak in faith — O.T.	
B	a	Eph. 6:10. Strong in the Lord — War.	} After
	b	Phil. 4:13. Strong in Christ — Endurance.	
C	1 Tim. 1:12.	Christ Jesus — Ministry.	} Acts
B	a	2 Tim. 2:1. Strong in grace — War.	
	b	2 Tim. 4:17. Strong in the Lord — Endurance.	} 28
A	Heb. 11:34.	Strong in faith, out of weakness — O.T.	

The first example, that of Abraham, is a strong witness for 'the power of His resurrection', for it is said that 'he believed God Who quickeneth the dead'. The words of Ephesians 6:10 look back to Ephesians 1:19. In 6:10 we have endunamoo, 'be strong'; kratos, 'power'; ischus, 'might'. In 1:19 we have dunamis, 'power'; ischus, 'mighty'; kratos, 'power'.

The believer is turned back to the risen and ascended Christ as the source of the power whereby he may stand the shock of battle. There is no other power at present either available or sufficient. All believers, whether conscious of it as an experimental fact or not, 'have the sentence of death in themselves that they should not trust in themselves, but in God which raiseth the dead' (2 Cor. 1:9).

The essential basis

Before principalities and powers come into view as opponents in Ephesians 6, a necessary fact is presupposed, and that is the teaching of Romans 5 to 8. This basic portion of Scripture is devoted to the exposition of two laws, viz.:

- (1) The law of the spirit of life in Christ Jesus.
- (2) The law of sin and death (Rom. 8:2).

It is not for us to deal with Romans here; we simply trace the stream of this law of the spirit of life until it reaches the glorious climax of Romans 8:37-39:

'In all these things we are More Than Conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor Principalities, nor Powers ... shall be able to separate us from the love of God, which is in Christ Jesus our Lord'.

Here is the essential basis of Ephesians 6:10. In Christ, and by virtue of His resurrection, we are already 'more than conquerors' over principalities and powers. We go forth to this unequal conflict in 'the power of His resurrection'. We go forth to achieve experimentally that victory already accomplished in Christ. So far as He is concerned, He has been raised far above all principality and power (Eph. 1:21,22). So far as the Lord Himself is concerned, 'He stripped off principalities and powers, and made a show of them openly, triumphing over them in it' (Col. 2:15). To attempt the conflict of Ephesians 6 in any other power than that of the risen Christ is to seek defeat. To attempt it in that power is to make experimental proof of the fact that in Him we are 'more than conquerors'.

Are all the saved, soldiers?

If we allow the typical history of Israel to influence us, we may conclude that only those who have reached spiritual maturity are called upon to take up the armour:

'From twenty years old and upward, all that are able to go forth to war in Israel' (Num. 1:3).

It was no light matter to be 'chosen as a soldier' as both 2 Timothy 2 and Numbers 14 will show:

'Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against Me' (Num. 14:29).

The two exceptions to this statement are Caleb and Joshua. Of Caleb the Lord said:

'He had another spirit with him, and hath followed Me fully, him will I bring into the land' (Num. 14:24).

Now the words 'hath followed Me fully' are literally 'hath filled after Me' and Colossians 1:24 comes to mind as a close parallel:

'And fill up that which is behind of the afflictions of Christ'.

To Joshua the Lord had said:

'Moses ... is dead ... arise ... be strong' (Joshua 1:2-6).

Just as the inheritance of Israel was in possession of the giants who had to be overcome in the strength of the Lord, so the inheritance of the church in the heavenlies is held by spiritual foes of high rank and power. The soldier has something to win or lose:

'Thou therefore, my son, be strong in the grace that is in Christ Jesus ... endure hardness, as a good soldier of Jesus Christ' (2 Tim. 2:1-3).

A crown is in view and reigning with Christ (2:4-12). This recurs in chapter 4, where Paul speaking of himself says:

'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown' (2 Tim. 4:7,8).

Yet further, it is in the parallel epistle of the Prize, namely Philippians, that Paul calls Epaphroditus a 'fellovsoldier'. We feel therefore, with these passages before us, that every believer is not necessarily numbered among the ranks of those able to go forth to war.

There are three things, which either separately or together, make for defeat:

- (1) No armour, or armour that is untrustworthy.
- (2) A consciousness that the fight is unrighteous.
- (3) An ignorance of the object of the fight.

Blessed be God, the first two things are assured by the Word. The third is more directly connected with the believer. Let us ask ourselves as before God, What should we be fighting for? How many of us can give a consistent, Scriptural answer? Is our inheritance in jeopardy? Can we lose our membership in the One Body? Neither of these possessions can be lost. What then can we gain or lose? The answer is, a crown and a prize.

Immediately following 2 Timothy 2 which speaks of the soldier, are the words:

'If a man also strive for masteries, yet is he not crowned, except he strive lawfully' (2 Tim. 2:5).

Immediately following Paul's personal declaration, 'I have fought a good fight,' are the words, 'Henceforth a crown'.

'Let no man beguile you of your reward' (Col. 2:18).

Satan cannot rob you of your calling, but he may rob you of your crown. This fact enables us to appreciate better the reference in Numbers 14, for those who perished in the wilderness were not types of the unsaved, but of those who, being saved, did not go on unto perfection (Heb. 3 and 4).

The words of Ephesians 6:13 'having done all', are a translation of *katergazomai*, elsewhere translated 'to work out' (Phil. 2:12 and 2 Cor. 4:17). The structure of the epistle as a whole compels us to translate the word accurately. It is the 'working out' of the mighty power that was 'wrought in' Christ; the only possible power that can counter the 'in working' of the prince of the power of the air (Eph. 2:2).

Another important fact is that no military terms are used in Ephesians 6, so far as the conflict is concerned. We are exhorted to 'stand', to 'withstand' and to 'wrestle'. Even apart from inspiration, no one of Paul's calibre would speak of wrestling in armour without previously explaining the armour in such a way as to avoid incongruity. It is common knowledge that the Greeks wrestled

naked; our very 'gymnasium' is derived from the Greek gymnos, 'naked'. Before we can go any further it is incumbent upon us to ascertain what armour symbolizes in the teaching of Paul:

'The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light' (Rom. 13:12).

It will be observed here that 'casting off' is parallel with 'putting on'; and 'works of darkness' with 'armour of light', 'works' on the one hand and 'armour' on the other. Let us read on, watching for any military terms and any further parallel with the armour, endeavouring to discover the battleground and the opponents:

'Let us walk honestly (decently), as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof' (Rom. 13:13,14).

Instead of exhorting to fight, the apostle drops all reference to armour as such, and speaks of 'walk'. The opponents are not soldiers or external foes, but 'the lusts of the flesh' such as drunkenness and wantonness. To leave the matter beyond dispute, he returns to the theme, and in place of the exhortation, 'Let us put on the armour of light', we have, 'Put ye on the Lord Jesus Christ'.

If this is what 'armour' means to Paul, then it is perfectly fitting for him to speak of 'wrestling'. In 1 Thessalonians 5:7,8 he speaks of armour once more in a very similar context:

'For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation'.

The context of this passage will be examined in vain for any allusion to fighting. The only foes are those of Romans 13, the foes within, the lusts of the flesh and the works of darkness.

In our next reference the word 'armour' is translated 'weapons'; and here at last we find the word 'warfare'. Perhaps, at last, we shall now see the field of battle and the nature of the conflict:

'For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds' (2 Cor. 10:4).

Here are military terms: weapons, warfare, pulling down strongholds. The next verse reads:

'Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ' (2 Cor. 10:5).

The fortress that is besieged is that of the 'imagination' or 'reasonings', prompted by the spiritual power called 'height' in Romans 8:39. The captives taken are the 'thoughts' brought into obedience to Christ. There is nothing here approaching warfare in the military sense. The words of Proverbs 16:32 are still true and can be applied to our present theme:

'He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city'.

When we examine the one remaining reference to hopla, translated 'armour' or 'weapons', we shall have further grounds for avoiding the military figure:

'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments (weapons, armour) of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments (weapons, armour) of righteousness unto God' (Rom. 6:12,13).

These references provide conclusive evidence as to what the apostle intended by the word 'armour'. Ephesians 6 is the last occurrence of the word, which is therefore adequately explained by its earlier usage.

Another important fact, parallel to that concerning the armour, is the way in which the figure of the soldier and the fight merges into that of the athlete and the race, strengthening our conclusion that the fight is concerned with the prize, and is not so much a question of a campaign or conquest of enemies.

In 2 Timothy 2:4,5 the transition is most clear. 'Strive for masteries' (Authorized Version) becomes, 'contend in the games' in the Revised Version, the verb *athleo* giving us the word athlete and Athletics. The soldier is mentioned in connection with 'endurance'; the figure is then set aside for that of the athlete and the crown. Again in 2 Timothy 4:7,8 we have the fight and the crown, as we have already seen; the word 'fight' is *agon*, which is translated 'race' in Hebrews 12:1. It is impossible to translate 2 Timothy 4:7, 'I have fought a good race'. Perhaps the best rendering is: 'I have contested a good contest'. This keeps the figure within the bounds of athletics, its true setting.

We can now come to some definite conclusions:

- (1) The apostle's use of the word 'armour' must be our guide as to its meaning, and not our own ideas drawn from military figures.
- (2) His use of the word 'armour' is consistent ... it concerns the putting on of the Lord Jesus Christ, and so makes Ephesians 6 echo Ephesians 4 where we 'put on the new man'.
- (3) The figure of the athlete striving for the crown involves the keeping under of the flesh. The flesh, as Ephesians 2:2,3 has already made plain, is acted upon by the prince of the power of the air, and so brings the believer into conflict with 'spiritual wickednesses' who are the 'rulers of the darkness of this world'.
- (4) The attack of these spiritual foes is not directed against our salvation, our membership of the church, or our standing, for these are outside all possible attack. The attack is against the believer's opportunity of winning a prize, a crown, or a reward.

With these things made clear from the Word itself, we can now return to Ephesians 6 to obtain further light upon its teaching. The 'high places' of Ephesians 6:12, as the margin tells us, are, more correctly, 'heavenly places'. Now the earlier references to 'heavenly places' leave no doubt about the fact that they are at the right hand of God. Are these 'spiritual wickednesses in heavenly places' then, at the right hand of God? It is imperative that we seek a Scriptural answer to this question, for we must remember that Satan's authority is limited to the air and that Christ and His church are 'far above

all principality' and therefore far above the realm of Satan himself. In a footnote to an article written years ago by the present writer in Things to Come, Dr. Bullinger drew attention to the true disposition of the verse.

'For we wrestle not	But With	in heavenly
with flesh and blood	Principalities ... Of This World	places'.

We do not wrestle with flesh and blood; neither do we wrestle in heavenly places. We do wrestle with spiritual wickednesses who are the rulers of the darkness of this world, not of that world at the right hand of God. The reader may appreciate a confirmatory passage where a similar division of subject is necessary. As 2 Peter 1:19 stands in the Authorized Version, it lends colour to the erroneous teaching that the Second Coming of Christ is not to be understood as a literal future event, but as the 'day star' arising 'in our hearts'. We get the truth by dividing the verse as we divided Ephesians 6:12

'Whereunto ye do well	as unto a light ... and	in your
that ye take heed	the day star arises	hearts'.

What is 'the evil day' of Ephesians 6:13? We know that there is yet to be war in heaven between Michael and his angels, and the dragon and his angels (Rev. 12:7). We know that when Israel crossed the Jordan and entered their inheritance, Jericho was encircled and its walls fell. So, too, there may be a day for which we are now preparing. For the present, however, it is certain that no campaign or conquest is in view in Ephesians 6. Our orders are to 'stand' to 'stand against' and to 'withstand'. To exceed our orders is as much disobedience as to refuse to obey.

Stand and Withstand

It is noteworthy that the actual word 'fight' does not occur in Ephesians 6. We are instructed that our 'wrestling' is not towards (pros) flesh and blood, but spiritual foes. The word that is most prominent in the description of the conflict is the word 'stand':

'That ye may be able to stand against the wiles of the devil ... that ye may be able to withstand in the evil day, and having done all, to stand. Stand Therefore' (Eph. 6:11-14).

There appear to be three phases of conflict suggested here:

- (1) Standing against the wiles of the devil.
- (2) Withstanding in the evil day.
- (3) Having worked out all, to stand.

The wiles of the Devil are in active operation at the present time; open warfare is not the order of the day. Wiles, stratagem, craft, cunning, snares, wolves in sheep's clothing, ministers of Satan like ministers of righteousness, these are some of the Devil's devices. Ephesians 4:14 uses the word *methodeia*, translated 'lie in wait to deceive', which has been rendered as 'systematic deception'. We find the system at work in 2 Corinthians 4. There Paul repudiates the 'craftiness' and the 'deceitful handling of the word of God' by his opponent, and appears clad in the armour of righteousness as he battles for the truth (2 Cor. 4:2-4; 6:7). The days in which we live are evil (Eph. 5:16), evil is to increase (2 Tim. 3:13). We are at present training for the mighty

battle that lies ahead. Some interpret the words 'having done all' by 'having overcome all the spiritual foes'. While it certainly involves that thought, we shall come nearer to the truth by observing as we have already done the actual word employed and its usage in other passages. *Katergazomai* means to thoroughly work, or to achieve. Two occurrences of the word in the epistles seem to give light upon its meaning in Ephesians 6. The first is:

'Work Out your own salvation with fear and trembling' (Phil. 2:12).

Salvation was the blessed possession of the Philippians, but the object of that epistle is to urge these believers into practical realization of their position in Christ. It speaks of 'striving', of running for a 'prize', of 'suffering', and of the 'power of His resurrection'. The other passage is 2 Corinthians 4:17:

'For our light affliction, which is but for a moment, Worketh for us a far more exceeding eternal weight of glory'.

Once again we have suffering connected with glory. So in Ephesians 6:13 'Having worked out all, to stand'.

We cannot help seeing in this a reference back to Romans 8:37-39. We have been saved, let us work out this salvation. We have been more than conquerors in Christ; let us work out this victory in our own experience. This appears to be the essence of the passage. More than conquerors in the risen Christ, putting on the whole armour of God, withstanding every assault in the 'power of His Might', and standing when all is finished, this is our portion. We must now consider:

- (1) The whole armour of God and
- (2) The threefold nature of the conflict.

Meanwhile there is no more important command for the soldier of Christ today than 'Stand Therefore'.

The whole armour of God (Eph. 6:11-18)

The familiar word 'panoply' is made up of *pan*, all, and *hoplon*, arms. Here in Ephesians 6:11 it is called the whole armour of God. The word occurs but in one other place in the New Testament viz., Luke 11:22, where it is used of the whole armour of Satan (verse 18). In Luke 11:18-22 we have the following words of Ephesians 6, viz., 'strong', 'panoply' and 'stand'. How is it possible to stand against the wiles of Satan, clad as he is in his whole armour in which he trusts, unless we put on the whole armour of God? Nothing less than this can avail in that conflict. There is reason therefore for the apostle's full expression, 'The whole armour of God'.

This armour of God has two other descriptions given to it by Paul in his epistles, and just as the armour of God is seen set over against the armour of the devil, so in these other titles the devil's armoury is suggested by antithesis.

'The armour of righteousness' (2 Cor. 6:7) suggests the unrighteousness that characterizes Satan's warfare. This armour moreover is described as being 'on the right hand and on the left' (2 Cor. 6:7). Schleusner sees in this a reference to the *amphidexios*, 'right-handed on both sides', a Greek name for the

soldier fully and completely armed, as we say, head to foot, cap-...-pie, or as Paul said to the good soldier Timothy, 'thoroughly furnished' (2 Tim. 3:17).

'The armour of light' of Romans 13:12 suggests the powers of darkness against whom the fight is directed. The negative is strongly stated in 2 Corinthians 10:4, 'The weapons of our warfare are not carnal, but mighty through God'. What a panoply! The armour of light, of right and of might, the whole armour of God.

The sixfold armour

The whole armour of God comprises six pieces. Why six? One would have thought that such perfection would have been given a sevenfold presentation. The reason seems to be that warfare belongs to the evil day, and it is not carried over into 'the rest that remaineth to the people of God'. There are six, not seven, references to the Mystery in Ephesians. The Mystery deals with the present interval of Israel's rejection. Both the armour and the present dispensation are perfect in themselves, but they imply an imperfect period. It has been said that the proximity of the Roman soldiers during the writing of Ephesians suggested the description of the armour to Paul the prisoner, but most if not all of what Paul has said is found in the prophecy of Isaiah and in the Psalms:

'Faithfulness (shall be) the girdle of His reins' (Isa. 11:5).

The LXX translates faithfulness by aletheia, 'truth', and reins by pleuras, 'the sides'. Here is the girdle of truth.

'He put on righteousness as a breastplate, and an helmet of salvation upon His head' (Isa. 59:17).

Here is the breastplate of righteousness and the helmet of salvation.

'How beautiful ... are the feet of him that bringeth good tidings, that publisheth peace' (Isa. 52:7).

Here are the feet shod with the preparation of the good tidings of peace.

'He hath made my mouth like a sharp sword' (Isa. 49:2).

Here is the sword of the Spirit, the Word of God.

'His truth shall be thy shield and buckler' (Psa. 91:4).

Truth in the Old Testament often stands for God's faithfulness. Here is the shield of faith.

Satan did not commence operations in Ephesians 6, neither did God wait until Ephesians 6 before providing His people with the panoply of God. Eve must have laid aside the armour when attacked by the Devil. She tampered with truth; she entertained doubts of God's faithfulness; she failed to quench the fiery darts of the wicked one, and she handled the sword of the Spirit deceitfully.

The sixfold armour		
A	The Girdle	Truth or faithfulness.

	B	The Breastplate	Righteousness.
	C	The Shoes	Gospel of peace.
A		The Shield	Faith or faithfulness.
	B	The Helmet	Salvation.
	C	The Sword	The Word of God.

Let us notice some features that come into prominence by this twofold arrangement.

The breastplate and the helmet (heart and head). There is no more vital connection in either law or gospel than that of righteousness and salvation. A salvation that had not righteousness as its basis would be useless in the conflict with the evil one. This is why in 2 Corinthians 6:7 Paul calls the whole armour 'the armour of righteousness'. The breastplate and the helmet are brought together in 1 Thessalonians 5:8, where the breastplate is 'faith and love', and the helmet 'the hope of salvation'.

The shoes and the sword (feet and hands). Both speak of a message, one the gospel of peace, the other a word of war. The idea conveyed by the word 'preparation' seems to be that of a firm footing, the word being sometimes used for a 'base' in the LXX. We must fully understand peace if we would succeed in war. The peace here appears to refer back to Ephesians 2:15 and 4:3. Anything that breaks the unity of the Spirit, or that introduces the first element of faction, will trip us up in the conflict and the evil one well knows it.

The girdle and the shield (under and over all). To an Eastern whose garments were loose and flowing, the girding of the loins was the initial act of preparation for service. We preserve the figure in our saying 'buckle to' when we would urge anyone to diligence. The wiles of the devil can be met only by absolute sincerity. A secret doubt, a double heart, anything outside the single eye, entertains a traitor within the camp who will betray us to the enemy. This feature has been brought forward in Ephesians 4:14,15. The 'wiles' (methodeia) 'of the devil', 'whereby they lie in wait to deceive', are met by 'speaking the truth', or as the margin reads, 'being sincere'. The reference in Isaiah 11:5 speaks of righteousness and faithfulness in connection with the girdle, and we have observed before that practically every word translated faith and faithful in the Old Testament is derived from the Hebrew amen, which also means truth. We have already alluded to the LXX translation, and there is no doubt that truth, sincerity and faithfulness are absolutely essential to the soldier of Christ.

The shield of faith. Is this our faith or the Lord's faithfulness? The reference in Psalm 91 not only indicates that our shield and buckler is the Lord's faithfulness, but describes some of the 'fiery darts':

'Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day' (Psa. 91:5).

Proved armour

We are exhorted to put on the armour of God, to take the armour, the shield, the helmet and the sword. Like the foolish virgins, it will be too late to start looking for armour in the evil day. How ridiculous young David must have looked with the armour of Saul upon his youthful limbs. David 'assayed to go', for he had not proved them, and wisely put them aside. Smooth stones taken from the brook he had proved, and with the help of God they were more than

sufficient. David's example should urge us to realize that if we are going to 'withstand in the evil day' we must 'stand' now. How shall we quit ourselves in the day of battle if we are strangers to the sword of the Spirit? How can we hope to quench the fiery darts of that fight if we have never proved the efficacy of the shield of faith? Our Lord, when tempted by the Devil in the wilderness, proved for us the power of that sword and the reliability of that shield. We can only be more than conquerors 'through Him that loved us'.

The present contest, though not the final battle, is not by any means a mere spectacle. The word 'wrestle' comes from *pallo*, 'to shake' and means 'dust of meal', 'ashes', 'fine powder', etc. It is a wearing, grinding endurance, rather than the brilliant charge. Patience and unquestioned sincerity are demanded, and that continually.

Not flesh and blood, but ... spiritual wickedness

Where our feet touch earth we are shod with peace, and while flesh and blood will often be bitterly opposed to us, we do not take up the armour of God against such. The only use of the armour against the flesh is found in Romans 13:12-14:

'Put on the armour of light ... put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof'.

The foes against whom we wrestle are spiritual. The title 'world-holder' is significant. *Kosmokrator* should be considered with the title of the Lord, *pantokrator*, 'omnipotent' and 'almighty'. We may obtain a glimpse at the extent of the power and authority of these 'world-holders of this darkness' by reading Daniel 10. There we read of a messenger sent from heaven (5,6), whose appearance was so glorious that at the sight Daniel's comeliness turned to corruption (8), yet this mighty messenger was successfully withstood for twenty-one days by 'the prince of Persia', whose opposition was only overcome by the advent of Michael the archangel (13). Reference is made in verse 20 to another prince, 'the prince of Grecia', and yet again in 21 to 'Michael your prince'. Now Daniel 12:1 tells us that Michael is 'the great prince which standeth for the children of thy people (Israel)'. It appears therefore that, with the exception of Israel, the nations of the earth were under the authority of one of the 'world-holders of this darkness', and these facts cast light upon the present conflict. It is to be observed that the cause of opposition in Daniel 10 was that the heavenly messenger was sent to show Daniel what was noted in 'the Scripture of truth'. These principalities, powers and world-holders are summed up as 'spiritual things (or forces) of wickedness in the heavenlies'.

Were it not that we can say with the apostle that we are persuaded 'that neither death, nor life, nor angels, nor principalities, nor powers ... shall be able to separate us from the love of God, which is in Christ Jesus our Lord' (Rom. 8:38,39), we should doubtless quail before these mighty opponents and sink lower than Daniel did, but Christ is risen and we are 'more than conquerors through Him that loved us', and strong in the Lord and in the power of His might, we shall both stand and withstand, knowing that 'the God of peace shall bruise Satan under our feet shortly' (Rom. 16:20).

The threefold conflict (Eph. 6:12)

- (1) How far are we warranted in speaking of war against principalities and powers in the heavenlies now?

- (2) Are there several phases of this conflict?
- (3) Can we learn anything from Old Testament typical history?

We believe the answer is that the conflict is threefold:

- (1) We look back to the cross, and there see that Christ triumphed over principalities and powers, thereby rendering us 'more than conquerors' in His victory (Col. 2:15).
- (2) Our present conflict with the 'world-holders of this darkness'; it is described as a wrestling.
- (3) A conflict upon a vaster scale will take place when the church prepares to enter its inheritance in resurrection.

These three phases of conflict are found in the typical history of Israel.

The victory of the Cross

The first, which typifies the triumph over principalities and powers by the Cross, and which lies at the basis of all victory (Rom. 8:37-39; Col. 2:14,15), is set forth by the victory over Pharaoh, in which Israel did nothing but 'stand still, and see the salvation of the Lord ... The Lord shall fight for you, and ye shall hold your peace' (Exod. 14:13,14). This initial victory had far-reaching effects:

'The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina ... all the inhabitants of Canaan shall melt away ... they shall be as still as a stone; till Thy people pass over, O Lord, till the people pass over, which Thou hast purchased' (Exod. 15:14-16).

Rahab, of Jericho, said to the spies:

'I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint (have melted) because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt' (Josh. 2:9,10).

Here it will be seen that the initial victory at Israel's redemption went before them, melting the opposition of their foes. By reading Joshua 2:10,11 and 5:1, we see that the second victory, namely, that of Israel over the Amorites, Sihon and Og, all of which be it noted are on 'this side of Jordan', likewise carried consternation into the ranks of the Canaanites.

The present conflict

The present conflict with the 'world-holders of this darkness' is typified in Israel's battles with Amalek, Sihon and Og. We must remember that the reason why Israel were led through the wilderness, instead of taking the shorter road through the land of the Philistines, was to prevent the people from being discouraged, 'lest peradventure the people repent when they see war' (Exod. 13:17). Consequently, the battles of the wilderness are not to be reckoned as war in the full sense. Our present conflict is spoken of as 'wrestling', the shock of battle may be yet future.

It will help us considerably to note a few features of this typical wilderness struggle. The first great victory was immediately subsequent to redemption. After Amalek's attack, Israel do not meet Canaanite foes until they have met with God, have been cleansed, sanctified, and made a covenant people.

Readers should be acquainted with the difference that exists between redemption and atonement. Before Israel could meet either king Og of Bashan or king Sihon of Heshbon, even on this side of Jordan, they needed the instruction and the types of acceptance foreshadowed in the Tabernacle. This order is observed in Ephesians:

- (1) Redemption (Eph. 1:7).
- (2) Atonement; 'made nigh'; 'access' (Eph. 2).
- (3) The conflict (Eph. 6).

To invert this order, or to omit one section, is to court dismal failure. Moreover, Joshua, who led the people on to victory, was a man of the Word (Josh. 1:8). He knew the value of the 'sword of the Spirit', and of that weapon that was mighty through God to the pulling down of the strongholds of Satan, as at Jericho. Let us now notice the foes of Israel's wilderness period.

Amalek. Some authorities think that it is an error to suppose that the Amalekites are descendants of Esau who had a grandson of that name (Gen. 36:10-16), for the country of the Amalekites is mentioned together with the Canaanite nations as that of the Rephaims and Amorites in Genesis 14:7 long before the birth of Esau, the grandfather of Amalek. Be this as it may, Amalek's attack is separated from the rest. So far as Israel were concerned Amalek's attack was a treacherous act:

'He met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary' (Deut. 25:18).

His opportunity seems to have been provided by the murmuring and rebellious spirit of the people. Conquest no longer lay in 'standing still and seeing the salvation of the Lord', but by active and prayerful co-operation. 'Go fight' was God's will for Joshua; 'Go pray' His will for Moses. The opportunity afforded by murmuring and the power of prayer will not be lightly passed over by those to whom Ephesians 6 comes as personal truth.

The essential character of Amalek's opposition, however, is found in the margin of Exodus 17:16, 'Because the hand of Amalek is against the throne of the Lord'. The 'world-holders of this darkness' oppose the purpose of the ages, and that purpose involves the very throne of the Lord. The enthroned Christ and all His people are the great centre of Satanic attack. This is developed in full in the Book of the Revelation.

Saul, type of Antichrist as he was, the persecutor of the Lord's anointed (David), forfeits his throne through failure to blot out Amalek (1 Sam. 28:18). Haman the Agagite almost accomplished the destruction of Israel (Esther 3). Balaam, however, foretold that Amalek, the first of the nations, should nevertheless end in destruction (Num. 24:20).

Sihon. Israel sought no quarrel with Sihon. A request was sent asking Sihon to allow Israel to pass through, their objective being the territory of Canaan but not of Sihon. Sihon, however, 'would not suffer Israel to pass through his border'. (Num. 21:23). Our inheritance lies beyond the borders of this earth, even in the heavenlies, but the conflict started by Amalek is perpetuated by Sihon even here and now. Israel consequently smote Sihon and possessed his land 'this side of Jordan' (Deut. 4:47). In Numbers 21:1-3 we have one more encounter recorded:

'And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies, then he fought against Israel, and took some of them prisoners'.

By way of the spies. We know that Moses sent the spies (Num. 13:17) at the command of the Lord (13:1,2), but we must not forget the words of Ezekiel 20:6:

'In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I Had Espied for them, flowing with milk and honey, which is the glory of all lands'.

Was there any element of unbelief in this spying out of the land? Was it a concession to the weakness of the flesh, much like the law of Moses concerning divorce (Matt. 19:3-8)? It appears to have made one more opponent, and led to the captivity of some of Israel. There is a lesson for us here. Let us so fully trust the goodness and the word of the Lord that we shall 'walk by faith and not by sight', needing neither the evidence of the grapes of Eshcol to encourage us, nor the description of our giant foes to dishearten us, resting in the blessed victory already ours in Christ (Rom. 8:37-39), and recognizing that as our day so shall our strength be. We are more than conquerors through Him that loved us.

King Og of Bashan. This king was the only one left of the giants, thereby connecting him with the seed of the serpent, and fits the type of the principalities and powers that war against the purpose of the Lord. The reader may know the book entitled The Giant Cities of Bashan where the literal character of the word 'giant' is demonstrated. The destruction of king Og of Bashan is recounted in Psalm 136:20 and followed by the refrain, 'for His mercy endureth for ever'. The Satanic character of the Canaanites justifies this somewhat strange use of the word mercy.

These opponents, Amalek, Sihon and Og set before us the character of the attack we may expect 'this side of Jordan'. The full triumph follows the crossing of the Jordan.

The third conquest

Joshua reaches the banks of the Jordan and lodges there three days before passing over (Josh. 3:1,2). They were to go on a new journey, 'for ye have not passed this way heretofore' (3:4). The passage of the Ark and of the people through the Jordan was to be taken as a pledge that the Lord was among them, 'and that He will without fail drive out from before you the Canaanites' (3:10). Twelve men were chosen, one for each tribe, who took twelve stones from the firm bed of the river as a memorial. All Israel were involved in this crossing, the Ark of the covenant also pledging God's word and power in victory (3:14-17). It is most suggestive to read that at the crossing of the Jordan the waters:

'Stood — rose up in one mound a great way off, by the city Adam, which is beside Zarethan, and they which were going down to the sea of the waste plain, the salt sea failed — were cut off, and the people passed over right against Jericho' (Rotherham, Josh. 3:16).

Stanley translates the passage, 'High up, far away in Adam, the city which is beside Zaretan'. It seems too clear a type to be put down to mere coincidence that the waters that flowed down from Adam to the salt sea (called today The Dead Sea) should be so completely cut-off. The stream of sin and

death which started its course in Eden by one man, must be arrested before the people of the Lord can pass over Jordan into their inheritance. Romans 5:12 to 8:39 is seen in type and shadow here.

Thus the Red Sea passage sets forth our union with Christ in His triumph over sin and death, and the Jordan passage our actual triumphal passage into literal resurrection glory. The reader may fill in many other parallels, for example, the Lord's baptism in Jordan followed by His genealogy back to Adam, and the calling of the twelve from the baptism of John, as witnesses, but these details are somewhat apart from our theme.

It is noticeable that Israel pass over the Jordan 'right against Jericho'. Just as the passage through the Red Sea spread consternation among the natives of Canaan, so also did the passage of the Jordan (Josh. 5:1). It is here that Joshua meets 'The Captain of the Lord's host' (5:13-15). This is the beginning of the conquest of Canaan. The first to fall is Jericho and its king, and in the Lord's mercy the initial victory of this third phase is seen to be all of faith. Now follows a series of battles, interspersed with events, until at the close of Joshua chapter 12 a halt is made and a list drawn up comprised of thirty-one kings that had been smitten.

The record of Caleb and Joshua given in the books of Numbers and Joshua, may throw light upon the position of those who, like these men of faith, press on to the goal and overcome. Sufficient, however, has been said to point the direction for the child of God, that he may realize the past, the present and the future of this mighty conflict with principalities and powers, who, like the Canaanites, doomed to destruction, shall be turned out of their possessions in the heavenlies, and who already, like Sihon and Og, seek to prevent us 'passing through'. Let us not forget the solemn lesson of 'then came Amalek', nor the fact that Christ's triumph has travelled on ahead through all spheres, and is the basis of our ultimate victory. The power of His might in Ephesians 1:19 and Ephesians 6:10 is both His triumph and ours. Both Romans 5 to 8 and 1 Corinthians 15 link the doctrine of Adam, death, and resurrection victory together, a truth so blessedly set forth in the heaped up waters of Jordan near the city of Adam.

**The mystery of the gospel and its ambassador (Eph. 6:18-24),
and concluding study of this Epistle**

Immediately following the exhortation to put on the whole armour of God comes prayer. The statement with which this idea of prayer is introduced is somewhat involved:

'With all prayer and supplication, praying in every season in spirit (Gk. en pneumati), and thereunto watching with all perseverance and supplication, for all the saints' (Eph. 6:18 author's translation).

The two words 'prayer and supplication' have been rendered 'supplication and deprecation'. That is, asking for what is good and deprecating what is evil. At the root of the former word lies the idea of a wish, at the root of the latter a fear. The one is the pouring out of the heart's desire, the other the expression of a need.

'Praying in every season': like the preaching of the Word (2 Tim. 4:2); prayer is not to be limited to any one season or occasion. Paul when writing to the Romans could call God to witness that 'without ceasing' he made mention of them in his prayers. The solemn appeal to God as a witness prevents any idea of

exaggerated language here. Paul never left off praying. At the same time he was traversing sea and land, preaching the gospel. He was earning his own living, sometimes labouring night and day with his own hands. His sufferings and trials were beyond measure, and upon him came the care of all the churches. Yet he never left off praying!

The conventions of the faith are safeguards. It is good to kneel or to stand when we pray. It is good to close the eyes and fold the hands; the outside attitude should express the hidden spirit. It is good to turn aside from the things of daily life, withdraw to the quiet room alone in secret. But all these things may be dispensed with without touching the essence of prayer. Paul could pray as he walked, as he talked, as he worked. He could pray without closing the watchful eye, or folding the labouring hand. He could pray without ceasing, serve without ceasing, labour without ceasing. Let us not confound true prayer with mysticism. To kneel for a long time in silence may be the highest form of worship, yet it may but numb the sensibilities and lay the unguarded spirit open to invasion. In some cases it is a form of self-deception and pride,

'When Moses was gone into the tabernacle of the congregation to speak with Him, then he heard The Voice Of One speaking unto him' (Num. 7:89).

It is never safe to omit the Word of God when we think of prayer. It is the connection seen here in Ephesians 6:17,18, 'the sword of the Spirit, which is the Word of God: praying always'.

What is prayer? Why do we pray? Can we by prayer cause God to alter one line of His purpose? Can we add or subtract one name from the book of life? Can we alter by one second the 'appointed time'? Would the Lord come one moment sooner if all His people prayed that He would do so? God's purpose will go on to its glorious end whether we pray or whether we remain silent. He is not like the unjust judge who can be worried into action by sheer importunity. That which sometimes passes for piety may prove to be unbelief. We remember many years ago that our little one had prayed in her childish fashion that on some particular day, weeks ahead, the weather might prove fine. Nothing more being mentioned, her mother reminded her saying, 'You have not asked God any more about the fine day you want'. 'Oh no, mother', was the response, 'I told Him once, and He won't forget'.

Prayer does not mean arguing with God, or trying to get our own way. Prayer gives us access to God, fellowship with Himself. Gives us insight into His purposes, sends us out again into the turmoil of life with less anxiety, with greater patience, with more sympathy.

'With a heart at leisure from itself,
To soothe and sympathize'.

Prayers are answered because God wishes His children to share His secrets, and to trust Himself, but prayers never alter God's plans. Prayer comes to God with His own Word and says, like David, 'Do as Thou hast said'. Prayer is never answered that is not in accordance with the will of God. There are some things that God Himself has placed at our disposal upon the condition that we 'ask', 'seek', and 'knock', but there is no more mystery about this than when the child asks its parent for bread, or knocks at the door for entrance.

Watching with all perseverance

The Lord did not simply say, 'Pray ... lead us not into temptation'. He also said, 'Watch and pray that ye enter not into temptation'. Is it right to pray the one prayer, and forget to watch? Will prayer alone avail us, if the Lord has said watch and pray? 'What I say unto you I say unto all, Watch' (Mark 13:37). The word 'watch' in Ephesians 6:18 means 'sleeplessness'. In 2 Corinthians 6:5 and 11:27 we have the word in a setting of tumult, prison, weariness, cold and nakedness. It is of the Spirit of the Lord Himself. 'Behold, He that keepeth Israel shall neither slumber nor sleep' (Psa. 121:4). Luke 21:34-36 urges watchfulness by such words as 'unawares', 'snare', 'escape'.

What should we pray for? In one sense we must all confess with Romans 8:26, 'we know not what we should pray for as we ought', but that is not exactly our meaning in the question. There are some children of God whose integrity is beyond question, who feel that prayer must be confined to spiritual things only, and that such things as problems of daily business, home, etc., are not proper subjects for prayer. What then should we pray for? Surely the apostle has answered in Philippians 4:6:

'Be careful (over-anxious) for Nothing; but in Every thing by prayer and supplication with thanksgiving let your Requests Be Made Known unto God'.

Anxiety for nothing, prayer in everything seem to allow no neutral ground. When once we are saved, may we not believe that all our affairs are a part of the Lord's concern, that somehow or other, where we live, where we work, the friends we have or lose, all the complex happenings of every day, are part and parcel of His purpose? If the everyday affairs of everyone are outside the scope of prayer, what is there left of human affairs as part of God's purpose? For our own part we want to be more simple, more like child and parent when we pray.

This watchful and prayerful spirit which the apostle enjoins was not to be spent upon self. It was 'for all saints'. If one member suffers, all suffer. It is true unselfishness to pray for the rest of the Body, the church, for our own individual peace and blessing is largely connected with the blessing of the whole. Is there, in all the epistles of the New Testament, a more beautiful exhibition of unconscious modesty and humility than the words that follow, 'and for me'. It is Paul that speaks. Paul, to whom the dispensation of the Mystery has been granted. Paul, who had been caught away to the third heaven. It is such an one that says 'and for me'. There is a precious mingling of the homely and the sublime in this concluding passage:

Ephesians 6:18-24			
A	Prayer	For all saints (panton ton hagion).	
			a Utterance.
			b Boldness.
	B	Paul Prayer for	c Make known.
			c Ambassador.
			b Boldly.
			a Speak.
			a My affairs.
			b Tychicus.

B	Paul Affairs of	c	Shall make known.
		b	Whom I have sent.
		c	Ye might know.
		a	Our affairs.
A	Benediction All who love (panton ton agaponton).		

What is Ministry?

There is an intimate connection between the ministry for which Paul asks prayer, and his affairs which he makes known through Tychicus. We are apt to limit our conception of ministry too closely to the actual work of speaking or writing. Were not Paul's private affairs a part of his ministry? Had not his prospects been ruined for the truth's sake? When he sometimes laboured with his hands to provide the necessary things of life could he not render that humble service as unto the Lord? When the Philippians sent once and again unto his necessities, did they feel any need to distinguish between the sacred and the secular? Was it not at the same time fellowship in the gospel? (Phil. 1:5; 4:15,16). Ministry is simply service, and this includes the whole of life, for often the demands of the ministry, rendered seriously, deflect the whole current of daily affairs. So it is that Paul could link together the high ministry of the Mystery and 'how I do' without any feeling of incongruity.

Prayer expresses a sense of need

His prayer was for 'utterance', 'boldness', the ability and the courage to speak freely as he 'ought'. Here is a man of like infirmity as ourselves. He knew what it was to feel a shrinking, and could sympathize with the timid spirit of Timothy (2 Tim. 1:4,7). He knew what it was to be despised (2 Cor. 10:10), and to have indifferent health (Gal. 4:13,14). He knew that whenever there is an 'open door' there will be 'many adversaries' (1 Cor. 16:9), and prayer was needed that the opposition would not be allowed to turn him back from the appointed path. Did he never have moments of doubt when, with aching limbs and tired brain, he laboured and travailed at some lowly occupation for the bare necessities of life? Did no one whisper that he might have served the Lord better by staying in honour and influence at Tarsus? Did he never need the vision at night of the Lord saying:

'Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city' (Acts 18:9,10).

Unless we have made a most critical mistake in our understanding of Paul's temperament and circumstances, we believe he had the scholar's shrinking from the physical blow, the supersensitiveness to criticism, the knowledge within of his own utter unworthiness, the consciousness that in following his calling he must ever appear in the eyes of many as a presumptuous boaster. Yet he turned not back. This man who shrank from the tumult of Corinth was ready to face the mob at Ephesus (Acts 19:30), or the enraged Jews at Jerusalem (Acts 21:40). He could write to the Philippians:

'That with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death' (Phil. 1:20).

He could speak of himself as a drink offering poured out upon the sacrifice and service of faith (Phil. 2:17). There is some compensation to the sensitive spirit, if he or she 'suffer as a Christian', but Paul had to face the

shame of 'suffering as a malefactor' (2 Tim. 2:9; Luke 23:32). He understood in measure what the Lord felt when He faced not only death and suffering, but the intense shame of being 'numbered with the transgressors' (Mark 15:28). Compulsory association with brutal company can be more torture than the stake. And so Paul said 'and for me'.

The mystery of the gospel

The utterance and the boldness that Paul desired was that he might make known the mystery of the gospel. There are two sources of help available in seeking the meaning of this expression. We may observe its connection with the use of the word 'mystery' in this epistle. We may read it in the light of the parallel passage in Colossians. Now the Mystery is mentioned six times in Ephesians:

Musterion in Ephesians		
A	1:9,10.	The dispensation.
	B	3:3. The Mystery.
	C	3:4. The mystery of Christ .
A	3:9.	The dispensation (R.V.).
	B	5:32. The Great Mystery.
	C	6:19. The mystery of the gospel.

We have already learned to distinguish between the Mystery itself which was revealed only to Paul, and the Mystery of Christ which had been made known in measure down the age, but in its final and highest sphere to Paul. It would appear therefore that the Mystery of the gospel was connected with the Mystery of Christ. Let us now turn to Colossians 4. The context is identical with that of Ephesians 6:

'Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak' (Col. 4:3,4).

This passage confirms our finding. Why should the apostle lay such stress upon this feature? The reason seems to be this. Every message sent by God in grace to man has been inseparably connected with Christ, and until His person and position were made clear, no good message could be intelligible. If one would preach the gospel of the kingdom one must preach the advent of the King. If one would preach the gospel of grace, one must preach Christ crucified, dead, risen. If one would preach the good tidings of the Mystery which places the redeemed 'far above all', it is essential that before such a statement can be received, or even be intelligible, Christ must be preached 'far above all' too. Where Paul surpassed all in the revelation he received, was that over and above the accumulated knowledge of the Mystery of Christ, that had grown ever since the first revelation given in the garden of Eden, he had received the climax of truth, viz., that the risen but rejected Messiah was now at the right hand of God, Head of both principality and church, and that the Mystery of the union of the church with the ascended Lord constituted the fulness of Him, Who in His turn was designated to fill all in all. It was in order that he might make this message clear, without compromise and without fear, that he asked the prayers of the saints.

If we have boldness before God (Eph. 3:12), shall we be fearful before man whose breath is in his nostrils? Yes, we may be; hence the value of intercessory prayer for one another.

An Ambassador

'In behalf of which I am conducting an embassy in a chain' (Eph. 6:20 author's translation).

Speaking as a man, Paul had a passion for liberty. One has only to read Galatians to catch something of his burning spirit. Yet he could rejoice in his bonds, his prison, his chains, for after all they were the badges of highest honour. The figure of an ambassador provides a very apt illustration of the distinctive spheres of administration given to the apostles Peter and Paul. The British ambassador in France, when dealing officially with Franco-British affairs, speaks with all the authority of the Sovereign he represents. If, however, the ambassador to France should go to Germany, he would of course have the individual's right of personal opinion, but he could no longer act in things of state nor speak with delegated authority. Peter, the ambassador of the Lord to the circumcision, received power and authority which he exercised, but Peter when dealing with the present interval of the Mystery confesses to things that are hard to be understood, and realizes that they belong to the embassy of Paul, and that he has no jurisdiction in that province (2Pet. 3:15,16). Paul was the apostle to the Gentiles. To him had been granted the dispensation of the grace of God to the Gentiles. He was an ambassador in a chain, and when he spoke as the ambassador of Christ, he spoke with full authority.

My affairs and how I do

It is one thing, however, to pray with a purely doctrinal interest; it is another to pray because of acquaintance with actual needs. When the reader takes up a printed page, his mental image of the writer may be far removed from reality. How can intelligent prayer therefore be offered? The apostle felt this need, and adds to his request for prayer the means for information. Yet once again, let us observe the delicacy of his method. Here is no harrowing list of details of prison life, no list of privations and hardships, no pose, for we know from his own words that he felt a fool when compelled in sheer defence to appear boastful. What he does is to give an intimation to those who were desirous of this intelligent fellowship, that the necessary information could be obtained from Tychicus. That this was no casual mission to fulfil we may gather from the character of the man who received it:

'Tychicus, a beloved brother and faithful minister in the Lord' (Eph. 6:21).

'Tychicus ... who is a beloved brother, and a faithful minister and fellowservant in the Lord' (Col. 4:7).

'Tychicus have I sent to Ephesus' (2 Tim. 4:12).

The last reference is comforting. Demas had forsaken Paul. All in Asia had left him, but Tychicus remained faithful. Tychicus and Trophimus are mentioned in Acts 20:4, and Trophimus was an Ephesian (Acts 21:29). Both Tychicus and Trophimus therefore are connected with Ephesus, and this is a strong argument in favour of the retention of the word 'Ephesus' in verse 1 of this epistle. If the epistle had been written to the saints that are, as some have suggested, to whom would Tychicus convey the message concerning the

personal affairs of Paul? Paul's last thought, however, is for the saints. Not only did he send Tychicus with the necessary information concerning his own affairs, but he concludes, 'and that he might comfort your hearts' (Eph. 6:22). The same is true of Colossians 4:8. A glimpse is given of the intimate relationship between Paul's 'affairs', 'the Mystery', and the 'heart's comfort' of the believer in Colossians 2:1-3:

'For I would that ye knew what great conflict I have for you ... that their hearts may be comforted ... the full knowledge of the mystery of God — Christ, in Whom are hid all the treasures of wisdom and knowledge' (Author's translation).

The Benediction

The contemplation of this noble spirit falls like a benediction itself in a world of sordid self-interests and covetousness, but the 'peace' and the 'love with faith' so markedly present, come not merely from the heart of man but 'from God the Father and the Lord Jesus Christ' (Eph. 6:23), and so the benediction falls from Him Who was the strength and the sweetener of Saul of Tarsus.

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

The word translated 'sincerity' is *aptharsia*, incorruptibility. Are we to understand that our love to the Lord is incorruptible, and that this benediction rests upon those only whose love will never change, but is incorruptible? This is the opinion of many. Dr. Bloomfield, however, cites the interpretation of Beza to show that the words *en aptharsia* are to be read with the word 'grace' and not with 'love'. It is the grace of the Lord that is imperishable, incorruptible, immortal. It is a point that perhaps we cannot settle. True love is as strong as death. The grace of the Lord is beyond the touch of corruption. Let us seek to love with all sincerity, and rest upon a grace that reaches out beyond the grave. Here is the last word of the epistle — 'incorruptibility'. Resurrection is stamped on the whole unfolding of the epistle. In chapter 1 it is 'the power to us-ward that believe', in chapter 2 it is the sphere of our blessings, in chapter 4 it is seen in the new man, in chapter 5 it forms the exhortation to awake from sleep, and in chapter 6 it constitutes the strength of the good soldier.

What shall we say to these things? Who is sufficient for them? What shall we render in response? As we ask these questions in the presence of the Lord there can be but one answer:

'I follow after, if that I may lay hold of that for which I was laid hold of by Christ Jesus ... but one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, according to a mark I press toward the goal, for the prize of the high calling of God in Christ Jesus' (Phil. 3:12-14 author's translation).

So concludes a long but happy, and we trust, profitable, study. This one epistle more clearly indicates our peculiar testimony than does any other single book of Scripture. To all who have this precious truth at heart, who value the 'good deposit' and realize both its privilege and responsibility, and for all who may be called to bear witness to the glorious truth enshrined in the Epistle to the Ephesians, we would humbly but most sincerely repeat the apostle's prayer:

'And for me, that utterance may be given'.

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* See The Berean Expositor vol. 24, p. 4, and the article entitled Ephesians in An Alphabetical Analysis part 1.

*A muniment room is where documents are kept as evidence of rights or privileges etc.

* See the book entitled The Volume of the Book or, the article: The Volume of the Book, in An Alphabetical Analysis Part 7; both by Charles H. Welch.

* We would acknowledge our indebtedness to Miss Ada Habershon's Concordance to the Names and Titles of the Lord of Glory, which was published by James Nisbet in 1910.

* Ineludible = that cannot be eluded or escaped.

** Ineluctable = from which one cannot escape by struggling.

* In the Concordance, Goel will be found under Gaal, 'to redeem'.

* The reader may be interested to know that the illustration above, is a drawing made in the Chapel of the Opened Book, from the vestry looking across the reading desk to the Pulpit.

* For an extended exposition of this subject the reader is referred to the article entitled The Pleroma in An Alphabetical Analysis Part 3, which has a specially designed chart to illustrate the exposition.

* See also: Survey of Ages and Dispensations in,
An Alphabetical Analysis Part 4, and
The Berean Expositor, vol. 20, p. 139, and
The Signpost, 1994 and later printings.

* The reader who uses Dr. Bullinger's Greek-English Lexicon, should correct these references on page 399, as the first reads 2 Cor. 5:5 and the second Gal. 3:14.

Note also that some texts and Lexicons give eige as two words ei ge.

* supererogation = the performance of more than duty requires.

* The reasons for placing Galatians first are given in our book The Apostle of the Reconciliation, towards the end of chapter 8.

* See also our book Just and the Justifier, chapter 15, section 7.

*From The Berean Expositor vol. 15, p. 106:

In case readers should be perplexed and conclude that we have acted arbitrarily, we point out that the reference to the body in Ephesians 2:16 refers to the individual body of the Lord Himself and not to the church. Similarly we omitted the reference in verse 28, for there the reference is not to the church, but to the body of the individual believer.

To place the matter clearly before the reader we will set out the complete structure, including all references, but marking the passages that do not enter into the argument of Ephesians 4:16:

The Body

A 1:23. The church which is His body.
 Ecclesiastical.
 B 2:16. Reconcile. Reference to the Lord's own body.
 C 4:4. The one body.
 Ecclesiastical.
 D 4:12. Gifts for building up. Past.
 E 4:16-. Fitly framed together. Central.
 D 4:-16. Members for growth.
 Present.
 C 5:23. Christ the Head.
 Practical.
 B 5:28. Love. Reference to believer's own body.
 A 5:30. The church and members. Practical.